THEORISING POPULAR EDUCATION AS A KNOWLEDGE PRACTICE: THE CASE OF CHILE

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CERTIFICATE OF ORIGINAL AUTHORSHIP

I certify that the work in this thesis has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

Signature of Student

Date: 11 March 2014

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for whom we work to make this one just world.

El sueño se hace a mano y sin permiso,
arando el porvenir con viejos bueyes
(S. Rodríguez)

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

ABSTRACT

This thesis aims to provide a theorisation of popular education as a knowledge practice, with particular focus on the realm of popular education in Chile. Popular education constitutes an educative practice targeting disadvantaged groups in society to address their educative needs. This practice is generally carried out in informal settings, organised predominantly by the same communities participating in the practice of popular education. Its social significance lies in its commitment to the socially disadvantaged and to the promotion of organisation and participation of communities in the quest for a more egalitarian society.

The field of research on popular education has exhibited a general concern for the pedagogic nature of its practice and what distinguishes it from other forms of pedagogic activity. However, to date, no comprehensive pedagogic description of popular education has been offered. This is partly explained by the general dismissal of theoretically-informed research in the field, and the invisibility of its internal principles. This research aims to provide a theoretically-informed exploration of these intrinsic principles of popular education.

This thesis proposes a model of analysis informed by two complementary bodies of theory, one sociological and one linguistic: the sociological theory of Legitimation Code Theory (LCT) (Maton 2000b, 2010a, 2014), including particular aspects of its inherited Bernsteinian framework (Bernstein 1975, 1990, 1996, 2000); and the linguistic theory is systemic functional linguistics (SFL) (Martin 1992; Martin & Rose 2007; Martin & White 2005; Rose & Martin 2012).

The model proposed is organised around three field and levels of analysis. Data of the research includes specialised papers on popular education from the field of knowledge production, public documents from sites of practice of popular education in Chile, that is from the field of re-contextualisation, and the transcribed discourse of lessons in the practice of popular education, that is, in the field of reproduction, in one site of popular education in Chile. Data is analysed using relevant discourse semantic tools provided by SFL theory. Patterns of meaning in discourse are then interpreted based on conceptual and analytical principles from LCT. This analytical and interpretative path enables the identification of principles determining what counts as the legitimate field of popular education in Chile.

The thesis contributes a comprehensive description of popular education, which addresses the significant gap in its field of research regarding a description of its intrinsic pedagogic features; at the same time, it contributes to the cumulative building of knowledge on popular education. The thesis provides a theoretically-based model for the study popular education in Chile that can be adopted for the exploration of other contexts, as well as of other kinds of educative practices. This model also contributes a specific framework for the analysis of classroom practices that may enhance the understanding of this practice in diverse contexts.

The exploration of popular education in Chile is of great importance, as it positions this educative practice as an object worthy of study, contributing to emerging approaches in the field.

CHAPTER 1

Introduction

1.1 Popular education: an overview

The notion 'popular education' has been used historically to refer to divergent educational practices in the Western world. In the 18th century it referred to basic literacy for the masses provided by the State; in the 19th century it referenced vocational training organised by charitable institutions; and in the 20th century it was associated with self-education and political awareness. All such practices have been organized and carried out by different kinds of stakeholders, establishing varied relations with the formal educational system: sometimes, popular education has functioned as complements to education provided by the State; other times, as an alternative to it (Salazar 1987; Tiana Ferrer 2011).

Throughout their history, these diverse practices of popular education have shared a focus on education for the "lower classes" or socially and economically disadvantaged groups. However, the specific nature of these targeted participants has changed over time, according to changes in the social positioning of different groups. In the 18th century, popular education targeted the vast uneducated masses of society; then, in the 19th century, its focus shifted towards the emergent working class. More recently, popular education has aimed to address the needs of minority groups, such as women, unemployed people, indigenous peoples, ethnic groups and migrants (Bustos 1996; Kane 2001; Salazar 1987; Tiana Ferrer 2011). Despite the changes in the kind of marginalised people targeted by popular education, this educative practice retains today a major social relevance as a domain where marginalised groups can see part of their educative needs met and where they may have the potential to participate in the creation and organisation of their own education.

Within this generally shared focus, there are nevertheless a variety of specific descriptors suggesting considerable diversity in the field. This variety arises possibly from the different contexts in which popular education is enacted (Tiana Ferrer 2011). Significant descriptors used include, for example, *permanent education*, *adult education*, *social education, radical adult education* and *progressive education* (Kane 2001; I. Martin 1999; Tiana Ferrer 2011). Additionally, other significant practices, such as *critical pedagogy*, have been positioned in close proximity to popular education, sharing a common broad pedagogic space (cf.Bernstein 1990; Wiggins 2011). In the Latin American context, 'the most commonly used descriptor is 'educación popular'; nevertheless, there is still significant variety in the description of popular education in this context. For example, popular education has been characterised as a paradigm (Torres Carrillo 2009), as a political and pedagogic practice (Torres Carrillo 2012), and as a pedagogical proposal (Mejía 2012). The variety of labels, descriptions, and claims of association around popular education has posed a crucial question for researchers and practitioners in the field, one that underpins this thesis and that is: *what kind of education is popular education?*

From a Latin American perspective, the general approach taken to the question has been to consider popular education in terms of its relations to other significant social practices, such as social movements, political struggles and key historical events in the continent (cf. Austin 1993; Aldana Mendoza & Núñez 2002; Bengoa 1987b; Choy & Cristales 2010; Goldar 2008, 2009; Hammond 1998; López 2010; Rosenfeld 1987). This research orientation has highlighted the social relevance of popular education as part of a wider domain of social practices implicated in the struggle for social equality. While the social significance of popular education is greatly important, this approach to the question about popular education does not exhaust its description as a distinctive pedagogic practice with particular specific features.

Research on practices of popular education in Latin America has showed a limited interest on the exploration of key features of its pedagogy (Mejía 2012; Osorio 1993; Torres Carrillo 2009). Most of this research has been concerned with its methods of teaching (cf. AA.VV. 1996; Consejo de Educación de Adultos de América Latina 2008; Roselló & Equipo de Educadores del CMMLK 2006; Silva Uribe 1981; Valenzuela 1990), overlooking more intrinsic questions about what kinds of teaching and learning take place and why. As Van Dam, Martinic & Peter (1992) argue:

> Despite the importance of the methodological contribution of popular
> education, there is little reflection on its assumptions, procedures and

practical results. Methodology cannot be reduced to a technical issue, neither to the matter of whether the practice promotes or not participation. It is necessary to take into account the educative process as a whole and how it resolves two key aspects of the pedagogic act: *the transmission of knowledge and the learning by the part of participants* (p.11, my emphasis)

To date, research in popular education, especially in the Latin American context, appears to lack a specific pedagogic perspective that could enable an understanding of popular education as a distinct *educational practice*. This is a vital issue for the field, as the great variety of practices of popular education has led organisers and practitioners to question what it means to enact popular education in practice. Some light may be shed on this issue through the exploration of the specific pedagogic features underlying popular education as a distinct kind of education. This constitutes the focus of the present research.

This thesis aims to address the question of *what kind of education is popular education*. In doing so, it focuses on knowledge as a key dimension of any educative practice. Following Maton (2014), the approach of this thesis springs from the idea that "knowledge is the basis of education as a social field of practice – it is the creation, curricularization, and teaching and learning of knowledge which make education a distinctive field" (p.3). Popular education can be understood then as a **knowledge practice** with distinguishing underlying principles. The focus of this exploration is on the specific context of popular education in Chile as carried out today.

1.2 Locating the current study

1.2.1 Popular education: what is it?

The diversity of the field of popular education has been highlighted by practitioners and researchers as one of its intrinsic features. This variability tends to be associated with the highly contextual character of popular education. I. Martin (1999) argues that popular education

> is always contextual and contingent, reflecting and responding to
> changing circumstances […] the nature of popular education is such that
> its argument must be worked out in terms of the specificities of particular
> historical, cultural and material conditions (pp. 1-2)

Despite its contextual specificity, three key aspects emerge as common topics in most accounts of popular education. These are *the public targeted* by popular education, its *political agenda* and its *pedagogic orientation*. These features provide a general picture of what popular education practice is understood to be.

> The public addressed by popular education

The dimension of the targeted public for popular education constitutes, as argued above, the common ground for all forms of popular education practice. Participants in popular education are commonly described as the 'popular class' or the 'popular mass' (Aldana Mendoza & Núñez 2002; Amaro Toledo 1996; Austin 1993; Bengoa 1987a; Garcés Durán 1996; Kane 2001; Mejía 2012). The notion of 'popular class' is used to refer loosely to poor, disadvantaged people, workers, peasants, unemployed people or in general any exploited and dominated group in any given society. The key issue in characterising the popular class is, as Kane (2001) asserts, that "it excludes and stands in contradistinction to the well-off middle class and the rich" (p.8).

There is, nevertheless, variation across contexts. In Latin America, a stronger emphasis in both practice and research has been given recently to issues of gender and ethnicity (Kane 2010; Vales 2014), which has expanded the scope of the public targeted by this practice. In European and North American contexts, the public addressed by popular education is described generally in terms of 'citizens' or 'communities'. This orientation reveals structural differences between European and Latin American contexts of practice of popular education. As Foweraker (1995, cited by Kane 2001) argues, a majority of participants of popular education in Europe are part of "the educated middle classes who have the time and income to organise and agitate". Nevertheless, and despite the differences between the first and the third world context, the notion of people in a position of disadvantage prevails in the description of participants of all practices of popular education.

> The political commitment in popular education

The political commitment of popular education is generally described as another of its characteristic features. This agenda exhibits "a priori political commitment in favour of 'the popular classes' in which the role of education is to help people in the struggle to overcome oppression and injustice" (Kane 2001, p. 9). Transformation of the material, historical and social conditions reproducing social inequalities and maintaining popular classes in a position of domination is described as the ultimate goal of popular education. Many authors in the Latin American context see this political agenda as the defining element of what counts as popular education. Nevertheless, they also acknowledge that this aspect may manifest itself in diverse ways in the practice of popular education. Rodrigues Brandão (2006) has identified three different realisations of this political commitment: a) as the process of reproduction of the knowledge of popular communities; b) as the democratization of schooling knowledge, making it accessible to those who are not reached by the formal educational system; and c) as the promotion of organisation of communities to participate in the transformation of the conditions injustice, oppression and exclusion of which they are victims. According to Torres Carrillo (2012), these diverse manifestations of the political agenda of popular education do not appear in a 'pure state' and instead show different internal tendencies and nuances.

From a European perspective, the political commitment of popular education takes a slightly different shape, consistent with its particular socio-historical setting. Social and political issues at stake in this context relate mainly to the achievement of progressive social and political change that leads to a project of inclusive citizenship (Crowther 1999). Nonetheless, it should be stressed that despite the diverse ways in which the political commitment is manifested across all these contexts, the underlying concern for the issues, interests and struggles of ordinary people (I. Martin 1999) constitutes a core aspect in the description of popular education.

> Popular education as an alternative pedagogic project

The pedagogic project of popular education is founded, in the context of Latin America, in the pedagogic reflections of Paulo Freire (Amaro Toledo 1996; Bustos 1996; Kane 2001; Kincheloe 2007). This pedagogy is characterised by three nuclear elements: the conception of the

participant as a subject; the notion of the teacher as a facilitator (see chapter 2 for more detailed discussion of Freire's pedagogy); and finally a particular, sometimes 'resisting', perspective on knowledge. In general terms, the pedagogy of popular education is characterised by the assumption that students already posses relevant knowledge and that the role of the teacher is to establish a dialogue where this knowledge can be shared and where an understanding of the world can be jointly constructed (Freire 1970). The pedagogy of popular education aims therefore to disarticulate the hierarchical positioning of teachers in the classroom and create an equalitarian relationship, which would contribute to enhance the learning process for students.

Regarding the issue of knowledge, popular education generally highlights the cultural dependence of knowledge. In other words, from the perspective of popular education it is understood that different groups, as they experience the world, create different kinds of knowledge (Freire 1970; Kane 2001). Thus, there is a 'dominant' knowledge of the world, created by dominant groups in society, and transmitted to popular classes as an unquestionable truth in order to maintain them in a dominated position (Kane 2001). Some approaches within the field of popular education have gone further, dismissing any form of 'academic' or 'scientific' knowledge as oppressive (Kane 2001). Part of the aim of the pedagogy of popular education is to disarticulate the 'truth' of this dominant knowledge by reflecting on it instead of depositing it in students' minds (Freire 1970). The perspective on knowledge put forward by the literature on popular education can be described to some extent as problematic, as it questions the value of specialised knowledge and thus overlooks its potential to empower disadvantaged students.

The dimensions outlined above constitute the key descriptors generally found in the literature around popular education to describe its practice. They represent broad assumptions of what popular education practices should look like. Different approaches in the field will emphasise one or other dimension as key for understanding the nature of popular education. Importantly, these dimensions represent a theoretical construct of popular education and therefore the extent to which they describe the actual practices remains a question. Nevertheless, these dimensions are considered to provide a general and useful introduction to what popular education is, and how its specificity has been described in the literature.

1.2.2 The specific context of popular education in Chile

The exploration of popular education as a knowledge practice carried out in this thesis focuses on the particular case of Chile for a number of reasons. The first is pragmatic in that this researcher is familiar with the context. Chile is the researcher's home country, and she has practical experience in the field. Beyond this, though, there are other factors that make Chile a relevant context to explore the knowledge practice of popular education. One is the social significance of popular education in Chile, particularly in the decades from the 1960s to the 1990s. Another corresponds to the apparent current invisibility of popular education in academic research in Chile, which contrasts strongly with the vitality of its enacted practice.

Popular education was of particular relevance in Chile during most of the 1960s and the early 1970s. During this period, part of its practice was fostered by the State, which aimed to increase literacy rates and provide training in new technologies to peasants for agricultural work (Austin 2003). In addition, there was a steady development of popular organisations that carried out practices of self-education, most of them in association with political organisations of a grassroots character (Guzmán 1979). All these practices had as a common aim the improvement of social conditions of the working and lower classes and the establishment of a socialist project for society.

In September 1973, a military coup overthrew the elected socialist president Salvador Allende and installed a military government led by Augusto Pinochet. An important part of the repressive action of the military government focused on disarticulating popular organisations and banning community participation (Guzmán 1976). Popular education was proscribed in this new political context. However, it reappeared again during the second half of the 1980s, with a strong focus on political resistance against dictatorship and on improvement of the material conditions of the lower and working classes (García-Huidobro 2013; Rucal 2011).

Chile's return to democracy in 1990 meant that the unifying political aim of popular education of resisting dictatorship had been achieved. Thus popular education entered a critical stage, where it struggled to define its nature and *raison d'être* in the new democratic context. The lack of a common political aim caused an explosion of new emerging practices. This scenario

has been recently described by Rodrigues Brandão in the following terms: "today we have a plurality of horizons, and popular education is like a big umbrella that has underneath several little umbrellas" (Vales 2014).

In Chile, these different expressions of popular education include practices carried out by formal institutions as well as informal organisations; practices which target poor people, women, indigenous people, young people, unemployed people, and different kinds of communities. The overarching political aim of the 1980s fragmented into minor, specific goals of social change, which depended upon the needs and aspirations of the different people targeted by the practices. Practices in this new context include a number of different kinds, including for example grassroots organisations, popular universities, popular schools, vocational training agencies, identity groups and base communities. In sum, the recent context of popular education practice in Chile, as with the rest of Latin America and the field more broadly, shows significant diversity.

In terms of research, it is possible to say that popular education held a relatively important position within the social sciences during 1980s in Chile. Significant studies were carried out during this period, for example Bengoa 1987a; García-Huidobro, Martinic & Ortiz 1989 and Salazar 1987. In addition, close collaboration between the academic world and practices of popular education occurred (García-Huidobro 2013). These collaborations involved not only the participation of researchers in practices of popular education, but also the creation of courses and training in institutions of tertiary education focused on the instruction of popular educators (Rucal 2011). The vitality of popular education in the academic arena was sustained importantly by a political drive of resistance and response to the social crisis caused by the dictatorship that endured from 1973 to 1989 in Chile (García-Huidobro 2013).

After 1990, the return to democratic ruling impacted rather negatively on the position of popular education in the academy. Funding provided by different international NGOs for research on and collaboration with instances of popular education ceased, which meant that academic cooperation with popular education came to an end. In addition, social researchers became more interested in new issues arising from the recently gained democracy (García-Huidobro 2013). Thus, popular education lost its space within the Chilean academy and became a neglected area of research.

This absence of popular education as an object in academic research does not reflect the current state of the field of practice in Chile. In fact, it clouds the vitality of the practices of popular education that take place today. Despite their lack of academic visibility, these practices are questioning their nature and reflecting on the key issue of *what kind of education popular education is*. This concern has materialised in recent studies and reflections on popular education in Chile (cf. Colectivo Paulo Freire 2013; Faure 2007; Fuentes Cortés 2009; Monitores Escuela Libre Luchín 2012). Importantly, these studies have been carried out by practitioners and organisers of popular education with some degree of experience in academic research.

The current social significance of popular education practices in Chile and their relative invisibility in the domain of academic research give particular significance to this thesis. It is intended as a contribution to the theorisation of popular education as a knowledge practice in that context, building a picture that brings together the academic fields of knowledge production with the fields of practice, highlighting what is of significance in educative practice, as well as pointing to a number of directions for further research in both the specific scenario of Chile and the broader Latin American context.

1.3   Introducing the research design

1.3.1   The emergence of the research focus

The focus of this thesis emerges from a key question in the field of popular education: *what kind of education is popular education?* This concern has been manifested in a number of reflections around popular education (Cendales & Posada 1993; Osorio 1993; Torres Carrillo 2009; Van Dam et al 1992). An important number of studies have explored this question by focusing on external dimensions of popular education: the kind of students involved, the underlying political agenda or particular methods of teaching. In response to this, other authors have pointed to the importance of looking more closely at the "educative process [of popular education] and how it resolves two key aspects of the pedagogic act: *the transmission of knowledge and the learning on the part of participants"* (Van Dam, Martinic & Peter 1992,

p.11, my emphasis). In other words, they argue for a look into the internal principles shaping popular education.

The focus of the present research emerges from the acknowledgment of the great significance of the internal principles that shape popular education. More specifically, the thesis positions knowledge as the defining dimension of popular education as a distinct educative practice. Knowledge is seen here far beyond the pedagogic act that occurs in the classroom. As Maton (2014) argues, "knowledge is the basis of education as a social field of practice – it is the creation, curricularization, and teaching and learning of knowledge which make education a distinctive field" (p.3). Popular education is explored then as a knowledge practice that emerges from these three related fields of activity. Such a perspective into the issue of popular education provides a means to build a comprehensive picture of this educative domain in Chile.

The focus on knowledge is complemented by another significant perspective in the analysis of popular education. This corresponds to the role of language in the creation, curricularisation and transmission of knowledge in an educative field. Within the domain of research in popular education, this focus on language has been proposed by García-Huidobro et al (1989), who argued for an understanding of this practice as "communicative contexts in which an interchange of opinions and experiences occurs […]" (p.37). While this understanding of the role of language concentrates only on the classroom interaction where knowledge is transmitted, its relevance lies in the visibility given to the role of language in the educative process of popular education.

The focus of this research is then on revealing the underlying principles that shape popular education as a particular knowledge practice. These principles are explored in their empirical realisations in an array of texts emerging from the three different fields of activity of popular education (creation, curriculisation and transmission of knowledge). The exploration of these texts implies a close linguistic analysis that will serve as evidence for an interpretation of the abstract principles underlying popular education as a knowledge practice.

1.3.2 The theoretical approach

The focus of this thesis requires a coherent conceptual body addressing the issue of knowledge practices and their underlying principles, as well as a complementary theory enabling the exploration of the language involved. The theoretical model employed in addressing the issue of knowledge is that of Legitimation Code Theory (LCT) (Maton 2010a, 2014), a social realist approach within the sociology of education. The theory of language is that of systemic functional linguistics (SFL) (Halliday & Matthiessenn 2004; Martin 1992; Martin and Rose 2008; Martin & White 2005). In introducing these framing theories in this chapter, different degrees of attention are paid to each. It is assumed that the field of systemic functional linguistics, being a more established theoretical model with relatively wide currency in educational contexts, requires less introductory attention compared to that of LCT, itself a relatively more recent development in the sociology of social realism.

1.3.2.1 Legitimation Code Theory (LCT): rationale and key tenets

LCT is a conceptual framework that has recently emerged within the field of the sociology of knowledge. In the words of Maton (2014), it "enables knowledge practices to be seen, their organizing principles to be conceptualized and their effects to be explored" (p.2-3). The concern with knowledge and its principles arises from earlier theorisation of knowledge structures proposed by Bernstein (1990, 1999, 2000), which constitutes the inherited framework in LCT. The rationale underlying LCT was originally set up by Bernstein (1990), who asserted that knowledge had become a blind spot in the sociology of education in the early 1970s (Maton 2010a, p.35). Maton (2014) refers to this issue as a knowledge paradox and explains it in the following terms:

> Knowledge is described as a defining feature of modern societies, but what knowledge is, its forms and effects, are not part of the analysis. Instead, knowledge is treated as having no inner structures with properties, powers and tendencies of their own, as if all forms of knowledge are identical, homogeneous and neutral (p.2)

LCT addresses this knowledge paradox by focusing on what Bernstein termed 'relations within', which corresponds to the intrinsic principles of knowledge. Thus, LCT provides a conceptual framework as well as an analytical toolkit for the analysis of the underlying principles of social practices. This framework has emerged and sharpened from continuous

research in educative fields (Alexander 2012; Arbee 2012; Hood 2007, 2011; Macnaught et al 2013; Whitcombe 2013; Wimberg 2012). Despite an initial focus on education, both the conceptual framework and the analytical toolkit are abstract enough to explore beyond this realm, and have been applied to the study of a number of other domains, such as media, information and communication technologies and design studies (Carvalho et al 2009; Poulet 2010; Zappavigna & Martin 2014).

The notion of legitimation in LCT arises from an understanding of society as comprising a number of relatively autonomous but related practices, with their own ways of working, resources and statuses. Within each practice, actors "cooperate and struggle both to attain more of that which defines achievement and to shape what is defined as achievement to match their own practices" (Maton 2014, p. 17). In this way, actors create and realise languages of legitimation, which correspond to competing claims to legitimacy within a field. In other words, each social practice is seen as comprising actors making claims for carving out and maintaining the legitimacy of their practices against others practices and also against other actors in their own field (Maton 2010a). Legitimation determines then what counts as the proper actors' dispositions and practices within a particular field.

The underlying rules that create the legitimate dispositions, practices and fields are conceptualised in LCT in terms of **legitimation codes** (Maton 2014, p.17-8). Legitimation codes are modelled in the legitimation device, which involves several dimensions (Maton 2014). For the purposes of this thesis the focus is selectively set on the dimension of Specialisation and its analytical toolkit of **specialised codes of legitimation**. In brief, Specialisation is underpinned by the assumption that "practices and beliefs are about or oriented towards something and by someone. Thus they involve relations to objects and to subjects" (Maton 2014, p.29). An important feature of Specialisation (as well as the other domains of LCT), is that of its modelling as topological spaces. In Specialisation, the independent variation of its underlying principles of epistemic relations and social relations allows for infinite possible positionings. Specialisation and correspondent modalities of specialisation codes of legitimation are further explained in Chapter 2.

An important aspect of LCT is that it enables dialogue and collaboration with systemic functional linguistics. The inherited framework of LCT, i.e. Bernstein's theory, has a long history of interaction with SFL (Christie 2007; Hasan 1973, 1989, 1999; Martin 2011; Maton & Muller 2007). Within LCT itself, an important body of research has emerged in the last decade from

the fruitful dialogue with SFL, particularly from the perspective of discourse analysis (Christie & Martin 2007; Christie & Maton 2011; Hood 2007, 2011, 2012; Martin et al 2010; Martin et al 2013; Matruglio et al 2013). This thesis follows this trend in collaborative research between LCT and SFL in its exploration of popular education.

1.3.2.2 Systemic functional linguistics: relevant tenets

SFL is a social semiotic theory of language that "attempt(s) to relate language primarily to one particular aspect of human experience, namely that of social structure" (Halliday & Hasan 1985, p. 4). It conceives language as system organised in terms of options for meaning-making (Martin & Rose 2008). Systems of options are modelled in different levels of language or **strata**: phonology/graphology, lexico-grammar and discourse-semantics (Halliday & Matthiessen 2004; Martin & Rose 2008). The stratal model of language is conventionally depicted in co-tangential circles as in figure 1.1 below.

The relation between the levels of language is one of **realisation** (Martin & Rose 2007): patterns of meanings in discourse-semantics are realised through patterns of meaning at the stratum of lexico-grammar, while the lexico-grammatical stratum is realised through patterns in phonology/graphology (Eggins 2004; Martin & Rose 2008). At each stratum different systems (networks) of choices in meaning are described. The analysis of texts carried out in this research focuses references systems at the stratum of discourse-semantics.

Systems of choices for meaning-making are also modelled in SFL in relation to the three metafunctions of language: **ideational, interpersonal** and **textual** (Halliday & Matthiessen 2004; Martin & Rose 2007; 2008). SFL also provides a model of context in terms of register, involving three different dimensions: field, tenor and mode. Each of these dimensions corresponds to a particular metafunction: field to ideational, tenor to interpersonal and mode to textual. The metafunctional model of SFL together with its stratal organisation and dimensions of register is depicted in the figure below.
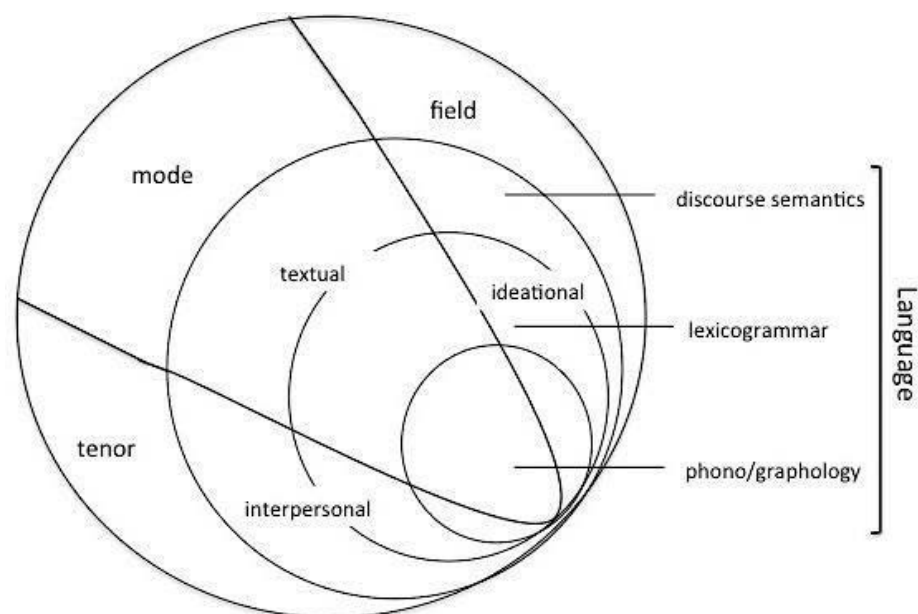
Figure 1.1: metafunctional and stratal model of language and register dimensions (adapted from Martin 2007, p.35)

In the figure, the three first concentric circles represent language and its stratal configuration (phono/graphology, lexicogrammar and discourse semantics). Metafunctions are also distinguished within the model. The outer circle corresponds to dimensions of register as inclusive of field, mode and tenor, with each corresponding to a particular metafunction in language.

For the purposes of analysis in this research, the ideational metafunction – concerning the representation and construal of experience through language – is the dominant focus. However, the interpersonal metafunction, which concerns the enactment of personal and social relationships, will be also considered, particularly for the exploration of the classroom practice of popular education. From the perspective of register, these metafunctions will be explored in terms of **field** and **tenor**, realised in the discourse semantics of texts.

The focus on the discourse semantic stratum and the ideational and interpersonal metafunctions implies the consideration of particular systems of choices of meanings for the analysis of texts. These systems correspond to IDEATION, NEGOTIATION and APPRAISAL. Further details on these will be provided in chapter 2.

1.3.2.3 A dialogue between theories

LCT and SFL constitute the theoretical foundations and the analytical frameworks for this thesis. As these theories arise from different disciplinary domains, an explanation of their relationship is of great significance, in both a general sense and as it pertains specifically to this study.

The issue of the potential dialogue between theories can be explored, drawing on Bernstein's notion of **languages of description**. A language of description "is a translation device whereby one language is transformed into another" (Bernstein 1996, p.135). Two languages of description are distinguished as internal and external. An internal language of description "refers to the syntax whereby a conceptual language is created"; an external language of description "refers to the syntax whereby the internal language can describe something other than itself" (Bernstein 1996, p.135). More specifically, an external language of description "enables dialogue between theory and data" (Maton 2014, p.137). The relation established in the use of the two theories in this study can be explained thus in terms of internal and external languages of description.

The conceptual framework provided by LCT can be used to explore an array of practices and social fields. In any particular research, these concepts find different empirical realisations. As Maton and Chen (forthcoming) argue, "[…] the concepts always refer to relations between knowledge practices and actors, but these relations take different empirical forms with each problem-situation being explored". The creation of a language of description is an important step in the two-way dialogue between theory and data (Maton & Chen forthcoming).

In this thesis, LCT provides theoretical concepts – i.e. an internal language of description– to approach the issue of popular education as a knowledge practice and explore its specialisation codes of legitimation. However, it does not offers analytical tools for exploring the empirical data realising popular education as a knowledge practice. In this thesis, these empirical data correspond to texts seen as semiotic products that construe meanings and enact relations between participants. In order to analyse these empirical data a theory of meaning is needed. Such a theory corresponds to SFL, which offers a framework for the development of an external language of description for the study of Specialisation in popular education. More details about this relation and what aspects of SFL inform the elaboration of the external language of description are provided in chapters 2 and 3.

1.3.3 Data of the study

The exploration of popular education as a knowledge practice is organised around three different levels of analysis, drawing on Bernstein's (1990, 1996) concept of the pedagogic device. The pedagogic device "provides the intrinsic grammar of pedagogic discourse […] through three interrelated rules: distributive rules, recontextualizing rules and evaluative rules" (Bernstein 1996, p.42). These abstract rules are realised in three distinct fields: the **field of production** – where new knowledge is created ("creation" in Maton's terms); the **field of recontextualisation** – where knowledge is selected and transformed into pedagogic subjects (curricularization in Maton's terms); and the **field of reproduction** – where knowledge, in the shape of pedagogic subjects, is transmitted (teaching and learning in Maton's terms). At each of these levels of analysis a particular set of texts is explored.

Data concerning the field of production consists of three specialised academic articles. The first examines the domain of popular education in Chile and corresponds to part of one of the main studies carried out in the country during the decade of the 1980s. The second article proposes an overview of popular education in Latin America and is written from an 'outsider's perspective'. Finally, the third article explores critical pedagogy, a practice akin to popular education in the North-American context. These articles have been selected due to their importance in their respective domains of concern.

The inclusion of these three texts contributes on a number of fronts. First, they reveal the diversity of approaches found in the overall field of popular education, making possible the exploration of some aspects explaining those differences in the field. This exploration is carried out from the analytical framework of LCT underpinning this thesis. Secondly, and from a more specific point of view, they allow for the relative positioning of the production of knowledge in the particular case of Chile in relation to the overall field of popular education.

The second data set, related to the field of recontextualisation, comprises public documents from four different sites of popular education in Chile, which carry out five different educative programs. As with the data of the field of production, texts were selected in order to represent the diversity of the field of popular education in the particular context of Chile. These texts were collected from the webpages of the sites and consist of descriptions of practices, goals,

kinds of student targeted and curriculum or teaching program. Despite the multimodal nature of webpages, only written texts are considered for this study.

The third set of data emerges from the field of reproduction of popular education in Chile. One case corresponding to a specific site of practice of popular education has been selected. This site is called Uabierta and could be described as a 'prototypical' example of popular education, based on the general features discussed in section 1.2.1 above. Four lessons of one subject have been video-recorded and transcribed from this site of practice. The selection of this particular site enables a close exploration of classroom practice in order to model a framework for its analysis that reveals the underlying specialisation codes of legitimation in popular education practice.

The original language of most of the texts constituting the data is Spanish. The exceptions are two of the articles from the field of production, which are written in English. All texts are analysed in their original language. Throughout the analysis chapters, indicative extracts are offered to exemplify the analysis. In the case of the Spanish texts, these examples are all translated into English. In the translation, great care has been put on providing the closest equivalent meaning possible, in order to reveal the key discourse-semantic patterns at stake. The process of textual analysis is clearly articulated in chapter 3.

1.4   Introduction to the specific analytical and interpretative approach

The analytical and interpretative approach developed in this thesis can be outlined as a pathway with various steps. At an abstract level this pathway progresses from a conceptualisation of popular education as a knowledge practice – drawing on sociological conceptual tools – to questions of how that knowledge practice is materialised in language. Then, at an empirical level, this pathway moves from discourse-semantic analysis of meanings in texts to the interpretation of patterns in meaning in terms of the analytical concepts of specialisation codes of legitimation. This movement from abstract to concrete levels creates a circle of analysis and interpretation that constitutes the basis of this methodological process in the thesis.

The analysis of texts from the fields of production and recontextualisation explores how specialised meanings are construed in these texts through resources of IDEATION (Martin 1992). The analysis of texts from the field of reproduction integrates a focus on interpersonal meanings addressing the interaction that occurs in the classroom between teacher and students. Thus, along with tools from the system of IDEATION, the analysis includes the system of NEGOTIATION and to a lesser extent the system of APPRAISAL (Martin & White 2005; Hood 2010). The discourse-semantic analysis provides an external language of description for interpreting patterns in language in terms of specialisation codes of legitimation. The rationale for this interpretation is provided in detail in chapter 3.

The examination of specialisation codes of legitimation at each level of analysis provides answers in relation to the underlying principles of popular education as a knowledge practice. These codes can be relatively positioned within and across fields, providing a picture of the variation and the predominance of specialisation codes at each level of analysis and in an overall sense. Thus, a broad picture of the field of popular education in Chile is offered. This picture addresses the issue of what kind of education popular education is, from a theoretically and analytically based approach.

1.5   Research questions

The research is guided by a general question pointing to the nature of popular education. This question is:

> **What kind of knowledge practice is popular education in Chile?**

This question signals the overall focus and approach developed in the thesis. This general question is further elaborated in specific research questions. These are:

1. What is the nature of popular education in its field of knowledge production? How is the specific Chilean context of knowledge production positioned in relation to the overall field?

a. How is popular education construed as a particular kind of knowledge through patterns in discourse semantics?

b. What relative strengths of epistemic relations and social relations are realised by these patterns in meaning?

c. How are different representations of popular education positioned in relation to each other in terms of their specialisation codes of legitimation?

2. What is the nature of popular education in Chile in its field of recontextualisation?

a. How do different educational sites represent themselves as instances of popular education through discourse semantics patterns in their public documents?

b. What relative strengths of epistemic and social relations are realised in these patterns of meaning?

c. How are these sites positioned in relation to each other in terms of their specialisation codes of legitimation?

3. How can the nature of popular education in Chile be explored in its field of reproduction?

a. What can an exploration of the negotiation of knowledge in classroom interaction in one site contribute to an understanding of popular education in its field of reproduction?

b. What can an exploration of the roles of teacher and students in the classroom interaction of one site contribute to an understanding of popular education in its field of reproduction?

c. What can an interpretation of these insights as relative strength of epistemic and social relations reveal about the enactment of specialisation codes of legitimation in a particular instance of practice?

d. What can the study of a site of popular education contribute to an understanding of the practices of the field?

1.6   Significance of this study

This thesis makes a number of meaningful contributions to the understanding of popular education as a distinctive educative practice. First, it provides a comprehensive approach to the field of popular education, as it explores the three fields of activity signalled by Bernstein (1990) as constitutive of pedagogic practices: the fields of production, recontextualisation and reproduction of popular education. This approach overcomes the almost exclusive attention given to the field of reproduction in research on popular education so far. While studies of the actual practices of popular education contribute an important insight into its methods and other relevant dimensions, they nevertheless overlook the overarching forces informing and shaping these practices. The comprehensive approach developed in this thesis is valuable in that it provides insights into the complexity of popular education as an educative practice.

In relation to this, another significant contribution of the thesis is its focus on the underlying principles that shape popular education as a distinctive kind of education. This focus on the internal principles of popular education contributes to addressing the highly relevant question in the field of what kind of education popular education is today.

A third contribution of the thesis is the way in which it has brought into dialogue two theoretical frameworks. LCT and SFL have complemented each other to offer a complex and insightful theoretical and analytical perspective into popular education. This two-fold framework has allowed for the comprehensive approach developed in the thesis. In addition, it has enabled a close analysis of relevant texts realising popular education fields and its subsequent abstract interpretation in terms of specialisation codes of legitimation. This movement from theory to data to theory generates explanatory power that contributes to the creation of knowledge about popular education. Importantly, this framework has the potential to be applied in other contexts of popular education, as well as in larger studies of any of the fields of activity analysed in the thesis, expanding thus the understanding of this field.

Finally, the thesis makes important contributions to ways of exploring the classroom practice of popular education. Its main value relates to the linguistic analysis of classroom interaction, which constitutes an original approach into this issue in the field of popular education. More particularly, the exploration of both ideational and interpersonal meanings is significant in that it can offer an integrated picture of what occurs in the unfolding of classroom practice. From

the specific perspective of SFL, the exploration of the classroom discourse of popular education may contribute issues and questions to the theoretical description carried out by this theory, which has been developed mostly from research in formal education settings. The study of popular education introduces a new realm where the pedagogic theorisation of SFL can be productive and at the same time face fruitful challenges.

1.7   Organisation of the thesis

The thesis argues for a comprehensive examination of popular education in Chile, unfolding this complex task throughout its various chapters. The body of the thesis begins with the foundations of the research in **chapter 2**. This chapter starts by reviewing significant foundations of popular education as well as outlining the main trends of research in this field. Then the chapter moves on to offer theoretical and analytical frameworks for the study, providing a detailed explanation of specialisation codes of legitimation from LCT as well as of the dimensions of language for the creation of specialised knowledge and language for the transmission of knowledge in SFL. Some discussion is offered on the relations between these two theories.

Having set up the theories from which the thesis draws, **chapter 3** details the research design. This chapter starts by further elaborating the relation between LCT and SFL in the frame of this specific research. A model of analysis is provided for the study of texts in each of the fields considered – production, recontextualisation and reproduction of knowledge. Details of the data of the research are also introduced, with a description of the sites of popular education considered in the study. The external language of description of proposed for the analysis and interpretation of data is also presented in this chapter.

Chapters 4, **5** and **6** present the findings of analyses and interpretations of texts. **Chapter 4** looks at the field of production of knowledge in popular education, exploring the specialisation codes of legitimation evident in three specialised articles. **Chapter 5** moves down to the field of recontextualisation, examining the self-representation texts of five programs of popular education in four different sites. Finally, **chapter 6** presents a case study of the classroom discourse of one instance of popular education, known as Uabierta.

In **chapter 7**, a summary of the major findings of the research is presented. The chapter also considers the contribution of the thesis to the overall field of popular education, as well as more specific contributions to the theoretical bodies informing the research. A final section explores possible new spaces for research in popular education that emerge from this thesis.

CHAPTER 2

Foundations in research and theory

2.1 Introduction

This chapter plays two related functions in relation to the thesis: it positions this study in relation to the literature on popular education and establishes the theoretical foundations of the research. The first part of the chapter offers an overview of the broad field of popular education, identifying a number of key interpretations that appear in theory and research. This review gives way to more focused attention to the context of Chile and the research developed in this particular scenario on popular education. The account on Chilean literature comments on key theoretical constructs and contributions to theorisation in the field, summarises the main directions taken in research, and highlights important issues that emerge with relevance to the current study.

The second part of the chapter introduces the theoretical framing of this study. This framing comprises two complementary bodies of theory, one sociological and one linguistic. From the sociology of education and of knowledge, the thesis draws primarily on Legitimation Code Theory (LCT) (Maton 2010a, 2014), and aspects of what Maton refers to as the 'inherited theory' of Bernstein (1990, 2000). From linguistics, the theory informing this framework is Systemic functional linguistics (SFL) (Halliday & Matthiessen 2004; Martin 1992; Martin & Rose 2007, 2008).

The relation between LCT and SFL can be explained, drawing on Bernstein (1990), in terms of languages of description. LCT provides an internal language of description for the research, that is, concepts that address popular education as a knowledge practice underpinned by abstract principles. The key notion for this internal language of description is **specialisation codes of legitimation** (Maton 2010a, 2014). The internal language of description is related to the empirical data through an external language of description (Bernstein 1990), informed

here by SLFL. SFL enables dialogue between sociological theory and empirical data in the shape of texts. The relation between LCT and SFL draws on an extensive body of research using both theories (Christie 1999, 2000, 2002; Christie & Macken-Horarik 2011; Christie & Martin 2007; Hood 2007, 2011; Martin, Maton & Matruglio 2010). This relation is introduced in this chapter and explained in more detail in chapter 3.

2.2 Research on popular education: main approaches within radical pedagogy

An account of relevant literature around popular education begins by considering the broader field of *radical pedagogy*. The notion of radical pedagogy is taken from Bernstein's (1990) theorisation of pedagogic spaces. From this perspective, radical pedagogy can be described as a broad field of educational theorisation and practice that is characterised by 1) placing great relevance on the expression of the individual learner; and 2) aiming for changes at the level of the social structure, or inter-social changes (Bernstein 1990, p.63). Popular education can be considered part of this field along with a number of other pedagogic orientations. A review of two main orientations within radical pedagogy is offered in this section in order to provide a general positioning of popular education against a wider theoretical background.

Within radical pedagogy, a number of approaches and interpretations to education and pedagogy can be distinguished. This is reflected in an array of labels appearing as part of the field, such as critical pedagogy, popular education, adult education, radical pedagogy and progressive education. In general terms, these orientations share a focus on the expression of the individual learner and the aim for changes in the social structure described by Bernstein as descriptors of radical pedagogy. However, they also reveal different stance-taking in relation to how the educational or pedagogic practice is defined and what issues are central in the enactment of the practice.

These different stance-takings in the field can be subsumed in two abstract approaches to knowledge and education. Drawing on Bernstein (1990), these approaches can be characterised as emphasising either **relations to** education or **relations within** education**.** The emphasis on *relations to* education indicates a focus of educational theory on the effect that

social class, ethnicity, gender, and other external forces have on the educational practice. The foregrounding of *relations within* education in theory and research emphasises the internal structuring and features of educational practices.

The focus of this account is set on two dominant approaches within the field of radical pedagogy, corresponding to critical pedagogy as emphasising relations to education, and adult education – and particularly adult literacy – as focusing on relations within education.

2.2.1 Critical pedagogy: *relations to* the social world

Critical pedagogy constitutes a complex realm of theory with a number of shared unifying objectives. The most significant of them is to "empower the powerless and transform existing social inequalities and injustices" (McLaren 1989, p.160). The general objectives of critical pedagogy manifest the strong focus of this educational orientation to issues outside the purely pedagogic domain in its theorisation of education. McLaren´s (1989) characterisation of critical pedagogy clearly exemplifies this orientation to *relations to*:

> A major task of critical pedagogy has been to disclose and challenge the role
> that schools play in our political and cultural life. […] Within this context,
> critical theorists generally analyse schools in a twofold way: as sorting
> mechanisms in which select groups of students are favoured on the basis of
> race, class and gender; and as agencies for self and social empowerment.
> (p.160)

The focus on 'relations to' in critical pedagogy is revealed in its concern on how a vast array of realms, such as social class, gender, race, ethnicity, poverty and coloniser-colonised relations, impact on the field of education (Giroux 1988; Kincheloe 2007; Maton 2014; McLaren 1989). From the particular perspective of the pedagogic practice, critical pedagogy highlights the inclusion of dominated subjects and the issue of 'giving voice' (Maton 2014) to them as key dimensions of its enactment. In terms of its theorisation on pedagogy, the focus on *relations to* has meant the "intervention" of diverse theories into the realm of critical pedagogy, such as feminism, race studies and queer theory (ibid).

The emphasis on *relations to* that characterises critical pedagogy significantly impacts on how the overall domain is structured. First, it implies that realms of concern of critical pedagogy

can be expanded *ad infinitum*, as each time a different individual subjected to "social inequalities and injustice" may appear. As Maton (2014) argues when analysing the field of cultural studies, the emphasis on the *relations to* means that the field "not only proliferates but also fragments, each client knower group having its own representative" (p.38). An example of this proliferation is found in Kincheloe's words:

> […] this evolving criticality in education should never lose sight of its central concern with human suffering. One does not have to go too far in this world to find people who are suffering: battered women, indigenous peoples attempting to deal with Western efforts to destroy their cultures, working-class people unable to find jobs, victims of racism and ethnic bias, individuals subjected to religious persecution, dirt-poor colonised peoples in poor nations, children with AIDS, men and women punished by homophobes, young women in developing countries working for less than subsistence wages from the North American-owned transnationals – unfortunately, the list goes on and on (Kincheloe 2007, p.20)

A second relevant consequence of the emphasis on *relations to* in critical pedagogy is the lack of reflection and theorisation on intrinsic pedagogic dimensions of the field. While the issue of 'giving voice' to dominated subjects has aimed to address important social issues, it has at the same time backgrounded more systematic reflections on what are the pedagogic features that distinguish critical pedagogy from other educational approaches. Discussions of knowledge and the relation between teacher and student have concentrated on fostering a more 'democratic' construal of knowledge and enactment of the relationship between participants (cf. Dussan 2004; Kincheloe 2008, Mejía 2012). However, there has been insufficient reflection on and exploration of the underlying principles shaping this particular approach to education.

2.2.2 Adult literacy in adult education: *relations within* education

Adult literacy constitutes a specific domain within the general field of adult education. Abdi & Kapoor (2009) describe the field of adult education arguing that

> in terms of its contents, objectives, and purposes, [it] fits the widely used definitions that address teaching and learning realities of people who want to improve their life situations beyond the context of what is generally

termed initial education […] This might suggest a need to utilise adult
education programs to economically advance people and socioethnic groups
traditionally excluded from processes of learning and credentialing; for
example, programs to assist with career advancement and to provide better
opportunities (p.1-2)

The domain of adult education comprises then a number of orientations and interests. These
range from issues related to migration, such as employability and social inclusion for migrant
groups, to inclusion, access and participation for people with limited qualifications and
questions of professionalisation and learning in the work place (Oliver, 2010). While the
relations to education are also relevant to a reflection upon adult education, this perspective
tends to be more *technical* than *ethical*. In other words, the focus is set predominantly on
issues such as the skills and knowledge needed by adult persons to better engage in the work
market rather than in the relations of oppression to which they are subjected.

An vast array of literature in the field of adult education has focused on a number of key issues
for the practice of adult literacy, such as the purposes of literacy, the particular nature of the
knowledge about language at stake, principles for the teaching of skills of literacy and
guidance for the planning and assessment of the process (De Silva Joyce, Hood & Rose 2008;
Hughes & Schwab 2010; Taylor, Evans & Abasi, 2007). Another important area of general
concern in the field corresponds to the development of curricula, syllabuses and materials for
the teaching of adult literacy. This particular realm of concern in adult education can be
exemplified by looking at the Australian context (Chadstone 1994; McCormack 1992; Moraitis
& McCormack 1995; A.Taylor 1995) and how it has generally emphasised *relations within*
education as the focus of its reflection.

In the particular Australian context, an in-depth exploration of *relations within* adult literacy
has been carried out by McCormack (1991, 2003), who has explored the field of adult literacy
from the perspective of educational philosophy and other pedagogic orientations. In his
approach to adult education, McCormack (2003) has argued that "*phronesis*—the exercise of
ethical and political responsibility and leadership—should be reinstated as a primary outcome
of adult basic education, not just academic knowledge and technical skills" (McCormack 2003).
This points out to the integration of the promotion of social values to the transmission of
knowledge, arguing thus for a more comprehensive approach to adult education.

In addition, McCormack (1991) has examined literacy pedagogy drawing on Bernstein's pedagogic modalities (i.e. the notions of visible and invisible pedagogy) (Bernstein 1990). From this perspective, McCormack has argued that

> any efficacious literacy pedagogy should alert students to the ways in which each of these regions or forms of life defines itself through disavowal of the others. As a result, students should be apprenticed into each region as a form of social life and meaning, and also taught to deconstruct it in terms of the other forms of life (p.224)

This orientation in adult literacy exemplified in McCormack's work gives prominence to the reflection on, exploration and analysis of the particular features that characterise adult literacy as a distinctive educative practice. Thus, it emphasises *relation within* the educational practice, focusing on questions of what should be taught and how. This signals an important difference between adult education and critical pedagogy, where prominence is given mostly to *relations to* in research. The distinction between *relations to* and *relations within* provides significant criteria for distinguishing between approaches in the broad field of radical pedagogy, within which popular education also occupies a place. This distinction can also be projected into the specific field of popular education and its literature in the Latin America and, more particularly in the Chilean context.

2.3   Popular education literature and research in Latin America

The field of popular education in Latin America has produced an important body of literature since the decade of 1970s. Within this body, two clear domains can be distinguished: first, the theoretical foundations informing the latest stages of popular education in the continent; second, an important body of analysis and reflection on the practice of popular education. The following sections explore the main contributions of these domains.

2.3.1 Foundations in theory: the contribution of Paulo Freire

The most important figure in popular education within the Latin American context is Paulo Freire. His work is claimed to be the theoretical foundations of the current practice of popular education in Latin America (Torres Carrillo 2009; Vargas & Bustillos 1989; Vigil 1989) and his influence, particularly in terms of the ethical assumptions of popular education, has been profound. In the case of Chile, Freire's pedagogic work was paramount in a literacy campaign organised by the state in the context of Agrarian Reform in 1964 (Austin 1993; Bengoa 1987a). His ideas have also been an important source of inspiration for the development of critical pedagogy in the US (cf. Giroux 1992, Kincheloe 2008), as well as for some orientations in adult education (cf. Oliver 2010).

The basis of Freire's thinking about education was set in one of his first publications, *Pedagogy of the Oppressed* (1968; its English version was first published in 1970). Initially in this publication and later throughout his work, Freire systematically reflected on what he called "the pedagogy of the oppressed", labelled later "the pedagogy of liberation". His reflections are grounded in the belief that the ontological vocation of people is to achieve their full humanity, which is prevented by social relations of oppression (Freire 1970). The aim of the pedagogy of liberation is thus to achieve freedom for all people, oppressed and oppressors. In Freire's words:

> This, then, is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well. The oppressors, who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both (Freire 1970, p. 44)

Two key complementary concepts emerged from Freire's pedagogic theory: *banking education* and *conscientisation*. The notion of banking education refers to the way traditional pedagogies see knowledge as a 'deposit' that fills students' minds as if they were empty containers: "Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorise, and repeat" (Freire 1970, p.72). This constitutes the core of his critique against traditional conservative pedagogies. This

critique also points to the evaluation of knowledge, the underpinning criteria of promotion and the characteristic hierarchical relationship between teacher and student in the formal educational system. All these elements are represented as ways to obviate the thinking processes of students. From Freire's perspective, the formal educational system is seen as a critical space in the realisation of oppression.

As an alternative to banking education, Freire proposes the notion of *problem-posing education*. This pedagogic approach emerged as a literacy method for people from disadvantaged backgrounds, particularly peasants. It was initially designed from Freire's work in Brazil and then further developed in Chile as part of a literacy campaign where Freire held an important position. Problem-posing education has also been known in the Latin American context as the *Freire Method* (Torres Carrillo 2010); in Chile, it became known as *the psycho-social method* (Austin 1993).

The problem-posing method defines a process of curriculum design based on the close observation of the familiar contexts of the participants. This observation allows for the identification of elements in the real world of the participants that are meaningful to them. These elements are represented in images easily recognised by participants that function as the starting point of the literacy process. According to Freire, this contributed to the promotion of consciousness and critical intervention of both teachers and students in reality (Kane 2001). In Freire's (1970) words, "the role of the problem-posing educator is to create, together with the students, the conditions under which knowledge at the level of the *doxa* is superseded by true knowledge, at the level of the *logos*" (p.81). Problem-posing education constitutes the core of Freire's contribution to pedagogic theory.

The second key notion emerging from Freire's theory is *conscientisation.* Conscientisation constitutes the final aim of a pedagogy of liberation. It refers the promotion of students' capacity to perceive the social, political and economic contradictions that create relations of domination and, furthermore, to take action against them (Freire 1970). The problem-posing education is designed to promote conscientisation among the popular masses and from that conscientisation, to foster social change. The concept of conscientisation is commonly referenced in critical pedagogy literature (e.g. Kincheloe 2007; Stevenson 2010).

Freire's perspective offers a theoretical foundation to the practice of popular education. His theory describes what should be the appropriate transmitter-acquirer relation as well as the principles for the transmission of knowledge in the pedagogic practice. Many authors in the

field have signalled the foundational role of Freire's theory for popular education in Latin America (cf. Austin 1993; Colectivo Paulo Freire 2013; Kane 2001; Salazar 1987; Vargas & Bustillos 1989). His influence is documented in the case of Chile, where his pedagogy greatly impacted the emerging practice of auto-education of peasants and workers developed in the period 1964-1973 (Austin 1993). Yet, despite the foundational role of Freire´s theorisation, there is little evidence showing the extent to which his pedagogy actually informs the current practices of popular education in Latin America. It seems that his influence today emerges more from his ethical and ideological reflections than from his pedagogic proposal. A serious exploration of this issue escapes the scope of this research; however, it is important to point to it in order to understand the shape of the field of popular education explored in this research.

While Freire's theory on pedagogy is not examined in this research, nor it constitutes part of the theoretical framework informing this approach to popular education, the relevance of his work in Latin America and the influence it has had in other contexts (cf. Kincheloe 2007, Stevenson 2010) cannot be ignored. An overview of his pedagogic reflections is a necessary reference in a discussion of popular education in the general context of Latin America as well as in the specific Chilean scenario.

2.3.2 Epistemological trajectory in the literature of popular education

A significant body of literature was developed on popular education by the end of the 1980s in Latin American. A notable source of contributions was the journal *La Piragua*, created in 1990 by the Council of Popular Education of Latin America and the Caribe (CEAAL by its Spanish initials). Contributions from this journal, along with other publications (e.g. AA.VV. 1996; Aldana Mendoza & Núñez 2002; Bengoa 1987a; Bustos 1996; García-Huidobro et al 1989; Martinic 1992, 1999; Mejía 1992, 2009; Picón 1990; Rosenfeld 1987; Torres Castillo 2009; Vigil 1989) can be outlined considering different moments in the production of research and theory. These moments can be described in terms of an epistemological path with several stages, which are introduced below.

2.3.2.1 Producing knowledge from experience: Participative Research Action

A key aspect in the literature of popular education from the 1990s has been an on-going rejection of the 'positivist paradigm'. Initial research in the field was positioned against 'traditional' methods of research and as a consequence produced alternatives for the production of knowledge on popular education. In the words of Martinic (1992),

> One of the most frequently heard opinions in the field of education is that traditional research has not got much to say or contribute to the educative practices. There is a strong argument against the 'typical' or 'legitimate' research, which is readily associated to a positivist paradigm […] Studies carried out from this perspective, according to the critics, cannot address the nature of the processes and of the subjective changes produced by the educative experience (Martinic 1992, p.20)

The first years of the decade of 1990s saw the emergence of an alternative to the 'positivist paradigm' that gained legitimacy as a research methodology in the field of popular education. Strongly advocated by the sociologist Orlando Fals Borda, this methodology was known as Participative Research Action (IPA by its Spanish initials) (Torres Carrillo 2010). The key tenet of this approach was the inclusion of popular educators in the process of research, many of whom had not had an academic education. The aim was to create a paradigm in the investigation of popular education that was coherent with its emphasis on the 'democratic' construal of knowledge and on the value of the experiences of the popular subjects (Kane 2001). In addition, there was a strong drive to encourage educators to carry out research independently from the academy using a dynamic process of action-reflection (Osorio 1994).

This approach produced reflections on a number of issues, including those of alphabetization, literacy, participation, pedagogy and democracy (Cendales & Posada 1993; Lovisolo 1993; Osorio 1993; Osorio Marques 1992; Picón 1990; Pinto Cueto 1992; Vigil 1989). These theoretical reflections often emerged from the experience of authors in the practices of popular education, rather than from systematic *research* into practices. This resulted in multiple analyses of particular instances of popular education. However, a lack of a unifying theoretical perspective for these analyses hindered the generation of a robust and systematic description of the field (cf. Torres Carrillo 2010).

2.3.2.2 Systematisation of experiences

The notion of systematisation is used in the field to refer to a particular approach to research on popular education, which emerged in the second half of 1990s. According to Martinic (1999), systematisation is characterised by two principles:

> Systematisation will aim […] to address simultaneously theory and practice,
> or in other words, the knowing and the acting […] Systematisation attempts
> to produce its own descriptive language 'from the inside' of the same
> experiences that constitute their referent (p.44-45)

Systematisation of experiences sprang in the field of popular education as another alternative to the 'positivist paradigm' (Cendales & Posada 1993; Martinic 1992), and most particularly as a response to a crisis in the field of popular education in the second half of 1990s. This crisis was partly due to a lack of pedagogic focus on the reflection and theorization on the field. As Cendales & Posada (1993) point out, "looking at the history of what popular education has been in the last decades and in the contexts in where it has existed, we have to admit that a reflection from the pedagogy of the popular educative practice has been absent" (p.22). This realisation produced a turn in the orientation of the literature in the field of popular education, which shifted to the systematisation of experiences as a means to produce knowledge in the field.

This methodological approach generated important contributions to the field (Torres Carrillo 2010). Particularly, a significant number of manuals and booklets explaining specific teaching techniques were published as a result of the systematisation of experiences of different practices of popular education (Silva Uribe 1981; Vargas & Bustillos 1989). Importantly, these manuals have served to inform not only popular educational practices, but also other forms of education, including formal schooling in some contexts (Consejo de Educación de Adultos de América Latina 2008; Silva Uribe 1981).

Despite this contribution, systematisation of practices has not been as successful as expected in the production of a structured theoretical body around popular education. This is partly explained by a lack of explicit pedagogic theory underlying the analytical processes. This has prevented systematisations from addressing particular pedagogic features, such as the way

knowledge is construed and transmitted and the specific teacher-student relation featured by popular education.

2.3.2.3 Other perspectives on the literature of popular education

Recent approaches in the literature of popular education seem to have been influenced by the paradigm underlying critical pedagogy (Mejía 2009; Osorio 1993). This has caused that research in the field in Latin America has shifted its focus to *relations to* popular education, with great emphasis on the relation between popular education and a number of dimensions of the general public sphere. Recent research has considered a vast array of issues, such as popular education and social movements, identity, gender and ethnicity (Bonnefoy 2007; Choy Ajquejay & Cristales R. 2010; Donoso & Valdés 2008; Fals Borda 2006; Goldar 2008, 2009; Herrera Duque & Clavijo 2009; López 2010; Osorio Vargas 2006; Ubilla 2007). This body of literature has been informed by feminist theories, gender studies, cultural studies, post-colonial and subaltern theories (Torres Carrillo 2009).

From an epistemological point of view, these new orientations in research reflect the influence of post-modern discourses in the field of popular education. This influence appeared to have reached also its practice, as manifested by the number of instances in the Latin American addressing the interests of particular groups on the basis of gender, ethnicity, nationality, etc. This is what Rodrigues Brandão described as "a plurality of horizons, and popular education is like a big umbrella that has underneath several little umbrellas" (in Vales 2014). Importantly, research informed by the post-modern perspective continues to overlook intrinsic issues shaping the pedagogy of popular education, such as knowledge and its transmission.

From the late 1990s, the field of popular education in Latin America has drawn the attention of researches outside this context. This body of research has provided general overviews of the field (eg. Kane 2001), or focused on particular countries were popular education has played a key historical and political role (e.g. Austin 1993; Hammond 1998). An important part of this research foregrounds the role of popular education in relation to social movements and political changes in Latin America, such as the Sandinista Revolution in Nicaragua, revolution in El Salvador and the Landless Movement in Brazil. This perspective has represented popular education in rather 'idealised' terms, foregrounding its social and political role over pedagogic issues.

2.3.3 Synthesis

Two significant aspects emerge from the review of research on popular education in Latin America. The first is an on-going attempt to produce theory on popular education from the field of practice itself, with no other underlying theoretical framework. The second aspect is the strong emphasis on *relations to* that characterises research in this context.

Regarding the production of theory on popular education, a number of approaches have been introduced, which have examined different dimensions of the field. These orientations were said to position themselves against 'traditional research' in education – in other words, against a positivist paradigm – championing qualitative approaches to the analysis of popular education. It was argued that none of these approaches have been able to produce cumulative knowledge in the field. According to a number of authors (Cendales & Posada 1993; Martinic 1992; Osorio 1993; Torres Carrillo 2012), the production of a theory on popular education in Latin America has been impeded by a lack of pedagogic theories informing research in the field.

A second issue that emerges is the strong focus on *relations to* in research on popular education in Latin America. Studies in the field have generally highlighted the relations of popular education to a number of social spheres, such as politics, social movements, identity groups and democracy. However, the intrinsic pedagogic nature of popular education – i.e. the principles that define it as a distinct educative domain – has been largely unattended to in the overall Latin American context.

The review of the research on popular education in the general context of Latin America has offered an outline of the field, pointing to significant gaps. The discussion turns now to the specific Chilean context and its production of knowledge on popular education.

2.4   Popular education literature and research in Chile

Research in the specific Chilean context has followed a different path from the broader Latin American scenario. In the brief period between 1980 and 1990, which constituted the most active stage of research in Chile, two general approaches into the study of popular education emerged. These correspond to historical and educative perspectives.

2.4.1   Research on the history of popular education in Chile

Within the limited domain of research on popular education in Chile, the study of its historical development constitutes one of its defined focuses. Research on the history of this practice has been generally immersed in studies on social movements in Chile carried out from a socio-historical perspective (Gillaudat & Mouterde 1998; Pinto 1986; Salazar 1985, 1987, 2003). Generally, these accounts have aimed to position popular education within specific historical contexts, highlighting the political and social forces that have shaped the practice. From a more pedagogic point of view, these accounts have addressed the educative aspect of popular education only in terms of its controlling and provider agencies, or considering statistical data related to the number of teachers and students participating in the field over time.

One of the most relevant accounts of popular education in Chile is provided by Salazar (1987). His study traces the beginning of this practice in the 19th century and considers up to 1973, the year of the most recent coup d'état in Chile. The key argument put forward by Salazar is that, throughout its history, the practice of popular education has been organised to fulfil the needs and requirements of the ruling classes, rather than those of the popular masses. Salazar (1987) argues that

> [i]n the 19th century, Bello, Montt, Varas and others strove to incarcerate the 'under-class', within a disciplined 'moral order' that an expanding mercantile elite needed. At the beginnings of the 20th century, Molina, Galdames, Salas, Alessandri and others strove to incarcerate the 'under-class', in a civilised 'national system' that was required by a failing mercantile elite. Neither group offered to the 'under-class' anything more that an education that aimed to assure their 'good manners' and their general conformity (p.99).

In opposition to this form of popular education, the author points to what he calls *auto-popular education*. Auto-popular education corresponds to the informal and non-formal practices of transmission of knowledge and identity carried out by the popular masses themselves. For example, in the 19th century auto-popular education took the form of the informal transmission of knowledge and skills through practice, proper of the artisans and peasants. This process was closely related to the construal of an identity of community and class during this period. Then, in the 20th century, formally organised practices of auto-popular education emerged. These practices incarnated two opposite forces: some pushed for the integration of the popular classes into the social system; others aimed for the construction of an independent project of society that would represent the world-view of the popular classes (Salazar 1987). The value of Salazar's study is that it explores popular education 'from below', looking at the way it related to and affected the popular masses being educated, highlighting their role in the processes of self-education.

In the last decade, some historical accounts on popular education have documented the development of this practice in the 21st century. A relevant contribution is made by Faure (2007), who examines the evolution of the role of popular educators in the last decade of practice. His approach is mostly experiential, based on his own activity as popular educator, and it focuses on the way participants construe their history as subjects in the practice. Faure's study is part of an emerging trend of research carried out by popular educators and organisers with academic education.

The historical research on popular education in Chile constitutes an important domain of study in the field. While the historical perspective contributes to the knowledge of this practice, it nevertheless focuses on *relations to* popular education, leaving aside questions related to its pedagogic nature.

2.4.2 Educative perspectives in popular education

Research focusing on the educative dimensions of popular education constitutes a second major domain in the field of research in Chile. Within this domain two distinctive studies appear. The first was published in a special issue of the journal Proposiciones in 1987. The general aim of this research was to "analyse and pinpoint the notion of popular education" (Proposiciones 1987, p.8). This research explored various realisations of popular education carried out in Chile during the decade of 1980's (Bengoa 1987b; Echeverría 1987; Rodó &

Saball 1987). In addition, it considered relations of popular education with a number of social practices, such as the formal educational system, social movements and democracy (Hinkelammert 1987; Martinez 1987; Riquelme 1987).

The main contribution of this study was a systematic classification of the practices constituting the field of popular education at that point in time (Bengoa 1987a). This classification was based on the observation of an important number of instances of popular education in Chile, as well in interviews with participants in the field. The taxonomy of practices was proposed in terms of a matrix combining principles and aims of popular education. This matrix is reproduced in the table below.

Axis of constitution of the groups	Axis of mobility of groups	
PARTICIPATION	SOCIAL CHANGE	Collective level
IDENTITY	MODERNIZATION	Individual level

Figure 2.1: matrix of values (translated from Bengoa 1987a)

This classification constitutes the first systematic attempt to map the field of popular education in Chile. The value of this account is that it offers a principle for describing and relatively position practices of popular education. In addition, it evidences that it is possible to approach the study of popular education with abstract focus and aims, despite its heterogeneity. We will consider this typology in more detail in chapter 4.

Despite the valuable contribution of Bengoa's study, this research only considered general educative aspects, such as the aim of the practices, the different conceptions that educators had of their role, and the position of popular education in relation to the overall educational system. Therefore, it left aside more specific issues of what and how knowledge is construed and transmitted and what is the nature of the teacher-student relation.

A second relevant area of research in popular education in Chile is focused on more particular pedagogic issues. A significant study in the field was carried out by García-Huidobro, Martinic & Ortiz (1989). This research aimed to map the practice of popular education considering an array of dimensions, such as its geographical distribution, the size and type of organizations and the type of participants involved. This research elaborated a register of one hundred

instances of popular education, including both statistical data and records of these experiences through interviews with its educators.

Interviews with popular educators constituted the data for a second stage in the research (1986-1987), which aimed to systematise the experiences of popular education as recounted by its participants, using anthropological methodologies. The relevance of this study is that it looks explicitly at language as a key dimension of the practice of popular education. In more particular terms, popular education is understood as a practice where communication is a key aspect. In the words of García-Huidobro et al (1989), popular education is understood in this study as

> communicative contexts in where an interchange of opinions and experiences occur, which has as a result a greater efficacy and appropriateness of the actions that take place. In other words […] the educative work comprises listening to one kind of conversation in order to later design another that is considered more efficient and that increases the control that the subjects have over the conditions and structures that affect them (p. 37)

While this notion of popular education is not informed by an explicit theory of language, it is nevertheless significant as it acknowledges the communicative aspect of the teaching practice of popular education. This understanding suggests that the practices of teaching and learning carried out in popular education – as in any other educative practice – are realised through and by language.

The notion of popular education put forward by García-Huidobro et al (1989) pushed for the analysis of empirical evidence to propose systematisations in the field (Martinic 1992). This analysis focused on the language features of the practice of transmission of knowledge in popular education, carried out from an ethnomethodologic approach (Martinic 1999). This approach implied examining the emerging semantic categories appearing in the interaction as well as in the discourse of participants in popular education. While the linguistic analysis of popular education did not draw on any theory of language, it is nevertheless significant as it introduces the issue of language into the study of popular education as a pedagogic practice.

Within this domain of pedagogic concern in the field of popular education in Chile other minor studies appear. Most of these are case studies analysing a particular instance of popular

education or creating and testing teaching methods (Chateau & Martinic 1989; Santibañez &
Ibáñez 1992; Valenzuela Puchulu 1990). These studies, even though concerned *with relations
within* popular education practices – i.e. its intrinsic features – address their issues largely from
experiential standpoint and do not draw on specific pedagogic theories.

2.4.2.1 A place for pedagogic theory in educative research

Educative research on popular education in Chile, even though concerned with *relation within*
popular education, has generally overlooked the core pedagogic features that characterise this
practice. This issue has not remained unnoticed in the field. Van Dam, Martinic & Peter (1992)
indicate that

> Despite the importance of the methodological contribution of popular
> education, there is little reflection on its assumptions, procedures and
> practical results. Methodology cannot be reduced to a technical issue,
> neither to the matter of whether the practice promotes or not
> participation. It is necessary to take into account the educative process
> as a whole and how it resolves two key aspects of the pedagogic act: *the
> transmission of knowledge and the learning by the part of participants*
> (p.11, italics added)

Despite the general overlooking of the key aspects of the pedagogic act, a valuable study in the
field explored the intrinsic pedagogic principles of popular education from a more abstract
perspective. This study was carried out by Swope (1992), who analysed eight Basic Christian
Communities in Santiago in order to explore the way religious discourse was produced,
recontextualised and transmitted in the practice of these instances of popular education. His
research was informed by the pedagogic theoretical framework developed by Bernstein
(1990).

Even though this study did not produce a turning point in the *a-theoretical* orientation of
research in popular education in Chile, it produced nevertheless an important contribution for
its underlying theoretical framework (cf. Bernstein 1996). Swope's research on a particular
instance of popular education in Chile reveals two key points: first, the productivity of

approaching the field from a theoretically informed perspective; and second, the potential of popular education for providing empirical evidence that enhance pedagogic theories adopted for its research.

2.4.3 Synthesis

The research on popular education in Chile has been developed around two general areas of concern, a historical and an educative perspective, exploring *relations to* and *relations within*, respectively. Historical research on popular education has highlighted the role of popular masses in the processes of popular education, as well as describing the different historical positioning of this practice in relation to the social system in Chile. Educative research has aimed to provide systematic accounts of the field, materialised in the mapping of popular education in Chile proposed by two significant studies (Bengoa 1987a; García-Huidobro, Martinic & Ortiz 1989)

The educative orientation on the study of popular education in Chile gives rise to two important directions for research. First, it highlights the dimension of language as an important aspect of the enactment of popular education practices (cf. García-Huidobro, Martinic & Ortiz 1989). Second, it shows the productivity of exploring popular education from an **organised theory of the pedagogic practice** drawing on Bernstein's sociology of knowledge (cf. Swope 1992). These methodological and theoretical approaches signal the direction taken in this research.

As discussed in chapter 1, the aim of this study is to explore popular education as a knowledge practice, in order to reveal its underlying principles. This field is examined in its empirical realisation in texts construing, negotiating and transmitting knowledge in popular education. In order to do so, a twofold theoretical framework informs the approach taken in this thesis. These theoretical foundations are elaborated and explained in the following section.

2.5   Theoretical Foundations

The theoretical framework of the study comprises two complementary bodies of theory from sociology of knowledge and linguistics, respectively. From sociology of knowledge, it draws on LCT (Maton 2010a,b, 2014) and aspects of its inherited framework (Bernstein 1990, 1996). From linguistics the thesis draws on SFL (Halliday & Matthiessen 2004; Martin 1992; Martin and Rose 2008, 2010; Rose & Martin 2012). The contribution of each theory to the framework is characterised as complementary. In general terms, LCT provides a theoretical language for the conceptualisation of popular education as a knowledge practice with underlying intrinsic principles. SFL offers an analytical language for the exploration of empirical texts through which practices of popular education are realised at different levels. This relation has been explained in terms of internal and external languages of description (Bernstein 1990, see chapter 1 and following chapter 3 for more details).

Transdisciplinary research between sociology of knowledge and SFL has been developed from as early as the decade of 1970s. A productive dialogue existed between Bernstein's code theory and SFL (cf. Christie 1999, 2002, 2004; Halliday 1994; Hasan 1973, 1989). Currently there are growing number of interdisciplinary studies drawing on LCT and SFL (Christie & Macken-Horarik 2011; Christie & Martin 2007; Christie & Maton 2011; Hood 2011; Martin 2013; Martin, Maton & Matruglio 2010; Meidell Sisgaard 2012). Thus, the theoretical framework proposed here continues a productive trend in transdiciplinary research between LCT and SFL.

The introduction of the theoretical framework begins with LCT, focusing particularly on the notion of knowledge practices as languages of legitimation (Maton 2007, 2014). A following subsection introduces SFL, with particular focus on the relevant analytical tools for the exploration of texts. More details on the relation between these two theories are provided in chapter 3.

2.5.1   LCT: addressing knowledge practices in terms of 'languages of legitimation'

Legitimation Code Theory (LCT) emerges from Bernstein's theorisation of knowledge structures (Bernstein 2000), and particularly from two important questions that emerge from

it, according to Maton (2007). These questions are: first, what are the "generative principles underlying the[se] fields of production" (p.88); and second, how "intellectual fields of production and educational fields of reproduction can be analysed within the same conceptual framework" (idem). In other words, Maton points out to the underlying principles that determine *what knowledge* is produced in a particular disciplinary field, and how this knowledge can be analysed in both its field of production and its field of educational transmission from a unifying perspective.

In order to address these concerns, Maton (2007, 2014) extends Bernstein's theorisation proposing the conceptual framework of Legitimation Code Theory (LCT) to explore the 'generative principles' of knowledge practices. A key concept in this framework is that of **knowledge-knower structures**. This notion adds to the question of *what is known* explored by Bernstein, the issue of *who knows*. Thus, knowledge practices are conceptualised by Maton as comprising both a **knowledge structure**, understood as a body of knowledge claims organised in a segmental or an integrated fashion; and a **knower structure**, which refers to the image or values determined as legitimate for the ideal knower within a field. As Maton (2014) argues, "[F]or every knowledge structure there is also a knower structure" (p.72).

From Maton's perspective, knowledge practices constitute knowledge-knower structures "embodying claims made by actors on behalf of those practices" (Maton 2010, p.37). In other words, they involve not only *what is known* but also an actor claiming something about the legitimacy of that knowledge, i.e. the value and worth of that claim against other possible claims. In Maton's words:

> Practices can thus be understood as languages of legitimation: claims made by actor for carving out and maintaining spaces within social fields of practice. These languages propose a ruler for participation within the field and proclaim criteria by which achievement within this field should be measured (Maton 2014, p.24)

Practices in general, including knowledge practices, can be conceptualised thus as languages of legitimation. Languages of legitimation are abstract concepts aimed to model the underlying principles of practices, including knowledge practices. Popular education can be thus understood as a knowledge practice involving a knowledge-knower structure with a language of legitimation determining the proper actors and the proper claims of knowledge for the practice.

Popular education is a particular kind of knowledge practice, namely an educative practice. Following Bernstein, educative practices not only involve the selection of knowledge and its transmission. They also involve a field where that knowledge is created. This issue was modelled by Bernstein (1990, 2000) in the notion of pedagogic device (see chapter 1 section 1.3.3). In the case of popular education, the field of production of popular education concerns knowledge about popular education itself, i.e. it creates popular education as an object of knowledge. The fields of recontextualisation and reproduction are underpinned by this knowledge about popular education but they recontextualise and transmit disciplinary knowledge. In other words, the fields of recontextualisation and reproduction select and transmit knowledge about the world based on the principles of popular education set up in the field of production. In order to better understand how languages of legitimation emerge at each field of the pedagogic device, the following section explores a means to model the nature of popular education in the field of production.

2.5.1.1 Popular education as a theory of instruction of the radical pedagogy

Bernstein's theorisation on pedagogic practices (1990, 1996, 2000) offers a comprehensive frame to conceptualise popular education as a particular kind of knowledge practice in its field of production. The key concept drawn upon is the notion of **modalities of pedagogic practice** (Bernstein 1990), within which Bernstein distinguished two modalities: **visible** and **invisible**. Visible pedagogic practices have explicit underlying rules, while for invisible pedagogic practices these rules are implicit (p.61). The rules are hierarchical, sequencing and criterial rules. According to Bernstein, these rules give origin to pedagogic practices, understood as "a relay, a cultural relay: a uniquely human device for both the reproduction and the production of culture" (p.56). Within each modality, various realisations are distinguished. These realisations are depicted in Bernstein's topology of pedagogic practices (1990), adapted by Martin (1999).
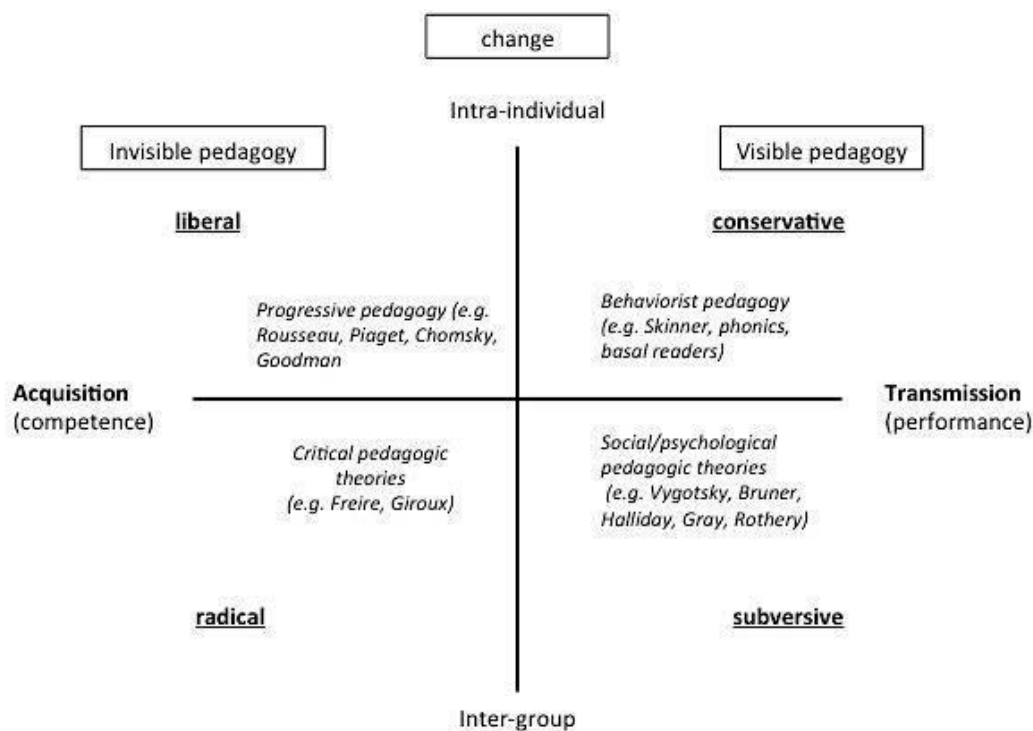
Figure 2.2: pedagogic modalities and types (Martin 1999, p.125, adapted from Bernstein 1990)

The topology of pedagogic modalities distinguishes four possible realisations: liberal, conservative, radical and subversive pedagogies. This topology emerges from the combination of two axes. The horizontal dimension represents the *focus* of the pedagogic practice, distinguishing whether the practice is concerned with acquisition, "the procedures / competences which all acquirers bring to the pedagogic context" (Bernstein, 1990, p.62); or with transmission, explained by Bernstein in the following terms:

> a visible pedagogy will always place the emphasis on the *performance* of
> the child, upon the text the child is creating and the extent that they meet
> the criteria […] Visible pedagogies and their modalities act to produce
> differences between children: they are necessarily stratifying practices of
> transmission, a learning consequence for both transmitters and acquirers
> (Bernstein 1990, p.61-2)

The vertical dimension deals with the *object of change*. Pedagogic practices may aim to produce changes in the individual (his/her 'internal' constitution) or changes between social groups, that is, "how the acquirer comes to understand the relation between social groups and through this new appreciation change his/her practice" (p.63). The combination of these

dimensions gives rise to the four pedagogic spaces distinguished, each one realised by a particular pedagogic theory.

Bernstein models the realisation of pedagogic spaces in terms of **theories of instruction**. A theory of instruction "regulates the orderings of pedagogic practice, constructs the model of the pedagogic subject (the acquirer), the model of the transmitter, the model of the pedagogic context, and the model of the communicative pedagogic competence" (Bernstein 1990, p.163). In other words, a theory of instruction corresponds to a body of knowledge claims defining a particular kind of pedagogic theory. In the topology depicted in figure 2.2 above, examples of theories of instruction are critical pedagogy and constructivism.

The relevant pedagogic space in relation to popular education is that of *radical pedagogy*. This space is characterised by stressing acquisition over transmission and focusing on changes between groups over changes in the individual. One realisation of this pedagogic space, according to Bernstein (1990), "would be a radical rather than a liberal-progressive practice, e.g. Freire and, through Freire, the pedagogy of liberation theology." (p.63). Taking into account the foundational role of Freire's theory for the field of popular education in Latin America, then popular education can be conceptualised as a form of radical pedagogy. More specifically, popular education can be conceptualised as a particular theory of instruction realising the radical pedagogy. This theory of instruction would determine 'the popular classes' as the legitimate acquirer, a 'facilitator/guide' as the legitimate transmitter, an informal context with an un-hierarchical relation between participants as the legitimate pedagogic context and the 'popular voices' as the legitimate pedagogic communicative competence.

As a theory of instruction, popular education can be explored in two dimensions: in terms of its knowledge claims itself, i.e. popular education as a particular *content or object of knowledge*; and as the informing principles shaping the popular educative practice, i.e. popular education as principles for determining the proper kinds of practices as well as for the transmission of knowledge in classroom activity. The notion of pedagogic device (Bernstein 2000) is useful here to provide a deeper understanding of these two dimensions of popular education as a theory of instruction.

2.5.1.2 Popular education, theory of instruction and the pedagogic device

The notion of pedagogic device was proposed by Bernstein to analyse "the intrinsic grammar of pedagogic discourse" (Bernstein 2000, p. 28, cited in Maton 2014, p. 47). This notion constitutes the foundation of Bernstein's account of the production and transmission of knowledge in society (Maton & Muller 2007). As introduced in chapter 1, the pedagogic device comprises three fields of activity, depicted in the figure below.
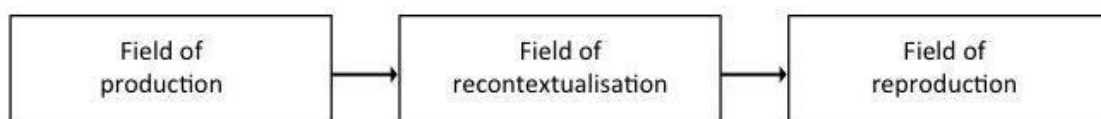
Figure 2.3: the fields of the pedagogic device

Bernstein (1996) defines the pedagogic device and its three fields as follows:

> a field of *production* where new knowledge was constructed; a field of
> *reproduction* where pedagogic practice in schools occurred; a field, in
> between, called the *recontextualising* field. Activity in this field consisted
> of appropriating discourses from the field of production and transforming
> them into pedagogic discourse. (Bernstein 1996, p.113, italics in the
> original)

The pedagogic device provides a frame to understand the nature of the theory of instruction. According to Bernstein (1996), "these theories of instruction […] are themselves constituted by recontextualising principles which regulate the internal orderings, temporal and contextual realisations of the discourses of pedagogic practice" (p.163). In other words, a theory of instruction is intrinsically a de-locating/re-locating principle that acts in the field of recontextualisation. As such, it determines how a modality of pedagogic practice – whether radical, conservative, liberal or subversive – is enacted in practice. Considering the example of popular education, its theory of instruction is a recontextualising principle determining what counts as legitimate practices within this pedagogic orientation.

While the nature of the theory of instruction is to be a recontextualising principle, it can also be conceptualised as a body of knowledge claims about a particular pedagogic orientation. Moreover, before acting as a recontextualising principle, the theory of instruction needs to be *created* in the field of production as a particular knowledge about pedagogy. This reveals the

close relation existing among the fields of activity of the pedagogic device. The nature of the theory of instruction in both fields of production and recontextualisation is depicted in the following figure.
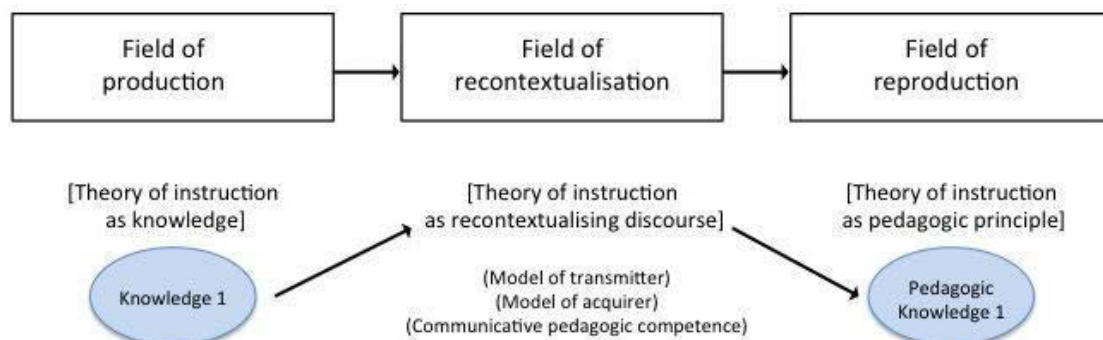
Figure 2.4: fields of pedagogic discourse and theory of instruction

The figure depicts the particular nature and function of the theory of instruction at each field of the pedagogic device: a kind of knowledge in the field of production, a recontextualising discourse in the field of recontextualisation and a pedagogic principle in the field of reproduction. Importantly, the pedagogic knowledge transmitted in the classroom is not knowledge about popular education; instead, it corresponds to the disciplinary knowledge selected by the recontextualising discourse and transmitted in the way determined by the pedagogic principle.

The notions of theory of instruction and pedagogic device contribute to conceptualise popular education as a particular kind of knowledge practice. Two dimensions of popular education emerged from this conceptualisation: as a *particular knowledge* and as a *pedagogic practice*. This poses an important concern: how can the different fields of activity – production, recontextualisation and reproduction – be analysed from a common theoretical framework? This is a critical question, as the nature of popular education is different at each field. In order to address this question, the conceptual framework needs to return to the notions of knowledge practices and languages of legitimation introduced previously.

2.5.1.3 Specialisation codes of legitimation: tools for the analysis of popular education

Knowledge practices were conceptualised before as languages of legitimation (see section 2.5.1): "claims made by actor for carving out and maintaining spaces within social fields of practice" (Maton 2014, p.24). The organising principles of languages of legitimation are conceptualised by Maton (2014) as **legitimation codes**. Here we focus on one of the dimensions of these codes, namely **specialisation codes of legitimation**.

Maton (2014) describes Specialisation in the following manner: "Specialisation can be introduced via the simple premise that practices and beliefs are about or oriented towards something and by someone" (p.29). In other words, knowledge claims are simultaneously *claims to knowledge* of the world and *by authors*. Maton (2007, 2010a, 2014) analytically distinguished thus between:

- **epistemic relations** between knowledge and its proclaim object (that part of the world of which knowledge is claimed or towards which practices are oriented); and
- **social relations** between knowledge and its subject, author or actor (who is making the claim to knowledge or action) (Maton 2014, p.29).

Epistemic relations (ER) and social relations (SR) highlight "what can be legitimately described as knowledge (epistemic relations); and who can claim to be a legitimate knower (social relations)" (ibid). These sets of relations are analysed in terms of their strength of **classification** and **framing** (Bernstein 1975). As Maton (2014) explains, "[T]he strength of *classification* (+/- C) refers to the relative boundaries *between* contexts or categories; and the strength of *framing* (+/- F) refers to the locus of control *within* contexts or categories" (p.29, italics in the original).

The relative strength of ER and SR can vary independently, and the combination of these variable strengths creates a topology of Specialisation, depicted in the following figure.
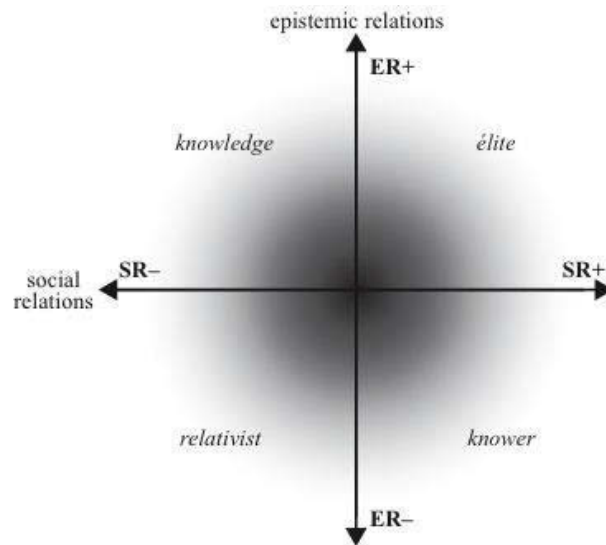
Figure 2.5: Specialisation codes of legitimation (from Maton 2014, p.30)

Within this topological space four specialisation codes can be distinguished, created by the variable strengths of epistemic relations and social relations. These codes are:

- a **knowledge code** (ER+, SR-), where epistemic relations are relatively stronger than social relations; this implies that the possession of specialised knowledge, skills or procedures are foregrounded as the basis of achievement of the knowledge practice, and the disposition and attitudes of actors or authors is downplayed;

- a **knower code** (ER-, SR+) where social relations are relatively stronger that epistemic relations; in other words, specialist knowledge or skills are less crucial for claiming legitimacy and instead the dispositions, attitudes and attributes of the actors or authors are foregrounded as the basis of achievement;

- an **élite code** (ER+, SR+), where both epistemic and social relations exhibit relatively strong classification and framing; this supposes that legitimacy of the knowledge practice is based on both possessing the specialised knowledge and exhibiting the proper disposition and attributes, i.e. being the right kind of knower; and

- a **relativist code** (ER-, SR-), where both relations manifest relatively weak classification and framing. In other words, legitimacy is determined by neither specialist knowledge nor specific dispositions of the actors or authors, i.e. anybody can say anything.

An aspect that should be highlighted is that epistemic relations and social relations are analytical tools for exploring the organising principles of knowledge practices. In this regard, they *do not reveal* absolute and univocal types of practices and knowledge. Rather, they create analytical spaces in a continuum that has different realisation according to the context (Maton 2010a). In other words, what in a particular knowledge-practice is analysed as exhibiting ER+, in a different context may be interpreted as ER-. Therefore, in order to analyse specialisation codes of legitimation in specific practices, an "external language of description" (Bernstein 2000) should be developed to translate empirical data at stake into theoretical tools and vice versa. This issue is further developed in chapter 3.

The specialisation codes of legitimation provide a framework for the exploration of popular education as a particular kind of knowledge practice. This knowledge practice, as it was argued previously in section 2.5.1.2, can be conceptualised as a theory of instruction with distinctive natures and functions at each field of the pedagogic device (i.e. fields of production, recontextualisation and reproduction). The exploration of popular education can be carried out from the perspective of the underlying specialisation codes that determine the shape of the theory of instruction of popular education as an object of knowledge, as a recontextualising principle and as a pedagogic principle for the transmission of knowledge. LCT and its inherited framework, i.e. Bernstein´s theorisation on knowledge and pedagogy, provide a pedagogic conceptual framework for conceptualising and analysing popular education.

2.5.1.4 Synthesis

This section has introduced LCT as the sociological theory informing this research. Drawing on the inherited framework from Bernstein, LCT provides a comprehensive approach into the issue of knowledge and its organising principles. This section argued that popular education may be conceptualised as a particular kind of knowledge practice, namely a theory of instruction. This theory of instruction was said to correspond to both a body of knowledge claims and to a principle for the pedagogic practice. The conceptual tools of specialisation codes of legitimation were introduced as a comprehensive framework for the analysis of popular education in its both dimensions.

The conceptual tools introduced in this section constitute the internal language of description of this research. The discussion turns now to the second theory informing this theoretical framework, from where an external language of description will be proposed.

2.5.2 Systemic functional linguistics: a theory for the analysis of empirical data

The object of this section is to present systemic functional linguistics as a complementary theoretical perspective to that offered by the sociological theories of LCT and Bernstein. SFL provides analytical tools elaborate an external language of description (Bernstein 2000) for the study of popular education in Chile. This external language aims to translate language patterns in texts – the empirical data – into the analytical tools of specialisation codes of legitimation (i.e. epistemic relations and social relations). The aim of this section is to introduce the main discourse analysis tools provided by SFL for the study of the construal and transmission of knowledge through language.

Two dimensions of SFL are relevant for the purposes of this study. The first is the domain of language for the creation of specialised knowledge, which focuses on the resources that characterise specialised texts construing knowledge in intellectual fields (Coffin 2006; Halliday 2005; Halliday & Martin 1993a, b; Hood 2010; Martin 1993, 2013). The second domain is the pedagogic theorisation informed by the SFL framework school (Christie 2002; Christie et al 1992; Humphrey 1996; Painter & Martin 1986; Rose 2005; Rose & Martin 2012; Rothery 1994), which will be named here 'language for the transmission of knowledge'. The introduction of the relevant SFL notions starts by the resources of language for the creation of specialised knowledge.

2.5.2.1 Language for the creation of specialised knowledge

From the perspective of SFL, the relation between knowledge and language is not only one of transmission, i.e. the idea that knowledge is transmitted through language. More importantly, language is understood to **construe knowledge**; in Halliday's (2004) words, "[K]nowledge is prototypically made of language" (p.25). In our modern societies, there has been a progressive specialisation of the meaning-making resources available in language for the construal of specialised knowledge. Initially, these resources were referred to by Halliday (1993) as *the language of science*, although more recent developments in the theory have expanded this notion to look at the language involved in the creation of specialised knowledge in other

domains of disciplinary knowledge, such as the humanities and the social sciences (Coffin 2006; Hood 2007, 2010; Martin 1993a, 1993b; Wignell 1998)

Halliday (1998) described the language of science as the "various forms of discourse in which the activities of 'doing science' are carried out […] seen as a systemic resource for creating meaning, not as a collection of instances of text" (Halliday 1998, p.49). This activity of knowledge production constitutes, in simple terms, the transformation of experience into meaning (Halliday 2004). This definition fits all the intellectual fields where knowledge is created: all of them rely on specific meaning-making resources to construe their particular knowledges.

Meaning resources realising different metafunctions are at stake in the construal of specialised knowledge through language. However, specialised knowledge is "by and large realized through, construed by, and over time reconstrued through ideational meaning" (Martin 2007, p.34). Ideational meaning can be explored, from the perspective of social context, i.e. register, in terms of **field of discourse** (Martin 2007). The notion of field is a central concept for the theoretical framework of the research, as it allows for the consolidation of several meaning-making resources into a particular dimension.

Field of discourse can be explored at both discourse-semantics and lexico-grammar strata (see figure 1.2, chapter 1). For the purposes of this thesis, the focus will be set in resources from the discourse semantics stratum. The meaning-making resources at stake are those provided by the IDEATION system, particularly taxonomic relations and nuclear relations; and other distinctive resources of the language for the creation of specialised knowledge, such as definition, technicalisation and abstraction.

2.5.2.2 Field and the system of IDEATION

The construal of specialised knowledge is addressed in the SFL framework in terms of field of discourse (Martin 2007). The notion of field is understood as a semiotic translation of the concept of knowledge structure. As Martin (2007) argues, "the register variable field provides a social semiotic perspective on knowledge structure; and knowledge is by and large realised through, construed by, and over time reconstrued through ideational meaning" (p.34). Field of

discourse allows then for the exploration of the issue of knowledge practices discussed previously from a social semiotic perspective.

In SFL, field is described as a set of sequenced activities oriented to some global institutional purpose (Martin, 1992, p.292). The activity sequence is constituted basically by participants and/or things involved in or carrying out different activities. Field correlates with the ideational metafunction, which concerns the construal of experience in language. The configurations of participants, activities and activity sequences constituting field are addressed in the discourse-semantics stratum in the system of IDEATION. This system comprises three sub-systems of lexical relations, each one related to a particular element constituting field:

(i)   **Taxonomic relations**: relations unfolding between elements from clause to clause throughout a text.

(ii) **Nuclear relations**: configurations of elements within the clause (Agent Process Medium structure)

(iii) **Activity sequences**: related and sequenced chains of nuclear relations (Martin 1992; Martin & Rose 2007)

The analysis of texts in this research considers mostly the sub-systems of taxonomic relations and nuclear relations, along with other ideational resources. Activity sequences will be considered for particular instances of texts. The following sub-sections further elaborate on these sub-systems, providing relevant details in relation to the study of texts in this research.

i.   Taxonomic relations

Taxonomic relations refer to the chain of relations across clauses in a text between elements representing people, things, places, processes and qualities. These lexical relations can be of different types, e.g. repetition, synonymy, contrast, etc. Particular lexical relations create taxonomies of things, people, places, processes and qualities constituting a field. Two kinds of taxonomies are distinguished: **superordination** and **composition** (Martin 1992).

Superordination taxonomies are based on *class-member* relations, for example *professionals-teacher*, where *professionals* represents a particular class and *teacher* corresponds to a member of that class. **Composition taxonomies** correspond to *whole-part* relations, for

example *school-teacher,* where *school* represents a whole composed by various parts, one of them corresponding to teacher. As these examples show, the key issue is that of the relation between items, as the same word can establish different relations and therefore enter different kinds of taxonomies.

The elaboration of specialised taxonomies of phenomena is characteristic of the language for the construal of specialised knowledge. In science, uncommon sense classifications are generally based on technological augmented perception over time (Martin 2006). In the humanities, specialised language also builds taxonomies, but these cannot be projected to exterior phenomena; rather, they are generally confined to the text itself (ibid). In both cases, the classification of reality is realised in language through taxonomic relations, creating either superordination or compositional taxonomies.

> Superordination taxonomies

The key principle underlying the superordination taxonomies is that of sub-classification, "the 'is a' relation" (Martin 1992, p.295). The figure below exemplifies a superordination taxonomy considering the kinds of education provided by the schooling system in Chile.
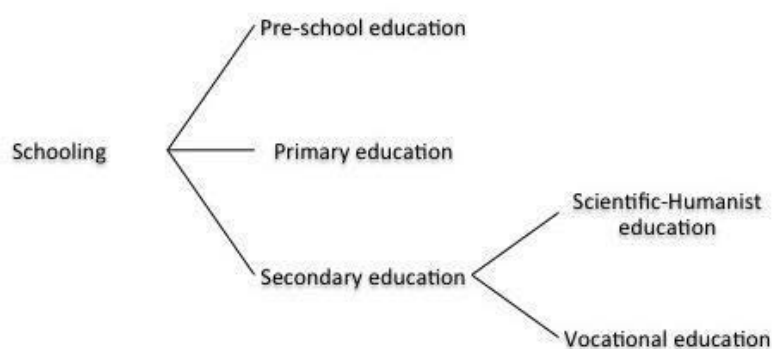
Figure 2.6: example of superordination taxonomy

The taxonomy above shows three general kinds of education (pre-school, primary and secondary) and a further classification of secondary education in two classes (scientific-humanist and vocational). The specificity and exhaustiveness of a superordination taxonomy reflects the extent to which it represents a specialised field of knowledge. In other words, the more exhaustive the classification, the most specialised the knowledge construed.

Superordination taxonomies are realised by various systems of lexical relations. These are **classification systems**, **similarity systems** and **contrast systems**. The first system deals with relations between classes and subclasses; the second system with meanings that are equivalent (such as synonyms); and finally, the contrast system relates to meanings that are opposites (such as antonyms). Each system comprises specific lexical relations. These systems will be considered in some detail as they comprise key lexical relations for the elaboration of superordination taxonomies in specialised texts.

- *Classification systems*

Classification systems comprise three basic lexical relations among classes and subclasses: **hyponymy**, **hyperonymy** and **cohyponymy**. Strictly speaking, hyponymy and hyperonymy could be described as the two sides of the relation class-subclass, while cohyponymy represents a relation between subclasses of a class.

Hyperonymy is the term used to refer to the relation between a subclass and its class, as in *vocational education-secondary education* in the taxonomy above. Conversely, **hyponymy** refers to the relation between a class and one of its subclasses, such as *secondary education-scientific-humanist education* above. Thus these two relations are distinguished based on how the lexical items unfold in the text and if the subclass precedes the class or vice versa.

According to Martin (1992) the relationship between hyponym and hyperonym tends to be realised through Pre-Classifier structures such as *a **type** of education, a **kind** of student*, among other similar realisations. However, in the texts analysed in this study some of the relations between hyperonym and hyponym tend to be established by underlying social categories that allow for an interpretation of a lexical item as a subclass of another, i.e. *tutores* [tutors] as a subclass of *miembros* [member] of a particular instance of popular education.

The third class of lexical relations is **cohyponymy**. Cohyponymy corresponds to the relation established between different members of a class, such as *pre-school education-primary education-secondary education* in the taxonomy above. In other words, hyperonymy and hyponymy relate lexical items that are at different 'class' ranks while cohyponymy relates lexical items at the same 'class' rank.

The classification system of lexical relations is illustrated in the figure 2.7 (from Martin 1992, p. 299).
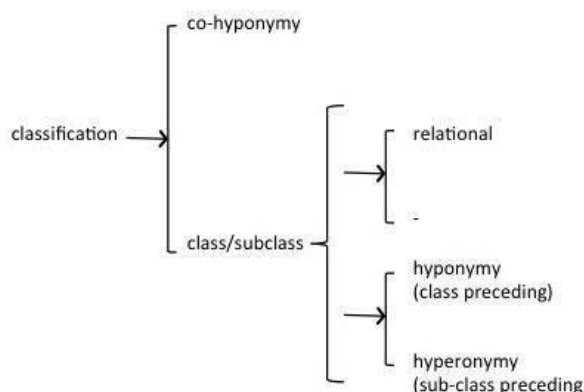
Figure 2.7: classification system (adapted from Martin 1992, p.299)

> Composition taxonomies

Composition taxonomies reflect *part-whole* relations between entities, as in the pair *school-teacher*. The relation between these two items is known technically as ***composition***. Composition relations create compositional taxonomies that organise elements based on the part-whole principle. An example of a composition taxonomy is provided in the figure below.
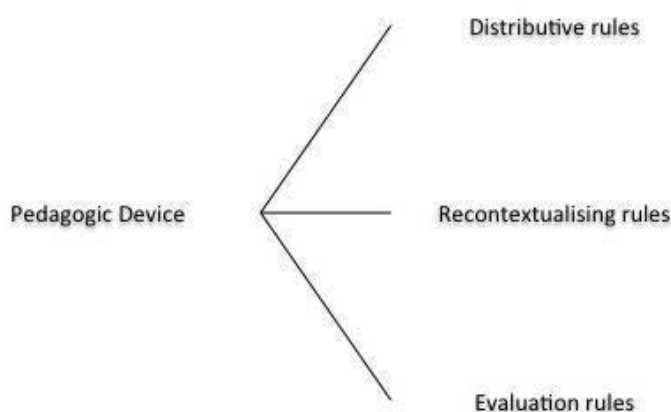
Figure 2.8: example of composition taxonomy

The figure above represents the notion of pedagogic device (Bernstein 1990) in the guise of a composition taxonomy. As the taxonomy shows, the pedagogic device is composed by three different rules: distributive, recontextualising and evaluation rules. While each one of these rules may be seen as a *kind of* rule, their relation to the pedagogic device is one of composition: they are *part of it*, not *a kind of* pedagogic device.

Composition taxonomies are realised by three different systems of lexical relations, known as constitution systems. These systems are **collective**, **constitution** and **consistency**. While Martin (1992) provides a detailed description of each one of the three systems, only the constitution system is considered here, due to its relevant in relation to the data analysed.

- *Constitution system*

Lexical relations comprising the constitution system are meronymy and co-meronymy. Meronymy relations are established between entities realising part and whole. An example of meronymy would be, in the composition taxonomy illustrated above, *pedagogic device-recontextualising rules*. In this case, *recontextualising rule* is a meronymy of *pedagogic device*, that is, a part of a whole.

Relations of co-meronymy are established between different parts of the same whole. In the taxonomy above, a co-meronymy is realised between *recontextualising rules* and *evaluative rules*. Thus, co-meronymy expresses a *part-part* relation. The following figure introduces the constitution system (adapted from Martin 1992, p. 306)
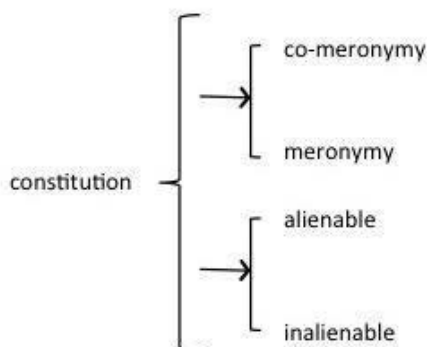
Figure 2.9: constitution system (adapted from Martin 1992, p.306)

Taxonomic relations play an important role in the creation of specialised knowledge. One of the key features of specialised knowledge is its ability to classify experience and reality in a particular way. According to Martin (1993a; 1993b), specialised classification of reality is based not on what can be perceived with the senses, but on the underlying principles and causes of phenomena. These underlying principles are only apprehensible through detailed (and

sometimes amplified observation). The extent of specialisation of the knowledge produced in intellectual fields is realised in the way experience is construed and classified in discourse.

ii.   Nuclear relations

Nuclear relations refer to the configuration of people, actions, places, things and qualities as activities (Martin 1992). In other words, nuclear relations correspond to the lexical relations established between these elements in the clause, as well as within groups constituting the clause (nominal and verbal group). Nuclear relations are relevant for the construal of taxonomies as well as for other resources, such as definitions.

Nuclear relations within the clause are interpreted by Martin (1992) as realising three basic lexical relations: **elaboration (=)**, **extension (+)** and **enhancement (X)**. These lexical relations draw on Halliday's general logico-semantic relations of expansion (1985). Regarding the construal of field as knowledge, the most relevant of the three nuclear relations corresponds to elaboration.

Elaboration relates to the specification, restating, clarification or refining of meaning (Martin 1992, p.310). The relation of elaboration characterises the Classifier*Thing structures in the nominal group; in other words, it appears in nominal groups were a lexical item is being classified, e.g. *secondary education*. Elaboration is realised in the nominal group in other relations, such as part/whole and class/subclass, i.e. composition and superordination taxonomies. Patterns of elaboration in the nominal group that function to classify parts or classes of people, things and places are synthesised in the following table (adapted from Martin 1992, p.314)

Nominal group	Example
Classifier*Thing	frying = pan deciding = race popular = education
Pre-Deictic*Thing	The top of = the ridge The back of = the garden
Pre-Numerative*Thing	A heard of = buffalo

	A mouthful of = food
Pre-Epithet*Thing	The last of = the questions The biggest of = the apples
Pre-Classifier*Thing	That kind of = beer This sort of = thing

Table 2.1: Summary of elaboration in the nominal group relevant for specialised field

At the level of the clause, nuclear relations create a semantic pattern that determines the nuclearity of lexical items in it. Four degrees are distinguished: **centre**, **nucleus**, **margin** and **periphery**. Each position in the nuclearity structure relates to a particular logico-semantic relation (elaboration, extension and enhancement). The model of nuclearity for the clause and nominal group is summarised in the following table, adapted from Martin (1992).

structure	CENTRE	NUCLEUS	MARGIN	PERIPHERY
Clause	Process= Range: process	+ Medium + Range: entity	+ x Agent + x Beneficiary	x Circumstance
Nominal group	Classifier = Thing	+ Epithet	(+ x Numerative?)	x Qualifier

Table 2.2: model of nuclearity (adapted from Martin 1992, p. 319)

The table represents two of the different structures in which nuclear relations are realised, clause and nominal group. Nuclearity in the nominal group reveals the classification of lexical items, and it is thus important for the elaboration of taxonomies. The structure Classifier*Thing appears at the centre, qualities in the nucleus and places in the periphery (Martin & Rose 2007). This highlights the importance that the classification of items has in the nominal group.

iii.   Activity sequences

Activity sequences refer to the relations of expectancy between activities, and are based in the regular sequenced configurations of nuclear relations within a field (Martin 1992). Simply put, "activity sequences are series of events that are expected by a field, as in *meeting – relationship – marriage*" (Martin & Rose 2007, p.101).

Activities within activity sequences are related by relations of expectancy, that is, an activity *a* is probably followed by activity *b* (Martin 1992). However, in specialised registers – i.e. when field relates to the construal of specialised knowledge – activities are commonly related by implication relations. This means that instead of *a* following *b*, implication relations construe reality in terms of *a* being causally related to *b*. Consider in this regard the following examples, extracted from Martin & Rose (2007) and Martin (1992).

Expectancy relations (Martin & Rose 2007, p.101, fragment)	Implication relations (Martin 1992, p.324)
The circumstances of my being taken, as I recollect, were that I went off to school in the morning ^ **and** I was sitting in the classroom ^ **and** there was only one room where all children were assembled ^ **and** there was a knock at the door, which the schoolmaster answered. ^ After a conversation he had with someone at the door ^ he came to get me. ^ he took me by the hand ^ **and** took me to the door.	**If** the water soaks into the ground **then** it will dissolve mineral salts. **If** it does, **then if** the surface dries out **then** the water is drawn upwards. **If** it is, **then if** the water evaporates **Then** salts accumulate in the surface soil.

Table 2.3: expectancy and implication relations in activity sequences

The most common conjunction relating activities in expectancy relations is *and* (left column) (Martin 1992). In addition, when unexpected activities occur in the sequence, counter-expectancy is generally made explicit by conjunction such as *but*, *although*, *however*, *even if*, *without*, etc. When activities are related by implication (right column), the most common conjunctions realising this relation are consequential conjunctions, typically *if/then*.

The resources for meaning-making modelled in the IDEATION system provide important tools for exploring the data of this study. The analysis will consider mostly taxonomic relations and nuclear relations, as they allow for an exploration of the way in which particular entities are

represented in discourse, which constitutes the focus of the analysis proposed in this research. The analysis of activity sequences will play a minor role in the study, as this sub-system explores complex configurations of activities involving different entities rather than individual entities in discourse. Nevertheless, activity sequences will be explored in some cases when they can provide a significant description for a particular entity represented in discourse.

The resources from the IDEATION system are complemented by others, specific of the language for the creation of specialised knowledge. The following section introduces these resources.

2.5.2.3 Specific resources in language for the creation of specialised knowledge: *the grammar of technicality*

The language for the creation of specialised knowledge involves the use of particular discourse semantic resources, labelled by Martin (1993b) as the grammar of technicality. Some of these resources are used in different specialised domains, such as **grammatical metaphor**, "associated with the discourses of education and science, bureaucracy and the law" (Halliday & Matthiessen 2004, p.636). Other resources appear to be specific of either the language of sciences or the language of humanities. Key resources for the analysis of texts in this research are those of **definitions** and **technicality**, characteristics of the domain of sciences, and **abstraction**, more common in specialised language of humanities (Martin 1993a). Grammatical metaphor is also considered as a key meaning-making resource in the language for the creation of specialised knowledge.

> Grammatical metaphor

Grammatical metaphor is a "set of strategies for expanding the range of meanings available to speakers and writers that involves transference of a semantic function from the grammatical class that most typically realises a different type of meaning" (Rose 2006, p.66). Halliday & Matthiessen (2004) distinguish two main types of grammatical metaphor: interpersonal and ideational. Interpersonal metaphors are common resources in the daily life interactions of speakers; in turn, ideational metaphors are typical of written mode, and particularly of

"scientific, legal or administrative discourse – or indeed other kinds of discourse that the metaphorical mode has spread to in a systematic way" (Halliday & Matthiessen 2004, p.640).

Ideational metaphor is an important resource in the language for the creation of specialised knowledge. Rose (2006) indicates that "Ideational metaphors expand the potential of language for construing experience by manipulating the congruent realisations of discourse semantic systems or ideation and conjunction" (p.69). Two kinds of ideational metaphors emerge: **experiential**, concerning people and things, processes, times and qualities; **logical**, concerning the representation of relations of conjunction between different figures[1] of people and things, processes, times and qualities as if they were a process or thing. This discussion will focus on the first type.

Two general types of experiential metaphors are distinguished. The first one reconstrues a process or quality as if it were a thing. This transformation is also known as nominalisation. This is illustrated in the following examples:

process	⟶	**thing**
constitute		constitution
reaffirm		reaffirmation
mobilise		mobilisation
negotiate		negotiation
participate		participation

quality	⟶	**thing**
modern		modernisation
capable		capacity
just		justice

The second type of experiential metaphor occurs when a process or quality of a process is reconstrued as if it were a quality or a thing. Some examples are offered below (from Rose 2006).

---

[1] Figure is the term used for the semantic unit composed by 'person'+ 'process' (+ 'quality') (+ 'time'). This term corresponds to the discourse semantic stratum. Figure is realized at the lexico-grammatical level by the clause (Rose 2006)

process	$\longrightarrow$	quality of thing
securing		a top security structure an
envying		enviable relationship open
opening		session

quality of process	$\longrightarrow$	quality of thing
operating overseas		overseas operations
relate beautifully		a beautiful relationship

The use of experiential metaphor constitutes an important resource in the elaboration of language for the creation of specialised language. Its main role is to construe reality in uncommonsense terms. This is a key feature of the language for the creation of specialised knowledge.

> Definitions, technicality and abstraction

Definitions are realised through an identifying relational clause. The function of this clause is to translate commonsense into uncommonsense knowledge, or to relate previously defined technical terms to new ones (Martin 1993b). Identifying relational clauses are a particular kind of relational clauses. These kinds are introduced in the following table (identifying relational clause is highlighted in darker shade).

	Attributive: descriptive '*a* is an attribute of *x*'	Attributive: classifying '*a* is a type of *x*'	Identifying '*a* is the identity of *x*'
Intensive relational clause '*x* is *a*'	Sarah is wise	Sara is a wise woman	Sara is the leader; the leader is Sara
	Ben is fast	Ben is a champion	Ben is the champion; the champion is Ben

Table 2.4: kinds of relational clauses (adapted from Halliday & Matthiessen 2004, p. 216)

Relational clauses realising definitions are typically reversible: when the process appears in passive voice, the technical term comes at the end of the clause. Consider the examples:

By ***formal democratisation*** <u>**we understand**</u> all those processes that create the liberal, republican and representative democracy.
   (technical term)

All those processes that create the liberal, republican and representative democracy <u>**are understood**</u> as ***formal democratisation***
   (technical term)

Definitions play an important role in the construal of technical terms within specialised fields, particularly in the sciences.

Terms being defined are generally characterised by corresponding to nominalised lexis. Nominalisation corresponds to the process whereby "a group, phrase or clause comes to function as part of, or in place of (i.e. as the whole of), a nominal group". (Halliday & Matthiessen 2004, p.358). Nominalisation corresponds to one kind of grammatical metaphor. An example of nominalisation and its link with definition is introduced below:

Participation <u>refers</u> to the democratic needs of people in groups, and, in general, in society.

In this definition, the term *participation* corresponds to a nominalisation of the process *to participate*. Thus, there has been a shift in the function that this lexis performs in the clause: from a process to a thing.

Technicality is closely related to the definition of terms. Technicality involves both the definition of a term, which turns commonsense meanings into uncommonsense meanings, and its classification into a broader taxonomy. Both definition and technicality are characteristic resources of the language of sciences.

Abstractions correspond also to nominalisations. However, they differ from technicality in their lack of definition as well as in the absence of taxonomies relating the different abstractions construing a particular text. Consider the following example (from Martin 1993a, p. 235). Abstractions are in bold face.

Part of the **challenge** of linking critical pedagogy with the process of **democratisation** suggests constructing new **locations** of **struggle**, vocabularies, and **subject positions** that allow people in a wide variety of public spheres to become more than they are now, to question what it is they have become within existing **institutional and social formations**, and to give some thought to what it might mean to transform existing relations of **subordination** and **oppression**.

Together, the resources of definition, technicality, abstraction and experiential metaphor play a key role in enabling the language of specialised knowledge to be created. This discussion has considered these resources as the main analytical for this study. However, this discussion does not exhaust the deep and extensive description of the language of science provided by SFL. The aim has been to introduce only those elements relevant in the analysis of the different texts realising the field of popular education in Chile. At this point, the discussion turns to the resources of language for the transmission of knowledge relevant for this thesis.

2.5.3   Language for the transmission of knowledge: classroom discourse

SFL has developed an extensive body of knowledge around the role of language in the transmission of knowledge in the school context (Christie 2002; Christie et al 1992; Humphrey 1996; Painter & Martin 1986; Rothery 1994). This concern has also given rise to the development of a pedagogy of literacy (Gibbons 2002; Hammond 2001; Rose 2005; Rose & Martin 2012). Both domains in SFL have focused in different aspects of pedagogy and the transmission of knowledge in the school, such as for instance on macro-genres of schooling (Martin 1994; Christie 2002) and the interaction teacher-student in the classroom (Christie 2000, 2004; Rose 2010).

For the purposes of this research, the key notion drawn upon is that of **classroom discourse**. Classroom discourse is understood from the SFL perspective as a social practice of negotiation and construction of meaning that unfolds most generally as a structured and planned experience (cf. Christie, 2002; Rose & Martin, 2012). This means that in classroom discourse both ideational and interpersonal metafunctions are equally important. A comprehensive analysis of classroom discourse, as the one offered here, needs to address both the construal and the negotiation of meaning that occurs in it. The discussion on the notion of classroom discourse will be elaborated in chapters 3 and 6.

In the SFL framework, the ideational metafunction is explored at the discourse semantics level via resources of the IDEATION system, which have been presented in sub-section 2. 5.2.2. The following sub-section deals with the discourse semantic resources realising the interpersonal metafunction, which correspond to NEGOTIATION and APPRAISAL. In the context of this

research, the system of NEGOTIATION is introduced in detail as it provides tools for the analysis of classroom interaction. The system of APPRAISAL, in turn, is explored only superficially as the analysis of evaluation constitutes only a complementary dimension in the study of texts.

2.5.3.1 NEGOTIATION and the pedagogic exchange structure of the learning cycle

The system of NEGOTIATION system is concerned with the choices for the sequencing of oral interactions that give rise to dialogue (Martin 1992). This system constitutes the theoretical grounds from which a description of the **pedagogic exchange structure** is proposed by Rose & Martin (2012). The options of meanings described in the NEGOTIATION system are therefore relevant for understanding the structure of the pedagogic exchange that will provide a model of analysis of the classroom practice of the classroom discourse of popular education.

Analytically, two units are distinguished in the flow of interactions: **move** and **exchange**. Move is defined by Martin (1992) as "a discourse unit whose **unmarked** realisation is as a clause selecting independently for MOOD" (p.59, highlighted in the original). Moves can be divided in two types, accordingly to the nature of what they negotiate, namely goods and services or information. Moves negotiating goods and services are known as moves of **action** (A), and those negotiating information are moves of **knowledge** (K) (Berry 1981).

Moves appear generally in sequences, constituting a bigger structure. This is the **exchange**, understood as a "three part structure, consisting (potentially) of three moves: Initiation ^ (Response) ^ (Feedback)" (Martin 1992, p.47). This general model of exchange can be further elaborated following Berry (1981):

$$((Dx1) \wedge X2) \wedge X1 \wedge (X2f))$$

The formula represents the basic exchange structure of an oral interaction, regardless the nature of its constituting moves (action or knowledge). The exchange structure comprises one obligatory move **X1** and three optional moves. The obligatory move can correspond either to the enactment of an action or provision of goods or services, or to the offering of an information or knowledge.

The differentiation between X1 and X2 correspond to a distinction made by Berry between **primary** and **secondary actors/knowers**. The primary actor (A1) is the person who carries out the action of providing the goods or services at stake in the negotiation; the primary knower (K1) corresponds to the person in the interaction who possesses the information or knowledge being negotiated (Martin 1992, p.48). Secondary actors and knowers are those who request the action or knowledge at stake in the negotiation. The X2 or secondary move is the first of the optional moves of the exchange.

The other optional moves are those of Dx1 and X2F. The Dx1 move corresponds to a delayed move. The delayed moved is performed by the person carrying out the action or in possession of the knowledge at stake, and it forecasts the coming action or knowledge at stake in the negotiation. Finally the X2f move is a follow-up move realised by the secondary actor/knowledge once the action has been carried out or the information provided. The complete exchange structure with the obligatory and optional moves is exemplified in the dialogues below, considering both the negotiation of information and goods & services.

Information (Knowledge)		Good & Services (Action)	
Dk1	- Guess who I met today	Da1	- Can I get you something?
K2	- your mum	A2	- A coffee, please
K1	- no, my uncle Tom	A1	- Here you go
KF2	- oh, how nice!	AF2	- Thank you

Negotiation in the context of classroom interaction involves mostly the provision of information, which means that it primarily involves knowledge moves. Additionally to the exchange structure introduced, a related and relevant sub-system in the negotiation of classroom interaction is *attending*. This sub-system organises choices for calling the attention of participants and to open and close the interaction, but they do not negotiate ideational meaning or position participants interpersonally. The sub-system attending includes two choices: *calling* (*Call, RCall*) and *greeting* (*Gr, RGr*). Examples of these choices are introduced below.

Information (Knowledge)		Good & Services (Action)	
Call	*- Danielle*	*Gr*	*- Good morning*
RCall	*- Yes, miss Smith?*	*RGr*	*- Morning*
Dk1	- When did Columbus arrive to America?	Da1	- Can I get you something?
K2	- 12 October of 1492	A2	- A coffee, please
K1	- Right	A1	- Here you go

The kinds of moves and the exchange structure provide a general introduction to the system of NEGOTIATION and the options for meaning it involves. Based on this description of NEGOTIATION, SFL has provided a specific model of classroom interaction. This model is known as **pedagogic exchange structure** (Rose & Martin 2012) and it constitutes the interpersonal dimension of the **learning activity** (ibid), the basic unit within classroom discourse described by SFL.

The learning activity models the basic pattern of activity in classroom discourse from an ideational perspective. It is constituted by one obligatory phase (Task) at the centre, two phase in the nucleus (Focus and Evaluate) and two optional phases in the margin (Prepare and Elaborate) (see more details in chapters 3 and 6). The interpersonal dimension of the learning activity is the pedagogic exchange structure, which models the way knowledge is negotiated through language in the classroom interaction. The structure of the pedagogic exchange is as follows:

$$(K1) \wedge dK1 \wedge K2 \wedge K1 \wedge (K1)$$

The roles of primary and secondary knower in the pedagogic exchange are strictly defined by the social practice of teaching in formal settings. Teachers take up the role of the primary knower (K1) as they possess the knowledge at stake. In turn, students are the secondary, because they primarily receive information.

In the pedagogic exchange, teachers usually ask questions to students, demanding information from them. However, when this occurs they are still the K1 because they 'know the answer' – their question fulfils the pedagogic function of assessing students' understanding rather than genuinely having information demanded of them. When teachers ask questions, this move corresponds to a delayed primary knower move (dK1). Teachers may also extend the knowledge negotiated through a final K1 move. This pedagogic exchange structure can be correlated to the learning activity, as depicted in the following diagram.
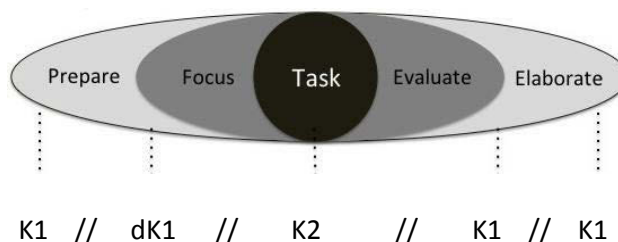
Figure 2.10: learning activity and pedagogic exchange structure (Rose & Martin 2012, p.301)

Each phase in the learning activity correlates with a move in the pedagogic exchange structure. The Task phase corresponds to a K2 move performed by the student; the phase Focus is a dK1, which constitutes a question posed by the teacher to the student. The other phases (Prepare, Evaluate and Elaborate) correspond to K1 moves realised by the teacher, who holds the position of the primary knower within the pedagogic exchange.

An example of a classroom interaction is offered below. The pedagogic exchange structure appears in the left column and the corresponding phases of the learning activity are introduced in the column at the right.

Moves	Transcribed text	Phase
Call	- OK, let's recap a little bit	Prepare
Dk1	What was the meaning of the Greek verb criterium? From which, of course, the word critique and the word crisis come	Focus
K2	- judgment	Task
K2	- transparency?	
K1	- To judge, to judge… who said judgment? Right	Evaluate
K1	a crisis is a judgment	Elaborate

The dK1, K1 and K2 moves constitute the nucleus of the pedagogic exchange structure. However, other kinds of moves may appear, known as *tracking moves*. Tracking moves are used to "ensure that the experiential meaning under consideration is shared" (Martin 1992, p.67). These moves are treated within the model of negotiation as dependent upon the moves they track. The most common tracking move corresponds to *backchannel* (bch), which

functions to monitor the dialogue in order to ensure that the interaction is proceeding as expected. According to Martin (1992), this move is generally realised paralinguistically (*mm*, *hm*, *aha*) and by polarity items (*yes*, *yeah*, *no*) that overlap to the other participant's turn. Other options for tracking moves are *check* (*ch*), *response to check* (*rch*), *clarification* (*cl*), *response to clarification* (*rcl*), *confirmation* (*cf*) and *response to confirmation* (*rcf*). An example of tracking moves appears below.

Moves	Transcribed text
K1	- OK, so you have to bring this essay tomorrow
cf	- Did you say tomorrow?
rcf	- Yes, tomorrow

The tracking moves complete the description of interpersonal resources involved in classroom interaction. The notion of pedagogic exchange structure and its complementary moves provide a means to exploring the classroom discourse of popular education from an interpersonal perspective. More particularly, it allows for an examination of how participants negotiate their roles in the popular education interaction. This issue is especially important taking into account the descriptions of popular education that point to the 'democratic' nature of the relation enacted between teacher and students in this practice.

In order to better address this issue and explore the extent to which this democratisation is a feature of the popular education interaction, further resources need to be considered. These correspond to resources from the APPRAISAL system, which are described in the following sub-section.

2.5.3.2 APPRAISAL: positioning speakers and listeners in classroom discourse

APPRAISAL is concerned with the subjective positioning of writers/speakers in texts through different resources of evaluation (Martin & White 2005; Martin & Rose 2007). It comprises of three related dimensions: **attitude**, **graduation** and **engagement**. **Attitude** is concerned with the feelings of the speaker/writer and his emotional reactions, judgements of behaviour and evaluation of things. **Attitude** can express positive or negative reactions towards things,

known as positive or negative polarity. In addition, these meanings can be graded to express higher or lower intensity in the evaluation, particularly through resources of **graduation**. Resources of **attitude** can be explicitly realised or expressed indirectly or implicitly (Martin & White 2005). **Graduation** deals with the resources for amplifying (or diminishing) feelings and sharpening (or making blur) categories of evaluation (idem). Finally, **engagement** relates to resources for introducing sources and voices into discourse.

For the purposes of this research, the most relevant dimension of APPRAISAL is that of **engagement**, as it concerns more directly with the opening up or closing down the dialogical space. This resource is being interpreted here as indicative of an attempt by speakers to position themselves in the interaction as experts voices (or not) in discourse. This perspective complements the examination of the negotiation of roles in the classroom interaction of popular education, as well as the analysis of the construal of specialised knowledge in the other two domains of popular education explored previously. The dimension of **attitude** is also considered in the analysis, but only in superficial terms.

i.   Engagement and the positioning of the speaker/writer

Engagement is understood as the system of interpersonal choices through which speakers/writers can adopt a stance towards the meanings realised in their texts as well as with respect to their interlocutors (Martin & White 2005). The notion of engagement is treated within the SFL framework from the perspective of **dialogism** and **heteroglossia** proposed by Bakhtin/Voloshinov. The notion of dialogism refers to the idea that every text created is 'dialogic' because it responds to, is born out of, or considers previous texts and discourses produced in the social sphere. Heteroglossia refers to the idea that within a particular discourse there are always different voices being referred to, accepted, or confronted and denied (Martin & White, p.92-3). Engagement deals with the way speakers position themselves in relation to previous meanings while opening up or closing down the space for other voices in their discourse.

A first dimension within engagement focuses on the way discourse explicitly acknowledges or invokes the presence of other voices and standpoints. Thus, assertions may be **monoglossic**, when no other dialogistic alternatives are acknowledged, or **heteroglossic**, when other voices and dialogistic alternatives are recognised. Examples of these are introduced below.

Monoglossic assertion	Heteroglossic assertions
Socrates is the greatest philosopher of the ancient world.	There are many authors that argue that Socrates is the greatest philosopher of the ancient world. From my perspective Socrates is the greatest philosopher of the ancient world. According to Feuerbach, Socrates is the greatest philosopher of the ancient world. For some people Socrates is the greatest philosopher of the ancient world. Nobody can deny that Socrates is the greatest philosopher of the ancient world

Table 2.5: examples of monoglossic and heteroglossic assertions

Within heteroglossic assertions, Martin & White (2005) distinguish two broad categories, based on the degree to which resources overtly allow or restrict the inclusion of other voices. These categories are **dialogic expansion** – allowing alternative positions – and **dialogic contraction** – challenging, fending off or restricting the scope of the dialogic alternatives (p.102). Some examples of these categories:

Dialogic expansion
Socrates **claimed** that individuals were able to judge their behaviour based on their own consciousness.

Dialogic contraction
Socrates **demonstrated** that individuals were able to judge their behaviour based on their own consciousness.

In dialogic expansion, resources contribute to introduce and/or recognise the possibility of other voices or standpoints, evaluating the assertion as one alternative among others. In the example, the reporting verb *claimed* indicates that the authorial voice allows space for voices disagreeing with Socrates' perspective. In turn, in dialogic contraction, the assertion is appears as the only possible voice, closing down the space for other alternative stances. The reporting verb *demonstrated* realises the dialogic contraction, as it provides no space in which it may be challenged. From the perspective of the construal of knowledge, the interpersonal choices of engagement contribute to the positioning of the writer/speaker as expert or non-expert concerning the field of knowledge being discussed.

ii.   Dialogic expansion and contraction and the construal of an authorial voice

The analysis of engagement and its relation to knowledge has been explored within the SFL field in terms of the strategies for legitimising construction of new knowledge in different disciplines (Hood 2007, 2010, 2012). This thesis assumes a different standpoint, looking at the resources of dialogic expansion and contraction as construing an 'expert voice' in relation to specialised knowledge. The resources of the Engagement system constitute a complementary perspective for the analysis of classroom interaction, contributing evidence in relation to who proposes knowledge as an 'expert voice' and how. The different resources comprised by the engagement system are outlined in the following figure.
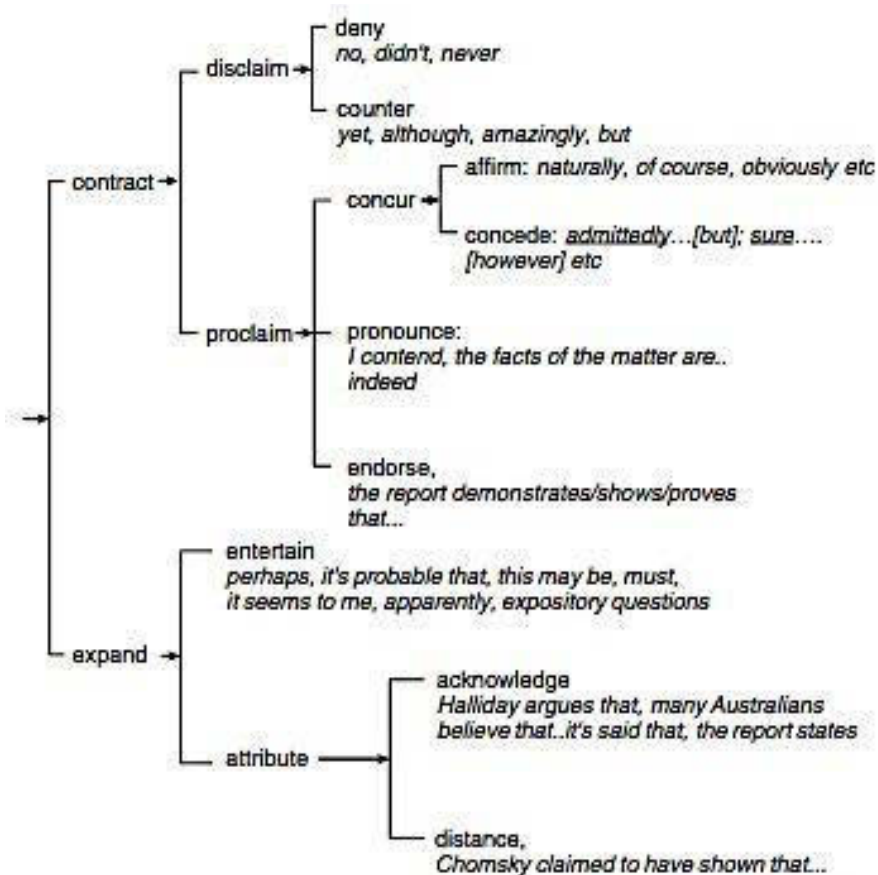
Figure 2.11: Engagement system (from Martin & White, 2005, p.122)

The system of engagement comprises two sub-systems: **contract** and **expand**. Resources included in contract close down the dialogic space, while resources of expand open up the dialogic space, allowing the introduction of other voices into the text. Within contract, two choices appear: **disclaim** and **proclaim.** The expand option comprises other two sub-systems,

entertain and **attribute**. The analysis of these resources of engagement in the classroom discourse of an instance of popular education will contribute to further examine the positioning of teacher and student in their oral interaction.

2.5.4   Synthesis

This section has presented the relevant analytical concepts for the exploration of texts drawing on SFL. SFL was said to provide an external language of description for the research, complementing the sociological framework of LCT. As an external language of description, SFL translates between the empirical data of the research – different texts produced and circulated in popular education – and the theoretical concepts of specialisation codes of legitimation of LCT.

The introduction of SFL has considered two dimensions: the construal and transmission of knowledge through language. In relation to the construal of knowledge, it has been argued that knowledge "is prototypically made of language" (Halliday 1998, p.25) and that specialised knowledge is "by and large realized through, construed by, and over time reconstrued through ideational meaning" (Martin 2007, p.34). Various specific discourse-semantics resources were introduced, namely those constituting the IDEATION system, grammatical metaphor, technicalisation and abstraction.

Regarding the dimension of transmission of knowledge, the key notion corresponded to classroom discourse (Christie 2002; Rose & Martin 2012), which was said to involve both the ideational and interpersonal dimensions. Resources for the analysis of interpersonal meaning were then introduced, particularly from the system of NEGOTIATION, with focus on the pedagogic exchange structure; and from APPRAISAL, considering specifically resources from the system of engagement.

2.6 Consolidation

Chapter 6 has introduced the foundations of this research, organised around two areas of discussion. The first one has provided an account of the main orientations in research and literature in the field of popular education; the second has introduced the conceptual and analytical framework underpinning this research.

The overview of the research on the field of popular education made visible two important aspects of the field in Latin America and more specifically in the context of Chile. The first is an ongoing attempt in the field for theorising and providing comprehensive and meaningful knowledge about this educational issue. The second is the absence of a specific pedagogic approach to examine popular education. This approach should, in the words of Van Dam, Martinic & Peter (1992) "take into account the educative process as a whole and how it resolves two key aspects of the pedagogic act: *the transmission of knowledge and the learning by the part of participants*" (p.11, my emphasis).

The conceptual and analytical framework presented in the second part of the chapter addresses the gaps identified in the research foundations of popular education. The theoretical framework proposed combines two complementary perspectives, one sociological and one linguistic, corresponding to LCT and its inherited Bernsteinian framework, and SFL, respectively. The sociological perspective contributed to conceptualise popular education in the pedagogic gaze described by Van Dam et al (1992), extending the perspective from the pedagogic act to the more overarching fields of activity that inform and shape how this act is carried out. The focus was set then on the abstract notion of knowledge and its core role in the pedagogic practice. LCT allowed conceptualising popular education as a knowledge practice involving languages of legitimation or "claims made by actor for carving out and maintaining spaces within social fields of practice" (Maton 2014, p.24). The Specialisation dimension of LCT was introduced as the specific conceptual and analytical tools to explore the languages of legitimation of popular education.

The linguistic perspective drew on SFL, which allowed for an understanding of knowledge as "prototypically made of language" (Halliday 1998, p.25). Within SFL, ideational and interpersonal meaning-making resources at the discourse semantics stratum were considered as tools for the analysis of texts. These tools afford exploring popular education as a

knowledge practice were knowledge is produced, recontextualised and transmitted through different kinds of texts.

This chapter provides a general frame for the study of popular education in Chile. In the following chapter (3), we will detail the design of this research. This chapter will also introduce the external language of description of the study. Subsequent chapters (4, 5 and 6) will present the different layer of analysis of the study.

CHAPTER 3

Research design: proposing a model for the study of specialisation codes of legitimation in popular education

3.1 Introduction

This study aims to explore popular education as a knowledge practice, with particular focus on the context of popular education in Chile. This research is motivated by a number of concerns emerging from the field of research on popular education, as well as from a consideration of the social relevance of this educative practice. As revealed in chapter 2, the field of popular education in Latin America has seen an ongoing drive towards the construction of theory around this educative practice. However, these attempts have not produced cumulative knowledge in the field. As pointed out by a number of authors (Cendales & Posada 1993; Martinic 1992; Osorio 1993; Torres Carrillo 2010) this issue can be explained by two circumstances: first, the general dismissal of theoretically-informed approaches in the study of popular education in favour of emerging theory from the empirical world; second, the lack of specific pedagogic focus on the principles that shape popular education as a distinctive educative practice.

The social significance of popular education in Latin America and in the specific context of Chile calls for better ways to explore the pedagogic features of this practice. A deeper understanding of the kind of education that constitutes popular education would contribute to the cumulative construction of knowledge in the field; more importantly, by contributing a more comprehensive overarching picture of popular education practices in the Chilean context, such knowledge could inform changes and improvements in the enactment of this education.

In order to comprehensively explore the educative nature of popular education, this thesis draws on Legitimation Code Theory (LCT), a sociological theory of knowledge and education, to

conceptualise popular education as a knowledge practice. This theory, together with systemic functional theory (SFL), informs the conceptual and analytical framework proposed by this study. This model is designed to explore the diverse range of representations and practices that comprise the broad field of popular education. This chapter introduces and explains the model of analysis that constitutes the foundation for the study of popular education in this thesis.

From a reiteration of the research questions, the present chapter provides an elaboration of the theoretical foundations of the analytical model, highlighting the role that each theory serves for the overall design of the research. The model of analysis proposed is then explained in detail, with a distinction made between two different modes of analysis. Data and the rationale for its selection are then discussed. Finally, a brief note on ethical considerations is provided.

3.2   Research questions

The object of study is the field of popular education as a knowledge practice, with particular consideration of the case of Chile. The theoretical foundations of the thesis, developed in chapter 2, inform the research questions to which this study orients. The questions introduced in chapter 1 are restated here as a point of reference for the model of analysis introduced in the following sections.

The general question underlying this research is

> **What kind of knowledge practice is popular education in Chile?**

This general question is elaborated as three questions each with their specific sub-questions, as:

1. What is the nature of popular education in its field of knowledge production? How is the specific Chilean context of knowledge production positioned in relation to the overall field?

a. How is popular education construed as a particular kind of knowledge through patterns in discourse semantics (in SFL)?

b. What relative strengths of epistemic relations and social relations (in LCT) are realised by these patterns in meaning?

c. How are different representations of popular education positioned in relation to each other in terms of their specialisation codes of legitimation?

2. What is the nature of popular education in Chile in its field of recontextualisation?

a. How do different educational sites represent themselves as instances of popular education through discourse semantics patterns (in SFL) in their public documents?

b. What relative strengths of epistemic relations and social relations (in LCT) are realised in these patterns of meaning?

c. How are these sites positioned in relation to each other in terms of their specialisation codes of legitimation?

3. How can the nature of popular education in Chile be explored in its field of reproduction?

a. What can an exploration of the negotiation of knowledge in classroom interaction in one site contribute to an understanding of popular education in its field of reproduction?

b. What can an exploration of the roles of teacher and students in the classroom interaction of one site contribute to an understanding of popular education in its field of reproduction?

c. What can an interpretation of these insights as relative strength of epistemic and social relations reveal about the enactment of specialisation codes of legitimation in a particular instance of practice?

d. What can the study of a site of popular education contribute to an understanding of the practices of the field?

3.3   A qualitative approach to the study

This thesis takes a qualitative approach to the study of popular education. A brief discussion on the notion of qualitative research needs to be offered in order to understand the specific approach taken in this thesis and how it differs from other qualitative approaches in research in the field of popular education.

The notion of qualitative research constitutes a general label characterising a broad domain of approaches to and methods of research (cf. Denzin and Lincoln 1994). This domain is characterised by two general dimensions: first, the proposal of a hermeneutic perspective on the world and the known, which implies various degrees of 'knowledge relativism'; second, a focus on issues of meaning and value, which brings into the picture the role of language in the construction of knowledge.

Regarding the first dimension, different epistemological orientations can be found in qualitative research. Some claim that the world *is constructed* by its observers, implying that there are as many different ways of 'knowing' the world as possible observers (eg, Kincheloe 2008). Other orientations, like social realist approaches (eg, Maton 2014; Maton & Moore 2010), are based on *epistemological relativism*. This means that they recognise that "knowledge is not necessarily universal, invariant, essential Truth – we can 'know' the world only in terms of socially produced knowledge which change over time and across socio-cultural contexts" (Maton & Moore 2010, p.4). Social realist approaches acknowledge thus the mutable nature of knowledge, but they see it as socially, historically and contextually bounded, in contrast with other qualitative orientations that propose that each observer creates his or her own knowledge of the world. This thesis follows the social realist approach to qualitative research.

The second characteristic dimension of qualitative approaches is its conception of the relation between language and knowledge. These approaches understand that language plays a key role in the construction of knowledge. According to the different epistemological and methodological orientations within the broad realm of qualitative approach, the relation of knowledge and language is approached differently. In this thesis, the exploration of meaning is informed by a particular theory of language, SFL, which offers a social semiotic perspective on meaning. In other words, this theory allows for an understanding of language choices as socially and contextually meaningful.

The social realist approach to qualitative research informing this study implies the exploration and interpretation of meanings and values at two different levels, each one informed by a particular body of theory. The first corresponds to the analysis of instances of discourse with reference to the social semiotic theory of language of SFL. The second is the interpretation of discourse patterns as sociological concepts within LCT.

The analysis of instances of discourse in this thesis is informed by an understanding of language as systems of choices in meaning that function at different strata of language (discourse semantics, lexico-grammar and phonology/graphology) (Martin & Rose 2008). Meanings in wordings are interpreted in terms of *what is said in relation to what could have been said but was not*. This interpretation of meaning is SFL is taken from Saussure, who proposed the notion of meaning as *valeur*, in other words, meaning as a relational concept.

The notion of meanings as options in social semiotic systems is usefully demonstrated in simple terms with the example of traffic lights (Eggins 1994). A set of traffic lights can be represented as follows:
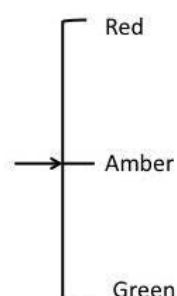
Figure 3.1: traffic lights as a system (from Eggins 1994, p.14)

The figure represents the set of traffic lights as a *system*. A system consists of a definite number of discrete choices; in this example, the choices are green, amber and red, which can appear one at a time, i.e. lights can be either green or amber or red but not all of them at once. This choices establish a relation of *opposition*, in other words, they are distinct because they are different from each other. As Eggins (1994) states, "it does not matter exactly what shades of red or green or amber we use […] All that matters is that red is not green – that each of the three coloured lights is different from each other" (p.14). These choices in the traffic light system represent *meanings*: red means 'stop', amber means 'slow down' and green means 'go'. These meanings are created by social convention, as there is no natural link between the colour red and the meaning 'stop'.

The example of the traffic lights provides a simple explanation of a semiotic system. Language corresponds to a semiotic system, "[B]y far the most sophisticated and elaborated of all our semiotic systems" (Eggins 1994, p.16). Language, as the traffic light, involves "sets of meaningful choices or oppositions" (ibid). These choices occur at different levels or strata of language – phonological, lexico-grammatical and discourse-semantic, in other words, at the level of the sounds, the wording and the grammar, and the overall text.

Analysing discourse from the perspective of SFL implies interpreting features in language as choices made by writers or speakers when they use language to communicate or interact. Therefore, the first level of interpretation in the study corresponds to the interpretation of linguistic features in texts as choices of meaning. In other words, linguistic patterns at the discourse semantic level are interpreted as choices of meanings opposed to other possible choices that could have occurred, constituting 'meaningful choices' in the texts analysed.

The second level of interpretation involves a process of translation between the two bodies of theory informing this study. Patterns of meanings in discourse are interpreted as revealing different kinds of codes of legitimation in LCT. In other words, the linguistic analysis of texts provides a basis for their sociological interpretation. This process of translation between these two theories has been explained here in terms of internal and external languages of description (Bernstein 1990) (see chapter 1). Further explanation of how this interpretation is carried out appears in following sections of this chapter.

SFL provides an external language of description linking data from the empirical world to the conceptual framework of LCT. LCT and its inherited framework constitute the internal language of description for the study of popular education, as it provides abstract notions to conceptualise the issue of study. Looking at this process of interpretation/ translation from the opposite end, LCT affords an interpretation of popular education as knowledge practices and SFL, it turn, provides a basis for interpreting codes of specialisation as being construed in discourse by particular syndromes of meanings. This approach to interpretation from a social realist orientation in qualitative research is the foundation of the framework of analysis proposed in this thesis.

3.4 The model of analysis of specialisation codes of legitimation in popular education

3.4.1 Theoretical foundations and their role in the model of analysis

The framework proposed for the analysis of popular education is informed by LCT and SFL. Both theories have been introduced at length in chapter 2 and the nature of their relation described in general terms. This section further explains the contribution of each theory for the model of analysis proposed.

The dual theoretical framework provides an analytical pathway that progresses from conceptual sociological tools, to questions of meaning (social semiosis), and then to social semiotic analyses of empirical data and reinterpretation into conceptual sociological tools. This path can be depicted in the following figure.
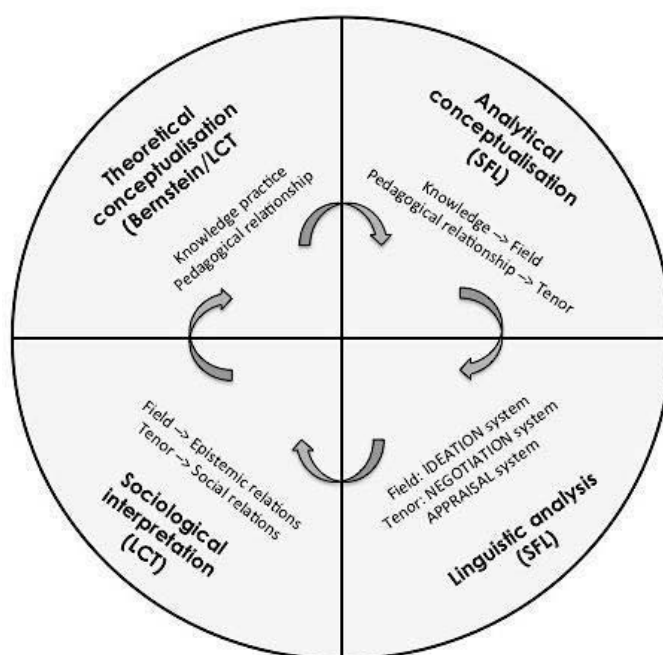
Figure 3.2: theoretical and analytical path of the study

The first step is the conceptualisation of popular education as a particular kind of knowledge practice (Maton 2014), enacted in the three fields of activity of the pedagogic device: production, recontextualisation and reproduction (Bernstein 1990). Each one of these fields is understood then, from the social semiotic perspective of SFL, as a domain of particular texts that are created and circulated within each field of activity. Selected instances of texts are

analysed using tools from SFL (the selection process is further explained below). Finally, the choices and patterns of meanings in the texts are interpreted as realising particular configurations of epistemic relations and social relations that reflect different specialisation codes of legitimation. The following sub-sections explain in more detail this analytical path and the role of theory in it.

3.4.1.1 Conceptualising popular education as a theory of instruction

The first step of the model is the conceptualisation of popular education as a particular knowledge practice. This particular knowledge practice was described as a theory of instruction (see chapter 2, section 2.5.1.1), which is created as a kind of knowledge in the field of knowledge production and enacted as a principle in the fields of recontextualisation and reproduction. At each field of the pedagogic device, the theory of instruction of popular education is characterised differently: in the field of production it constitutes a body of knowledge claims, or more simply, *a content*; in the field of recontextualisation it constitutes principles determining what counts as a legitimate site of popular education; in the field of reproduction, it constitutes principles regulating legitimate relations between teacher and student, termed by Bernstein (1990) as the pedagogical relationship, as well as the legitimate knowledge transmitted.

The general domain of popular education is approached in this thesis in a top-down manner, moving from the field of production towards the field of reproduction of popular education. This perspective transcends the level of the classroom practice that has concentrated the attention of most research to date in popular education in Chile and Latin America. While classroom practice is also an important part of our study of popular education, this domain is approached as part of a broader arena of practice. This conceptualisation of popular education provides a comprehensive perspective into the field.

3.4.1.2 Approaching the fields of activity of popular education as social semiotic practices

The social semiotic perspective of SFL affords an interpretation of the fields of the pedagogic device as being realised through language. This means that at each field of activity

(production, recontextualisation and reproduction), popular education is created and enacted in the form of particular, specialised kinds of texts. These texts are created within the field of production, de-located and re-located in the field of recontextualisation, and transmitted and informing the transmission that occurs in the field of reproduction of popular education.

The particular nature of the texts circulating in each field of the pedagogic device can be approached considering a topology proposed by Maton (2000). In an early version of the model of languages of legitimation, the author offers a topology where different specialised texts are associated to the field of production, recontextualisation and reproduction. The topology is organised around two axes: discursive-social and internal-external. The first axis distinguishes between practices producing specialised knowledge (discursive) or propagating this specialised knowledge into other fields. The axis internal-external refers to the locus of the practice – within or outside the specific field of production of knowledge. This topology is introduced in the figure below.
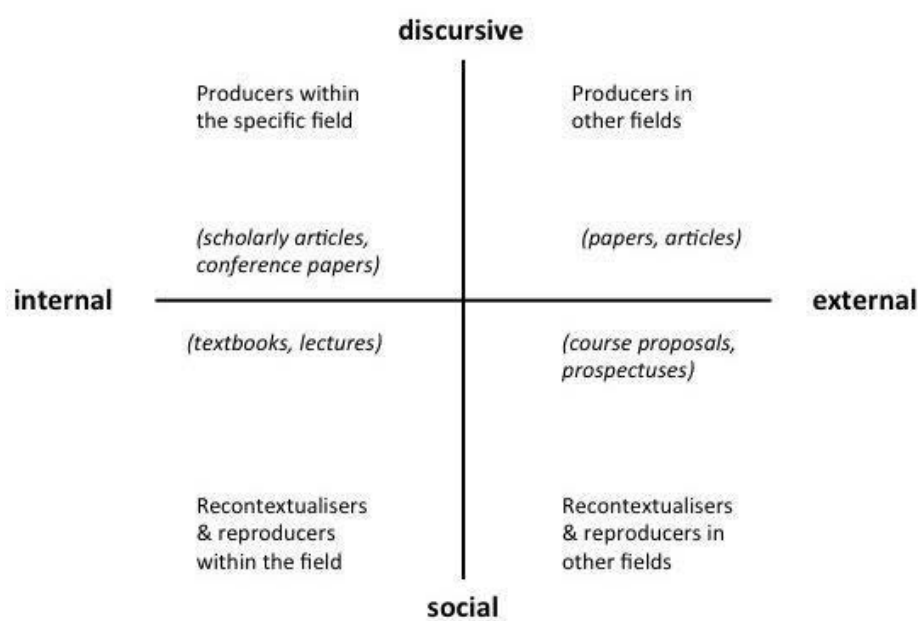
Figure 3.3: topology of texts for fields of production and recontextualisation (from Maton 2000b, p.152)

The two top quadrants introduce some of the specialised texts created within the field of production of any particular practice of knowledge. These are *scholarly articles*, *conference papers*, *papers* and *articles*. The two bottom quadrants provide examples of some of the texts created within the fields of recontextualisation and reproduction. Characteristics texts from the field of recontextualisation are *course proposals*, *prospectuses*, as well as *curriculum* and *syllabuses*. The field of reproduction is enacted in language typically in *lectures* or *lessons* in

the classroom. Other modes could be considered as part of the field of production, such as written texts in online education.

The texts enacting each one of the fields of the pedagogic device are of a different nature. They constitute different genres (Martin & Rose 2008), revealing the specialised nature of these texts in relation to the field they enact. From the perspective of register in SFL, these texts also differ significantly in their field and tenor. Regarding the variable of field, these texts differ in terms of their degree of 'uncommonsenseness' (see chapter 5, section 5.2 for an explanation on this). In terms of their mode, some of these texts, like articles, papers and course proposals have written mode, while lectures are dominantly oral/aural mode. These differences in field and mode need to be taken into account in the analysis of texts.

The different texts realising popular education at each field of activity (Bernstein 1990) are analysed with the theoretical tools of SFL with particular focus on the discourse semantic stratum (see chapter 1), that is, the linguistic patterns of meanings in texts that function beyond the level of clause patterns (Martin & Rose 2008). In addition, emphasis is given to the ideational metafunction (see chapter 1) focusing on the construal of field in discourse (Martin 1992, 2007). The analysis of interpersonal meanings is also relevant for the exploration of classroom discourse, introducing into the model the study of the enactment of tenor in discourse. The stratal and metafunctional organisation of language were introduced in chapter 1 and are reproduced in the figure below.
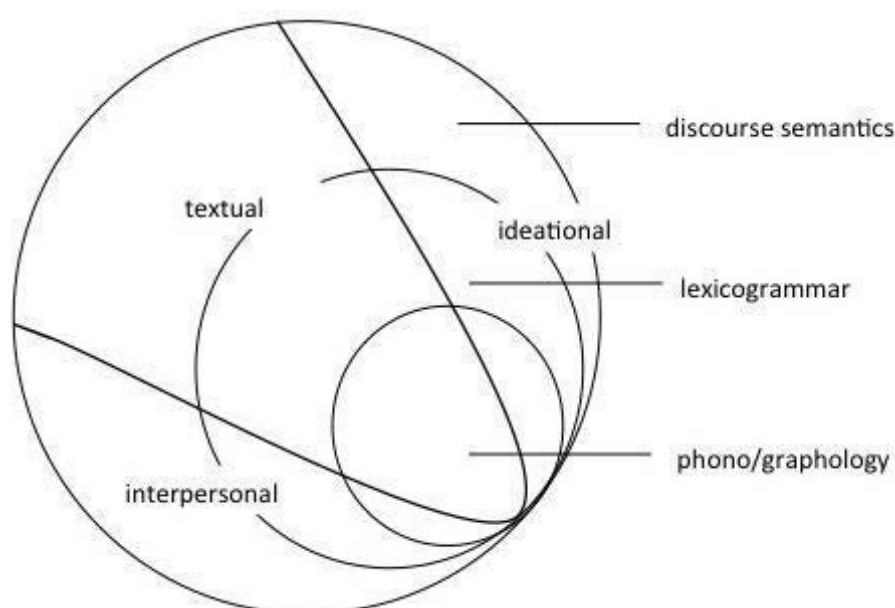
Figure 3.4: strata and metafunctions in SFL (Martin 2007, p.35)

While the focus of the discursive analysis is set primarily in the construal of field and on the complementary dimension of tenor in classroom discourse, resources from the textual domain are considered when relevant. Looking at textual patterns, even though superficially, provides a complementary dimension for the study of texts. This multifocal perspective is possible due to the interconnected nature of the metafunctional and stratal model of language proposed by SFL, and it contributes to a better analysis and understanding of relevant patterns in discourse.

3.4.1.3 Interpreting discourse patterns as specialisation codes of legitimation

The discursive analysis provides the basis for a sociological interpretation of texts in terms of specialisation codes of legitimation. This interpretation is sustained in syndromes of meaning identified in the construal of field in texts as well as in the enactment of tenor in classroom interactions. The interpretation of specialisation codes of legitimation varies according to the nature of the analysis performed at each level. Where the analysis focuses only on ideational meanings – that is, on field– discursive patterns identified are translated in terms of relative strengths of both epistemic relations and social relations. When the analysis considers both field and tenor – ideational and interpersonal meanings – each of these dimensions is interpreted as a particular set of relations: patterns in the construal of field are interpreted as relative strengths of epistemic relations, while patterns in the enactment of tenor are interpreted as relative strengths of social relations. This issue will be explained in more detail in section 3.4.3.

The interpretation of discourse patterns in terms of specialisation codes of legitimation implies a movement from empirical data to theoretical concepts. This movement makes visible the functionality of SFL as an external language of description for the internal language of description (Bernstein 2000) provided by LCT and Bernstein. The translation between empirical data and theoretical concepts brings two valuable benefits. First, it allows for the proposal of abstract claims about popular education, beyond the realm of empirical data, sustained in the conceptual building of LCT. This also opens up the space for possible comparison with other educative practices examined within the same frame. Second, the external language of description provides an evidence-based rationale for the sociological interpretation, providing more explanatory power to the interpretation and enabling the replication of the model of analysis in other instances of educative practice.

3.4.2 General structure of the model of analysis

The model of analysis is organised around three layers. These layers correspond to the fields of activity constituting the pedagogic device: field of production, field of recontextualisation and field of reproduction (Bernstein 1990). Each layer enables popular education to be addressed from a different perspective, taking into account the distinct nature within each field of practice. The general structure of the model is presented in the following table.

LAYER OF ANALYSIS	NATURE OF POPULAR EDUCATION	EMPIRICAL DATA
Field of production	Popular education as KNOWLEDGE	Scholarly papers
Field of recontextualisation	Popular education as RECONTEXTUALISING PRINCIPLE	Public documents of sites of popular education in Chile
Field of reproduction	Popular education as a principle for the PEDAGOGIC RELATION	Classroom interaction

Table 3.1: General structure of the model of analysis

The first layer of analysis corresponds to the field of production of popular education. At this level, popular education is addressed as an **object of knowledge**, that is, as a body of knowledge claims created in a particular disciplinary area. The data analysed in this level corresponds to three scholarly articles. These articles contribute perspectives on popular education and critical pedagogy. More specific description of the data will be provided in section 3.5.

The second layer of analysis is the field of recontextualisation. Here, popular education is understood as a **recontextualising principle** determining what counts as a proper practice of popular education in the field. Therefore, instead of constituting a particular construal of knowledge, at this level popular education is addressed in terms of the features represented in discourse as legitimate of practices of popular education. In order to explore these features we look at public documents of five sites of popular education in Chile. These documents describe each site, and provide details about the targeted students, the plan of study and other relevant dimensions.

The final layer of analysis corresponds to the field of reproduction of popular education. In this level popular education is considered as a principle underlying the transmission of knowledge. This principle determines the **pedagogic relation** construed in the classroom, as well as the nature of the knowledge transmitted. In other words, popular education is explored in the way it determines the positioning of teacher and student in their interaction, and also in terms of the nature of the knowledge transmitted and negotiated.

This tridimensional design makes visible the progression in the nature of popular education along the fields, from content to principles for transmission of knowledge. This progression is visible in the nature of texts analysed at each layer. Ideationally speaking, texts in both the field of production and recontextualisation have popular education as its *content*, i.e. they are *about* popular education. In turn, in the field of reproduction (i.e. in classroom contexts), the topic of texts is other disciplinary content (e.g. language, history, philosophy) rather than popular education itself. Popular education acts in this field as a principle determining how that disciplinary content is transmitted and negotiated and how teacher and student relate in that transmission.

An important difference in the texts analysed at each layer is their mode. Mode refers to "the channelling of communication, and thus the texture of information flow as we move from one modality of communication to another (speech, writing, phone, SMS messages, e-mail, […] (Martin & Rose 2008, p.14). Texts in the fields of production and recontextualisation are construed as monologues, that is, the author is distanced from the audience and there is only a delayed possibility of response and interaction. In turn, texts in the field of reproduction are typically dialogue, i.e. both speaker and listener shared the same physical space and therefore immediate interaction and negotiation of meanings are possible. The discourse semantic analysis takes into account the difference in mode of the different texts. This is crucial for the way patterns in discourse are interpreted in terms of specialisation codes of legitimation.

The differences in the nature of the texts require the elaboration of two specific models of analysis of discourse and interpretation of specialisation codes of legitimation. Both models are part of the general frame of analysis and interpretation proposed for the study of popular education. They differ in the discourse semantic tools they integrate as well as in the processes of translation between the empirical data and the conceptual tools of epistemic relations and social relations from specialisation codes of legitimation.

3.4.3 Model of analysis for the fields of production and recontextualisation

4.3.1 Rationale

The basic tenet for this model of analysis relates to way knowledge is construed in language from an SFL perspective. According to Martin (2007)

> the register variable field provides a social semiotic perspective on knowledge structure; and knowledge structure is by and large realized through, construed by and over time reconstrued through ideational meaning (via the modalities of language and image) (p. 34)

The texts that circulate within the fields of production and recontextualisation of popular education are essentially the *content* of popular education. From the perspective of SFL, these are interpreted in terms of field, which is construed in discourse by ideational meanings. This first translation from sociological concepts to discursive notions is represented as a flow in the following diagram.
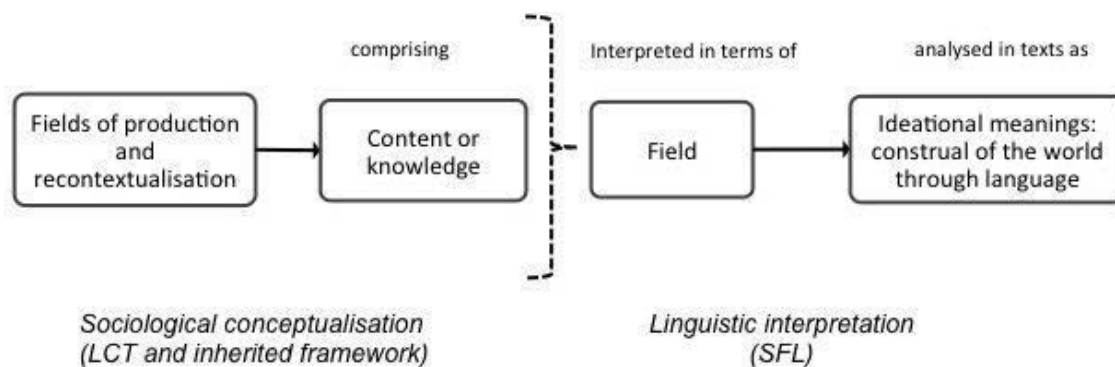
Figure 3.5: Popular education as content/knowledge and dimensions of register in language

This diagram represents the process of interpretation of the knowledge structure of popular education in terms of the social semiotic perspective on language of SFL. A second move of interpretation corresponds to the translation of discourse patterns construing field into the organising principles of knowledge structures. This translation is informed by a sociological theory on knowledge and educative practices. Drawing on LCT, knowledge structures are understood as comprising both actors and claims of knowledge, modelled in the dimension of Specialisation in terms of **epistemic relations** and **social relations** (see chapter 2 for more details). This second interpretation is integrated in the previous diagram as follows:
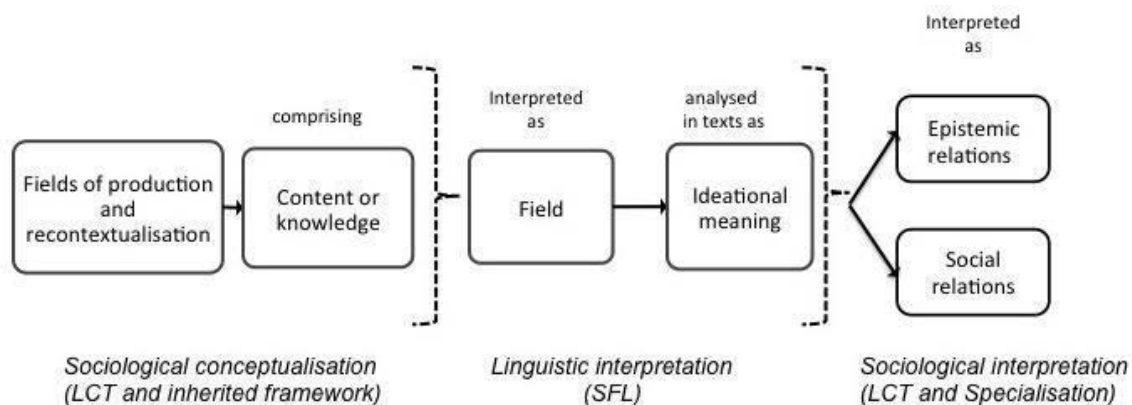
Figure 3.6: The process of translation from language to sociological theory in the analysis of fields of production and recontextualisation

Varying degrees of strength of epistemic relations and social relations are interpreted from the different patterning in discourse construing field in texts. This process of translation is proposed specifically for the knowledge fields of production and recontextualisation. Here, the basis of the model is the notion that the knowledge-knower structure is expressed in discourse through ideational meanings construing field, and therefore from these patterns in discourse express both **epistemic relations to knowledge**, that is, *what can be known and how*; and **social relations between knowledge and its authors**, that is, *who gets to make a legitimate claim of knowledge* (Maton 2014) can be interpreted.

3.4.3.2 Tools for the discursive analysis

The analysis of texts in the fields of production and recontextualisation focuses on the construal of field realised in discourse by ideational meanings (Martin 1992, 2007). Field "consists of sequences of activities that oriented to some global institutional purpose, whether this is a local domestic institution […], or a broader societal institution such as […] academia" (Martin & Rose 2008, pp.13-4). These activity sequences include also taxonomies of participants involved in those sequences. The analysis of field involves tools from the IDEATION system (Martin 1992) as well as other resources of language for the creation of specialised knowledge (see chapter 2, section 2.5.2)

The resources considered for the analysis of field include the construal of uncommon sense taxonomies or participants and things in the field, definitions, technical lexis, abstraction and grammatical metaphors. The analysis is organised around key participants represented in the

texts of popular education. These participants correspond, in general terms, to *popular education* itself as an object and the *actors* involved in this practice (teacher and student). Specific participants will emerge when looking at particular texts at each layer.

3.4.3.3 External language of description

The analytical tools emerging from SFL constitute the external language of description (Bernstein 2000) of the research. As it has been argued, this external language provides a means to translating between the discourse patterns identified in texts and the theoretical notions of epistemic relations and social relations (Maton 2014). Elaborating an external language of description for the exploration of specialisation codes of legitimation is a very important issue, as the concept of Specialisation is an abstract notion with no particular and specific correlate in the empirical world. In other words, specialisation codes of legitimation do not constitute distinctive and a priori determined kinds of texts or practices of knowledge (Maton 2010a). They need to be explored in their realisation in these texts and practices, and this exploration is sustained in this thesis in discursive analysis.

The external language of description for the analysis of texts in the fields of production and recontextualisation is introduced in the table below.

Layers of analysis in the model	Discourse semantic patterns	Relative strength of epistemic/social relations	Explanation
Field of production	**FIELD**		
	Taxonomies (+) uncommonsense taxonomies (-) uncommonsense taxonomies	ER+/SR- ER-/SR+	The construal of uncommonsense taxonomies points to the relevance of the object of study over the knower's perspective; i.e. what is known is more important than who knows
Field of recontextualisation	**Definitions** (+) definitions (-) definitions	ER+/SR- ER-/SR+	The definition of a term contributes to propose 'objective' meanings regarding the object of knowledge, highlighting the known over the knower
	Technical terms (+) technical terms (-) technical terms	ER+/SR- ER-/SR+	Technicality provides 'objective' meanings regarding the object of knowledge, and contributes to the elaboration of uncommonsense taxonomies, highlighting the known

			over the knower
	Abstraction (+) abstraction (-) abstraction	 ER-/SR+ ER+/SR-	Abstractions appear in this context generally charged with axiological value, therefore positioning the perspective of the knower as more important than the construal of specialised knowledge

Table 3.2: external language of description of specialisation codes of legitimation in the fields of production and reproduction.

Different IDEATION resources in discourse patterns of texts are interpreted as contrasting strengths of epistemic relations and social relations. For instance, the presence of uncommonsense taxonomies is translated as exhibiting relatively strong epistemic relations (ER+), as it emphasises the object being known over the knower's perspective. At the same time, this is seen as exhibiting relatively weak social relations (SR-). In general terms, epistemic relations are interpreted as emphasised when the construal of popular education in discourse features uncommonsense taxonomies, technical lexis and definitions. This is because these patterns in discourse reveal a greater emphasis on *what is known* and *how* over *who knows*. In turn, social relations are seen as highlighted when the construal of popular education features commonsense taxonomies and abstractions. These discourse semantic patterns are interpreted as foregrounding SR because they place less relevance into *what is known* and *how* and more over the perspective of the one *who knows* and her/his insight into the object.

3.4.4 Model of analysis for the field of reproduction

3.4.4.1 Rationale

The fundamental issue underlying this model of analysis is the presence of two interwoven layers in the field of reproduction of popular education. These layers are the disciplinary content being transmitted and the principles ruling the relation between teacher and student. While a particular disciplinary knowledge may comprise in itself epistemic relations and social relations, the reproduction of knowledge in the classroom practice puts other dimensions at play. In classroom discourse, knowledge is constructed in interaction between teacher and students, framed by a particular pedagogic theory determining how that transmission takes place. In other words, there is a knowledge and there is a way of transmitting that knowledge that is valid within that particular pedagogic practice. From Bernstein's pedagogic theory,

these two dimensions are modelled in the notions of **instructional discourse** (Bernstein 1996) and **pedagogical relationship** (Bernstein 1975).

The notion of instructional discourse corresponds to one of the discourses comprised by **pedagogic discourse** (Bernstein 1996). Pedagogic discourse is constituted by two discourses: instructional and regulative, with regulative being the dominant discourse. Instructional discourse refers to rules determining the "selection, sequence, pacing and criteria of the knowledge" transmitted (p.28). Regulative discourse refers to "the rules of social order" (ibid). Importantly, the notion of discourse put forward by Bernstein refers to abstract principles and rules and not to a particular kind of content.

From an SFL perspective, pedagogic discourse has been interpreted in various ways into semiotic concepts. Here we follow Hood's (2010) interpretation, where the notion of pedagogic discourse is interpreted as a relationship of projection between two *fields, with* field understood as "the discourse patterns that realise the activity that is going on" (Martin & Rose 2008, p.12). From this SFL perspective, regulative discourse is recontextualised as the field of pedagogy, and instructional discourse as the field of disciplinary content, with the former projecting the latter. In the analysis of the classroom discourse in a site of popular education, our focus is set on the projected field of disciplinary content.

The notion of pedagogical relationship (Bernstein 1975) refers to the relation established between teacher and student in the transmission of knowledge. Typically, this relationship is hierarchical, with the teacher holding a higher status than the student. From an SFL perspective, the pedagogical relationship is interpreted here in terms of tenor. Tenor corresponds to "the nature of social relations among interlocutors, with the dimensions of status and solidarity" (Martin & Rose 2008, p.12). In other words, it refers to the relations enacted in language between participants in an interaction.

The notion of classroom discourse proposed by SFL considers these two dimensions in a socio semantic perspective. Classroom discourse is understood as a social practice of negotiation and construal of meaning that unfolds as a structured and planned experience (cf. Christie, 2002; Rose & Martin, 2012), which foregrounds both ideational and interpersonal metafunctions as key. The notion of classroom discourse allows for the exploration of both field and tenor and therefore, for addressing the two pedagogic dimension at stake in the classroom practice.

The interpretation of field of reproduction of popular education into the social semiotic notions of SFL constitutes the first step in the model of analysis of this dimension of popular education. This interpretation is depicted in the following figure.
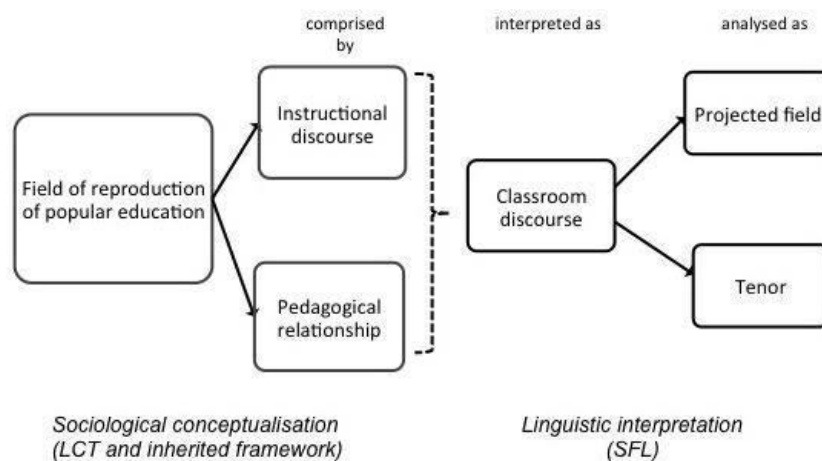
Figure 3.7: Field of reproduction of popular education and dimensions of register in language

The second step in the model is the translation of discourse patters in two dimensions of register – field and tenor – into the particular set of relations within specialisation codes. Field is interpreted in this model of analysis of classroom practice as epistemic relations to knowledge, that is, *what can be known and how* (Maton, 2014). Tenor is interpreted as encoding social relations between knowledge and its authors, that is, *who gets to make a legitimate claim of knowledge* (ibid). The process of translation from the linguistic analysis to the structuring principles underlying the field of reproduction of popular education is depicted in the figure below.
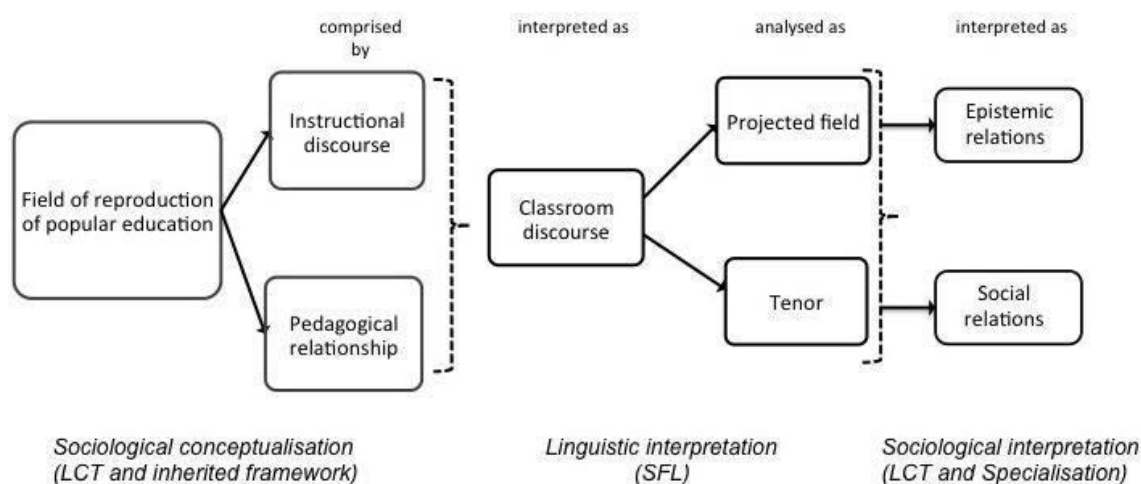
Figure 3.8: The process of translation from language to sociological theory in the analysis of field of production of popular education

The interpretation of the construal of field in terms of epistemic relations has been discussed previously. The interpretation of tenor as encoding social relations needs to be further elaborated here.

Social relations (SR) are relations between social practices involving knowledge and its subject or actors. It concerns *who gets to make a legitimate claim of knowledge* about the world (Maton, 2014). In relation to the field of reproduction of popular education, the question of *who gets to make a claim of knowledge* relates to the principles ruling the pedagogical relationship between teacher and students. In other words, it refers to who gets to talk and propose legitimate knowledge in the classroom.

From the perspective of SFL, SR can be framed in terms of *how are roles and meanings negotiated in the interaction of classroom discourse*. In this regard, SR can be interpreted in the classroom discourse of popular education from the perspective of tenor and patterns of interpersonal meaning in the discourse. In more specific terms, the roles assumed by participants in negotiation of classroom discourse can be interpreted as relative strengths of SR.

The interpretation of tenor as SR is complemented by analysis of field in the texts. This is because SR do not relate only with *who can say* but also with the basis that legitimates the author or subject of that claim. In some cases, the basis for that legitimacy might be the author's dispositions or attitudes, which would imply relatively stronger SR (SR+). In some other cases, the basis for that legitimacy might be the author's expertise and knowledge, which implies relatively weaker social relations (SR-), as it does not matter *who the author is* but *what he knows*. Therefore, the interpretation of the relative strengths of SR in the texts will have to consider in some instances the knowledge claim at stake. From a language perspective, this means integrating the analysis of tenor and field into their interpretation in sociological terms.

3.4.4.2 Tools for the discursive analysis

Two sets of tools are considered for the analysis of the discourse in terms of field and tenor. The analysis of field is carried out with tools from the system of IDEATION at the discourse-semantic stratum. This analysis includes taxonomic and nuclear relations, activity sequences, technicality and abstraction.

The analysis of tenor revolves around the dimension of status. Status refers to the relative position of participants in an interaction through language (cf. Poynton 1985). The key principle for status is **reciprocity of choice**. In the words of Martin & Rose (2008), "social subjects of equal status construe equality by having access to and taking up the same kinds of choices, whereas subjects of unequal status take up choices of different kinds" (p.13). Tenor is therefore explored in terms of the choices available for teacher and students in their interaction in the classroom. The status of participants in classroom interaction has been described as unequal (Rose & Martin 2012), as teachers hold most of the choices and organise the unfolding of the interaction – they decide what to talk about, who talks and when and which meanings are 'correct' for the purposes of pedagogic evaluation.

Reciprocity of choices in tenor is examined considering tools from two areas of interpersonal meaning. First, the analysis draws on tools from the system of NEGOTIATION, particularly in relation to the pedagogic exchange structure (see chapter 2, section 2.5.3.1). This analysis makes evident the extent to which the negotiation in the classroom discourse of popular education occurs in actual 'pedagogic terms', i.e. if the negotiation that occurs in the classroom corresponds to a pedagogic exchange or not. This pedagogic exchange implies the positioning of both participants in an asymmetrical relation: teacher as the primary knower and student as the secondary knower (see chapter 2, section 2.5.3.1).

The analysis of NEGOTIATION is complemented with tools from the system of APPRAISAL, particularly the sub-system of engagement. The analysis of engagement examines those instances where the pedagogic exchange structure appears to be contested by either participant in the interaction. Engagement provides resources to look at the way participants aim to create an 'expert voice' in discourse.

3.4.4.3 External language of description

The external language of description comprises tools for the analysis of both dimensions of field and tenor. Each of these dimensions of register is interpreted as realising a particular set of relations in specialisation codes of legitimation. Field is translated as epistemic relations and tenor as social relations. This double perspective affords addressing the particular nature of the field of reproduction of popular discourse, comprising two layers: the instructional discourse – or disciplinary knowledge at stake, and the pedagogical relationship.

The external language of description is presented in the following table.

Layers of analysis in the model	Discourse semantic patterns	Relative strength of epistemic/social relations	Explanation
Field of reproduction	**FIELD**		
	IDEATION		
	Taxonomies (+) uncommonsense taxonomies (-) uncommonsense taxonomies	ER+ ER-	The construal of uncommon sense taxonomies highlights the relevance of the object of study over the knower's perspective; i.e. it is more important what is known than who knows
	Definitions (+) definitions (-) definitions	ER+ ER-	The definition of a term contributes to propose 'objective' meanings regarding the object of knowledge, highlighting the known over the knower
	Technical terms (+) technical terms (-) technical terms	ER+ ER-	Technicality provides 'objective' meanings regarding the object of knowledge, highlighting the known over the knower
	Abstraction (axiologised) (+) abstraction (-) abstraction	ER- ER+	Abstractions appear in this context generally charged with axiological value, therefore positioning the perspective of knower disposition as more important than the construal of specialised knowledge
	TENOR		
	NEGOTIATION		
	(+) reciprocity (-) reciprocity	SR- SR+	The greater reciprocity of choice between participants in the pedagogic relation, the less relevant are their personae as teacher or student; the opposite highlights more importance of the persona who knows over what is known
	ENGAGEMENT		
	Contract (+) contracting	If ER+, then SR-	If the knowledge claim at stake exhibits relatively strong ER, the contraction of the dialogic space contributes to weaken the strength of SR, as the legitimacy of the claim is given by the knowledge itself and not by who claims it. If the knowledge claim exhibits

		If ER-, then SR+	relatively weak ER, the contraction of the dialogic space contributes to position the speaker as expert on the basis of his/her persona in the interaction and not on the knowledge possessed, i.e. who knows is more important than what is known
	Expand (+) expanding	If ER+, then SR-	If knowledge claim exhibits relatively strong ER, then the expansion of the dialogic space aims to reduce the distance between participants of the pedagogic relation, thus weakening SR.
		If ER-, then SR-	With a knowledge claim exhibiting relatively weak ER, the expansion of the dialogic space indicates that who get to claim something about knowledge is not relevant; this reveals a weakening of SR (SR-).

Table 3.3: external language of description of specialisation codes of legitimation in the field of reproduction

The interpretation of field as epistemic relations (ER+/-) in LCT follows the same principle set up in section 3.4.3.3. The critical difference lays in the interpretation of tenor in terms of social relations (SR+/-) in LCT.

A basic principle for the interpretation of tenor in discourse in terms of SR is the hierarchical nature of the pedagogical relationship. From the perspective of language, this means that the status of participants is unequal, as teacher holds more choices than students (he decides what to talk about, who gets to talk, etc.) An important aspect to consider in this regard is the basis for that unequal status, in other words, what determines that the teacher holds his hierarchical position. It is expected that the possession of specialised knowledge should be the basis for that hierarchy. However, this may not be the case in all interactions. This issue will become clearer in chapter 6 when we present the analysis of classroom discourse.

3.4.5   Synthesis

The primary aim in this first section of the chapter has been to introduce and explain in general terms the analytical framework developed in this thesis for the study of popular education as a kind of knowledge practice. This framework has been progressively introduced, starting with a discussion of two bodies of theory and how they have been related, extending

the introduction in chapter 2. The description of the general structure of the analytical framework suggested the necessity for developing two distinct models of analysis to address the nature of popular education at each field in the pedagogic device. Each model of analysis was then presented, with an explanation of the rationale, the analytical tools at stake and the external language of description proposed for each one. From this explanation of the foundational theoretical model, the chapter progresses to issues of other aspects of the research design, including data selection and questions of ethics.

3.5   Data of the research

The data of the research comprises three different sets of texts, indicative of the three fields of activity explored in the thesis. From the field of knowledge production, the analysis explores a selected set of specialised academic articles from *radical pedagogy*. From the recontextualising field, public documents from popular education sites in Chile are examined, and from the field of reproduction, a case study of Uabierta comprises extensive classroom interaction. Each set of data is further detailed below.

5.1   From the field of production: specialised articles from *radical pedagogy*

The data for the first layer of analysis comprises three specialised articles. These articles correspond to two distinct and related theories of instruction, namely *popular education* and *critical pedagogy*. The inclusion of critical pedagogy into the picture is sustained in the consideration of broad perspective of **radical pedagogy** described by Bernstein (1999) (for a discussion on this issue see chapter 2, sections 2.2 and 2.5.1.1).

The consideration of articles from popular education and critical pedagogy in this set of data contributes in a number of ways. First, it affords addressing the diversity of approaches and conceptualisations of popular education in its broad field. Including articles from different contexts and approaches allows for an exploration of the elements that give cohesion to the

field of knowledge production in popular education, revealing those features that are common to all the approaches considered.

Second, this variety in the data of the field of production also contributes to foreground the distinctive features that characterise each particular approach. This issue is particularly important considering the distinction between popular education and critical pedagogy. Important authors within critical pedagogy (cf. Kincheloe 2008, Giroux 1992, 2004) have described this domain as inspired by Freire's pedagogy. Similarly, many authors in the field of popular education in Latin America consider Freire's pedagogy as the foundational framework for the practice of popular education. Exploring a text from each approach might suggest some shared as well as distinctive features of these orientations. This issue is particularly important taking into account the prominence that critical pedagogy has in the Anglo-speaking world in contrast to popular education in its Latin American sense. Providing a wider perspective on the field contributes better understanding of the similarities and differences between approaches.

Finally, the consideration of different kinds of texts in the analysis of the field of production sets up an interesting point of comparison for the production of knowledge on popular education in the particular context of Chile. This constitutes then a valuable introduction to the analysis of popular education in this scenario.

The rationale for the selection of texts relates to their significance in their respective pedagogic domains. Their significance does not necessarily mean holding a key position in the field, i.e. being a 'foundational text'. Instead, other relevant aspects have been taken into consideration, such as crucial moments in the development of the field and the importance of particular authors producing the texts. Regardless the variety of reasons underlying the selection of texts, it is possible to argue that each one constitutes a representative example of a particular moment in the field of production of popular education and critical pedagogy.

The first article corresponds to *Bengoa, J. (1987a) 'La educación para los movimientos sociales'* [Education for the social movements] (coded as FP1), which revolves around popular education in Chile and it is written in Spanish. This article is part of one of the major studies realised in popular education during the late years of 1980' (see chapter 2, section 2.4.2 for more details). This research was carried out by a group of academics and intellectuals from the social sciences that were part of the Centro de Estudios Sociales y Educación, SUR [Centre of Social Studies and Education, SOUTH]. This article is relevant because it constituted a first systematic approach to the study of popular education in the Chilean context. As such, this

article attempts to provide an exhaustive description of the field of popular education in Chile in a particular moment.

The second text in the data focuses on popular education in the general context of Latin America. This text is *Kane, L, (2001) 'Popular education in Latin America: An Overview'* (coded as FP2) and corresponds to the introductory chapter of a book written in English and entitled "Popular education and change in Latin America" by the same author. Two reasons sustain the selection of this text. First, Kane is considered one of the leading English-speaking experts on Latin American popular education in the European context. Second, this text represents a first world perspective into the field of popular education in Latin America and thus it may be seen as a transitional point between the representation of popular education from an 'insider's perspective' and the representation of critical pedagogy as a 'first world educational practice'.

Finally, the last text in the data for this layer corresponds to an article from the critical pedagogy field. It is entitled *"Critical pedagogy and the Postmodern divide: towards a pedagogy of democratization"* (coded FP3) and it was written by Henry Giroux. This article was published in 2004 in English in the U.S. journal Teacher Education Quarterly. The main reason for the selection of this text is the key role held by Henry Giroux in the field of critical pedagogy. Giroux is considered one of the founders of this pedagogy in the U.S. and one of its most authoritative voices. While the text analysed here does not constitute a foundational text in critical pedagogy, it is nevertheless relevant for the purposes of this analysis because it describes critical pedagogy, its aims and principles, and advocates for its application in formal educational settings.

The following table summarises the three articles chosen and their codes.

Bengoa, J. (1987) Educación para los movimientos sociales	FP1
Kane, L. (2001) Popular education in Latin America: an overview	FP2
Giroux, H. (2004) Critical pedagogy and the Postmodern divide: towards a pedagogy of democratization	FP3

3.5.2 From the recontextualising field: public documents from popular education sites in Chile

The second layer of analysis drills down into the particular scenario of popular education in Chile. Data for this layer comprises five public documents from four different Chilean organisations considered popular education sites by their organisers or by others in the field. The initial method of selection of sites was a simple search in an engine search on Internet with the words "educación popular en Chile" (popular education in Chile). As a result of that search, two relevant sites appeared. Of these, only one was selected based on the level of formalisation of its webpage. Then a more specific Internet search was carried out, based on the researcher's previous knowledge of the field and information provided by different stakeholders interviewed during the recollection of classroom data. Three more sites were selected for the recollection of public documents. One of them does not explicitly position itself as popular education, but importantly, other participants in the field consider it as such.

The selection of the sites was based on two general criteria: the explicit positioning of the site as belonging to the popular education field, either by organisers themselves or by others in the field; and the presence of a minimal description of the nature of the organisation, its aims, its activities, its targeted participants, etc. The sites selected are listed and described below:

- **Educación Popular en Salud, EPES** [Popular Education in Health]: educational organization dependent of the Evangelical Lutheran Church in Chile that focuses on the education of people in issues of health, gender and violence, among others, in poor neighbourhoods in Santiago and Concepción, Chile.

- **Instituto de Formación y Capacitación Popular, INFOCAP, "La Universidad del trabajador"** [Institute of Popular Education and Training, "The University of the worker"]: site of formal education originally funded by the Company of Jesus and later sponsored by the State and private Chilean companies. Its general aim is to provide training to unemployed people that fulfil a specific social profile. INFOCAP develops two independent educational programs, **Escuela de Oficios** [Trades School] and **Escuela Sindical** [Union School]. Trades School trains workers in diverse trades in order to provide them with certification as well as general abilities for the workplace. Union School focuses on the education of union leaders.

- **Preuniversitario Popular Victor Jara** [Popular Pre-university Victor Jara]: part of a group of popular pre-universities whose main common feature is to be a non-profit organization – in contrast to most of the pre-universities that are profitable organizations. Pre-university Victor Jara carries out its work within Universidad de Chile but has no legal connections to it and is independent from its regulations. The aim of this site is to prepare secondary students in their last year of schooling to sit the entry exam[1] required for following a university degree in Chile. It takes its name from the Chilean singer and musician Victor Jara, one important artistic figure during the government of Salvador Allende and killed by the military the first days of the coup in 1973.

- **Universidad Abierta, Uabierta** [Open University][2]: Uabierta is an informal educational practice that identifies itself as a popular university. In the words of one of its organizers, the practice of Uabierta aims to resemble a traditional university in its organization as well as in some pedagogic activities (such as evaluation). However, Uabierta does not have entry conditions (no PSU is required or any other kind of evaluation) and it does not confer a degree of any kind. This site will be analysed extensively as a case study in this research.

These sites provide an interesting variety of practices of popular education in various respects. First, they can be positioned in a cline of formal/non-formal practice, being INFOCAP the most formal and Uabierta the less formal of them. Second, they have different specific educational aims. Third, they are positioned differently in relation to the formal educational system: some function as a complement of it (such as the Pre-university), while others may be positioned as an alternative to the formal educational system (such as Uabierta). To sum up, the selection of sites contributes to account for the great diversity existing in popular education in Chile. Nevertheless, it should be noted that this selection of sites does not necessarily exhaust the actual variety of practices in the field.

A text was collected from the web page of each of these sites. In some cases, the text was displayed as a single entry in the web page; in some others, different sections were extracted

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[1] The entry exam to university, known in Chile as Prueba de Selección Universitaria (PSU) [University Selection Test], evaluates knowledge in Language, Mathematics, Sciences and Social Sciences. Pre-universities follow the national curriculum designed by the Ministry of Education for each one of the mentioned areas. It is not compulsory to attend to this kind of educational sites, but an important number of students do so to improve their chances to obtain a place in the degrees and universities of their preference.

[2] The notion of 'Open University' used to translate **Universidad Abierta** has no relation to the Open University concept in the Anglo-speaking world. It aims to mean 'open to anybody that wishes to join', and do not resemble at all the Open University practices of the Anglo-speaking world.

to compose a single text. All the webpages are in Spanish, and only one of them (EPES) has available an English version, which was not considered here. The criteria for the selection of sections in the web page were the presence and description of three key elements: the targeted participants, the purposes of the site, and its educational plan. Other information in the webpage was not considered as part of the texts for analysis. In addition, even though webpages involved images and spatial organisation of elements, these multimodal aspects are not considered in the analysis. The texts for each site will be coded as follows:

EPES	FR1
INFOCAP, Escuela de Oficios	FR2
INFOCAP, Escuela Sindical	FR3
Preuniversitario Victor Jara	FR4
Uabierta	FR5

The transcriptions of the websites constituting this set of data are presented in Appendix 1a.

The texts displayed in the webpages do not constitute formal documents of the sites analysed. However, their relevance as an expression of the key underlying principles shaping them should not be overlooked. These webpages constitute a crucial place for public display of these practices of popular education, as they are the media through which the sites make contact with possible future students. Thus, the webpages need to explicitly state the educational offer of the site, i.e. the legitimate communication, as well as the requirement for entry, i.e. the legitimate learner. Therefore, the texts displayed in these webpages constitute productive data to analyse how sites represent themselves as practices of popular education. This self-representation is understood here as revealing some of the recontextualising principles of the field of recontextualisation, realising what counts as a legitimate practice of popular education.

3.5.3 From the field of reproduction: a case study of Uabierta

The data of analysis of the layer of reproduction was collected from a particular site of practice of popular education in Chile, that of Uabierta, which was also considered in the previous layer

of analysis. The following sub-sections provide a detailed description of the site and its general educational features. Finally, details on the classroom data collected are introduced.

3.5.3.1 A general description of Uabierta

Universidad Abierta, or Uabierta, is a popular education site of tertiary education. This educational project began at the end of 2008 as part of a small program developed in a women's penitentiary in Santiago de Chile. From that experience, organisers started to develop an institution of popular tertiary education directed to what they term the workers and the working classes. According to one of the organizers, this institution

> provides free, academic excellence education, which aims to make available
> for the working classes high stake disciplines and knowledge that is
> generally restricted to the elites, in order to promote critical thinking and
> most importantly the construction of an identity of workers that allows
> them to take over power[3].

In addition, its organisers claim that Uabierta is not neutral in the class struggle of capitalist society. Their activity aims to achieve the suppression of classes and capitalism through the spreading of knowledge and awakening of consciousness within the working class.

During the period 2010-2011 when data was collected, Uabierta was undergoing a process of restructuration. This process was initiated due to an internal struggle between organizers about what should be the nature of the educational project and its organizing principles. As a consequence of this restructuring, the organisation became more horizontal. Students were integrated in the decision-making through their participation in several commissions. The final aim of the restructuring was to develop a more democratic organisation[4].

The teaching program of Uabierta is organised around two blocks. During the morning block, the main disciplinary subjects are taught in the back shed of the headquarters of the Union of Construction Workers, related to the Communist Party of Chile. This shed is lent to Uabierta for free. The subjects taught on 2011 included History I, Philosophy I and III, Ethics/Antropology, Classical Languages I and II, Literature I, Economy I and Psychology. In the afternoon block, the classes are held in a community centre in a different suburb of the city

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[3] From an interview with one of the organizers of Universidad Abierta
[4] From the above mentioned interview

and the only subject taught is English. Literature, English and Psychology courses are taught by three different teachers and the rest of the subjects are taught by one teacher with a degree in Philosophy, with a pending Masters in History and three years of a Law degree.

The pedagogy of Uabierta is said to be informed by what the organisers call a 'Soviet pedagogy'[5], and has Vigotsky's pedagogic theory as its main referent. Interestingly, no Latin-American authors are represented as part of the pedagogic theory underpinning the practice of this site. Moreover, the figure of Paulo Freire, which is described in the literature as the key author of popular education in Latin America, is somehow dismissed in this context. Interview data offered the explanation that his pedagogy "lacks of the criticality and radicalism of the Soviet authors", according to the interviewed.

In 2011, the community of Uabierta comprised around 50 members, of which 4 were teachers. However, according to a teacher interviewed, only around 15 or 20 students attended classes regularly in all subjects. All teachers in Uabierta have tertiary education but the subject they teach does not necessarily correspond with their degrees. The students of Uabierta are mostly adults between 20 and 60 years of age. Most of the students attending in the morning block are unemployed workers of different trades or young people with no jobs or enrolment in any other educational institution. Most of the students in the morning block are males, but in the afternoon this situation reverts and females are the main group in the English class.

3.5.3.2 Curriculum and syllabuses

There was no formal curriculum document for the year 2011, when the data collection was carried out. This was due to the ongoing changes in the organization. Nevertheless, there was a sense of programmatic structure, as all subjects were said to belong to a Program in Social Studies. This program aims to provide students with an understanding of the main disciplines that constitute the Social Sciences. The number of subjects and their pacing was described very inconsistently; some documents stated that courses have two parts, I and II, but syllabuses of 2011 are designed considering parts I, II, III and IV for some subjects. This variability may be explained by the transitional process in place in Uabierta during the period observed.

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[5] Idem

The main documents of Uabierta correspond to the syllabuses of the different subjects comprising the program of Social Studies. These syllabuses state in very general terms the objectives of the course, the main topics to be covered, the methodology of teaching (the same for all subjects), the mode of evaluation, normally comprising two exams and one final writing assignment, and the compulsory and additional references for the course. The syllabuses do not indicate the expected sequencing of the content so this is left to teachers' discretion. As part of the new pedagogic approach promoted in this site, the progression of content is organized around a thematic nucleus where diverse topics and authors may be explored. These thematic cores are connected in logical rather than in temporal terms.

3.5.3.3. The classroom data

The classroom data recorded for the case study corresponds to transcribed video-recordings of four lessons. These lessons correspond to the subject of Philosophy I in Universidad Abierta. Their average length is 90 minutes. The lessons were recorded between the last week of May and the fourth week of June of 2011. During one of those weeks the correspondent lesson was cancelled due to illness of the teacher. The lessons of this subject, as well as all the other subjects provided by Uabierta, were taught in Spanish.

The first lesson recorded is organized around the task of watching a movie and a follow-up discussion. This discussion revolves around a particular issue determined by the teacher prior to the showing of the movie. This lesson extends for around 180 minutes, because the first 90 minutes that correspond to the length of the lesson are used to watch the movie. The other three lessons are lectures where the teacher does most of the talk. The average length in time of these lessons is 90 minutes.

Videorecording of the lessons were transcribed with a focus on the speech of the teacher and the students. The transcription of each lesson averages 11,000 words. The total word count amounts to 45,038 words. In the transcription, all participants are given a fictitious name (see discussion of ethics to follow). The transcription considers various features of speaking which are encoded systematically. These features include pauses, overlapping of turns, intonation,

paralinguistic elements, such as significant movements or actions undertaken by participants, and rising in the volume of the voice or other relevant changes in voice quality[6].

Classroom discourse is multimodal in nature, and thus involves more than only speech or writing. Different domains of meaning are involved in it, such as speech, gesture, movement and the use of visual aids (such as whiteboards or other artefacts). However, our approach to this data is limited to the analysis of language. This analytical choice follows our focus on the construal of knowledge and enactment of relations between teacher and students through language. Multimodal aspects of gestures and movement of participants, spatial organisation, visual elements deployed, among others, are nevertheless accessible in the videorecording. Some of these aspects of multimodality are included in the transcription, particularly paralinguistic elements and movement of participants, as these contribute to better understand some points of the speech in its transcription. In this regard, we assume, following Bezemer & Mavers (2011), that transcription is always guided by the interests and principles of the research at stake. However, these multimodal aspects constitute only a complement to the transcription of speech and no detailed social semiotic analysis of multimodality is carried out.

The close study of one site of practice offers a means to develop a model of analysis of classroom activity. This model enables a detailed description of the knowledge constructed and the relations enacted between teacher and students in classroom practice from a linguistic perspective. This linguistic analysis provides empirical evidence for the interpretation of the underlying specialisation codes of legitimation enacted in classroom practice. This model can be applicable to the exploration of other instances of popular education practices, as well as to the study of other kinds of pedagogic practices.

3.5.4 Ethical considerations

The collection of data for the research involved several ethical considerations, particularly in relation to the videorecording of classroom interaction. In order to ensure that students and teacher participated willingly and without coercion, various meetings were held, first with the teacher and later with the whole group to explain the nature of the research, its aims and what was required from the participants. The teacher had an opportunity to discuss the issue with the students without the researcher being present, in order to ensure a free dialogue

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[6] See the transcription of one of the lessons in appendix 2a.

between participants. Once the teacher had explained the aims of the study, the researcher approached the group and answered questions and concerns of students. Participants were given a consent form to express their willingness to participate in the study. It was explained that those who did not want to be recorded would be out of the frame in the videoing.

Names of participants were changed in the transcription in order to preserve their identity. Those who accepted to participate where sometimes recorded showing their faces, but no visual data is used in the research. Video-recordings and transcriptions are kept in a safe place and were only accessible to the researcher.

3.6 Consolidation

The chapter has presented in detail the model of analysis proposed by this thesis, a model that aims to examine popular education from the perspective of its underlying specialisation codes of legitimation (Maton 2014). This model integrates two theories, one sociological (LCT) and one linguistic (SFL). Their complementary relationship in this model constitutes the theoretical foundations of the research, as introduced in chapter 2. The model combines a conceptualisation of popular education as a knowledge practice with an analytical approach focusing on language patterns in diverse sets of texts construing popular education. This model foregrounds the productivity that theoretically-informed approaches to issues in the general field of education, and in the specific domain of popular education, have for their description and comprehension. In this regard, the model of analysis proposed aims to address the lack of theoretical perspectives in the domain of popular education in Latin America and Chile, an issue acknowledged by several authors in the field as noted earlier in section 3.1.

The general structure of the model discussed is organised around three layers of analysis, based on the dimensions of the pedagogic device (Bernstein 1996). Each level of analysis highlights a distinct perspective on popular education as a knowledge practice. The following chapters (4, 5 and 6) focus on the fields of knowledge production, recontextualisation and reproduction respectively, each presenting analyses of the particular domain of popular education in Chile.

CHAPTER 4

Popular education in the field of knowledge production: diversity in the space of radical pedagogy

4.1 Introduction

This chapter introduces the first layer of analysis in the thesis. It explores the **field of production** of popular education looking at the wider domain of *radical pedagogy* described by Bernstein (1990) (see chapter 2, section 2.2). The radical pedagogic space affords addressing different agnate approaches sharing the same core features, and relatively positioning popular education against this broader disciplinary field. Overall, three different orientations and interpretations of radical pedagogy are examined in three different specialised articles (see chapter 3, section 3.5 for more details).

The three different approaches to radical pedagogy explored in this chapter are conceptualised as objects of knowledge. More specifically, drawing from LCT, they are understood as knowledge-knower structures (Maton 2014, p.72) comprising both claims to knowledge – *what is popular education* – and authors of those claims – *who proposes the knowledge about popular education*. These dimensions of knowledge-knower structures are investigated through the analytical concepts of **epistemic relations** and **social relations** (ER, SR). ER and SR are looked at in texts through a discourse analysis informed by SFL, with particular focus on **field of discourse** (Martin 1992). Discourse patterns in texts allow for an interpretation of varying strengths of epistemic relations and social relations. The profile that emerges from this interpretation reveals the underlying **specialisation codes of legitimation** in each of the approaches to radical pedagogy analysed in the texts in focus.

This chapter is organised as follows. Section 4.2 provides an overview of the general approach to the discourse analysis carried out. Then, sections 4.3 to 4.5 present the analysis of each

text, starting with the specialised article from the Chilean context. Each of these sections presents the discourse analysis and then suggests an interpretation in sociological terms. Finally, section 4.6 consolidates the analyses of the three texts in order to position them in relation to each other. This section proposes a general characterisation of the field of production of popular education in terms of the specialisation codes of legitimation expressed in the texts.

4.2　A general orientation to the analysis of discourse

The discursive analysis of texts from the field of production focuses the construal of field, examined with tools provided by the system of IDEATION. Following Martin (1992), field is understood as a set of activity sequences – or implication sequences – oriented to some global institutional purpose (p.292). Importantly, these sequences involve different **entities** – people or things – engaged in processes relevant for the field.

Based on this notion of field, the discursive analysis presented here is organised around three main **categories of entities**: *practice*, *students* and *educators*. These categories of entities are abstract categories that capture the variety of wordings unfolding in texts around a particular participant. This means that the analysis of the category of entity *students*, for instance, does not consider only the word 'students' in the text, but all the lexis contributing to its representation in each particular text. This allows for the consideration of the variety of meanings at stake in the construal of field in the texts analysed.

The analytical tools from the IDEATION system are part of what Martin (1993b) referred to as language for the creation of specialised knowledge. The analysis considers in particular taxonomic relations and nuclear relations (Martin 1992), described in chapter 2 (section 2.5.2.2). Taxonomic relations correspond to relations between lexical items unfolding from clause to clause in a text. These relations contribute to generate **classifications** of entities, relevant in the production of specialised knowledge. Nuclear relations are the relations of elements within the clause or in groups within the clause, which also contribute to classification. Other analytical tools informing the analysis are grammatical metaphors, definitions, technicality and abstractions (Martin 1993).

The analysis also integrates the dimension of evaluative language, understood in terms of APPRAISAL. It considers the use of resources of Attitude expressing evaluation of feelings, behaviours and semiotic and social phenomena (Martin & White 2005; Hood 2010). This analysis is general and aims only to complement the examination of ideational meanings in the construal of field.

The purpose of the discourse analysis is to reveal how different disciplinary orientations within the field of production of popular education construe this practice as an object of specialised knowledge. This analysis provides evidence to interpret the construal of popular education in discourse as being underpinned by varying strengths of epistemic relations and social relations, giving rise to differences in the specialisation codes of legitimation (Maton 2010, 2014). The principles for this interpretation were progressively laid out in chapters 2 and 3. The sociological interpretation of the discourse analysis affords a more generalised and abstract perspective in the description of the field of production of popular education, which is the focus of this chapter.

The following sections present analyses and interpretations of three key texts in the field of production of popular education.

4.3   Popular education in Chile and specialisation codes of legitimation

The discourse analysis of three key texts in the field of production of popular education is guided by the question *How is popular education construed as a particular kind of knowledge through patterns in discourse semantics?,* introduced in chapter 1 (question 1a). This question is further elaborated here to point to the specific dimensions of texts explored. The particular questions prompting the discourse analysis are:

>   How are those categories of entities represented in the texts?

>   What categories of entities are dominant in the field?

The discourse analysis reveals the most relevant categories of entities within the field. These categories of entities are labelled according to the kinds of people or things they represent. They correspond to *practice as an entity*, *students as an entity* and *educators as an entity*. These categories are general enough to be used across the three texts analysed. This makes possible a comparison of texts in terms of how they construe entities in their respective fields. This comparison is important for the following interpretation of field in terms of specialisation codes of legitimation, as these codes are determined in relative terms, that is, through comparison between different possible realisations.

This section presents the analysis of the specialised article on popular education in Chile. The text is entitled Educación para los movimientos sociales (1987b) [Education for the social movements (1987)], by Chilean anthropologist José Bengoa. It comprises two parts. The first part is entitled "Popular education: towards the definition of a concept". This section provides an account of the evolution of popular education in the country from the 19th century until the second half of the 20th century. The second part is entitled "Education for the social movements" and defines what is understood by the authors as popular education, based on the analysis and classification of the great variety of practices available in Chile at the time of the research. The aim of the article is to provide an abstract approximation to the issue, while at the same time proposing a new, overarching notion of popular education, termed "education for the social movements". The analysis presented considers the second part of the paper. When needed, the text will be referred to as FP1.

4.3.1 Construing the field of popular education

4.3.1.1 *Practice* as a category of entity: construing the notion of 'education for social movements'

One major category of entity identified in FP1 is that of *practice*. In this text, *practice* specifically references *education for social movements*, corresponding here to the notion of popular education put forward by the text. The notion of *education for the social movements* is introduced progressively. Two key terms are involved in its representation: *substantive democratization* and *social movements*. These notions are construed in uncommonsense terms, through various discourse semantic resources. Consider the notion of *substantive democratization* in the following extract:

Paragraph	Text	Ideation resource
1	In the processes of democratization of the Latin American societies we can analytically distinguish <u>three levels</u>. The first one will be call <u>*formal* democratization</u>; the second one, <u>*fundamental* democratization</u>; and the third one, <u>*substantive* democracy</u>.	classification
3	By <u>formal democratization</u> we **understand** all those processes that make the liberal, republican, representative democracy. […]	definition
4	<u>Fundamental democracy</u> **refers** to the project of expansion of citizenship, or, in other words, to the increasing of the coverage of the demographic coverage of society: real equality in opportunities, equitable distribution of resources, democratisation of opportunities, etc.	definition
7	From this perspective, the concept of <u>substantive democracy</u> **refers** to the process of deepening of freedom of citizens against the State; to the process of constitution and reaffirmation of cultural differences within an interconnected society, and therefore, homogeneous; to the process of demands, interests, opinions, programmes, proposals, and their expression in actions, mobilisations and negotiations with the rest of the society and the State.	definition

The first resource observed in the extract is classification. The first paragraph proposes a taxonomy of kinds of democratization, introduced in the text as "three levels", which positions the notion of *substantive democratization* within a wider system. This taxonomy is realised in discourse in the Classifier*Thing structure of the nominal groups representing the three kinds of democracy:

formal=democratization

fundamental=democratization

substantive=democratization[1].

Importantly, the taxonomy of kinds of democratization is based on uncommonsense criteria. These criteria are construed in the definitions provided for each kind of democracy in paragraphs 3, 4, and 7. The introduction of a superordination taxonomy and the definition of

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[1] The symbol (=) is used to indicate a lexical relation of elaboration between the elements in the structure (see chapter 2, section 5.2.2.2)

its constituent parts reveals the elaboration of technical terms for this field. Consider this example:

> Fundamental democracy **refers** to the project of *expansion* of *citizenship*, or, in other words, to the *increasing* of the *demographic coverage* of society: real *equality* in opportunities, equitable *distribution* of resources, democratisation of opportunities, etc.

Definitions are constructed in relational clauses that serve to translate the notion being defined into commonsense knowledge, or to relate previously defined technical terms to new ones (Martin 1993b). In the definitions provided here, the relational clause is realised by the nominal group being defined (e.g. Fundamental democracy), followed by the relational process (**understand** or **refer**), and then a complex nominal group that translates the term defined.

Critically, the definitions of each type of democratisation involve various experiential metaphors, adding to the complexity of the representation of this notion. In the definition of *fundamental democracy*, some grammatical metaphors deployed are the following:

process	→	**thing**
expand		expansion
cover		coverage
distribute		distribution

quality	→	**Thing**
increase		increasing
equal		equality

In the definition of *fundamental democracy*, some of the nominalisations correspond to frequently occurring lexis within the space of radical pedagogy (e.g. *citizenship*, *equality*). Nominalisation constitutes the most relevant kind of grammatical metaphor in the definition (e.g. *expansion*, *increasing*, *distribution*). The combination of these resources of specialised language, i.e. definitions and nominalisations, has been described as characteristic of the social sciences, which tend to combine discursive features of the sciences (e.g. definitions) with discursive features of the language of the humanities (e.g. nominalisations) (cf. Wignell 1998).

The notion of *substantive democratization*, key for the definition of *education for the social movements*, is also defined in the text. This definition features also abstractions ('freedom') and nominalisations (in bold in the extract):

From this perspective, the concept of <u>substantive democracy</u> **refers** to the process of ***deepening*** of ***<u>freedom</u>*** of citizens against the State; to the process of ***constitution*** and ***reaffirmation*** of cultural differences within an interconnected, and therefore, homogeneous society; to the process of demands, interests, opinions, programmes, proposals, and their ***expression*** in ***actions***, ***mobilisations*** and ***negotiations*** with the rest of the society and the State.

The second key notion for the construal of the entity category *practice* is the term *social movements*. This notion is defined in the text, but in this case it is not classified. The definition of *social movements* is presented below.

Without trying to provide a reductionist definition, we talk about <u>social movements</u> to **indicate** the organized and programmed action of groups, class sectors, functional associations, etc., constituted around particular and/or general interests, that champion their viewpoints against the whole society and the State. By <u>social movement</u> **is understood**, *therefore*, a generally complex, heterogeneous an even dispersed set of social organizations, actors, collective subjects of all kinds, actions and social conducts, discourses, programs and ideologies. This set of subjects, of ideas, of demands, seeks to be continuously represented through movements of opinions, of forces, to achieve modifications in the conducts of society, or to get the State to change public policies or laws that express those conducts.

The term *social movements* is defined through two complex clauses connected by an internal conjunction (*therefore*). Here the processes **indicate** and **understand** function to introduce more common sense meanings of *social movements*, referring to tangible participants – people, groups, actors – construed as concrete *things*. An important aspect of the definition of *social movements* is that it does not feature abstractions, as observed in the definitions of types of democratisation. The definition of *social movements* brings into the field the people involved in popular education, an issue that will be further explored at a later point.

The definitions of *substantive democratisation* and *social movement* function to introduce the concept of *education for social movements*, which constitutes the core of the construal of the category of entity *practice* in the text. *Education for social movements* is progressively introduced and its explication constitutes the final aim of the paper. Part of the progressive definition of this notion is presented in the following extract:

Education directed to the social movements has as object not only the learning of and reflection on certain topics, knowledge and skills, but it is also a basic social activity for future societies, in this case Chilean or Latin American. Education becomes a pre-organizative practice, of democratic coexisting, of personal inter-relations; in sum, a practice that initially proposes the society that it aims to construct.

Popular education, understood as education for social movements aims to recreate the basis of sociability in a given society; it is, therefore, part of a greater movement of historic transformation. […] Education for the social movements is a sub-system of programmed and informal education, aimed to complement the sum of educative and formative activities existing in society.

The progressive introduction of the notion of *education for social movements* can be traced in terms of a sequence of nuclear relations unfolding in the text. This sequence is shown in the following table, where clauses from the fragment above are analysed in terms of the model of nuclearity in the clause (Martin & Rose 2010). In this model, the centre is occupied by a process, the nucleus by a Medium, the margin by an Agent or Beneficiary and the periphery by Circumstances (Martin & Rose 2010, p.95)

Clause	Nuclear relations			
	CENTRE	**NUCLEUS**	**MARGIN**	**PERIPHERY**
1	**BE**	**= education directed to the development of those movements** **= a kind of educative action oriented to the search for democracy**		
2	**BE**	**= a kind of education**	+ for the difference + for the expression of people	
3	Pose	+ the search of personalisation and humanisation of social relations	+ education for the social movements	
4	**BE**	**(= education for the social movements)** **= an educative process that has no relation with politics in its contingent aspect**		
5	Have	+ relations		+ with politics in its substantive aspect

6	Define (no)	+ educative process		x by its addressees
7	Define	+ educative process		x by its project of transformation
8	Aim	+ **learning and reflection of certain subjects, knowledges and skills**	+ education directed to social movements	
9	**BE**	(= **education directed to social movements**) = **basic social activity**		x **for society**
10	**BECOME**	= **education** = **pre-organizational practice**		
11	(**BECOME**)	(= **education**) = **a practice that proposes germinally the society that will be constructed**		
12	Aim	+ the re-creation of the basis of sociability	+ popular education understood as education for the social movements	
13	**BE**	(= **popular education understood as education for the social movements**) = **part of a great movement of historic transformation**		
14	Distinguish	(+ popular education understood as education for the social movements)		x from politics and civic education
15	**BE**	= **education for the social movements** = **a subsystem of programmed and informal education**		
16	**CONSTITUTE**	= **the definition of popular education as a kind of education inscribed in the global system of education and that has as object the constitution of modern _social movements_, able to establish the bases of a process of _substantive democratization_**		

		= the value axis of these educative proposals		
17	**BE**	= **education for the social movements** = **a part of the global system of education**		
18	Have	(= education for the social movements) = mutual interrelations		x with other subsystems

Table 4.1: Unfolding nuclear relations in the construal of entity practice (FP1)

The progressive construal of *education for the social movements* is realised mainly through relational clauses (shaded in the table). These clauses serve to define (e.g. clause 1), describe (e.g. clause 4) and classify (clauses 2 and 15) this concept. This reveals the orientation of the article towards the construal of a clear-cut conceptualisation of *education for the social movements*. In general terms, clauses 1 to 15 provide different aspects in the definition, description and classification of *education for the social movements.* Then clause 16 consolidates those meanings in a complex nominal group in the relational clause:

the definition of popular education as a kind of education inscribed in the global system of education and that has as object the constitution of modern _social movements_, able to establish the bases of a process of _substantive democratization_

Importantly, this complex nominal group includes both the notions of *social movements* and *substantive democratization*. This manifests the depth of technicalisation of the proposed notion of *education for the social movements*: technical terms are used to construe other technical terms.

- ### *Classifying 'education for social movements'*

Education for social movements is also classified as part of a taxonomy of kinds of education. The first level of complexity of this taxonomy is construed in the following sentence:

The education for social movements **is a subsystem of programmed and informal education**, oriented to complement the sum of educative and formative activities that exist in society.

The classification is indicated in the word *a subsystem*, which points to the elaboration of a relatively complex superordination taxonomy. Overall, the text elaborates a taxonomy that includes *education for social movements* as well as other kinds of education within the global educational system. The superordination taxonomy of education put forward by the article analysed is represented in the figure below.
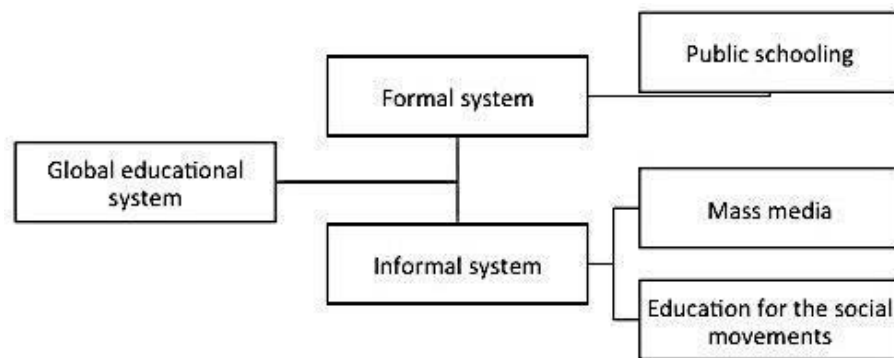
Figure 4.1: initial superordination taxonomy of entity *practice*

This taxonomy is further developed in a section of the where different kinds of practices of *education for social movements* are introduced and described. In this section, four of these practices are given technical names while the others are labelled via the use of four descriptors. The overall superordination taxonomy of *education for the social movements* is represented in the figure below.
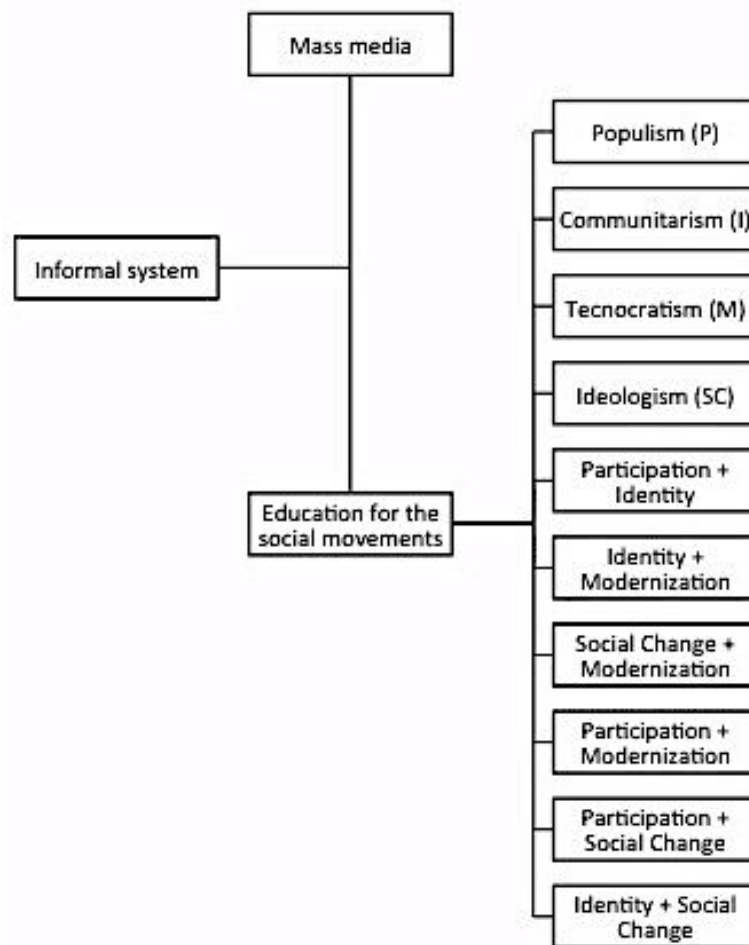
Figure 4.2: superordination taxonomy of kinds of practices within education for the social movements

The first four kinds of practice in the taxonomy (Populism, Communitarism, Tecnocracism and Ideologism) are defined in the text. The classification and definition of these terms construe them as technicality in discourse. Consider, in this regard, the following extract on *Populism*:

Populism. **The educative populism is that which privileges <u>participation</u> as a medium for education**. The delivery of information is rejected, as well as the explanation of ideologies, methods and situations of social change. Active methods are generally utilized, by means of which the 'participants' (name adopted by the 'student') express themselves and narrate to each other their own experiences. As it can see, it is a perspective in which participants, through their own expression, could reach to unveil new truths. There is a strong distrust – sometimes aversion – to knowledge delivered and external intervention.

The notion of *Populism* is defined in specific educational terms, differing thus from the commonsense understanding of this notion. The definition of *populism* is based on the concept of *participation*. This concept – as it will be shown later – is also construed as technical

lexis in the text. The definition is complemented with a detailed description of the main features of *populism* as it is understood within this context. These features include the method of teaching ('the delivery of information', 'active methods'), the students ('the participants') and the nature of the content transmitted ('new truths', 'knowledge delivered').

- ***Uncommonsense criteria for the classification***

Criteria underlying the classification of *education for social movements* can be described as uncommonsense. These criteria are construed in the text in the form of technical terms and principles for the classification of practices. This constitutes a highly relevant aspect in the representation of *practice* as a category of entity in the field. The criteria are introduced in the text as follows:

> The demand of the social groups, whatever its origin and characteristics, is expressed through **two main kinds of orientations**: 1) the constitution of the group and its internal functioning; 2) and its mobility or transformation.

The extract explicitly distinguishes two orientations, each one preceded by a number (1 and 2) – *constitution* and *mobility*. Each orientation is then distinguished by two different principles, and depicted in a diagram as the one below.

Axis of constitution of groups	Axis of mobility of groups	
PARTICIPATION	SOCIAL CHANGE	Collective level
IDENTITY	MODERNIZATION	Individual level

Table 4.2: grid of orientations and principles (translated from Bengoa 1987b)

The table shows the specific principles proposed by the text for the classification of kinds of practices. Each axis has two specific principles, which relate to either the collective or the individual level. In this regard, these principles are also classified in the text and give rise to a taxonomy of principles for the classification of practices of popular education. This is a complex classification as it involves two different dimensions, indicated in the horizontal and vertical margins of the table.

The combinations of the axes and levels shown in the table constitute the basis for the classification of practices in the text. For instance, the practice labelled as *Tecnocratism* is said to foreground mobility at an individual level, focusing thus on the principle of *Modernization*; some other practices in the taxonomy (figure 4.2 above) are not given a particular label but are instead referred to based on the combination of principles that describe them: for example, *Participation + Identity*, *Social Change + Modernization*, etc.

- *A logogenetic perspective*

From a logogenetic perspective – that is, in the unfolding of the text – the construal of the criteria of classification follows a commonsense–uncommonsense direction. This can be observed in the extracts below.

> Every group or persons located within a social structure of group, search for and want to know who they are, and ***how to improve their functioning as a collective***. The first element we call the **principles** of identity of the groups; **the second, we call that of participation.**
>
> (…)
>
> ***Participation*** **relates** to the democratic needs of persons within groups and, in general, in society. **It refers** to the set of 'horizontal values' or dialogic values. In modern societies, **it relates** more to the civil society than to the State, that is, to the possibility of the groups to have a life of their own, to have instances of independent decision-making.

The first paragraph starts by providing a commonsense description of *participation*: *how to improve their functioning [of the group] as a collective*. This commonsense description is later assigned a particular label: a *principle of participation*. In a following paragraph, the notion of *participation* is defined in uncommonsense terms. This definition shows considerable elaboration of meaning. The commonsense notion of *participation* introduced at the beginning becomes thus a specialised term, which then turns into a technicality due to its inclusion in the uncommonsense taxonomy referred to above.

The same process of technicalisation occurs with all the principles introduced in the table 4.2. These principles constitute the criteria for the superordination taxonomy of *education for the social movements* depicted in figure 4.2. Each principle gives rise to a type of practice (Participation to Populism, Identity to Communitarism, Modernization to Tecnocratism and

Social Change to Idelogism). In addition, these principles are combined to include in the taxonomy the variety of practices that are part of the *education for the social movements*.

A critical aspect of this taxonomy is that by proposing abstract principles as criteria for classification, more possible kinds can be integrated into the taxonomy. The inclusion of new kinds into the taxonomy is made in a principled way, based on the criteria underlying the taxonomy. This opens up the space for enhancing the description of the field through other possible combinations of principles that are not originally considered. New practices would have a clear definition based on the principles they emphasise as well as on their relative position within the whole taxonomy. This is a key feature of the representation of popular education in this text. It contributes to organizing in a systematic way a variety of practices to be included as part of the field.

To sum up, the representation of the entity category of *practice* in this text is highly complex and, more importantly, establishes a clear orientation towards uncommonsense meanings in its representation. Resources of definition, technicality and classification carry out this uncommonsense representation. The construal of the entity category *practice* represents a very significant proportion of the meanings that unfold in the text, indicating the relevance of this category of entity for the overall field of discourse.

4.3.1.2 *Educators* as a category of entity

The entity of category *educators* appears to have less relevance within the field, based on the comparative lesser meaning devoted to its construal. Despite its relative secondary position in the field of discourse, the construal of *educators* follows the same orientation towards classification and technicality, as noted in relation to the entity category *practice*.

The main feature of the construal of *educators* is the proposal of a superordination taxonomy. This taxonomy is based on the same criteria described above for the classification of kinds of practices. Thus, a combination of the four principles (*participation*, *identity*, *modernization* and *social change*) gives rise to a typology of educators. This typology is presented in the text in a grid as the one below.

	P	I	M	SC
	(Participation)	(Identity)	(Modernization)	(Social Change)
P	Facilitator	Companion	Promoter	Advisor
I		Guide	Ideologic-Technician	Cuadro*
M			Technician	Trainer
SC				Conductor

Table 4.3: Typology of educators in education for the social movements (translated from Bengoa 1987b)

The use of the same criteria for the classification of *practice* and *educators* manifests the clear aim of the text for providing a systematic description of the object at stake. The way in which the category of entity *educators* is classified in the text also reveals the importance that the category of entity *practice* holds in the field, as educators are identified with the kinds of practices they are involved with. Two indicative examples are offered below.

[In the *model of popular promotion that combines a strong dose of **participation** and **modernization***], the key element will be the constitution of a local power, not necessarily in conflict with the general power, but based strongly on the roots. The activity of education will be an activity of promotion and <u>the educator will characterize himself as a promoter</u>.

[In the *model of **participation** and **social change***, typical of the union action], <u>the educator</u> establishes an external relation with the group, as he is who indicates the course of changes and <u>perceives himself as (and calls himself) an advisor.</u>

Each extract describes in the text a particular kind of *educator*. Textually speaking, these extracts foreground the meanings introduced first in the paragraph. This is known in SFL terms as a marked Theme in the information flow of the text, which is generally realised by a circumstance instead of a participant (Martin & Rose 2007). In the examples, the marked Theme is indicated by square brackets. Their function in these particular instances is to emphasise the meanings in the marked Theme, in this case, the specific principles that characterise each kind of *educator*. This shows the relevance of a principled classification of this category of entity in the text FP1.

From an ideational perspective, the representation of the kinds of *educators* focuses to a great extent on the practices in which they are involved, as the principles of classification set up for

the category of entity *practice* are central to the representation of the category of entity *educators*. This can be further explained with the analysis of nuclear relations in the description of the kind of educator *promoter*.

Clause	Nuclear relations			
	CENTRE	NUCLEUS	MARGIN	PERIPHERY
1	Be	= the key element = constitution of local power		x in the model of popular promotion that combines a strong dose of participation and modernization x not necessarily in conflict with the general power, but based strongly on the roots
2	Be	= the activity of education = an activity of promotion		
3	Characterize	+ himself + as a promoter	+ the educator	

Table 4.4: nuclear relations in the construal of the entity educators in FP1

The description of *promoter* is realised through three figures – that is, three units of participant + process (+ circumstance). These figures are realised in turn in three clauses. The first two are relational clauses with abstract nouns as participants in the nuclear position (*element*, *constitution*, *activity*). Meanings in these two clauses focus on the representation of a particular kind of model of education, which corresponds to the model of *promotion* distinguished as one kind of practice in the representation of the category of entity *practice*. The periphery of the clause introduces the specific meanings of the field at stake: *model of popular promotion*, *participation* and *modernisation*.

The *educator* appears as a participant only in the third clause of the descriptive extract. This clause functions to introduce the label given to the educator involved in the model of promotion. The representation of the kind of educator *promoter* depends strongly on the representation of the particular *practice* in which he or she is involved, rather than on other particular features. This reinforces the relevance that the entity *practice* has in the construal of field in this text.

To sum up, the representation of the entity category of *educator* is characterised by featuring a classification based on uncommonsense principles. These principles correspond to those established for the classification of the entity category *practice*. This reveals, on one hand, the relevance that the category of entity *practice* has in the overall field – as it constitutes a focal point for the representation of educators; and on the other hand, a clear orientation of the text towards a systematic and specialised representation of the field based principally on the uncommonsense classification of entity categories.

4.3.1.3 The entity category *students*: a hierarchy of the social world

The entity category *students* is represented in the text as a collective unit, through the notion *social movements*. This collective representation of the participants is suggested in the representation of the entity *practice* itself, which is defined in the text as *education for the social movements*.

Social movements are represented in a part-whole relationship to other social agents. This part-whole relationship takes the form of a hierarchy of different social actors related in recursive composition: the ones at the bottom constitute the ones above and so on. In terms of taxonomy, this corresponds to a compositional taxonomy. This taxonomy is depicted in the figure below in the fashion of a hierarchy of social agents.
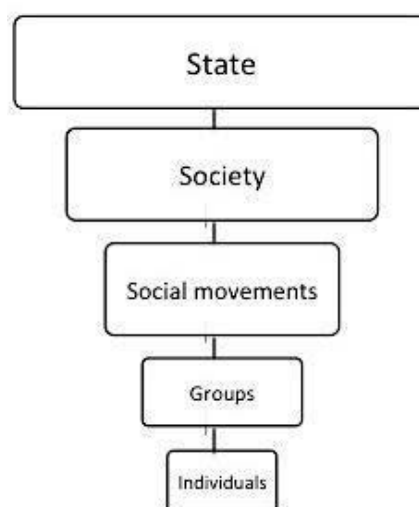
Figure 4.3: compositional taxonomy of category of entity *students* in FP1 as a hierarchy of social agents

As the hierarchy of social agents shows, the overall social world is represented in the text as complex and integrated. The entity category *students* – understood here as being realised in *social movements* – are represented in the text as part of a broader social system: s*ocial movements* are construed as constituted by *groups*, which are in turn constituted by *individuals*. In addition, *social movements* forms part of *society*, which is also included within the social agent *state*.

This integrated representation of the social world is significant, as other approaches in the field of popular education tend to represent the participants of this practice against or in opposition to other groups or to society and the state in general (cf. Kane 2001 and his description of 'popular classes' in chapter 2 and in the following section 4.4.1.3).

- *Representing 'popular movement' and 'the people'*

Another feature of the representation of the entity category of *students* in this text is the contrasting meanings associated to *popular movement*, on one hand, and to *the people*, on the other. The notion of *popular movement* is generally used in the literature on popular education to describe the participants involved in this practice. Within this text, the notion of *popular movement* appears only once. The paragraph is introduced below.

> […] **the popular movement** – in general or specifically in its working class version – *possess* a bigger ***capacity*** of historical mobilisation, ***due to*** its **strong level of material deprivation**, the **relations of economic exploitation** to which it is subjected to and for its ***capacity*** to question from below the overall prevailing system. This characteristic is common to all poor and popular masses in any time and society.

The representation of *popular movement* in this fragment contrasts two domains of evaluative meaning, realised through the resources of inscribed attitude and judgement. On one hand, popular movements are represented in positive evaluative terms. The process *possess* in the first clause allows for the introduction of positive judgement towards the popular movement: it *possesses a **bigger capacity*** (judg +; grad ↑)*of historical mobilisation*. The noun ***capacity*** appears later in the extract to introduce another positive evaluation: *its capacity to question the overall system*.

On the other hand, this positive evaluation is contrasted to the representation of negative elements affecting the popular movements. These elements realise instances of inscribed

attitude of negative polarity: a **strong level of material deprivation** and **relations of economic exploitation**. These two moments in the prosody of evaluative language – the positive judgement and the negative attitude – are connected in discourse through the conjunction *due to*, which indicates the causal relation between the capacity of the popular movements and the deprivation and exploitation to which is submitted. This representation of popular movements diverges then from common notions that tend to represent the participants of popular education as victims of forces acting upon them, rather than as actors that can stand up against these forces.

From an ideational perspective, the extract representing *popular movement* features several instances of grammatical metaphor, introduced in the table below. These instances show that even though evaluative language plays an important role in the representation of the entity category *students* through the notion of *popular movement*, the use of resources of specialised language – particularly nominalisation – is also an important feature in the representation.

process ⟶	**thing**
mobilise	mobilisation
deprive	deprivation
relate	relations
exploit	exploitation

quality ⟶	**thing**
capable	capacity

The construal of *popular sectors*, another common participant in the representation of popular education, exhibits a different evaluative pattern than the one shown by popular movement. The difference between these two notions, even though not clearly established in the text, is their degree of organisation. *Popular movement* constitutes an organised association of people and groups, while *popular sectors* is defined by descriptors such as social class and education, among others, without reference to particular forms of association.

While the notion of *popular movement* – as a particular type of *social movement* – is evaluated positively in the text, the term *popular sectors* is evaluated negatively. Consider the following extract.

There is no doubt that in Latin America the separation between formal and fundamental democracy has lead many times the **popular sectors** to *reject* ***democratic mechanisms*** and ***public liberties***, as far as to *support* ***populist***

> *dictatorial processes*, *right-wing authoritarianism* and also, as it is well known, processes of fundamental democratization, from the left-wing, that <u>*have repudiated*</u> **formal democracy** and used **authoritarian forms** to achieve their democratizing purposes.

There are three projecting processes in the extract associated to *popular sectors* (<u>*reject*</u>, <u>*support*</u>, <u>*repudiate*</u>). Each one is infused with either negative (<u>*reject*</u>, <u>*repudiate*</u>) or positive (<u>*support*</u>) polarity in terms of evaluation. Each meaning projected by these processes is also evaluative, so a projecting process with negative polarity (reject) projects meanings with positive evaluation (democratic mechanism) and vice versa (support dictatorial processes). This creates in the text a negative evaluation of *popular sectors*. This representation contrasts with its generally positive evaluation in the broad literature around popular education, particularly from an anglo-speaking perspective (e.g. Hammond 1998; Kane 2001, 2010). Considering the overall aim of the text, this construal of *popular sectors* supports the proposal of a new concept of popular education put forward by the text, framed as *education for social movements*.

From an ideational perspective, the fragment evidences the use of two main resources of specialised language: classification and grammatical metaphor. Classification is realised in several nominal groups with the structure Classifier*Thing:

<p style="text-align:center">formal = democracy</p>

<p style="text-align:center">fundamental = democracy</p>

<p style="text-align:center">popular = sectors</p>

<p style="text-align:center">democratic = mechanisms</p>

<p style="text-align:center">public = liberties</p>

<p style="text-align:center">right-wind = authoritarianism</p>

Some of these classifications are part of a taxonomy in the text (*formal* and *fundamental democracy*), but others are introduced as isolated terms. Instances of grammatical metaphors in the form of nominalisations appear in these nominal groups (free => liberty [in Spanish libre => libertad]; authoritarian => authoritarianism). This extract, similarly to the one representing *popular movement*, is characterised then by the integration of resources of IDEATION and APPRAISAL in the representation of the entity category at stake.

To sum up, the construal of the entity category of *students* features two important characteristics. First, it represents the participants of popular education in a collective fashion through the notion of *social movements* and thus integrates them to the social world in an organic manner. Secondly, it aims to distance itself from the common representations of the *popular subject* as marginalised persons and/or victims of exclusion as found in the literature of popular education (e.g. Kane 2001; Salazar 1987), proposing a more positive representation of it.

4.3.1.4 Synthesis of the representation of entities in FP1

The analysis of the construal of field in the text FP1 reveals important features of how popular education is represented here as an object of knowledge. The text positions the entity category of *practice* as a major participant within the field, with both *educators* and *students* positioned in relatively minor roles. Discourse semantic patterns in the representation of entity categories show a clear orientation towards the construal of uncommonsense knowledge about popular education. The relevant resources used in this text are taxonomies, definitions, grammatical metaphors and technicality. The use of evaluative language also contributes to distinctively construe the field in the text, particularly in relation to the category of entity *students*.

4.3.2 Interpreting into LCT: underlying specialisation codes of legitimation in FP1

The patterns of meanings construing field in the text provide a basis for a sociological interpretation of field as reflecting different relative strengths or weaknesses in **epistemic relations** and **social relations**. To recap, epistemic relations (ER) are defined as "relations between knowledge and its proclaimed objects of study" (Maton 2014,p.29), and concern "*what* can be described as knowledge". Social relations are defined as relations "between knowledge and its actors or subjects" (idem); they concern "*who* can claim to be a legitimate knower" (idem). As explained in chapter 3 (section 3.4.3) the construal of field of discourse can be interpreted as simultaneously realising epistemic relations and social relations.

Field was construed in the discourse of FP1 in the prominent use of resources of technical language, such as definitions, proposals of technical lexis and taxonomies. This contributed to a well-defined object of knowledge. In other words, the discourse semantic patterns identified represent popular education as an object of knowledge that can be defined, classified and described based on external and explicit criteria. In this regard, there is a *strong emphasis on what can be known and how*. In FP1 the analyses of field in the text are interpreted as encoding relatively strong epistemic relations (ER+).

The resources of technicality used to construe field in text FP1 also suggest a weaker emphasis on who makes a knowledge claim. In other words, the use of technicality evidences that the gaze of the author is relatively irrelevant for the representation of the object of knowledge – i.e. it does not matter who claims the knowledge. There is no discursive evidence in text FP1 of the foregrounding of the author of the claims as relevant for the legitimation of the knowledge claims. Therefore, the construal of field in this text can be interpreted as encoding relatively weak social relations (SR-).

An important issue should be noted in relation to the use of evaluative language in the representation of the entity category *students*. Even though the resources of evaluation described in the system of APPRAISAL, and particularly Attitude, function to position the judgments of the author/speaker in relation to the things he or she writes or talks about, the use of these resources does not imply necessarily a stronger emphasis on *who knows* over *what is known*. Resources of APPRAISAL need to be considered in the role they play in relation to resources of IDEATION and the construal of specialised meanings. In the case of text FP1, evaluation serves to argue with and respond to general orientations in the disciplinary field of popular education that tend to use evaluative language to a great extent to represent this object. However, the use of evaluation does not foreground the insight of the author of the claims over the claims of knowledge themselves.

The interpretation of the relative strength and weakness of ER and SR constitute the first step into the exploration of the underlying specialisation codes of legitimation in FP1. The representation of field in the text displays features than strengthen the epistemic relations and weaken the social relations. However, because the emphases on these sets of relations are relative, it is not possible yet to label the specialisation code underlying the text. The relative strength of ER and weakness of SR in FP1 will constitute the basis for a comparison with the other texts analysed as part of the field of production. A proposal of labels for the underlying codes of specialisation will be offered once all texts have been analysed.

4.4 Popular education in Latin America and specialisation codes of legitimation

This section introduces the analysis of an Anglo-speaking approach to popular education in Latin America, represented in the text "Popular education in Latin America: An overview". This text is the introductory chapter of a book published in 2001 by the Scottish professor Liam Kane, entitled *Popular education and social change in Latin America*. The specific chapter chosen for analysis here provides a characterization of popular education that frames the discussions presented in the subsequent chapters of the book. This text is organised around various sub-headings, each one focusing on a particular feature of popular education. This text will be coded as FP2.

4.4.1 Construing the field of popular education in Latin America

4.4.1.1 The entity category of *practice*

- ### *A commonsense taxonomy of kinds of education*

The most relevant resources in the construal of the entity category of *practice* in this text are abstractions, nominalisations and the elaboration of commonsense taxonomies. No single and univocal definition is offered of popular education or of any other entity within the field. Nevertheless, there are some instances in which the author attempts to elaborate on descriptors in order to represent the category of entity *practice*, as evident in the first passage of the text discussing the meaning of 'popular'. Indicative extracts are shown below.

'Popular education' **is** the standard English equivalent of the Spanish 'educación popular' or Portuguese 'educação popular'.

In Spanish or Portuguese, 'popular' means 'of the people', 'the people' being the working class, the unemployed, 'peasants', the 'poor' and sometimes even the lower middle-class; it excludes an stands in contradiction to the well-off middle class and the rich.

The first example features a relational clause (*Popular education is…*). However, this relational clause is not functioning as a definition, but rather as an identification of one term into the other: the term popular education is *translated* into Spanish and Portuguese. Because this is not a definition, no uncommonsense meanings are provided in order to reframe the notion of popular education. The second example follows the same orientation. The meaning of *popular* in Spanish and Portuguese is translated into its equivalent in English.

There is a strong focus on the meaning of *popular* in the beginning of the text, as the extracts show. However, this meaning does not serve to explicitly define a notion of popular education and rather it functions to explore the diverse kinds of people involved in this practice. This representation of the kinds of people involved serves to construe an important aspect of the representation of the entity category *practice* in this text, revealing the importance that the participants of the practice have in its definition.

A more detailed description of popular education is provided after the notion of *popular* has been dealt with. This description is shown below.

What distinguishes popular education from **'adult', 'non-formal', 'distance' or 'permanent education'**, for example, *is* the belief that in the context of social injustice, education can never be politically neutral: if it does not side with the poorest and marginalised sectors – 'the oppressed' – in an attempt to transform society, then it necessarily sides with the 'oppressors' in maintaining the existing structures of oppression, even if by default. Fundamental to the concept of popular education, then, is an a priori political commitment in favour of 'the popular classes' in which the role of education is to help people in the struggle to overcome oppression and injustice.

This extract exhibits great discursive complexity. No definition of popular education is offered here. However, the extract identifies different kinds of education, which are represented in discourse in Classifier*Thing structures:

adult = education

non-formal = education

distance = education

permanent = education

The kinds of educations identified in the extract above are represented in the text as a group of practices that differ from popular education. The criterion for this distinction is expressed in the text as *the **belief** that in the context of **social injustice**, education can never be politically neutral*. Therefore, the basis for this classification as represented in the text is the political commitment of the practices. This criterion produces a superordination taxonomy as the following:
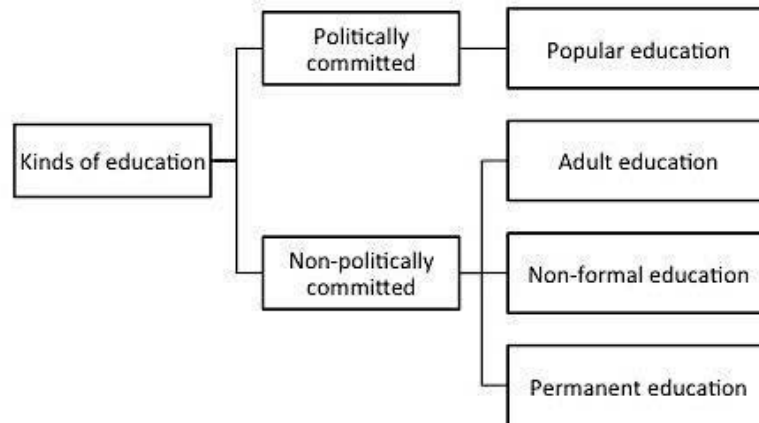
Figure 4.4: superordination taxonomy of kinds of education in FP2

The superordination taxonomy of kinds of education construed in the text FP2 represents two major kinds of education: politically committed and non-committed or neutral. This taxonomy distinguishes then between popular education as a committed practice and a number of other practices. The underlying criterion of this taxonomy does not serve to classify all the mentioned practices, but to identify what makes popular education different from other forms of education. Therefore, this taxonomy can be deemed as commonsense, as it does not imply an objective principle for the classification of all the practices represented but a relatively 'subjective' descriptor distinguishing and characterising one particular entity, in this case, popular education. In the words of Martin (2006), this taxonomy is commonsense because it lacks of observable principles emerging from an 'augmented perception' of reality to guide the classification of it.

The criterion expressed explicitly in the extract serves to distinguish *popular education* from various other kinds, but it does not provide a basis for a principled classification of all of them. In addition, this criterion is not based on 'objective' and observable principles, but in ***a belief***. Therefore, this taxonomy can be characterised as commonsense, as it does not stand on an 'augmented perception' (Martin 2006) of reality.

Despite the lack of overarching uncommonsense criteria underlying this taxonomy, the distinction of several kinds of education introduces an important meaning in the representation of popular education. This meaning is its *political commitment*. This descriptor corresponds to a nominalisation (commit => commitment) classified by the Classifier *political*. This creates an important abstraction in the representation of the entity category *practice*.

- ### *Popular education as a universe of practices*

The classification of kinds of education introduced above is further elaborated in the text through the distinction of different sub-categories within popular education. These sub-categories are introduced in the text as follows:

Firstly, I think it is helpful to conceptualise **popular education** as a <u>*generic*</u> <u>educational approach</u> which relates to multiple, <u>*specific*</u> <u>areas of activity</u>. In effect, it divides into <u>sub-categories</u>: *'popular education and human rights'*, for example, *'popular education and community development'* or *'popular education and gender'*. The list is long and constantly changing: *'popular education' and (or 'with') 'workers'; 'peasants'; 'basic education'; 'indigenous peoples'; 'interculturalism'; 'popular economics'; 'co-operativism'; 'self-management'; 'health education'*. Recent additions would be *'democracy'; 'citizenship'; 'justice and peace'; 'school education'; 'street-children' and 'local government'*.

The *sub-categories* of popular education are not represented as part of a taxonomy. This is evident in the structure of the nominal groups realising each sub-category of popular education. These nominal groups are not of the type Classifier*Thing, characteristic of the classification of things; rather, the text introduces the sub-categories of popular education through instances of nominal groups paired in a paratactic relation of extension (expressed by "and"): *'popular education **and** human rights', 'popular education **and** gender'*. In other words, different sub-categories are not represented as *kinds of* popular education, but as popular education *associated with* something else. Instead of creating a taxonomy, this produces a 'universe' of practices of popular education, with no principles for the inclusion of terms and no criteria for distinguishing among sub-categories. This universe can be diagrammed as follows:
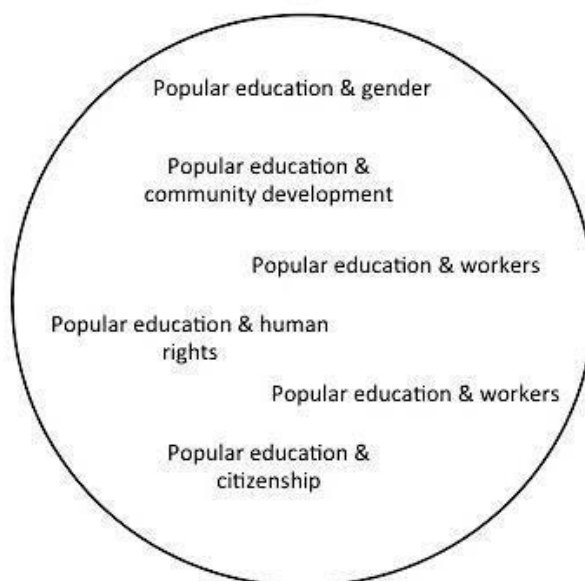
Figure 4.5: the 'universe' of popular education in FP2

This representation of practices of popular education has two implications for its construal as an object of knowledge. First, it hinders a clear understanding of the differences within the field, as the diverse sub-categories cannot be relatively positioned to each other based on an explicit principle. Second, it serves to represent the field of popular education as extremely complex and heterogeneous. The representation of a 'universe' of practices enables the constant inclusion of different sub-types of popular education by adding some descriptor to popular education: *popular education and women*, *popular education and sports*, *popular education and housing*, etc.

- ***Grammatical metaphor and abstraction, key resources in the construal of the entity category practice***

The language use to describe the entity of category *practice* is characterised by great complexity. Two discourse semantic resources are key in its representation: grammatical metaphor and abstraction. The use of grammatical metaphor can be exemplified with the first clause of the following extract, which was introduced previously in relation to the taxonomy of kinds of education.

What distinguishes popular education from 'adult', 'non-formal', 'distance' or 'permanent education', for example, *is* the _belief_ that in the context of **social injustice**, education can never be politically neutral: if it does not side with

the poorest and marginalised sectors – 'the oppressed' – in an _attempt_ to transform society, then it necessarily sides with the 'oppressors' in maintaining the existing **structures of oppression**, even if by default. Fundamental to the concept of popular education, then, is an a priori _political commitment_ in favour of 'the popular classes' in which the role of education is to help people in the _struggle_ to overcome _oppression_ and **injustice**.

The clause at stake here is _What **distinguishes** popular education from 'adult', 'non-formal', 'distance' or 'permanent education', for example, is the belief that in the context of social injustice, education can never be politically neutral_. This clause concentrates all the key meanings for the classification of popular education as a kind of education, and therefore, it plays an important role in the construal of field in the text.

This clause shows great discursive complexity. It corresponds to a relational clause connecting two nominalised elements. Nominalisation, in Halliday & Matthiessen's (2004) terms, is the process "whereby any element or group of elements is made to function as a nominal group in the clause" (p.69), and constitutes an example of experiential metaphor (p.637). The two nominal elements linked in the relation clause are distinguished in the following table.

Nominal element 1	Process	Nominal element 2
What **distinguishes** popular education from 'adult', 'non-formal', 'distance' or 'permanent education', for example,	is	_is **the belief** that in the context of social injustice, education can never be politically neutral_
Clause (with process **distinguish**) functioning as a nominal group		Nominalisation of process **believe** into Thing **belief**

Table 4.5: example of experiential metaphor in the clause

The first nominal element in the relational clause corresponds to a clause (process **distinguish**) functioning as a nominal group. The second nominal element features a nominalised noun in the centre of the group _(the belief)_. The congruent expression of these clauses (that is, with no grammatical metaphor) would look be as follows:

1) Popular education distinguishes from other kinds of education, such as adult', 'non-formal', 'distance' or 'permanent education', for example.
2) ((Popular education)) believes that education cannot be politically neutral in a context of social injustice.

The representation of these clauses through experiential metaphors – in other words, its nominalisation – allows for the elaboration of a relational clause with the process _to be_. This

relational clause with the two experiential metaphors condenses a lot of meaning into a single clause. The condensation of these meanings in one clause is useful to foreground the notion of *political commitment* in the extract above (p.137-8). At the same time, it introduces the principle by which popular education is distinguished from other similar forms of education. Overall, all the meaning resources work to highlight the importance of the notion of *political commitment* as a key descriptor of popular education. The relevance of this notion for the representation of popular education can be traced in the unfolding of sequence of activities of the fragment above. This sequence of activities and the logico-semantic relations between them are shown congruently below:

What distinguishes popular education from 'adult', 'non-formal', 'distance' or 'permanent education', for example, **is** the *belief* that in the context of **social injustice**, education can never be politically neutral

If

it does not side with the poorest and and marginalised sectors – 'the oppressed' – in an *attempt* to transform society

then

it necessarily sides with the 'oppressors' in maintaining the existing **structures of oppression**,…

then

Fundamental to the concept of popular education is an a priori *political commitment*

The textual organisation of the paragraph establishes the notion of *political commitment* as key for the description of popular education. As it was argued above, *political commitment* is represented then as the criterion for a taxonomy of kinds of education in which popular education is inserted.

Another relevant resource is the use of abstractions and nominalisations in the representation of the entity category *practice*. This can be observed at various points in the text. For instance, the extract introduced above features several abstractions: **social injustice**, **structures of oppression**; and nominalisations: *belief*, *attempt*, *commitment*, *struggle*. An important aspect of these abstractions and nominalisations is that they invoke strong positive and negative evaluations: for instance, *social injustice* and *structures of oppression* invoke a judgment of negative polarity, and clearly position the author while aligning a distinctive kind of reader – one that is against social injustice and oppression. The evaluative dimension of these

abstractions reveals the significance of the stance of the author in the representation of the entity category *practice*.

Another relevant issue in relation to abstractions and nominalisation is that none of them are defined in the text. Thus, specialised language used for the representation of the entity category *practice* involves a number of terms whose meanings are construed as known and shared by the author and readers. This is particularly clear when comparing how text FP1 analysed in the previous section explicitly defined its key terms, including those that appear to have a clear meaning, for instance, the notions of *social change* and *participation* (see sub-section 4.3.1.1 above)

The recurrent use of these discursive resources, and particularly of abstractions, has two significant implications for the construal of field. First, it means that the representation of the entity category *practice* does not rely on technical lexis as it was observed in the previous text, but on the accumulation of abstractions that are assumed to be known by author and reader. Second, the invoked evaluation present in those abstractions and nominalisation reveals the great extent to which the sharing of particular values is key for the alignment of author and readers as well as for the construal of field in this text. Drawing on Bernstein (2000), it manifests the importance of a particular "gaze" in relation to the object of knowledge being construed, which corresponds to "a particular mode of recognising and realising what counts as an 'authentic'… reality" (2000, p. 64, cited in Maton 2014, p.94)

To sum up, the construal of the entity category of *practice* features different resources from that in FP1. Here the text elaborates a commonsense taxonomy of kinds of education, in which popular education is included. This taxonomy aims to foreground what makes popular education different from many other kinds rather than to systematically classify these kinds of education. This taxonomy is further elaborated by the proposal of a universe of sub-categories of popular education. This universe blurs boundaries between one sub-category of practice and another. Finally, significant discursive resources in the construal of this entity are grammatical metaphor and abstractions. Overall, the construal of the category of entity *practice* highlights *a political commitment to the marginalised* as the key descriptor for popular education. This suggests an important role of key values and dispositions in the construal of this entity category.

4.4.1.2 The entity category *educators*

- *A commonsense taxonomy*

The construal of the category of entity *educators* follows a similar pattern in its representation to that described in relation to the entity category *practice*. Two important features characterise the construal of *educators*. The first corresponds to the elaboration of a commonsense classification of kinds of teachers; the second is the foregrounding of a particular *disposition* as the main characteristic defining the popular educator.

In relation to the taxonomy proposed by the text, this is expressed in the text as follows:

> Roughly speaking, these [the educators] divide into **two groups**, the '**professionals'** and **those who emerge 'organically' from the popular movement**.

Two groups are identified in the text as kinds of educators: *the professionals* and *those who emerge 'organically' from the popular movement*. The criterion underlying this distinction is their relation to the popular movement, which implies an opposition between coming from 'inside' or 'outside'. This classification is suggested in the text by *they divide into two groups*. These two groups are not given distinct labels, but rather expressed in a noun (the professionals) and a clause (those who emerge…). Thus, the distinction of two kinds of educators elaborates a commonsense compositional taxonomy, as no other resource for specialised classification appears (such as the Classifier*Thing structure). This taxonomy is depicted below.
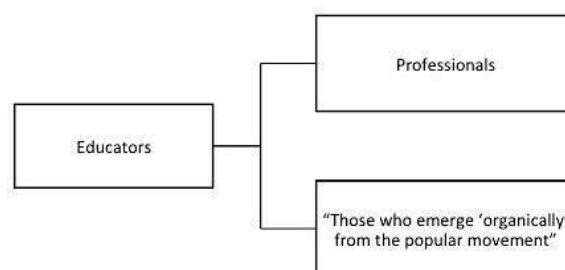
Figure 4.6: commonsense superordination taxonomy of entity category *educators* in FP2

- ***Educators as a proper disposition***

Another important feature in the construal of this category of entity is the representation of a particular disposition characterising *educators*. This disposition is expressed through the constant opposition between *what is* the traditional teacher and *what is (or should be)* the popular educator. This disposition is construed through evaluative language that assigns negative values to the traditional teacher and positive evaluation to the popular education. Consider for example the extract below.

> [1] The educators' role thus **<u>differs</u>** from that of traditional teachers. [2] <u>*Instead of*</u> being the **experts** and ***sole arbiters of right and wrong***, *they are aware of their limited understanding and of the need to inspire people to articulate their own view of the world.*

The opposition between *educators* and *traditional teachers* is set up in the first clause through the process **<u>differ</u>**. The following clause is introduced by the conjunction of comparison <u>*instead of*</u>. Then this clause presents meanings associated to the traditional teachers: *being the experts* and *sole **arbiters of right and wrong***. While *experts* would normally carry a positive polarity in terms of evaluation, it takes here negative polarity. This is because evaluation is construed prosodically in texts. Readers have been progressively aligned in the text to side with popular education; therefore, the nominal group *experts and sole arbiters of right and wrong* is interpreted with negative polarity, because is describes *traditional teachers*. This negative polarity in the evaluation is also suggested by the conjunction *instead of*.

In turn, educators are described with terms carrying positive evaluation: *they are **aware of their limited understanding, inspire people** to articulate **their own view of the world***. The positive polarity of these meanings is also construed prosodically. In other context, *a limited understanding* could carry negative polarity in the evaluation of a participant. However, here it is being opposed to *the sole arbiters or right or wrong* and therefore suggests as a positive evaluation of the disposition of the educators. The disposition of educators is represented thus as based on the acknowledgment of their limited knowledge of the world, against traditional teachers who 'pretend to know everything'.

The particular disposition represented as characteristic of the entity category *educators* is construed mostly through nominalisations and abstractions. There are a number of these

resources in the text, being the most recurrent meanings those of *democracy*, *transformation*, *subject*, *action*, *dialectical theory of knowledge*, *dialogue*, *engagement*, *provoking* and *political commitment*. All these words carry evaluation of positive polarity, provided that readers are aligned with a particular set of values around education. If the reader holds other kinds of values – such as *order*, *authority*, *control*, etc. – then all these meanings used in the text to represent *educators* might not be read as carrying positive evaluation. Therefore, an alignment between author and reader appears to be critical for understanding and accepting the way the entity category *educators* is construed in the text.

To sum up, the construal of the category of entity *educators* follows the same orientation observed in the representation of the entity category *practice*. A simple commonsense taxonomy of *educators* is proposed. In addition, nominalisation and abstraction play a key role in the construal of a proper disposition characterising the *popular educator*. This disposition reveals the use of evaluative language assigning positive meanings to the entity *educator*. Critically, the use of resources of evaluation makes visible the importance of a shared set of values between reader and author in order to sustain the representation of this entity in the text.

4.4.1.3 *Students* as a category of entity

- ### *The notion of popular*

The construal of the category of entity *students* is based significantly on the notion of *popular* discussed in the text. This notion, as it was argued above, is also key for the representation of the entity category *practice*. The meaning of *popular* expresses an aggrupation of different kinds of people sharing particular descriptors. The first approximation to this notion appears in the extract below, introduced already in relation to the entity category *practice*.

In Spanish or Portuguese, **'popular' means 'of the people'**, '*the people' being the working class, the unemployed, 'peasants', the 'poor' and sometimes even the lower middle-class*; it excludes and stands in contradiction to the well-off middle class and the rich.

The notion of *popular* is equated to *the people*. Different kinds of people are then identified within *the people*: *working class, the unemployed, peasants, the poor, the lower middle-class*.

All these kinds suggest a socio-economic criterion underpinning the notion of *the people* expressed by the text. This socio-economic criterion is evident also in the opposition described between *the people* and the *well-off middle class and the rich*. However, this criterion is not overtly expressed in the text.

The construal of the entity category *students* is further elaborated in the text through the introduction of different understandings and uses for the notion of *popular*. The following extract presents this discussion.

The 'people' are often referred to as '**the popular classes'** or '**the popular sector'**. Trade unions, neighbourhood associations, peasant associations, women's groups, co-operatives, human rights groups, for example – would all be considered **'popular' organizations** (it is even common to talk of the 'popular' as opposed to the 'established' church). Sometimes '**popular'** communicates the idea of 'working in the interests of' rather than 'composed of' the popular classes: thus, for example, a human rights group campaigning on behalf of landless peasants would also be considered a **popular organization**, even though its main activists were sympathetic, middle-class lawyers. **A** '**popular movement'** refers to a single organization, such as the 'Landless People's Movement' in Brazil: **the 'popular movement'** is a way of speaking collectively of the **popular organizations** existing within a particular region or country, as in the sentence 'the popular movement in Mexico is very strong'.

Different meanings and uses of the Classifier *popular* are introduced in this extract. These are expressed in the nominal groups *popular classes*, *popular sectors*, *popular organisations* and *popular movements*. The Classifier *popular* serves to point to a particular kind of *classes*, *sectors*, *organisations* and *movements*, but it does not provides a clear meaning of what it is to be a *popular class*, apart from the socio-economic descriptor suggested in the text. In addition, there are no explicit definitions for these terms, although examples are introduced to describe them, such as in the case of *popular organisations*. Thus, the meaning of popular is left implicit, and its understanding relying on the interpretation of the reader. Nevertheless, this term suggests at least two descriptors for the representation of the entity category *students*: its situation of relative marginalisation and the collective nature of 'the people'.

- *A universe of 'peoples' and 'popular groups'*

The text does not offer an explicit taxonomy of 'kinds of' or 'parts of' around the category of entity *students*. Different kinds of people are described, without entering into a clear-cut classification with explicit criteria for distinctions. These different kinds of peoples compose a

universe, following the same orientation observed in the construal of the category of entity *practice* in this text. The lack of explicit criteria for the constitution of this universe opens up the space for a constant addition of a new member. The universe for the entity category *students* is depicted in the figure below.
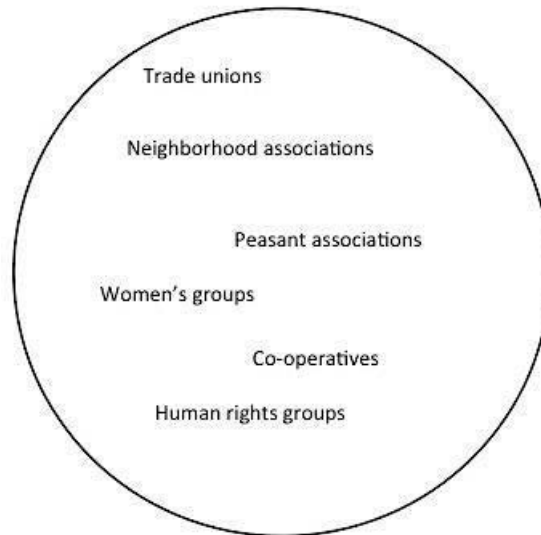
Figure 4.7: the 'universe' of *students* in FP2

The universe of kinds of people proposed in the text includes different associations, with varying degrees of formality or institutionalisation: a women's group appears to be less institutional than a trade union, for example. All these associations seem to loosely share a common feature of 'marginalisation' or 'oppression'. The blurriness of this descriptor opens up the space to add more participants, almost ad infinitum. As Maton (2014) argues in relation to cultural studies, 'the oppressed' shifts periodically, reducing each time the space of what counts as 'the oppressed'. This issue will be taken up and further developed in the conclusion of the chapter.

To sum up, the entity category *students* is construed in very loose terms. No taxonomy of kinds of participants is proposed. Rather, the text puts forward a universe where different 'oppressed' actors can be included. This representation of the entity category *student* is sound with the general construal of field examined in this text.

4.4.1.4 Synthesis of representations of entities in FP2

The construal of field of discourse in the text FP2 greatly differs from that in FP1. FP2 does not exhibit definitions, taxonomies and technical lexis in its construal of field. In turn, its construal is based on resources of grammatical metaphor and abstraction. Instead of proposing taxonomies of the entities in the field, the text construes 'universes'. These universes group various 'kinds of' or 'categories of' with no explicit underpinning criteria. The construal of 'universes' contributes to creating a fragmented field, with a great diversity of possible participants. This representation of field foregrounds the importance of the proper 'gaze' in order to determine what can be considered to be popular education. In other words, the construal of field in the text suggests that great relevance is given to the author's perspective as the basis for the representation of popular education as specialised knowledge.

4.4.2 Interpreting into LCT: underlying specialisation codes of legitimation evident in FP2

The discourse patterns in the construal of the field of discourse of text FP2 can be interpreted as exhibiting relative strength and weakness of epistemic relations and social relations. The text construes popular education through a proliferation of grammatical metaphors and abstractions, commonsense taxonomies and universes. Therefore, there is a relatively loose construction of popular education as an object of knowledge in this text. From this, it could be interpreted that the field manifests a relatively weak emphasis on *what can be known and how*. In other words, discourse patterns in the construal of field in FP2 can be interpreted as relatively weak epistemic relations (ER-).

The representation of popular education in this text foregrounds a particular set of values as the basis for the description of this practice. These values revolve around notions such as *democracy*, *social justice*, *dialogue*, *own vision of the world* and *oppression*. Overall, popular education is represented as a *kind of orientation towards social change through education*. This construal suggests that, in order to determine what counts as popular education, a particular perspective or gaze needs to be possessed by the author. Moreover, this gaze is to be shared by the reader of the text in order to understand how it represents popular education. This is made evident in the use of evaluative language in the text. Thus, construal of

field appears to give great emphasis to *who is making the claims of knowledge*. In other words, the discourse semantic patterns revealed in the text can be interpreted as exhibiting relatively strong social relations (SR+).

These relative strengths of ER and SR in the text FP2 clearly differ from those in the text FP1. This difference provides us with an important point of comparison. This comparison will allow for a distinction of the particular specialisation codes of legitimation underlying these approaches in the field of production of popular education. This comparison will be offered after analysing the last text in this level of analysis.

4.5 Critical pedagogy and specialisation codes of legitimation

This section presents the analysis of the last specialised text explored in the field of production of popular education. This text describes critical pedagogy, and was published by Henry Giroux in 2004 in the journal Teacher Education Quarterly. The article is entitled "Critical Pedagogy and the Postmodern/Modern Divide: Towards a pedagogy of democratization".

The discourse analysis reveals that this text represents only the entity categories of *practice* and *educators*. The entity category *students* does not appear the text; in other words, there are no references to any 'people' that may play the role of the entity *students* in the field. The absence of the entity category *students* in this text appears to be at odds with the other two orientations in radical pedagogy analysed so far. However, the actual consequences of this absence for the overall construal of field can only be suggested once the other two major categories of entity have been explored.

4.5.1 Construing the field of critical pedagogy

4.5.1.1 The entity category *practice*

- ***Grammatical metaphor and its role in the construal of the entity category practice***

The representation of the category of entity *practice* is characterised by the recurrent use of resources of nominalisation as a form of grammatical metaphor and abstraction. Some definitions are provided in the text of the notion of critical pedagogy. However, there is no consistency in the way labels are used throughout the text to refer to this object. This hinders the elaboration of a distinct meaning of critical pedagogy. The following indicative extract exemplifies the use of the resources of abstraction, nominalisation and definition in the representation of the entity category *practice* in this text.

At the very least, **critical pedagogy** proposes that *education **is** a form of <u>political intervention</u> in the world that is **capable** of creating the <u>possibilities</u> for <u>social transformation</u>*. Rather than viewing teaching as technical practice, **radical pedagogy** in the broadest terms **is** *a **moral** and **political** practice premised on the <u>assumption</u> that <u>learning</u> **is** not about processing received <u>knowledge</u> but actually transforming it as part of a **more expansive** <u>struggle</u> for <u>individual rights</u> and <u>social justice.</u>*

This paragraph describes the main features of critical pedagogy. Various discursive resources are relevant in the extract. Consider, for example, the clause

*At the very least, **critical pedagogy** <u>proposes</u> that education **is** a form of <u>political intervention</u> in the world that is **capable** of creating the <u>possibilities</u> for <u>social transformation</u>*.

In this clause, critical pedagogy is represented as the projecting source of an idea: *critical pedagogy **proposes** that*. This is an interesting way of construing the category of entity practice, as it represents critical pedagogy *as doing something* rather than *being*, which characterised the construal of this entity category in the other texts.

The projected clause is *education **is** a form of <u>political intervention</u> in the world that is capable of creating the <u>possibilities</u> for <u>social transformation</u>*. This projected clause introduces a classification of education as *a form of political intervention*. Overall, the meanings in the

projecting and projected clauses seem to suggest that, from the perspective of critical pedagogy, *all education should be a form of political intervention.* This way of representing education evidences a clear stance in relation to education and its role.

The extract also features various grammatical metaphors of the experiential kind, which provide great complexity to the language used in representing the entity category *practice*:

process ⟶ **thing**

intervene   intervention
transform   transformation

quality ⟶ **thing**
possible   possibilities
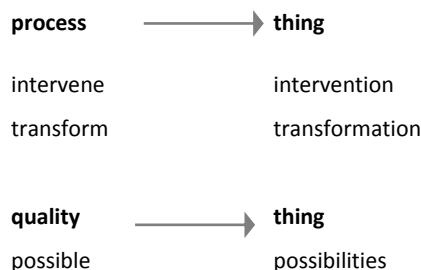
The complexity of the discourse semantic resources at stake increases progressively in the paragraph. Consider the second clause, restated below.

Rather than viewing teaching as technical practice, **radical pedagogy** in the broadest terms *is a moral and political practice premised on the <u>assumption</u> that <u>learning</u> **is** not about processing received <u>knowledge</u> but actually transforming it as part of a more expansive <u>struggle</u> for <u>individual rights</u> and <u>social justice.</u>*

This clause begins with the conjunction of comparison *rather than.* This conjunction serves to introduce a contrast between *a technical view on teaching* and the perspective of radical pedagogy. This resource of opposition between 'traditional' and 'radical' forms of education also appeared in the text FP2. Importantly, the contrast here introduces the label *radical pedagogy* to refer to critical pedagogy. This makes evident the lack of consistency in the terms used to represent the entity category *practice*. Moreover, the author will introduce also the term *progressive pedagogy* and even the general term *pedagogy* to refer to the entity category *practice*, and will used them indistinctively.

The function of the second clause is to further describe what radical (critical) pedagogy is. A number of grammatical metaphors are used to pack an important number of meanings into a single clause. These grammatical metaphors could be unpacked as follows:

Grammatical metaphor	Unpacked meanings
	Radical pedagogy in the broadest terms in a moral and political practice
premised	It has a premise
on the assumption that	It assumes that
learning is not about processing received knowledge	students learn not when they process knowledge they receive
but actually transforming it	but when they transform it
as part of a more expansive struggle for individual rights and social justice	when they participate in the struggle for individual rights and social justice

Table 4.6: unpacking of grammatical metaphors in the representation of critical pedagogy

The unpacking of the grammatical metaphors makes meanings more easily accessible. At the same time, it brings into the text the actual actors participating in the processes, importantly the students that *learn and transform knowledge*.

This extract, including both clauses analysed, introduce also various abstractions: *social transformation*, *struggle*, *rights* and *social justice*. Some of these abstractions also appeared in texts FP1 and FP2, although more frequently in the latter. This reveals that these terms constitute important lexis within the overall field of radical pedagogy (understood at this point in Bernstein's terms).

- *A positive representation of critical pedagogy*

The construal of the entity category *practice* is also characterised by the use of evaluative language. More specifically, the text displays invoked attitudinal meanings. Invoked Attitude correspond to attitudinal meanings expressed indirectly or implicitly (Martin & White 2005). These meanings assign evaluation of positive polarity to critical pedagogy and, in contrast, construe another set of evaluative terms exhibiting negative polarity. Importantly, the 'other' being negatively evaluated does not appear as a clear participant in the field, i.e. is not the traditional teacher of the middle classes that emerged in text FP2. Rather, this other is the set of values itself, representing an ideology against which critical pedagogy opposes. An example of this play of socially shared values is introduced in the following extracts.

I want to highlight some pedagogical, though provisional, principles that offer both a **language of critique and possibility** for referencing **pedagogy as a moral and political practice** that is informed by a politics and project that **takes a position against the scourge of neoliberalism but does not stand still, that points to the possibility of a politics of democratic struggle, without underwriting a politics with guarantees**.

Part of the challenge of linking critical pedagogy with **the process of democratization** suggests **constructing new locations of struggle, vocabularies, and subject positions** that **allow people in a wide variety of public spheres to become more than they are now, to question what it is they have become within existing institutional and social formations, and to give some thought to what it might mean to transform existing relations of subordination and oppression.**

These extracts exemplify the display of invoked evaluative language in the text FP3. The first extract features two nominal groups that appear recurrently throughout the text to describe critical pedagogy: *language of critique and possibility* and *pedagogy as a moral and political practice*. Even though there is no explicit lexis realising evaluation in these nominal groups, they nevertheless invoke positive attitudinal meanings in relation to critical pedagogy: *critique* and *possibility* invoke evaluation of positive polarity if considered against the 'status quo'. The same occurs with *moral and political* characterising *practice*.

This positive evaluation is further developed at the end of the extract. Critical pedagogy is represented as *taking position against the scourge of neoliberalism*. Here there is an explicit evaluation of negative polarity of *neoliberalism*, through the noun *scourge*. Because critical pedagogy is described as *against neoliberalism*, this projects then an evaluation of positive polarity to it and one negative to neoliberalism. This opposition between negative evaluation of neoliberalism and positive evaluation of critical pedagogy sets up the evaluative tone of the rest of the extract. Thus, the rest of the description of critical pedagogy is interpreted as exhibiting invoked evaluation of positive polarity of critical pedagogy.

The second extract shows great complexity in terms of ideational resources. This extract corresponds to a single clause where the Actor of the process *suggest* is a complex nominal group with a nominalised process – *linking*. Then the Medium of the clause – the part that comes after the process – is realised by another significantly complex nominal group. This nominal group starts with a nominalised process – *constructing* – followed by three abstractions: *locations for struggle*, *vocabularies* and *subject positions*. These nouns in

paratactic relation to each other are qualified by a down-ranked clause functioning as a Qualifier (i.e. as a structure expressing a quality of the noun). This down-ranked clause is

allow people in a wide variety of public spheres to become more than they are now, to question what it is they have become within existing institutional and social formations, and to give some thought to what it might mean to transform existing relations of subordination and oppression.

This clause corresponds to three different clauses:

Allow people to become more than they are now

Allow people to question what is it they have become

Allow people to give some though to what it might mean to transform…

There are other down-ranked clauses within these clauses, which shows the discursive complexity of this extract. In addition, there is an extensive use of abstractions in this extract, such as *public spheres*, *institutional* and *social formations*, *relations of subordination* and *oppression*. All this creates significant complexity in the text, which obscures the understanding of the meanings involved in the representation of the entity category *practice* in this text.

In relation to resources of evaluation, invoked evaluation in this extract follows the same pattern observed in the first example. Critical pedagogy is prosodically evaluated with positive polarity through nouns and nominal groups: *process of democratisation, constructing new locations*, as well as through different processes invoking positive attitudinal meanings: *construct*, *allow*, *become*, *question*, *transform*. The positive polarity in the meanings invoked by these processes is prosodically augmented by the nominal groups related to them: allow people to become **more than they are now**, transform existing **relations of subordination and oppression**. Thus, there is a complex play of evaluation of positive polarity assigned to critical pedagogy. The text creates an elaborated prosody of evaluation, which is very important for the construal of the category of entity *practice* in this text.

The prosody of evaluation gives rise to two opposing sets of evaluative meanings with invoked positive and negative polarity. Importantly, the polarity assigned to each set depends critically on the reader's mindset. Clearly, the text aims to position one of these sets of meanings as positive (*democracy*, *social transformation*) and the other as negative (*neoliberalism*, *market economy*). However, this positioning requires the alignment of the reader in order to give sense to the overall construal of field in the text. In other words, if the reader's mindset

considers as positive meanings such as *capitalism*, *market liberties*, *profit making*, then critical pedagogy becomes at least meaningless. Some of the recurrent meanings invoking evaluation of positive and negative polarity are displayed in the following table.

POSITIVE INVOKED MEANINGS		NEGATIVE MEANINGS	
social transformation	liberty	neoliberalism	relations of
social responsibility	resistance	profit making	subordination
militant democratic socialism	ethics	market freedoms	relations of oppression
radical cultural politics	commitment	capitalism	social intolerance
project of democracy	compassion	market liberties	war
democratic public life	hope	market economy	domination
radical democratic relations	social agency	market society	obsession
individual rights	civic agency	market discourses	racial and gender
substantive democracy	political agency	consuming subject	exclusion
citizenship	critical	commercialism	racism
civic engagement	subversion of	economic injustice	sexism
militant utopian thinking	dominant power	culture of fear	homophobia
critical citizenship	critical		injustices
freedom	reflexivity		(economic, racial and
equality	critical thinking		gendered) inequalities
	critical		
	engagement		
	critical reflection		
	critical learning		

Table 4.7: sets of positive and negative meanings in the construal of the entity category of *practice*

4.5.1.2 *Educators* as a category of entity

- ### *Educators as what they should be*

From an ideational perspective, the representation of the entity category *educators* in this text features mostly resources of nominalisation and abstraction. However, the most outstanding pattern in discourse in the representation of this entity category emerges from the interpersonal domain of meaning. Drawing on the resources of Engagement in the system of APPRAISAL (Martin & White 2005), the instances in which the entity category *educators* appears exhibit clear resources of contract, which serve to close the dialogic space in the text. This can be exemplified in the extract below.

> An oppositional cultural politics can take many forms, but given the current assault by neoliberalism on all aspects of democratic public life, **it seems imperative that** _educators_ revitalise the _struggles_ to _create_ conditions in which _learning_ would be linked to _social change_ in a wide variety of social sites, and pedagogy would take on the task of regenerating both a renewed sense of _social and political agency_ and a _critical subversion of dominant power_ itself.

In this instance, the resources of Engagement, particularly of **pronounce** (see chapter 2, figure 2.11) present the statement _it seems imperative that educators revitalise the struggles_ as an strongly proclaimed fact. The force of the adjective _imperative_ is prosodically softened by the choice of _seem_ instead of _be_ in the clause. However, this statement still holds a significant force against other possible realisations:

It seems necessary / It is necessary / **It seems imperative /** It is imperative

What the educators _should be_ is represented also with various instances of invoked attitudinal meaning of positive polarity, expressed in an array of lexical items: _revitalise_, _create_, _learning_, _social change_, _regenerating, social agency, political agency_. A number of these lexical items realising invoked attitudinal meaning correspond to abstraction and nominalisations. The representation of the category of entity _educators_ in this text relies significantly on interpersonal meaning resources. The use of these resources of Engagement manifests the great relevance that the particular stance of the author has in proposing a representation of the entity category _educators_. More explicit examples are introduced below.

> Rather than treating pedagogy as a commodity, _progressive educators_ **need to engage** their teaching as a theoretical resource that is both shaped by and responds to the very problems that arise in the in-between space/places/contexts that connect classrooms with the experiences of everyday life.

> Simply put, _educators_ **need to cast** a critical eye on those forms of knowledge and social relations that define themselves through a conceptual purity and political innocence that clouds not only how they come into being but also ignores that the alleged neutrality on which they stand is already grounded in ethico-political choices

> [...] _educators_ **must** not only critically **question** and **register** their own subjective involvement in how and what they teach, they **must** also **resist** all calls to **depoliticize** pedagogy through appeals to either scientific objectivity or ideological dogmatism.

The way *educators* as a category of entity is represented in this text points to prescribe rather than describe the expected behaviour of the proper educators of critical pedagogy. This appears to be at odds with the descriptive orientation of specialised texts construing knowledge. Additionally, these interpersonal choices foreground the perspective of the author on the object of knowledge over the object itself. In other words, the contraction of the dialogic spaces evidences that what the author considers to be the ideal of *educator* is more relevant than a description of the actual nature of the educators within critical pedagogy.

4.5.1.3 Synthesis of representations of entities in FP3

The construal of field in the text FP3 is realised mainly through the display of grammatical metaphors and abstractions and the use of evaluative language. The text represents two entities of category within the field, *practice* and *educators*. No taxonomies or definitions are offered in relation these categories of entities. The use of grammatical metaphor – predominantly nominalisations – and abstractions gives great complexity to the language in the text. In addition, these resources are useful in the elaboration of two sets of values underpinning the positive evaluation of critical pedagogy. The reference to these values indicates the importance of an alignment between writer and reader as part of the construal of field in the text. The representation of the entity category *educators* is characterised by the use of resources of proclaim from the Engagement system, which seems to suggest that the author's perspective into the issue is the one of a 'prescriber' of the proper educator rather than a 'describer' of it.

4.5.2   Underlying specialisation codes of legitimation evident in FP3

The discourse patterns involved in the construal of the field in text FP3 are interpreted here in terms of relative strength or weakness of epistemic relations and social relations. Similarly to what was described in text FP2, text FP3 features as its main discursive resources grammatical metaphors, abstractions and evaluative language. However, this text lacks of any taxonomy of entities, which signals a difference with text FP2. The use of grammatical metaphor and abstraction construe critical pedagogy in a complex way but without proposing any univocal concept of it. Therefore, the construal of field does not represent critical pedagogy as a clear-cut object of knowledge. From the perspective of LCT, this could be interpreted as providing

less emphasis on *what is known and how*. In other words, the construal of field in the text FP3 can be interpreted as relatively weak epistemic relations (ER-)

The text FP3 also features evaluative language that plays an important role in the construal of field. The use of evaluative language makes evident the relevance that the perspective of the author has for the representation of critical pedagogy. Moreover, it highlights the significance of an alignment between the author (or the text) and the reader in terms of the underpinning values at stake in the evaluative language. This alignment would allow the construal of critical pedagogy to be meaningful for the readers. In other words, the representation of critical pedagogy depends importantly on the possession of a particular set of values by the part of the author and the readers. From the perspective of LCT, this is interpreted as emphasising the possession of a particular disposition as the basis for claiming legitimacy, that is, *who knows over what is known*. Therefore, the discourse semantic patterns in this text can be interpreted as relatively strong social relations (SR+).

The relative weakness of ER and strength of SR appear similar to those interpreted in text FP2. However, the discourse patterns in texts FP2 and FP3, although akin, also show important differences. Based on these differences, it is possible to interpret diverse relative weakness of ER and strength of SR between these two texts. Important differences appear when including the text FP1. Having analysed the construal of field in the three texts and interpreted the discourse patterns in terms of ER and SR, we can propose a relative topology of the specialisation codes of legitimation of radical pedagogy proposed.

4.6   Specialisation codes of legitimation in the field of production of popular education

Three specialised texts from the field of production of popular education have been analysed from a discursive approach and the emerging discourse semantics patterns interpreted as exhibiting diverse degrees of emphasis on epistemic relations (ER) and social relations (SR). ER and SR constitute the analytical concepts for the exploration of specialisation codes of legitimation. According to Maton (2014), specialisation codes are the "organizing principles

underlying practices" that comprise "practices and beliefs […] about or oriented towards something and by someone. They thus involve relations to objects and to subjects" (p.29). These relations to objects and to subjects are epistemic relations and social relations, respectively. The relative strength of ER and SR create four topological spaces indicating four main modalities of specialisation codes (for mode details see chapter 2, section 2.5.1).

Discourse semantic patterns in text FP1 were interpreted as relatively stronger epistemic relations (ER+) and relatively weaker social relations (SR-). Discourse patterns in texts FP2 and FP3 were interpreted as exhibiting relatively weaker epistemic relations (ER-) and relatively stronger social relations (SR+). It was also noted that the relative strength and weakness of these sets of relations in texts FP2 and FP3 were relative to each other. Based on differences in the construal of field between FP2 and FP3, it can be argued that FP3 exhibits the relatively weakest ER and strongest SR compared to FP2. The relative strength and weakness of epistemic relations and social relations in these texts is summarised in the table.

	Epistemic relations (ER+/-)	Social relations (SR+/-)
Popular education in Chile (FP1)	ER+	SR-
Popular education in Latin America (FP2)	ER-	SR+
Critical pedagogy (FP3)	ER-	SR+

Table 4.8: summary of relative strength and weakness of ER and SR in texts from the field of production of popular education

The relative strengths and weaknesses of epistemic relations and social relations underlying the three approaches in radical pedagogy can be positioned in the Cartesian plane proposed by Maton (2014). This plane visualises the four modalities of codes (knowledge, knower, elite and relativist codes) created by the combined relative strength of ER and SR. In this topology, each point within each modality is significant; in other words, the relative position within each quadrant implies a different strength of ER and SR. The three different orientations to popular education explored in this analysis can be relatively positioned in the topology as follows:
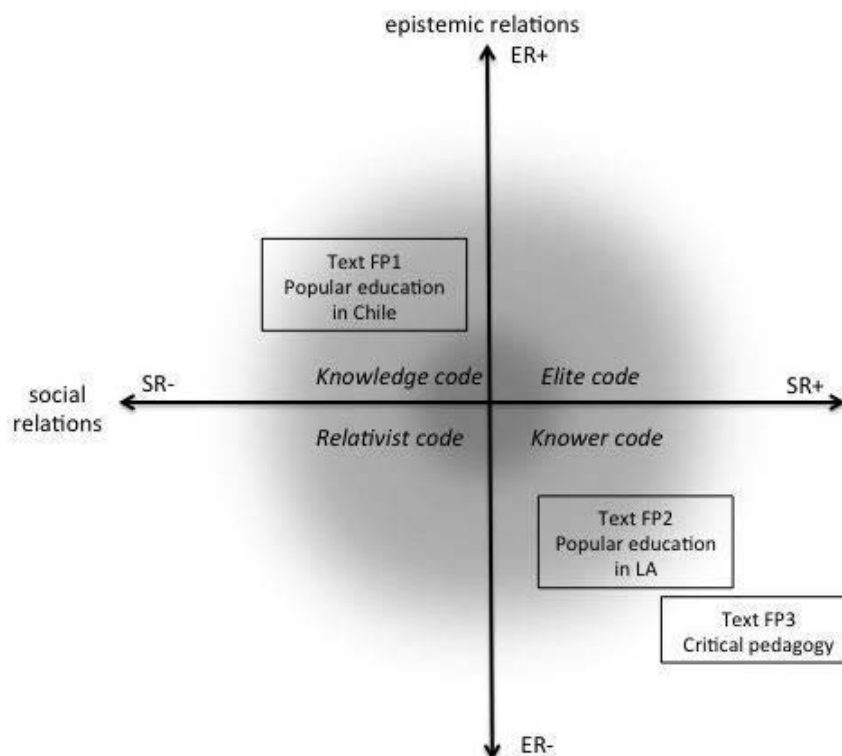
Figure 4.8: Specialisation codes of legitimation in the field of production of popular education

The relative positioning of these orientations suggests the existence of at least two main specialisation codes of legitimation within the general field of production of radical pedagogy. These codes correspond to a **knowledge code**, underlying text FP1, and a **knower code**, underlying texts FP2 and FP3. According to Maton (2014) a knowledge code is "where possession of specialized knowledge of specific objects of study is emphasized as the basis of achievement, and the attributes of actors are downplayed" (p.30). Thus, the domain of production of knowledge of popular education in Chile shows in the text analysed a tendency to foreground specialised knowledge of its object as its basis of legitimation. This makes evident an important orientation in this domain towards a systematic and integrated theory of popular education. Here, it is more important "what can be claimed knowledge and how" (ER+) than "who can claim knowledge" (SR-) (Maton 2014, p.30). In terms of the field of production of popular education, this means that at least part of the domain of research on popular education in Chile

emphasise[s] differences between their legitimate object and other possible objects, and/or between their legitimate theoretical or methodological approaches for accessing that object […]. These more or less consensual,

relatively formal and explicit principles and procedures are said to transcend personal differences among members of the field (Maton 2014, p.32)

Texts FP2 and FP3 are interpreted as exhibiting an underlying **knower code**. Knower codes are those in "where specialized knowledge and objects are less significant and instead the attributes of actors are emphasises as measures of achievement" (Maton 2014, p.30-1). In these texts, the attributes of actors corresponded to the particular perspective of the author foregrounded as the basis for proposing knowledge around the object of study. This was strongly emphasised in FP3 (critical pedagogy), which allows for the relative positioning of the perspectives of popular education in Latin America and critical pedagogy. The knower code underlying these domains within the general field of production of radical pedagogy – where popular education is inserted – is characterised by a knower who

> may claim unique knowledge of more that a delimited object of study; the
> object of they claims may be boundless, difficult to define, […] Procedures
> and principles of knowledge are thus relatively tacit, and adjudication of
> competing claims on strictly epistemological grounds is deemed
> problematic if not renounced (Maton 2014, p.32)

The analysis of the three texts realising three different orientations within the broad field of radical pedagogy and popular education suggests that the dominant specialisation code in the field of production of popular education is the **knower code**. This means that a great part of the intellectual field of popular education involved with the production of knowledge is underpinned by principles that emphasise the attributes and dispositions of the author (SR+) over the object of knowledge and procedures to its analysis and construction (ER-). The underlying knower code of specialisation in the field of popular education explains in great part the characteristics of most of the literature in the field, which tends to point to the impossibility of providing clear-cut definitions of popular education, and to foreground a series of values (such as justice, social power, equity) as the core of the description of this practice.

However, as Maton (2014) argues, "describing a field as characterised by a code is not portraying that field as homogeneous. A set of practices may represent a kind of scatter patterns across the plane, with some points falling within quadrants other than the dominant code" (p.33). In this regard, the analysis has also shown the presence of a knowledge code within the field of production of popular education. Even though this orientation could appear irrelevant for the overall field, it is nevertheless important to highlight that knowledge around

popular education does not have to be necessarily created in terms of a knower code of specialisation.

Several dimensions may explain the presence of different coding orientations within the field of production of popular education. Looked at from a partial perspective, two main aspects can be noted. First, there are two defined disciplinary fields at stake: the field of popular education and the field of critical pedagogy. Even though related, these disciplinary fields hold differences that shape them as independent disciplinary spaces. Second, there are differences in the socio-historical contexts where the texts were produced. The text on popular education in Chile was written in Chile at the end of the 1980s, and the other two texts are written from a first world perspective in the 2000s. This implies different academic contexts in which these disciplinary orientations take place.

These two dimensions point to a broader issue. This issue refers to the structuring of the academic and disciplinary fields in particular contexts and times in terms of their underlying codes of legitimation. In the case of the field of popular education in Chile, its development during the decade of 1980s was mainly sustained in the work of researchers in social sciences. In this time and context, the field of social sciences was underpinned by structuralist and early post-structuralist orientations (Rodriguez 2006), which were characterised, in its Latin American version, by fostering a close examination of the features of the object analysed and a contextualisation of this object in its socio-historical moment.

In turn, the perspectives put forward by Kane in his description of popular education in Latin America and Giroux in critical pedagogy are informed by a different paradigm. These orientations are strongly influenced by cultural studies and their approach to education. This issue is particularly clear in relation to Giroux, which correspond to one of the most important theorists in critical pedagogy. As Maton (2014) indicates, cultural studies has been characterised by proclaiming an anti-canonical stance and dismissing the notion of disciplinarity. In addition, it has highlighted the issue of 'giving voice' to a progressively reduced group of 'oppressed subjects'. In his analysis, Maton argues that the field of cultural studies exhibits a knower code. This would suggest that there is a close relation between this disciplinary orientation and the orientations analysed here in relation to popular education.

Two questions emerge from the argument offered. First, to what extent has the influence of cultural studies in the field of radical pedagogy reached the current academic space of popular education in Chile? And second, to what extent does this tension between two coding

orientations permeate to the other fields of activity of popular education in Chile? In other words, is it possible to see the same coding tension in the fields of recontextualisation and reproduction of popular education in Chile? The first of these questions is beyond the scope of this research. The second question is one of the concerns of this thesis and will be explored in subsequent chapters.

CHAPTER 5

Popular education in the field of recontextualisation: diversity of practices in the Chilean context

5.1 Introduction

This chapter sharpens the focus of the study to explore the specific context of Chile and its practices of popular education, examining its **field of recontextualisation**. The aim of this exploration is to reveal the organising principles shaping the current domain of popular education in Chile. From a more general perspective, the study of the field of recontextualisation of popular education contributes to the comprehensive approach designed in this research to look at this educative practice.

Chapter 4 explored popular education from the perspective of its field of production, conceptualising it as an object of knowledge. Three disciplinary orientations within the field were examined through three specialised articles indicative of each orientation. The analysis of texts and its following interpretation in terms of epistemic relations and social relations showed the heterogeneity of the field of production regarding its specialisation codes of legitimation. The analysis revealed a dominant knower code underlying the creation of knowledge on popular education in the disciplinary field, as well as a knowledge code underpinning a particular approach within radical pedagogy. The chapter argued that different coding orientations in the field of production might be interpreted as a function of the different contexts analysed. Specifically, it pointed to the particular academic environments in which the articles were created as well as to the principles of specialisation underlying those intellectual domains.

Chapter 5 looks at the following layer in the general framework of analysis: the field of recontextualisation of popular education. Popular education is understood here as a

recontextualising principle specialising *what counts as a legitimate instance of popular education*. Drawing on LCT, what counts as a legitimate practice is explored in terms of its specialisation codes of legitimation (Maton 2014), which are examined through the analytical concepts of epistemic relations and social relations. At this level of analysis, epistemic relations and social relations are understood as *relations to practices* instead of *relations to knowledge claims* as conceptualised in chapter 4. This is due to the particular nature of the field of recontextualisation, where knowledge claims are not created but de-located and re-located to determine what counts as a proper practice of popular education. The exploration of specialisation codes of legitimation is sustained on the analysis of the self-representation of sites of popular education in texts, informed by SFL theory and focused particularly in the construal of field (Martin 1992; Martin & Rose 2008)

The exploration of the field of recontextualisation of popular education in Chile is based on the analysis of five public documents from four different sites of popular education. These sites were chosen considering various criteria, which are detailed in chapter 3 (section 3.5). The selection of these sites affords accounting for the great variability in degrees of formalisation, aims and relations to the institutional educational system that characterises the current domain of popular education in Chile (see chapter 1, section 1.2).

The chapter unfolds as follows: section 5.2 provides a general orientation to the discourse analysis, highlighting important aspects to consider for the exploration of the particular texts in focus; section 5.3 presents the analysis and interpretation of the self-representation of five different programs of popular education in Chile, drawing on SFL theory. Then, the discourse semantic patterns are interpreted in terms of epistemic relations and social relations. Finally, section 5.4 consolidates the analysis and proposes a general perspective into the specialisation codes of legitimation in the field of recontextualisation of popular education.

5.2   A general orientation to the analysis of discourse

The texts analysed in this chapter correspond to five public documents found on the webpages of four different sites of popular education. The purpose of these texts is to engage interested parties and advertise their educational offer. An important feature of these texts is that they are not 'specialised texts', that is, they are not involved in the **creation** of specialised

knowledge, as the texts analysed in chapter 4. Rather, they are **recontextualisations of this specialised knowledge** around popular education in particular instances of practice. They function to de-locate and re-locate the specialised knowledge constructed in the field of production in order to define particular instances of practices as practices of popular education.

The particular nature of the texts analysed here can be described from a socio-semantic point of view following Martin's (1992) classification of fields of discourse. The classification is depicted in the following figure.
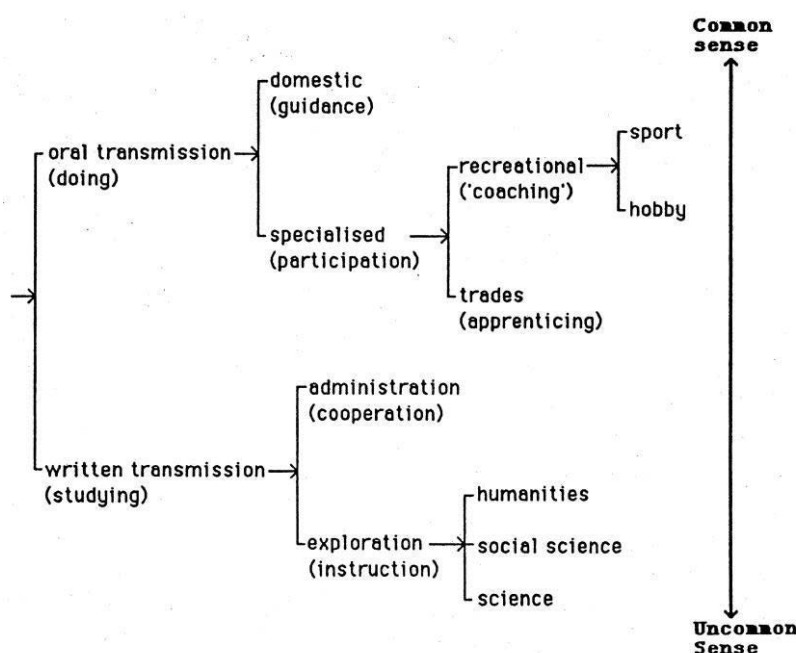
Figure 5.1: a provisional classification of fields (Martin 1992, p.544)

One feature distinguishing fields corresponds to their commonsense-uncommonsense nature. Martin (1992) places fields in a continuum that goes from the most commonsense – **domestic field** – to the most uncommonsense – **fields of exploration**. Specialised articles analysed in chapter 4 corresponded to fields of exploration, where knowledge is created. In turn, the documents analysed here can be described as part of the general **field of administration**. Thus, these fields differ in the degree of 'uncommonsenseness' they manifest. For the purpose of the analysis presented in this chapter, this difference implies different discourse patterns in the construal of field in texts.

As with the analysis of the field of production, the analysis of texts from the field of recontextualisation is carried out with the analytical tools provided by IDEATION. However, the

array of discourse-semantic resources explored differs from those used in chapter 4. In the present chapter, resources such as definitions, abstractions and technicality have a minor role, because we are not in the realm of creation of uncommonsense knowledge (exploration fields). The analysis of texts in this chapter will focus predominantly on taxonomic relations, which provide a means to examine classifications of entity categories and things in the field, as well as revealing the different lexis used to construe these in the unfolding of the text. Following the orientation of chapter 4, the analysis will also consider aspects of APPRAISAL in a general way and only as a complement to the analysis of ideational meanings.

The analysis of taxonomic relations focuses on three categories of entity in the field. These are *educational plan*, *purposes* and *students*. These entity categories were identified as the main participants of the field, based on the complexity of the lexical strings unfolding around them in the texts. As with the previous chapter, the discursive analysis constitutes the first step into the examination of specialisation codes in the field of recontextualisation of popular education in Chile.

5.3   Analysis and interpretation of texts from the field of recontextualisation of popular education

The analysis of texts from the field of recontextualisation aims to identify the main discourse semantic patterns construing field. This analysis addresses the question *How do different educational sites represent themselves as instances of popular education through discourse semantics patterns in their public documents?* (see chapter 1, section 1.5). This question is further specified here in two sub-questions guiding the analysis:

>   How are categories of entities represented in the texts?

>   What role do these categories of entities play in the overall construal of field in the text?

The analysis carried out in this chapter follows the general orientation initiated in chapter 4. However, some aspects differ based on the specificity of the texts involved, particularly regarding the general field (from the SFL perspective) to which these texts belong. One aspect

that varies is the kind of entity categories identified. For the texts in the field of recontextualisation, main entity categories in the field construed by discourse are *students*, *purposes* and *educational plan*, as the main function of the public documents analysed is to present the key features of the practice to an interested audience.

The analysis of the self-representation of sites through these categories of entities focuses on the lexical and taxonomic relations unfolded throughout the different texts studied. Lexical strings for each entity category – that is, chains of related lexis unfolding throughout the text – are identified. Lexical items in these lexical strings are related by different lexical relations, which have been described in chapter 2 (section 2.5.2.2). For the purposes of the analysis, lexical relations have been abbreviated as follows:

Lexical relations	Abbreviation
CLASSIFICATION SYSTEM	
hyperonymy	hyper
hyponymy	hyp
co-hyponymy	co-hyp
CONSTITUTION SYSTEM	
meronymy	mer
co-meronymy	co-mer
SIMILARITY SYSTEM	
synonymy	syn
repetition	rep
CONTRAST SYSTEM	
contrast	contr

Lexical strings reveal the kind of lexis involved in the representation of each category of entity, pointing out significant discourse semantic resources for the self-representation of sites as practices of popular education. At the same time, they allow for the identification of the taxonomies construed around entities in texts. Finally, the relative complexity of lexical strings provides evidence of the relevance of each category of entity within the overall field. This is a key aspect because it points to which participant of the field of discourse is more defining in the self-representation of each site as a practice of popular education.

The interpretation of discourse patterns in terms of ER and SR is realised in slightly different terms from chapter 4. In the exploration of the field of production, ER and SR were understood in terms of *relations to knowledge claims*. However, in this chapter these analytical concepts are addressed as *relations to practices*. This is because the field has shifted from the creation of knowledge claims on popular education – the field of production – to the description of

particular instances of practice as *legitimate practice of popular education* – corresponding to one dimension of the field of recontextualisation.

The different perspective on ER and SR in the field of recontextualisation involves a particular take on in the interpretation of discourse semantics patterns in terms of ER and SR. Each set of relations is interpreted from the representation of particular entity categories in texts. The categories of entity *purposes* and *educational plan* are interpreted in terms of relative strengths of epistemic relations, because they represent the object of the practice at stake. In turn, the entity category *student* is interpreted in terms of relative strengths of social relations, as it construes the actors involved in the practice represented in texts.

Five texts are analysed from four different sites of popular education. These sites are EPES, INFOCAP, Preuniversity Victor Jara and Uabierta. Within INFOCAP, two texts are analysed, each one from a distinct program (for more details see chapter 3, section 3.5). All texts were originally written in Spanish. Lexical strings for the analysis of taxonomic relations are shown in both Spanish and English. As in chapter 4, the exploration of each text starts with the linguistic analysis and then moves on to the interpretation in terms of LCT. This same pattern in followed for each one of the texts under study.

5.3.1 Self-representation of EPES

5.3.1.1 A general description

EPES (*Educación Popular en Salud*, Popular Education In Health) is an educational organisation dependent on the Evangelical Lutheran Church in Chile that focuses on education in issues of health, gender and violence, among others, for people in poor neighbourhoods in Santiago and Concepción, Chile. The text analysed corresponds to one of the entries on the EPES webpage, appearing under the tab 'About EPES'. This text describes the basic features of the organisation, its aims and pedagogic project and provides a brief account of its history. This text is labelled as FR1, which indicates 'text number 1 from the field of recontextualisation'

5.3.1.2 *Students* as a category of entity

- ### *The popular sectors* as the students

The entity category *students* is referenced in this text as *popular sectors*. Lexis around this entity is mostly commonsense. Some terms can be deemed as technical lexis from specific fields of practice, but the text itself does not construe technicality. The lexical string is showed in the table below.

Sectores populares (Spanish)	Popular sectors (English)
las personas	the people
syn	**Syn**
sectores = populares	popular = sectors
rep	**Rep**
sectores = populares	popular = sectors
mer	**Mer**
pobladoras	(female) inhabitants
syn	**Syn**
pobladores	(male) inhabitants
co-mer	**co-mer**
mujeres	Women
co-mer	**co-mer**
personas x viviendo con VIH	persons x living with HIV
co-mer	**co-mer**
personas x que han vivido violencia	persons x that have lived violence
co-mer	**co-mer**
pobladores	inhabitants
hyper	**Hyper**
personas	Persons
mer	**Mer**
comunidades	communities
mer	**Mer**
personas	People
hyper	**Hyper**
organizaciones	organisations
rep	**Rep**
organizaciones	organisations
hyp	**Hyp**
poblaciones	populations
hyper	**Hyper**
organización	organisation

hyp	Hyp
comunidades + populares	popular + communities

Table 5.1: lexical string *popular sectors* in FR1

The lexical string is initiated by the noun *the people*, which establishes a relation of synonymy with *popular sectors*. This kind of lexis describing participants of popular education already appeared in the representation of popular education as an object of knowledge (see chapter 4, section 4.3.3.1). The lexical string introduces then the kinds of people included within the notion of *popular sectors.* In some cases the wording referring to the parts of popular sectors is very context-specific. This is particularly clear in relation to the word *poblador* [inhabitant], which is used in Chile to refer to "poor urban dweller living is substandard housing" (Cleaves 1974, p. 274), which implies that its meaning is associated with issues of poverty and social marginalisation (Cleaves 1974; Paley 2001). In other cases, the meaning of the lexis unfolded is very general and does not relate to any specific context or specialised field, such as for instance *organisation* and *persons*.

Lexis in the string is further specified through nuclear relations within the nominal group. In other words, even though some of the wordings used to represent the entity category *students* are very general, these are qualified in the text in order to provide more specific meaning. This can be observed in the following extracts.

Health and dignified life for **all people of the most disadvantaged sectors of Santiago and Concepción**

The EPES team has worked in these cities organising **female inhabitants [pobladoras] and male inhabitants [pobladores], excluded males and females [excluidas/os], in economic and social terms; mostly women, people living with HIV, people that have lived familiar, gender, social and political violence.**

These extracts introduce a number of nominal groups involved in the construal of the entity category *students*. These nominal groups are analysed in terms of nuclear relations in the following table 5.2.

Nominal group	Nuclear relations		
	CENTRE (Classifier Thing)	NUCLEUS (Epithet)	PERIPHERY (Qualifier)
1	All people		from the most disadvantaged sectors of Santiago and Concepcion
2	(female) inhabitants		
3	(male) inhabitants		
4	(male & female) excluded		in economic and social terms
5	People		living with HIV
6	People		that have lived familiar, gender, social and political violence

Table 5.2: nuclear relations in nominal groups, entity *students*, FR1

The word *people* used in the text to represent the entity category *students* is generally qualified to specify its meaning. The analysis of nuclear relations shows that *people* are not just *people*, but *people* with particular features. The periphery of the nominal group introduces the meanings specifying the term *people* through Qualifiers. Qualifiers are "phrases or clauses that are 'downranked' and embedded as elements in the nominal group" (Martin & Rose 2007, p.97). These Qualifiers contribute more meaning around *people* and thus specify this term. From the perspective of field, the peripheral position of Qualifiers in the nuclear relations means that those meanings "may only be predictable within sub-specific sub-fields" (Martin & Rose 2007, p.99). In other words, these meanings are very specific to the field being construed.

Qualifiers of the noun *people* play an important role in the classification of kinds of *people* represented in the text. Even though lexis does not exhibit the Classifier*Thing structure that characterises the classification of entities in discourse, taxonomic relations can be identified based on the different degree of **commitment** they exhibit. Commitment "refers to the degree of specificity of the meaning instantiated in the text" (Martin 2010, p.20). For instance, the term *popular sectors* commits relatively less meaning than *pobladores* [inhabitants], which suggests a particular kind of people within the popular sectors.

A commonsense compositional taxonomy of popular sectors is elaborated in the text, and depicted in the following figure.
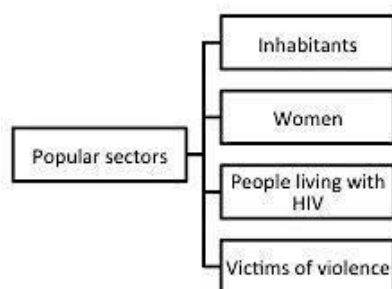
Figure 5.2: taxonomy of *popular sectors*, FR1

There are no explicit criteria underlying the classification proposed in the text. Rather, this taxonomy is based on the differential of meaning committed by each word in the lexical string. In addition, all the participants represented as part of the popular sectors shared the implicit descriptor of being 'marginalised subjects'.

5.3.1.3 The entity category *purposes*

The category of entity *purposes* corresponds to the aims of the site represented in the text. In the case of FR1, this entity is represented mostly through commonsense lexis. Some of the words used to describe aims in this text belong to the field of health, but these terms are very general. The lexical string is introduced below.

Mision (Spanish)	Mission (English)
misión	Mission
=	=
salud	Health
hyp	**Hyp**
vida = digna	decent = life
co-hyp	**co-hyp**
participación = comunitaria	communitarian = participation
co-hyp	**co-hyp**
propuesta = de salud	proposal = of health
co-hyp	**co-hyp**
vida = digna	decent = life

co-hyp	**co-hyp**
organización	organisation
co-hyp	**co-hyp**
participación = comunitaria x en salud	communitarian = organisation x in health
hyper	**Hyper**
misión	Mission
hyp	**Hyp**
salud	Health
hyper	**Hyper**
necesidades	Needs
hyp	**Hyp**
cambio	Change
hyper	**Hyper**
necesidades	Needs
hyp	**Hyp**
participación	participation
co-hyp	**co-hyp**
organización	organisation
co-hyp	**co-hyp**
movilización	popular + communities
hyper	**hyper**
derechos	rights
rep	**Rep**
derechos	rights
hyp	**hyp**
ámbito x de salud	field of x health
rep	**rep**
cuidado x de salud	health x care
rep	**rep**
cuidado x de salud	health x care
co-hyp	**co-hyp**
movilización	mobilisation

co-hyp	co-hyp
derecho a x salud	right of x health

Table 5.3: Lexical string mission, entity category *purposes*, FR1

The lexical string comprises nouns committing different degrees of meaning. Some of these commit relatively less meaning, such as *mission* and *needs,* implying that these nouns are not necessarily field-specific. Other wording in the string exhibits more specificity in relation to the general field of popular education, such as *participation, organisation, mobilisation* and rights. Finally, some words in the string relate to the field of health: *communitarian participation in health* and *health care*. More specifically, the notion of *communitarian participation in health* corresponds to a particular orientation in health education developed in Chile around the decade of 1970s. The different wording representing the entity category *purposes* in this text exhibits thus diverse degrees of commitment and specialisation in relation to uncommonsense fields. In general terms, however, this lexis appears to show a commonsense orientation.

From an interpersonal perspective, some of the wordings representing this entity category invoke positive evaluations. This is the case with *mission*, *decent life* and *rights*, all of which relate to attitudinal meanings with positive polarity. Even though there are not many instances of invoked evaluation in the text, this aspect is nevertheless worthy of notice, particularly considering that the evaluative language was an important feature of a particular domain within the field of production (see chapter 4, sections 4.4 and 4.5) and its appearance here might be pointing to some common orientation. This holds also for the introduction of specific lexis from the field of popular education, such as *participation*, *organisation* and *mobilisation* described above.

Lexical relations between words in the string allow for the identification of a commonsense taxonomy. This taxonomy classifies different kinds of purposes represented in the text, constituting a superordination taxonomy. This taxonomy is presented in the following figure.
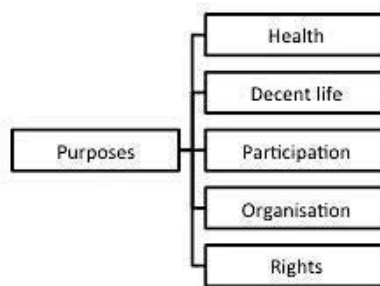
Figure 5.3: taxonomy of entity category *purposes*, FR1

The text does not offer any explicit criteria for the classification of *purposes*. In addition, this taxonomy is not realised as a Classifier*Thing structure in the nominal groups or through explicit phrases such as *this is a kind of*. Taking the same perspective assumed in the analysis of the category of entity *students*, this taxonomy is interpreted here based on the different degrees of meaning committed by the nouns in the lexical string and the consequent lexical relations they established in it.

5.3.1.4 The entity category *educational plan*

The construal of the entity category *educational plan* exhibits the greatest complexity within this field in terms of taxonomic relations and lexical resources such nominalisations and complex nominal groups. The lexical string unfolding around this entity is introduced in the table below.

Estrategia de educación (Spanish)	Strategy of education (English)
visión	approach
=	=
estrategia x de educación x en salud	strategy x of education x in health
rep	**Rep**
estrategia x de educación x en salud	strategy x of education x in health
mer	**Mer**
información	information
rep	**Rep**
información	information
co-mer	**co-mer**

desarrollo x de habilidades + específicas	development x of specific abilities
co-mer	**co-mer**
reconocimiento x de conocimiento existente	acknowledgement x of existing knowledge
co-mer	**co-mer**
información	information
hyp	**Hyp**
enfermedades	illnesses
co-hyp	**co-hyp**
sexualidad	sexuality
co-hyp	**co-hyp**
derechos = humanos	human = rights
co-hyp	**co-hyp**
violencia	violence
co-hyp	**co-hyp**
medio = ambiente	environment
co-hyp	**co-hyp**
liderazgo	leadership
co-hyp	**co-hyp**
género	gender

Table 5.4: lexical relations, entity category *educational plan*, FR1

The lexical string includes nominal groups: *strategy of education*, *information for organisations*, *development of specific abilities* and *acknowledgment of existing knowledge*, as well as single nouns: *information*, *illnesses*, *violence*, *environment*, etc. Nominal groups in the string represent the general areas of the educational plan proposed by EPES. They constitute a compositional taxonomy of the category of entity *educational plan*. These general areas are: *development of specific abilities, acknowledgement of existing knowledge* and *information*

An analysis of nuclear relations within these nominal groups provides more details into the discourse semantic resources used in the text for the representation of this entity category.

Nominal	Nuclear relations		
group	CENTRE (Classifier Thing)	NUCLEUS (Epithet)	PERIPHERY (Qualifier)
1	development		of specific *abilities*
2	acknowledgment		of existing *knowledge*

Table 5.5: nuclear relations in nominal groups, entity *educational plan*, FR1

The nouns in the centre of the nominal group correspond to nominalisations (*to develop* →
development; *to acknowledge* → *acknowledgement*). In terms of the field, these two nouns
are very general. Specific meanings for the field are introduced in the periphery of the nominal
groups (Martin & Rose 2008). Here, the relevant nouns are *abilities* and *knowledge*. Therefore,
the three areas comprised by the educational plan relate specifically to *information*, *abilities*
and *knowledge*. This implies that this entity category foregrounds the transmission of
particular content as a key feature in the self-representation of EPES.

The text offers a taxonomy of the entity category educational plan that distinguishes the three
general areas mentioned above. In addition, this taxonomy further classifies the different parts
involved in *information*. This compositional taxonomy is depicted in the figure below.
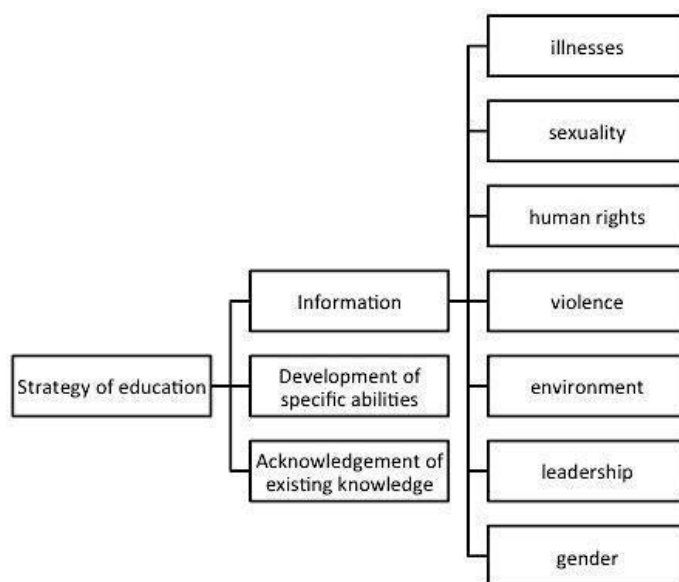
Figure 5.4: compositional taxonomy, entity category educational plan, FR1

The lexis involved in the construal of the taxonomy exhibits more specificity in relation to a
general educational field than the lexis construing other categories of entities in the field. This
aspect can be observed in the analysis of nuclear relations introduced above (*knowledge*,
abilities, *information*). Overall, the construal of the entity category *educational plan* exhibits

the specific educative feature of the field represented in discourse. However, meanings related to the educative domain are mostly commonsense, which means that they lack distinctive patterns of specialised language.

5.3.1.5 Synthesis of the self-representation of EPES

The construal of EPES in the text features two main characteristics. On one hand, entity categories *students* and *purposes* are represented mostly through commonsense lexis. Some of this lexis corresponds to common terms within the field of popular education. These words entail some degree of positive invoked evaluation. In addition, some technical terms are found in the representation of these entity categories, but these are minor compared to the overall lexis involved. On the other hand, the representation of the category of entity *educational plan* features some specific lexis from the domain of education. However, this lexis is also general and does not exhibit any degree of specialisation in terms of knowledge. Overall, the construal of field in text FR1 shows an orientation towards commonsense meanings.

5.3.2 Interpreting into LCT: underlying specialisation code of legitimation in FR1

The discourse patterns observed in the construal of field in the text of FR1 can be interpreted in terms of relative strengths of epistemic relations (ER) and social relations (SR). Epistemic relations correspond to relations "between practices and their object of focus (that part of the world towards which they are oriented to)" and social relations are relations "between practices and their subject, author or actor (who is enacting the practices)" (Maton 2014, p.29).

In text FR1, entity categories *purposes* and *educational plan* are construed in the text mainly through commonsense language. A taxonomy of *educational plan* is suggested via the different degrees of meaning committed lexically, but this classification is not explicitly realised through any other discourse resource, such as the structure Classifier*Thing in the nominal group. Therefore, this constitutes a commonsense taxonomy. Lexis is very general in terms of its meaning and does not reflect the educational nature of the site being construed in the text. These patterns reflect a weak emphasis on the object of the practice; in other words,

they manifest that the educational aims and the content being transmitted are not very relevant for the characterisation of EPES as a site of popular education. Thus, these discourse patterns are interpreted as exhibiting **relatively weak epistemic relations (ER-)**.

The construal of the entity *students* in text FR1 also features mostly commonsense lexis. However, some characteristic terms from the specialised rhetoric of popular education appear, such as *popular sectors, participation* and *organisation*. This suggests that this entity category is relatively important for the characterisation of this as a practice of popular education, as its representation involves lexis from the specialised domain of production of knowledge on popular education. These discourse patterns suggest that the text foregrounds the actors of the practice as relevant for the representation of field of EPES. Therefore, the construal of this entity category can be interpreted as exhibiting **relatively strong social relations (SR+)**.

Two aspects need to be noted in relation to this interpretation. First, ER and SR correspond to analytical tools that might have different realisation in particular objects. This means that the relative strengths of ER and SR might not be realised in all texts in the same way. The manner in which discourse semantic patterns are interpreted in texts is a function of the particular text analysed. Second, these strengths of ER and SR are relative, which means that they need to be contrasted to other realisations in order to be positioned in the topology of Specialisation (Maton 2014). Thus, the strength of ER and SR of text FR1 will be labelled as reflective of a particular kind of code once all texts have been analysed.

5.3.3 Self-representation of Trades School (INFOCAP)

5.3.3.1 A general description

Trades School corresponds to one of the programs of Instituto de Formación y Capacitación Profesional, INFOCAP [Institute of Professional Training and Education]. INFOCAP is a site of formal education funded by the Society of Jesus and sponsored by the State and private Chilean companies. Its general aim is to provide training to unemployed people with specific characteristics. INFOCAP develops two independent educational programs, *Escuela de Oficios* (Trades School) and *Escuela Sindical* (Union School). Trades School trains workers in diverse trades in order to provide them with certification as well as general abilities for the workplace. Union School focuses on the education of union leaders.

This section presents the analysis and interpretation of the text from Trades School. This text is labelled FR2 and it describes the aims of the institution and its underlying philosophy and provides a brief historic account of its trajectory. The text also presents its educative plan with an important degree of details.

5.3.3.2 Category of entity *students*: students as *workers*

The entity category *students* is represented in the text mostly through the noun *worker*. The representation of this entity unfolds along the text from relatively commonsense terms to uncommonsense terms. The relevant lexical string for the representation of this entity category is introduced in the following table.

Trabajador (Spanish)	Worker (English)
trabajadores	(male) workers
Rep	**rep**
trabajadoras	(female) workers
rep	**rep**
trabajador	worker
hyper	**hyper**
los más pobres del país	the poorest of the country
hyp	**hyp**
trabajadores	(male) workers
rep	**rep**
trabajadoras	(female) workers
=	=
sujetos	subjects
contr	**contr**
objetos	objects
contr	**contr**
ciudadanos	citizens
syn	**syn**
actores	actors

syn	**syn**
trabajadores	(male) workers
rep	**rep**
trabajadoras	(female) workers
hyper	**hyper**
quienes más lo necesitan	those who need it the most
hyp	**hyp**
habitantes	inhabitants
co-hyp	**co-hyp**
trabajadores x de la zona	workers x of the area
syn	**syn**
22.000 alumnos	22.000 students
rep	**rep**
alumnos	students
rep	**rep**
alumno	student
=	**=**
trabajadores	workers
=	**=**
personas x de escasos recursos económicos	people x of limited economic resources
hyp	**hyp**
trabajadores	workers
rep	**rep**
estos	they
hyper	**hyper**
personas	people
hyper	**hyper**
familias	families
mer	**mer**
integrantes	members
hyper	**hyper**

alumnos	students
hyp	**hyp**
hombres	men
co-hyp	**co-hyp**
mujeres	women
co-hyp	**co-hyp**
jóvenes + cesantes	unemployed + young people
co-hyp	**co-hyp**
mujeres	women
co-hyp	**co-hyp**
hombres	men
hyper	**hyper**
alumnos	students
rep	**rep**
alumnos	students
=	=
trabajador	worker
mer	**mer**
su + trabajo	his + work
syn	**syn**
herramienta	tool

Table 5.6: lexical string, entity category *students*, FR2

Three phases can be distinguished in the lexical string, signalled in the table with double lines. At each phase, the entity category *students* is represented through different resources. In the first, two relevant features appear: the use of the noun *worker* and the representation of the entity as *subjects*.

The noun *workers* appears recurrently in the first phase and serves to represent the entity category *students* as a particular social group characterised by its position in the work market. Contrary to the general notion of *popular sectors* represented in text FR1 – where a number of different peoples were included – the meaning of *worker* restricts the social domain to people who have or has had a job and for whom this is a key part of their identity. The meaning of

workers is further specified through the nominal groups *the poorest of the country* and *those who need it the most*. These nominal groups construe the meaning of poverty in commonsense terms, without any technicality.

The noun *workers* in this phase also contributes to represent the entity category in terms of actors or subjects, who actively participate as agents in the productive world. This meaning of *subject* is reinforced by a number of nouns in the string, such as *subjects*, *citizens* and *actors*, and through the lexical relation of contrast between *subjects* and *objects*. Overall, the entity category *students* is represented in this phase through commonsense lexis describing participants as poor workers with some degree of agency.

The second phase of the string is very brief and serves to introduce the noun *student* in the representation of this entity category. This provides some educative specificity to the lexis deployed in the text. The introduction of this commonsense noun from the general field of education may be interpreted as signalling a shift into more uncommonsense lexis in the representation of the entity category.

The third phase of the lexical string goes back to the notion of *workers*. This phase elaborates a commonsense classification that identifies the kinds of people included within the notion of *workers*. This classification is realised in the text through the different degree of meaning committed in the lexis, rather than through explicit classification in the nominal group (structure Classifier*Thing). There are no explicit criteria for this classification, but it can be interpreted that these correspond to the dimensions of gender and age. The classification of the entity category *students* corresponds to a superordination taxonomy, depicted in the figure below.
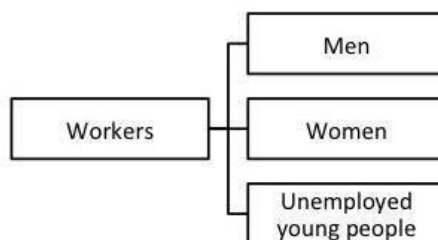

Figure 5.5: Taxonomy of entity category *students*, FR2

In this last phase of the string, there is a shift from commonsense to uncommonsense meanings in the representation of the entity category *students*. This is evident in the

descriptions of *workers* that appear towards the end of the text. One example is introduced below.

> The educative project of training and education offered by INFOCAP is directed to **workers from the first quintile, that is, to people of limited economic resources and high social vulnerability**.
>
> The average age of the workers is 36,6 years and the average of their schooling is 9,16 years. This corresponds approximately to the first year of secondary school.

This extract goes back to the description of *workers* as economically disadvantaged people. However, here, this description is realised in uncommonsense terms, differently to what was observed at the beginning of the lexical string with the nominal groups *the poorest of the country* and *those who need it the most*. The specific lexis at stake in this description is analysed in terms of nuclear relations in the following table.

Nominal group	Nuclear relations		
	CENTRE (Classifier Thing)	NUCLEUS (Epithet)	PERIPHERY (Qualifier)
1	Workers		from the *first quintile*
2	People		of *limited economic resources* and high social vulnerability

Table 5.7: nuclear relations, entity category *students*, FR2

The nouns at the centre of the nominal group correspond to commonsense lexis, *workers* and *people*. More uncommonsense terms are introduced in the periphery. These are *first quintile* and *limited economic resources*. Both terms correspond to technicality from the general economic field. These terms contribute to represent the socioeconomic position of workers in a more specialised way.

5.3.3.3 The category of entity *purposes*: uncommonsense representation

The construal of this entity category is characterised by two main features. First, it represents particular aims of the practice through uncommonsense lexis; second, most of the lexis involved in the representation of this entity is related to a general field of work training. The lexis describing the category of entity *purposes* in the text is presented in the following lexical string.

Misión (Spanish)	Mission (English)
mission	mission
Mer	**mer**
capacitar trabajadores	to train workers
co-mer	**co-mer**
formar trabajadores	to educate workers
co-mer	**co-mer**
impulsar su organización y empoderamiento social	to boost their organization and social empowerment
co-mer	**co-mer**
generar espacios de diálogo y reflexión	to generate instances of dialogue and reflection
co-mer	**co-mer**
promover políticas públicas	to promote public policies
Hyper	**hyper**
misión	mission
Mer	**mer**
capacitación + laboral	job + training
Syn	**Syn**
actividades + laborales	work + activities
Syn	**Syn**
capacitación	training
Syn	**Syn**
formación + laboral	job + training
Mer	**mer**
condiciones x de empleabilidad	employability
Hyper	**hyper**
Oficio	trade
Mer	**mer**
capital = humano	human = capital

Table 5.8: lexical string, entity category *purposes*, FR2

There are two phases in the string. The first phase describes the general aims of Trades School, while the second phase provides more details in relation to these goals. General aims in the

first phase of the string are described through nominalised non-finite clauses. The following extract shows the instance of the text where general aims are introduced.

> Its mission (INFOCAP's) **is** to train and educate male and female workers in a situation of social and labour vulnerability, to foster their organisation and social empowerment and to generate instances of dialogue and reflection aiming to promote public policies that allow for the acknowledgement of citizenship and dignity of every poor worker in Chile.

The aims of the practice are represented in the text as part of the relational clause *Its mission is (…).* Non-finite clauses describing each aim feature a number of instances of nominalisation, such as

process ⟶	thing
organised	organisation
empower	empowerment
dialogue	dialogue
[dialogar]	[diálogo]
reflect	reflection
acknowledge	Acknowledgment

Some of these nominalisations and other nouns in the description of aims correspond to typical lexis from the rhetoric of popular education: *organisation*, *social empowerment, dialogue, acknowledgment*, as well as *citizenship* and *dignity*. The first phase of the lexical string represents the entity category *purposes* through uncommonsense resources such as a relational clause, nominalisations and specialised lexis from the field of popular education.

The second phase of the lexical string further specifies the aims introduced in the first phase, shifting the meaning orientation towards the general field of work training. The representation of the entity category *purposes* relies here on uncommonsense lexis corresponding to technical terms: *training, employability, human capital*. The second phase of the string serves to shift from uncommonsense lexis from the field of popular education – realised mainly through nominalisations – to lexis from the field of work training – realised through technical terms. This reveals an interesting transition of meanings in the representation of the entity category *purposes* towards technical lexis.

5.3.3.4 The category of entity *educational plan*: complex classification

The entity category *educational plan* constitutes the most important entity in the field, as evident from the complexity of its representation. The text FR2 construes this entity category through specialised lexis from the general field of trades and offers a complex taxonomy of the educational project of Trades School. The lexis representing *educational plan* in the text is introduced in the lexical string below.

Proyecto educativo (Spanish)	Educational project (English)
INFOCAP	**INFOCAP**
rep	**rep**
INFOCAP	INFOCAP
mer	**mer**
proyecto = educativo	educative = project
mer	**mer**
competencias	competences
mer	**mer**
técnicas	technical
co-mer	**co-mer**
transversales	values
co-mer	**co-mer**
empleabilidad	employability
hyper	**hyper**
proyecto = educativo	educative = project
mer	**mer**
oficios	trades
hyper	**hyper**
instalaciones = eléctricas	electrical = installations
hyp	**hyp**
instalaciones = sanitarias	sanitary = installations
hyp	**hyp**
gastronomía	gastronomy

hyp	**hyp**
especialista x en belleza	specialist x in beauty
hyp	**hyp**
carpintería = metálica	metal = structuring
hyp	**hyp**
mueblería x en línea plana	furniture making x inside
hyp	**hyp**
trazado x de la construcción	design x construction
hyp	**hyp**
albañilería y revestimiento	masonry and coating
hyp	**hyp**
corte y confección	cutting and dressmaking
hyper	**hyper**
INFOCAP	INFOCAP
mer	**mer**
tres = jornadas de estudio	three = blocks of study
mer	**mer**
formación = laboral	training
mer	**mer**
grado x de maestro	certificate x of trade
mer	**mer**
cursos	courses
co-mer	**co-mer**
procesos x de postcapacitación	processes x of post-training
syn	**syn**
especializaciones	specialisations
hyper	**hyper**
institución	institution
syn	**syn**
INFOCAP	INFOCAP
mer	**mer**

proyecto = educativo	educative = project
mer	**mer**
áreas = formativas	educative = areas
hyp	**hyp**
técnica	technical
co-hyp	**co-hyp**
desarrollo = humano	human = development
co-hyp	**co-hyp**
empleabilidad	employability
co-hyp	**co-hyp**
área x de formación técnica	area x of technical education
mer	**mer**
Taller	workshop
co-mer	**co-mer**
tecnología	technology
co-mer	**co-mer**
seguridad = laboral	work = safety
co-hyp	**co-hyp**
área x de desarrollo humano	area x of human development
mer	**mer**
asignatura x de desarrollo humano	subject x of human development
co-mer	**co-mer**
cursos x de formación general	courses x of general education
co-hyp	**co-hyp**
empleabilidad	employability
mer	**mer**
lenguage	language
co-mer	**co-mer**
matemáticas	mathematics
co-mer	**co-mer**
trabajo + independiente	independent + work

co-mer	co-mer
alfabetización = digital	digital = literacy
co-mer	**co-mer**
derecho = laboral	labour = legislation
hyper	**hyper**
tres + areas	three + areas

Table 5.9: lexical string entity category *educational plan*, FR2

Most of the lexis unfolding in the string corresponds to specialised words from the general fields of education – such as *educative project* and *competences* – and trades – *electrical installations*, *sanitary installations*, *gastronomy*, *metal structuring*, among others. Some of the lexis expressing the different trades in the educational program corresponds to complex nominal groups with the structure Classifier*Thing, such as in the following examples:

Classifier	Thing
electrical =	*installations*
sanitary =	*installations*
metal =	*structuring*
digital =	*literacy*
labour =	*legislation*

In other instances, the meaning of Things are specified through Qualifiers, such as in

Thing	Qualifier
area x	of technical education
area x	of human development
processes x	of post-training
courses x	of general education

Both functional elements – Classifiers and Qualifiers – contribute to create complex taxonomies around the entity category *educational plan*. Four sub-taxonomies can be identified from the taxonomic relations in the string: *competences*, *trades*, *plans of study* and

educative areas. All these constitute the major taxonomy of the category of entity *educational plan*, each one relating to a particular domain. Sub-taxonomies classifying this entity category are depicted below. For reasons of space, they have been drawn as independent taxonomies, but they all constitute a major taxonomy representing educational plan.
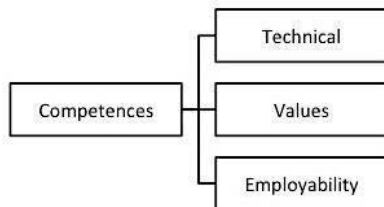
Figure 5.6: taxonomy of competences, FR2
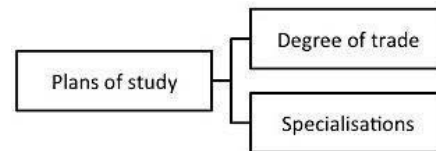
Figure 5.7: taxonomy of plans of study, FR2
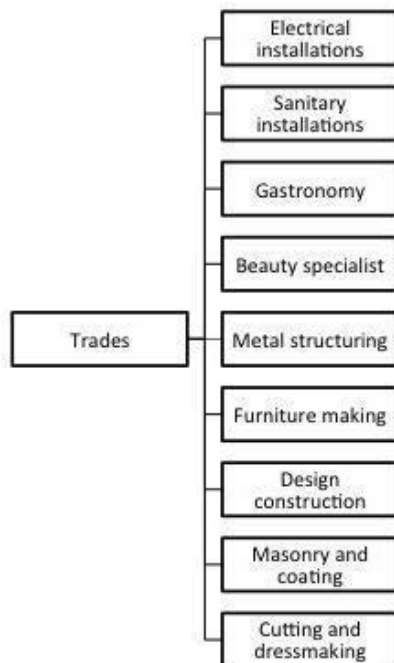
Figure 5.8: taxonomy of trades, FR2
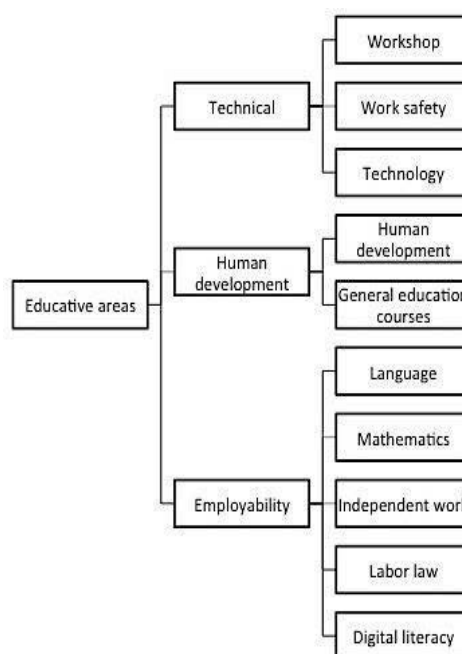
Figure 5.9: taxonomy of educative areas, FR2

The sub-taxonomies exhibit different degrees of internal complexity. Some, for example those of *competences* and *plan of study,* consist of one level of classification with few parts. Others, such as *trades* and *educative areas,* are constituted by a greater number of parts and even have other levels of internal classification. In terms of the lexis involved, this corresponds mostly to technical terms, particularly in the sub-taxonomies *trades* and *educative areas*. The complexity in the taxonomy of the entity category *educational plan* and the technical nature of the lexis used in its representation reveals its importance in the overall field.

5.3.3.5 Synthesis of the self-representation of Trades School

The construal of field in the text of Trades School is realised through relatively specialised lexis and relatively complex taxonomies. Different discourse patterns are employed in the construal of the three categories of entity analysed. The representations of the entity categories *students* and *purposes* involve the use of commonsense lexis as well as characteristic terms from the field of popular education – such as *subjects*, *the poorest*, *social empowerment*, *organisation*. Some instances of specialised lexis also appeared – such as *first quintile*, *employability*, *human capital* – but these do not have great relevance in the representation of these entity categories.

The construal of the category of entity *educational plan* features the greatest complexity in terms of the lexis involved and the taxonomies elaborated. The representation of this entity category is characterised by the use of specialised lexis from the general fields of trades and education. Four sub-taxonomies classify this entity, creating a major and complex taxonomy. The category of entity *educational plan* is represented as the most significant entity within the overall field in the text.

5.3.4 Interpreting into LCT: underlying specialisation code of legitimation in FR2

The discourse semantic patterns in the construal of field in text FR2 can be interpreted in terms of relative strengths of epistemic relations and social relations. More specifically, the construal of the entity categories *purposes* and *educational plan* are interpreted as exhibiting a relative strength of epistemic relations – as they represent the object of the practice – and the

entity category *students* is interpreted in terms of relative strength of social relations –as it represents the actors realising the practice.

The representations of the entity categories *purposes* and *educational plan* are characterised by different discourse semantic patterns. On one hand, the category of entity *purposes* is represented in the text mostly through commonsense lexis, although it features particular specialised words from the rhetoric of popular education. In addition, there is no taxonomy in the construal of this entity.

On the other hand, the representation of *educational plan* is characterised by the use of uncommonsense lexis, particularly from the fields of education and work training and by the elaboration of complex taxonomies around different dimensions of *educational plan*. The complexity of the representation of *educational plan* manifests its key role within the field construed in discourse. Thus, discourse patterns characterising the representation of this entity category are deemed overall as more relevant than those related to *purposes*. Considering the centrality of the entity category *educational plan* in the field, the most relevant discourse semantic patterns in relation to the representation of the practice correspond to the use of specialised technical lexis and the elaboration of complex taxonomies. This means that the text foregrounds the *object of the practice* as crucial in the discursive representation of it. Therefore, the construal of this entity category is interpreted as exhibiting **relatively strong epistemic relations (ER+)**.

The strength of ER interpreted in this text needs to be relativised considering the contrasting patterns in the representation of the category of entity *purposes*. The interplay of these representations and its effect on the interpretation of ER will be clearer when positioning each site analysed in the topological spaces of Specialisation.

The representation of the entity category *students* follows the same orientation showed by *purposes*. In general terms, lexis corresponds to commonsense meanings. However, the text introduces some specialised terms from the rhetoric of popular education, such as *subjects* and *citizens*. In addition, *students* is described in terms of their socioeconomic position. These two resources – the terms from the popular education rhetoric and the description of students considering their socioeconomic position – highlight the importance of representing *who* they are. In other words, discourse semantic patterns put forward the actors involved in the practice as key for the representation of this site as one of popular education. Thus, discourse semantic patterns can be interpreted as exhibiting **relatively strong social relations (SR+)**. The

relative strengths of ER and SR will be combined and relatively positioned in relation to those emerging from other texts to reveal their underlying specialisation codes of legitimation.

5.3.5 Self-representation of Union School (INFOCAP)

5.3.5.1 A general description

Union School constitutes the second program developed within INFOCAP. The general aim of this program is to educate union leaders. Students from Trades School need to apply for a place in Union School in order to participate in it. Interestingly, lectures in this program are important figures from the business world and right-wing political parties in Chile.

The text describing Union School provides the specific details of this program. General information on INFOCAP and its aims have been provided in the Trades School text, which constitutes this institution's main program. The Union School text focuses on describing the principles of the program and indicating its targeted students. The text is coded as FR3.

5.3.5.2 The category of entity *students*: students as workers

The representation of the entity category *students* in the text FR3 is relatively simple. Most lexis corresponds to the noun *worker*. This text does not provide an extensive description of the students of Union School as they have already been represented in the Trades School text. The lexical string presenting the lexis unfolding along the text in relation to this entity category is introduced below.

Worker' (Spanish)	Worker' (English)
trabajadores	workers
=	=
sujetos	subjects
contr	**contr**
medio + de producción	means = of production
contr	**contr**
trabajador	worker

rep	**rep**
trabajadores	workers
rep	**rep**
trabajador	worker
syn	**syn**
hombre + que trabaja	man + that works
syn	**syn**
trabajadores	workers
hyper	**hyper**
alumno	student
hyp	**hyp**
trabajadores	workers
rep	**rep**
trabajadores	workers
rep	**rep**
trabajador	worker
hyper	**hyper**
adulto	adult
=	=
sujeto x de conocimiento	subject x of knowledge
syn	**syn**
protagonista	protagonist
hyp	**hyp**
trabajadores	workers

Table 5.10: lexical string entity category *students*, FR3

The lexis representing the category of entity *students* in this text is similar to that on the text FR2, particularly in regards to its first two phases (see table 5.6). Students are represented mostly as *workers*. The lexical string also features a contrast between *subjects* and *means of production*, which resembles the opposition between *subjects* and *objects* in text FR2. No taxonomy is elaborated in text FR3 around this entity category.

5.3.5.3 The category of entity *purposes*: a complex classification

The representation of the entity category *purposes* is characterised by the use of uncommonsense lexis and the elaboration of a relatively complex taxonomy of goals. The lexical string unfolding the wordings representing this entity category is presented in the following table.

Goals (Spanish)	Goals (English)
objetivo	aim
hyp	**hyp**
formar en excelencia a dirigentes sindicales	to educate union leaders in excellence
co-hyp	**co-hyp**
desarrollo de identidad de trabajador	development of identity as worker
co-hyp	**co-hyp**
organización entre los trabajadores	organisation among workers
hyper	**hyper**
objetivo	objective
hyp	**hyp**
entregar conocimientos técnicos	to provide technical knowledge
co-hyp	**co-hyp**
desarrollar un trabajador que descubra la universalidad de conocimiento	to develop a worker that discovers the universality of knowledge
co-hyp	**co-hyp**
formar dirigentes sindicales	to educate union leaders
co-hyp	**co-hyp**
construccion colectiva de conocimiento	collective construction of knowledge
co-hyp	**co-hyp**
desarrollo de competencias	development of competences
hyp	**hyp**
racionalizacion + técnica	reasoning + technique
co-hyp	**co-hyp**
comprensión del sentido de la situación	understanding the sense of the situation
co-hyp	**co-hyp**

improvisación	improvisation
co-hyp	**co-hyp**
invención x de estrategias	creation x of strategies
co-hyp	**co-hyp**
conocimientos	knowledge
co-hyp	**co-hyp**
experiencia	experience

Table 5.11: lexical string, entity category *purposes*, FR3

The lexis representing the entity category *purposes* in text FR3 is mostly uncommonsense. Lexis exhibits some specialised terms from the educational field, such as *knowledge*, *technical knowledge* and *competences*, as well as a number of nominalisations, such as:

process ⟶	**thing**
develop	development
organise	organisation
construct	construction
improvise	improvisation
invent	invention

The lexical string unfolds in two phases, introducing different parts of the taxonomy of this entity category. The first phase presents three main general goals; the second phase sub-classifies one of these general aims. General aims in the first phase are realised in the text in a nominalised non-finite clause (*to educate union leaders in excellence*) and in two complex nominal groups (*development of identity as (a)worker* and *organisation among workers*). Even though there are no Classifier*Thing structures in these nominal groups, a taxonomy is suggested by the phrase *The aims of Union School are*… The first level of the taxonomy is depicted in the following figure:
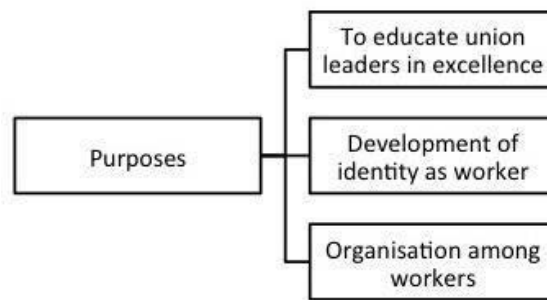
Figure 5.10: initial taxonomy of entity category *purposes*, FR3

A note needs to be added in regards to the translation of the process *formar* in the first aim of the taxonomy. *Formar* has been translated as *to educate*. However, the meaning of *formar* implies not only education as the transmission of knowledge, but most importantly it involves a sense of *moulding* or *indoctrinating* into particular values and dispositions. Thus, the meanings representing each of the general aims in the taxonomy appear to point to the development of values and dispositions in the workers rather than the transmission of particular knowledge.

The second phase of the string introduces sub-goals for the general aim to *educate union leaders in excellence*, which add further complexity to the classification. In terms of meanings, these minor goals point to the provision and development of knowledge and competences as well as to the moulding of workers in particular, valuable dispositions as union leaders. The further classification is integrated in the taxonomy in the figure below.
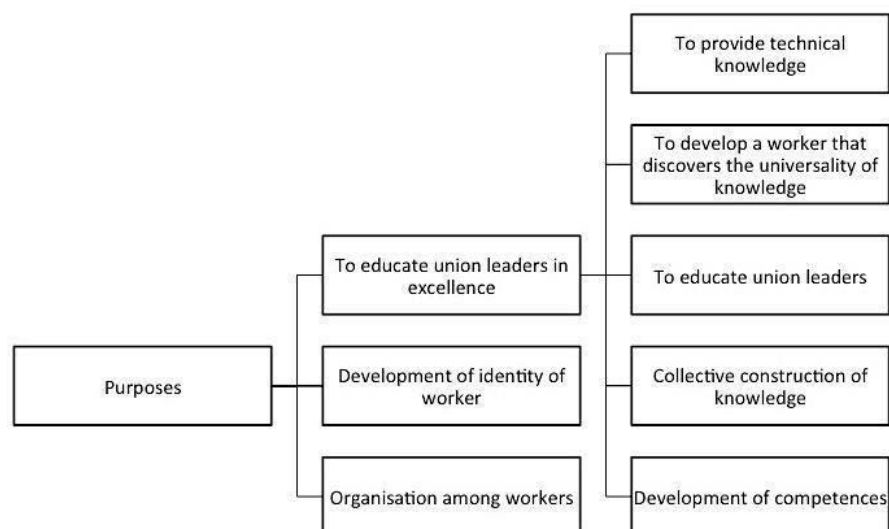

Figure 5.11: taxonomy of entity category *purposes*, FR3

Finally, the text offers a classification of different kinds of *competences* to be developed as part of the sub-aim of *development of competences*. These competences correspond mostly to particular attitudes and abilities of students with an implicit foundation on technical knowledge (such as in *technical thinking*). Overall, the competences elude the issue of knowledge and focus mostly on attitudes and abilities. This classification of competences adds another layer in the overall taxonomy of the entity category *purposes*. For reasons of space, we depict the classification of competences as an independent taxonomy, but it should be kept in mind that this classification is integrated in the taxonomy introduced in figure 5.13 above.
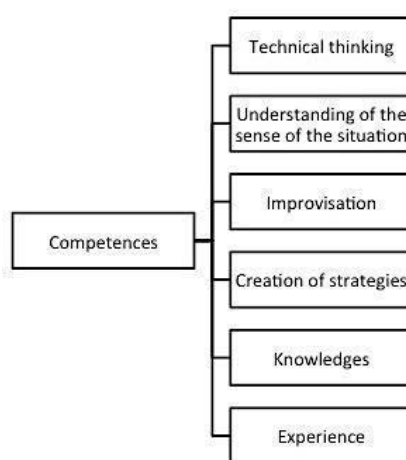

Figure 5.12: taxonomy of competences in entity category *purposes*, FR3

The complexity of the taxonomy of this entity category indicates the importance that it holds in regards to the overall field, especially when compared with the representation of the category of entity *students*.

5.3.5.4 The entity category *educational plan*: technical lexis and complex taxonomy

The representation of the category of entity *educational plan* constitutes the most complex of all entity categories in the field of FR3. Lexis involved in the representation of this category of entity correspond mostly to uncommonsense terms, most of them specialised lexis from particular fields of knowledge. This lexis creates a complex taxonomy of this entity category. The lexical string representing *educational plan* is presented in the following table.

Curriculum (Spanish)	Curriculum (English)
malla	Curriculum
mer	**mer**
ejes + temáticos	thematic + axes
mer	**mer**
unidades	units
hyper	**hyper**
ejes + temáticos	thematic + axes
hyp	**hyp**
Trabajador, Sindicato y Sociedad	Worker, Union and Society
mer	**mer**
unidades	units
rep	**rep**
unidades	units
hyp	**hyp**
Economía: Trabajador, Mercado Laboral y Empresa	Economy: Worker, Labour Market and Company
co-hyp	**co-hyp**
Ética: Trabajador, Sindicato, Empresa y Sociedad	Ethics: Worker, Union, Company and Society
co-hyp	**co-hyp**
Política y Sindicalismo	Politics and Union Organisation
hyper	**hyper**
Habilidades de Liderazgo Sindical	Abilities of Union Leadership
mer	**mer**
contenidos	contents
syn	**syn**
unidades	units
hyp	**hyp**
Comunicación: Técnicas de comunicación y tecnologías de la información	Communication: Communication and information technology techniques
co-hyp	**co-hyp**
Lectura y análisis de datos y cifras	Reading and analysis of data and numbers
co-hyp	**co-hyp**

Negociación	Negotiation
co-hyp	**co-hyp**
Advocacy: Estrategias de Incidencia Política	Advocacy: Political impact strategies
hyper	**hyper**
Institucionalidad juridical	Legal institutions
mer	**mer**
conocimientos	knowledge
co-mer	**co-mer**
normativa = juridica	Judicial = regulation
co-mer	**co-mer**
(normativa) individual	Individual regulations
co-mer	**co-mer**
(normativa) colectiva	collective regulations
hyper	**hyper**
eje	axis
mer	**mer**
unidades	units
hyp	**hyp**
Derecho individual	Common Rights
co-hyp	**co-hyp**
Derecho colectivo	Collective Rights
co-hyp	**co-hyp**
Instituciones y protección social	Institutions and Social Protection
hyper	**hyper**
Estrategias de Desarrollo Institucional	Institutional development Strategies
mer	**mer**
contenidos	contents
syn	**syn**
unidades	units
hyp	**hyp**
Gestión de grupos	Group management

co-hyp	co-hyp
Gestión sindical	Union management
co-hyp	**co-hyp**
Estrategias colectivas y diálogo social	Collective strategies and social dialogue
hyper	**hyper**
Escuela Sindical	Union School
syn	**syn**
Escuela	School

Table 5.12: lexical string entity category *educational plan*, FR3

The lexical string exhibits uncommonsense lexis from a number of fields, where two major groups can be distinguished. The first corresponds to lexis from to the general field of education, which describes the different parts constituting the educational program of Union school: *curriculum*, *units*, *contents* and *knowledge*. The second group comprises lexis from various fields representing the thematic units and subjects of the educative plan of Union School. This lexis includes technical terms from different fields: *labour market*, *information technology*, *advocacy*, *individual* and *collective legislation* and *social protection*. A number of nominalisations also appear:

process $\longrightarrow$	**thing**
communicate	communication
read	reading
negotiate	negotiation
impact (incidir)	impact (incidencia)
protect	protection

Lexis in the string creates a complex classification of the entity category *educational plan*. This entity is classified in thematic areas, which are in turn classified in different units. Both thematic areas and their units correspond to knots of content rather than to categorically defined disciplines. The compositional taxonomy of the entity category *educational plan* is introduced in the figure below.
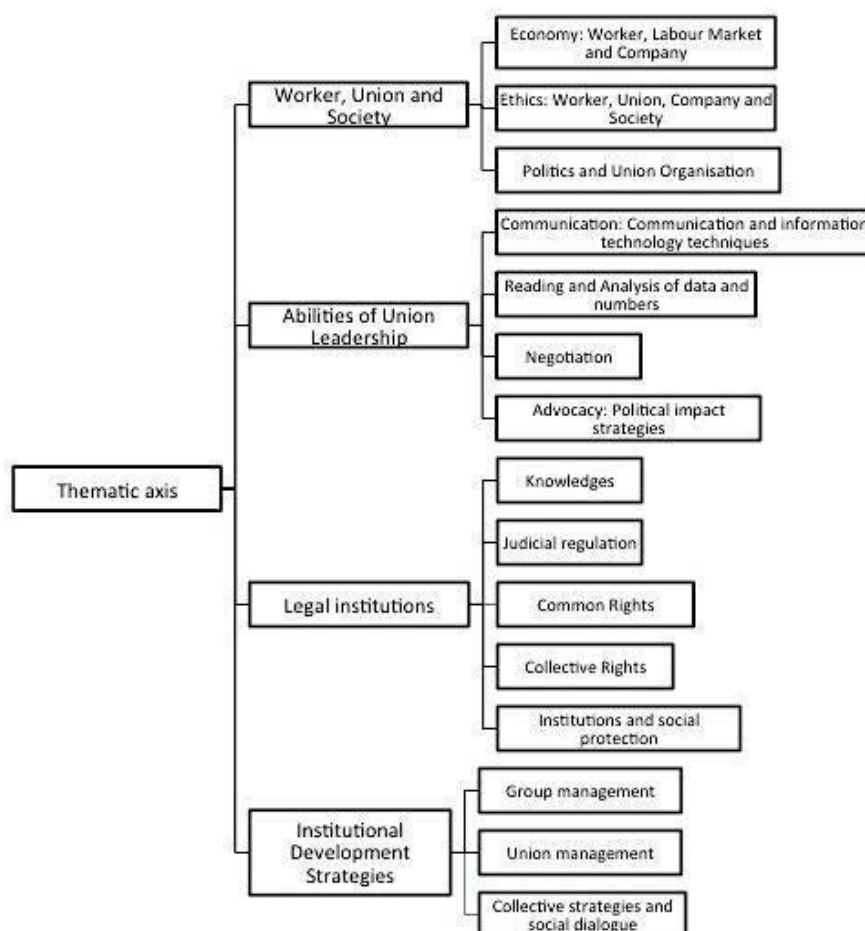
Figure 5.13: taxonomy entity category *educational plan*, FR3

The complexity of the taxonomy, and the use of uncommonsense lexis in the representation of this entity category, foregrounds its relevance within the overall field. The importance assigned to this particular category of entity was also a feature in the construal of field in text FR2. These texts, as we have explained, correspond to the two programs constituting the practice of INFOCAP. Thus, they reflect a common orientation in the description of this site as a practice of popular education.

5.3.5.5 Synthesis of self-representation of Union School

The construal of field in the text of Union School is characterised by the complexity of its taxonomies and the use of uncommonsense lexis from various fields. Most meanings in the text revolve around the entities *purposes* and *educational plan*. This discourse patterns in the representation of Union School resemble the construal of field observed in text FR2 around Trade School, both programs from INFOCAP.

5.3.6 Interpreting into LCT: underlying specialisation code of legitimation in FR3

The construal of field in text FR3 features similar discourse patterns to those in text FR2. This holds particularly for the entity categories *purposes* and *educational plan*, which represent the object of the practice. Discourse semantic patterns in the construal of these two categories of entity show uncommonsense lexis from various specialised fields, as well as complex taxonomies. The entity category *educational plan* is positioned as the most relevant within the field, based on the complexity of its construal. These patterns in the discursive representation are interpreted as exhibiting **relatively strong epistemic relations (ER+)**, as discourse foregrounds the object of the practice – and more particularly, its *educational plan* – as key for the representation of this as a site of popular education.

The representation of the entity category *students* is relatively simple in relation to the overall field. The construal of this entity is realised in relative commonsense terms. The main word expressing this entity is *worker*. No taxonomy is proposed around this entity. The simplicity in its representation may be due to the fact that this entity category has been already extensively described in text FR2, which corresponds to the program of Trades School in INFOCAP. The discourse semantic patters in the representation of *students* in the text FR3 indicate that the actors involved in the practice play a minor role in the description of this as a site of popular education. In other words, *who is enacting the practice* is less important than the practice itself. Thus, **social relations are interpreted here as relatively weak (SR-)**.

Even though both programs in INFOCAP show important similarities in their discursive representation, in terms of Specialisation they do not necessarily exhibit the same strength and weakness of epistemic relations and social relations. Thus, they may hold different positions in the topology of codes of specialisation. This issue will be explored by the end of the chapter.

5.3.7 Self-representation of Popular Pre-university Victor Jara (PPVJ)

5.3.7.1 A general description

Popular Pre-University Victor Jara is a non-profit organisation that aims to prepare secondary students to sit the university admissions exam in Chile. Its teaching program is organised around the contents determined by the national curriculum for secondary schooling, specifically in the subjects of Language, Mathematics, Sciences and Social Science.

The text analysed introduces the general aims of the site and its underlying principles. As the general aim and the informing teaching program of this site are known by possible students due to their experience in the formal educational system, the text does not need to detail the educational plan of the site. This does not mean, however, that this entity is not relevant for defining the nature of the site; nevertheless, its importance cannot be determined here. The analysis considers only the entity categories students and purposes. The text has been coded FR4.

5.3.7.2 Category of entity *students*: an educational representation

The representation of the entity category *students* in this text is relatively simple. Its main feature relates to the use of the noun *students* to express this entity. The representation of *students* does not offer a taxonomy. The lexical string correspondent to this category of entity is presented in the following table.

Students (Spanish)	Students (English)
jóvenes x de escasos recursos	young people x of low income
syn	**syn**
estudiantes x de escasos recursos	students x of low income
rep	**rep**
estudiantes	students
syn	**syn**
alumnos	pupils
rep	**rep**
alumnos	pupils

rep	**rep**
alumnos	pupils
rep	**rep**
alumnos	pupils
hyper	**syn**
población objetiva	targeted population
mer	**mer**
alumnos	pupils
co-mer	**co-mer**
egresados x de enseñanza media	graduated x from secondary school
hyper	**hyper**
personas de escasos recursos	people of low income
hyp	**hyp**
estudiantes x de escasos recursos	students x of low income
rep	**rep**
estudiantes	students
syn	**syn**
egresados	graduates
syn	**syn**
alumnos	pupils
rep	**rep**
alumnos	pupils
rep	**rep**
alumnos	pupils
rep	**rep**
alumnos	pupils
syn	**syn**
población objetiva	targeted population

Table 5.13: lexical string entity category *students*, FR4

Most of the lexis involved in the representation of this entity category corresponds to the nouns *students* and *pupil* or another synonym (such as *graduates*). Despite the simplicity of the representation, the lexical string shows two resources of technicality worthy of

mentioning. First, the two initial nominal groups in the string introduce technical lexis to describe and specify the nature of *young people* and *students*. This can be observed in the following analysis of nuclear relations:

Nominal group	Nuclear relations		
	CENTRE (Classifier Thing)	NUCLEUS (Epithet)	PERIPHERY (Qualifier)
1	young people (jóvenes)		of **low income**
2	students		of **low income**

Table 5.14: nuclear relations, entity category *students*, FR4

The nouns at the centre of the nominal groups commit relatively little meaning; more specific meanings are introduced in the periphery of the nominal group, through the Qualifier **of low income**. This Qualifier introduces a technical term (*low income*) to describe the socio-economic position of students in a technical way. The use of the technicality *low income* contrasts with other lexis used in other texts in this level of analysis to refer to the socio-economic position of students, such as *the poorest of the country* and *the most disadvantaged sectors*.

The second resource of technicality corresponds to the technical term *targeted population*. In Spanish, the concept *población objetiva* corresponds to a specialised term from the field of statistics. This nominal group features the noun *population* (*población*) in the position of Thing and the Classifier *objective* (*objetiva*). This nominal group is used as a single lexis to refer to a group of people being studied or targeted for some particular analysis.

The use of these technical terms in the representation of the entity category *students* suggest an orientation towards a more 'objective' construal of this entity, particularly compared to the kinds of meanings at stake in the representation of this entity in other texts analysed.

5.3.7.3 The entity category *purposes*: a complex taxonomy

The representation of this category of entity exhibits relatively more complexity than the previous category *student*. In text FR4, the aims are expressed in a dotted list, which function to distinguish explicitly between general and specific goals. The lexical string around this entity unfolds through complex nominal groups and non-finite clauses. The table below introduces this string.

Aims (Spanish)	Aims (English)
propósito	purpose
=	=
disminuir brecha entre acceso a educación superior y jóvenes de escasos recursos	to reduce the gap between access to tertiary education and young people of low income
hyper	**hyper**
objetivo general	general aim
=	=
aumentar el número de estudiantes de escasos recursos y pertenecientes a establecimientos públicos o subvencionados matriculados en universidades tradicionales	to increase the number of students of low income,enrolled in public or subsidised enrolment schools in traditional universities
hyper	**hyper**
objetivos + específicos	specific + aims
hyp	**hyp**
entregar herramientas y técnicas pedagógicas	to provide tools and pedagogic techniques
co-hyp	**co-hyp**
potenciar conocimientos específicos necesarios	to boost necessary specific knowledge
co-hyp	**co-hyp**
mejorar capacidad de respuesta académica	to improve ability of academic response
co-hyp	**co-hyp**
orientar a los alumnos en el reconocimiento de su vocación	to guide students in the acknowledgment of their vocation
co-hyp	**co-hyp**
motivar a los alumnos sobre las posibilidades de acceder a la universidad	to motivate students about the possibilities to access university
co-hyp	**co-hyp**
enseñar a los alumnos alternativas de financiamiento universitario	to show the students funding alternatives for university
hyper	**hyper**
entregar una formación integral	to deliver a comprehensive education
hyp	**hyp**
desarrollo de herramientas académicas	development of academic tools

co-hyp	co-hyp
entrega de valores	provision of values
co-hyp	**co-hyp**
visión crítica	critical vision
co-hyp	**co-hyp**
conciencia social	social consciousness
co-hyp	**co-hyp**
conocimientos	knowledge
hyper	**hyper**
ciudadanos + críticos	critical + citizens

Table 5.15: lexical string entity category *purposes*, FR4

The lexical string moves from general to specific aims, and the dotted line in the table separates one from the others. The first phase of the string introduces the single general purpose in two different non-finite clauses:

to reduce the gap between tertiary education and young people of low income

to increase the number of students of low income enrolled in public and subsidised enrolment schools in traditional universities.

The second instance commits more meaning than the first one, as it provides more details in relation to key participants in the clause. For example, *to reduce the gap* is further specified in the second instance through *to increase the number of students*. This clarifies the meaning of the general purpose represented. In addition, *young people of low income* in the first non-finite clause is expressed in the second instance as *low income students enrolled in public and subsidised schools*. Differences in the meaning committed in both cases can be observed in an analysis of nuclear relations.

Nominal	Nuclear relations		
group	CENTRE (Classifier Thing)	NUCLEUS (Epithet)	PERIPHERY (Qualifier)
1	young people (jóvenes)		of *low income*
2	students		of *low income* *enrolled in public and subsidised enrolment schools*

Table 5.16: nuclear relations, entity category *purposes*, FR4

The noun *students* commits more meaning than *young people* (*jóvenes*) in this context. In addition, the second nominal group adds another Qualifier that further specifies which kind of *students* are being referred to: those *enrolled in public and semi-public schools*. Finally, *tertiary education* in the first instance in the string is re-expressed as *traditional universities*. This new meaning has important connotations in the Chilean context, as *traditional universities* refers to the most prestigious universities in the country.

The second phase in the string introduces the specific aims listed in the text. The lexis expressing these aims includes some specialised terms from the general field of popular education, such as *critical vision*, *social consciousness* and *critical citizen*, as well as specific terms from the general field of education: *pedagogic techniques*, *knowledge*, *academic response*, *academic tools*, *comprehensive education*. In addition, there are several nominalisations:

quality ⟶ thing		process ⟶ thing	
able	ability	acknowledge	acknowledgement
possible	possibility	fund	Funding
		provide	Provision

The lexis representing the entity category *purposes* is mostly uncommonsense, exhibiting complex nominal groups that express the different specific aims of the site being described. The text distinguishes two specific aims (*to provide tools and pedagogic techniques* and *to provide a comprehensive education*), each one of which is further classified in more specific goals. This classification of aims is expressed in the text in the indented dotted list that introduces them. The taxonomy can be depicted as follows:
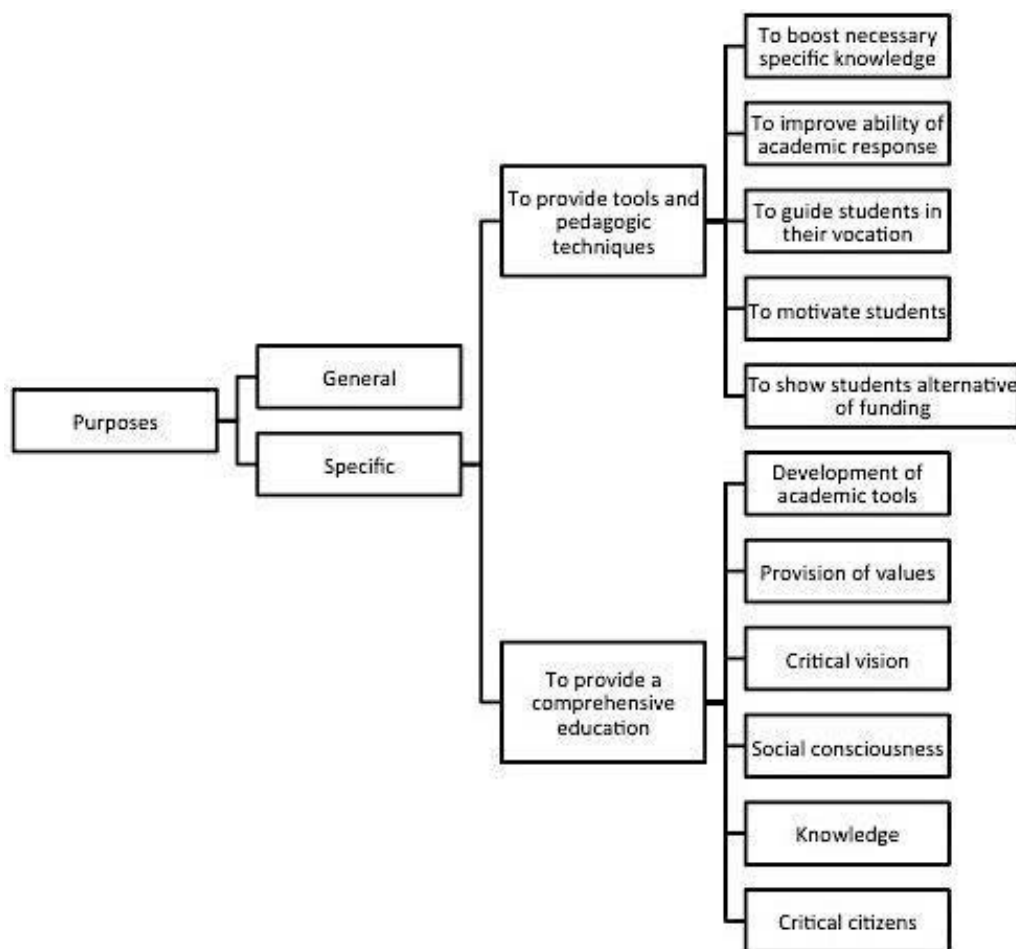
Figure 5.14: taxonomy of entity category *purposes,* FR4

The figure shows the complexity of the classification of the entity category *purposes* in text FR4. The specific aims identified in the text point to two different areas: the provision of academic skills (*to boost specific necessary knowledge*, *to improve ability of academic response*); and the intrinsic dispositions of the students, such as *critical vision*, *social consciousness* and *critical citizens*. The complexity of the representation of the entity category *purposes* relies on the integration of these two different domains as relevant for the construal of this entity.

5.3.7.4 Synthesis of the self-representation of PPVJ

The construal of field in the text of PPVJ describes two categories of entity: *students* and *purposes*. Overall, the representation of these entity categories is characterised by the use of uncommonsense lexis. The entity category *students* is construed in simple terms but

nevertheless features specialised lexis from the field of education (*student*, *graduated*, *secondary education, tertiary education*) and technical terms (*low income*, *targeted population*). The entity category *purposes* is represented in the text through nominalisations and lexis from the general field of popular education. The text also elaborates a relatively complex taxonomy of different kinds of aims.

5.3.8 Interpreting into LCT: underlying specialisation code of legitimation in FR4

The discourse patterns representing the field in text FR4 can be interpreted as exhibiting relative strengths of epistemic relations and social relations. Following the perspective introduced at the beginning of the chapter, the construal of the entity practice *purposes* is interpreted in terms of epistemic relations and the entity category *students* in terms of social relations. The representation of *purposes* is characterised by the use of uncommonsense lexis and the elaboration of a complex taxonomy. These discourse patterns reflect the importance that this entity category has in relation to the overall field. Thus, the construal of this entity category is interpreted as exhibiting **relatively strong epistemic relations (ER+)**.

The discourse semantic patterns in the representation of the category of entity *students* follow the same orientation described above. Even though this entity category is represented in relatively simple terms, lexis is mostly uncommonsense and features some technical terms. This representation pointed to the socio-economic position of this participant, as in texts FR1, FR2 and FR3 analysed before; however, it does so in technical terms, which suggests a more 'objective' representation of it. This implies that the distinctive features of students are less relevant here than in other texts. Therefore, discourse semantic patterns are interpreted as exhibiting **relatively weak social relations (SR-)**.

5.3.9 Self-representation of Universidad Abierta (Uabierta) and its underlying specialisation codes of legitimation

5.3.9.1 A general description

The last text analysed in this chapter corresponds to a public document from Uabierta, an informal educational practice that describes itself as a popular university. This site will be analysed extensively as a case study in this research.

Due to the informal character of Uabierta, its webpage has changed continuously during these last years (2010-2013). At the time the text was collected, the main topics developed were a description of the institution and its aims and history. The text is relatively brief and focuses mostly on the recount of the circumstances that created this site. This text is coded as FR5.

5.3.9.2 Category of entity *students*

The representation of the entity category *students* in Uabierta's text is the simplest of all categories of entities observed across texts. There are only three nouns in the text expressing this category of entity. These nouns establish lexical relations based on the different degrees of meaning they commit. These nouns can be visualised in the lexical string below.

People (Spanish)	People (English)
personas	people
hyper	**hyper**
sociedad	society
hyp	**hyp**
estudiantes	students

Table 5.17: lexical string, entity category *students*, FR5

The entity category *student* is expressed in the text in very general terms. Lexis commits relatively little meaning (*people*, *society*) and there is no further description of the characteristics of the proper kind of student expected to be involved in this practice. This entity category is represented thus in commonsense terms.

The simplicity of the representation of the category of entity *student* is meaningful in relation to the overall field construed in the text. Its representation indicates the minor role it plays in the field and serves to foreground other entity categories as more relevant. In addition, this representation also challenges the generalized description of popular education as an education for 'a particular kind of person', identified in terms of his or her social class (in this respect, see chapter 4). This exemplifies the variety of orientations that can be found in the domain of practice of popular education in Chile.

5.3.9.3 The entity category *purposes*

The category of entity *purposes* is also represented in very simple terms in this text. Purposes are expressed in the text through nominal groups rather than through non-finite clause. This signals an important difference between the representation of this entity in text FR5 and that in the other texts analysed. The lexical string unfolded along the text describing *purposes* is introduced below.

Aims (Spanish)	Aims (English)
herramientas x de análisis	tools x of analysis
co-hyp	**co-hyp**
(herramientas) x de interpretación	(tools) x of interpretation
co-hyp	**co-hyp**
espíritu critic	critical spirit
co-hyp	**co-hyp**
(espiritu) creativo	creative (spirit)
co-hyp	**co-hyp**
espacios x de articulación collectiva	spaces x of collective reunion
co-hyp	**co-hyp**
transformación (social)	(social) transformation
co-hyp	**co-hyp**
justicia social	social justice

Table 5.18: lexical string, category of entity *purposes*, FR5

In texts FR1 to FR4, items in the lexical strings corresponded to non-finite clauses. This was said to be a characteristic way of expressing purposes in formal educational texts. However, in this text, the aims of the site are not expressed explicitly through non-finite clauses of the type *The purpose of this practice is to…* This can be observed in the following extract shows:

[Uabierta] integrates diverse disciplines through teaching, research and extension, <u>to construct</u>, in a participative way, **tools of analysis and interpretation** of reality, <u>for the purpose of boosting</u> both **the critical and creative spirit** of people as well as their more active role in the generation of **spaces of collective reunion** <u>inspired by transformation and social justice</u>.

The extract shows how the different nominal groups in the lexical string are expressed in the text. As the extract shows, the text does not explicitly introduce the purposes of Uabierta; rather, these are suggested through the projection of non-finite clauses: **to construct** *tools of analysis*, **for the purpose of** *boosting the critical and creative spirit*, *spaces of collective reunion* **inspired by** *transformation and social justice*. In terms of the lexis involved in the construal of this entity, most of these nominal groups feature the structure Classifier*Thing:

Classifier		Thing
critical	=	*spirit*
creative	=	*spirit*
social	=	*transformation*
social	=	*justice*

In general terms, the lexis deployed in the construal of this entity category suggests an attempt to represent purposes in a relative(ly?) uncommonsense nature. Some of these nominal groups with the structure Classifier*Thing correspond to lexis from the field of popular education, particularly *social transformation* and *social justice*.

5.3.9.4 *Educational plan* as a category of entity

The representation of the category of entity *educational plan* is the most complex observed in this text. This complexity is manifested in the specialised lexis unfolding throughout the text, as well as in the lexical relations established between words. The lexical string correspondent to this entity category is introduced in the following table.

Educational programs (Spanish)	Educational programs (English)
UNA	UNA
mer	**Mer**
Programa Preuniversitario	Pre-university Program
co-mer	**co-mer**
Programa de Diálogo con Adolescentes	Dialogue with Adolescents Program
co-mer	**co-mer**
Programa de Estudios Sociales	Social Studies Program
mer	**mer**
Filosofía I	Philosophy I
co-hyp	**co-hyp**
Filosofía II	Philosophy II
co-mer	**co-mer**
Historia I	History I
co-hyp	**co-hyp**
Historia II	History II
co-mer	**co-mer**
Economía y Coyuntura	Economy and Current Affairs
co-mer	**co-mer**
Lenguas Clásicas I	Classic Languages I
co-hyp	**co-hyp**
Lenguas Clásicas II	Classic Languages II
co-mer	**co-mer**
Antropología	Anthropology
co-mer	**co-mer**
Psicología	Psychology
hyper	**hyper**
cátedras	lectures
mer	**mer**
material pedagógico	pedagogic material

co-mer	co-mer
exámenes	exams

Table 5.19: lexical string, category of entity *educational plan,* FR5

The representation of this entity category is realised in the text through specialised lexis from the general field of education. More specifically, this lexis relates mostly to the particular disciplines that inform the courses of the Program of Social Studies: *History I*, *Philosophy I*, *Anthropology*, etc. In addition, some other specific lexis of education appears, such as *lectures*, *pedagogic material* and *exams*. This manifests an explicit orientation towards a specialised representation of this entity category in the text.

The text elaborates a relatively complex compositional taxonomy around this entity, distinguishing, in first place, three different programs carried out by Uabierta: *Pre-University, Dialogue with Adolescents and Social Studies*. The Social Studies Program is the focus of the text, as manifested in the lexical string. The lexical string further specifies meanings regarding this program, introducing the different courses that constitute it. This taxonomy can be depicted as follows.
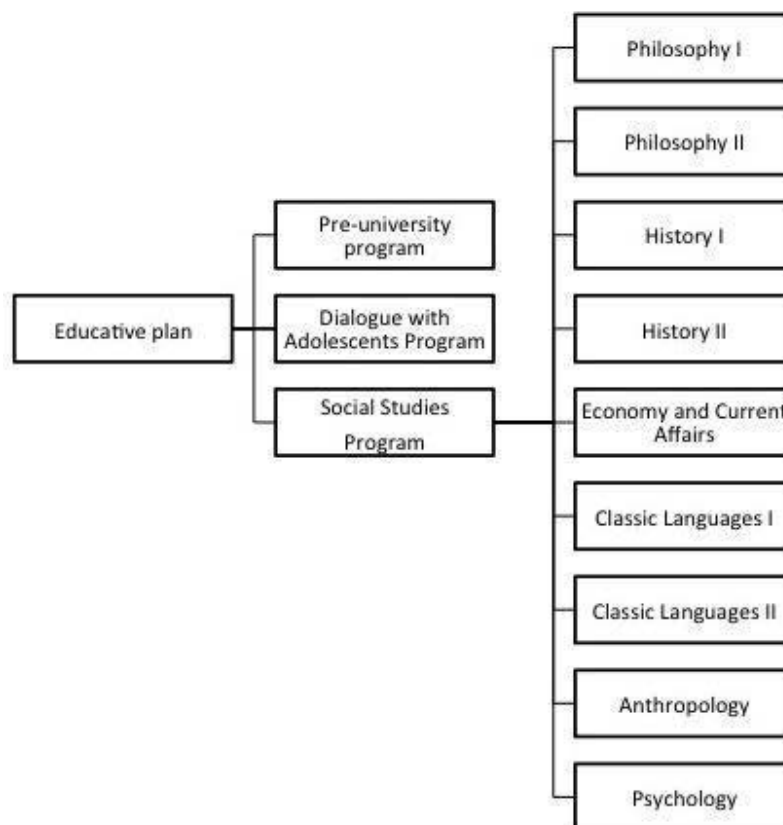
Figure 5.15: taxonomy of entity category *educational plan,* FP5

The complex classification of the *Social Studies Program* indicates the relevance that this part of the entity category *educative plan* has for the overall field. More importantly, the parts of this program are expressed in the text through specialised lexis. The complexity of the representation of this entity category – evident in the lexis involved and the elaboration of the taxonomy – indicates that it constitutes the main participant in the field.

5.3.9.5 Synthesis of the self-representation of Uabierta

The construal of field in Uabierta's text involves three entity categories. The categories of entity *students* and *purposes* are presented in the text with minimal lexis, which indicates the relatively minor role they play in the overall field. However, it is possible to observe an orientation towards uncommonsense meanings, particularly in the representation of *purposes.* The entity category *educational plan* constitutes the most relevant category of entity within the field. The construal of this entity is characterised by the used of specialised lexis from the field of education and a relatively complex compositional taxonomy. These discourse features indicate that text FR5 is oriented towards the construal of field in uncommonsense terms.

5.3.10 Interpreting into LCT: underlying specialisation code of legitimation in FR5

The discourse semantic patterns in the construal of field in the text FR5 are interpreted as exhibiting diverse strengths of epistemic relations and social relations. The strength of the epistemic relations is interpreted from the representation of entity categories *purposes* and *educational plan*, while the strength of the social relations is interpreted based on the construal of the entity category *students*.

The representations of *purposes* and *educational plan* differ in their complexity. The first is expressed in the text in relatively simple terms, while *educational plan* shows a more complex representation. However, both categories of entity manifest a general orientation towards uncommonsense meanings. The most relevant category of entity corresponds to *educational plan*, which is represented through specialised lexis from various disciplines and specific terms from the general field of education. In addition, a complex taxonomy is elaborated around this entity category. The representation of field in this text foregrounds *educational plan* as the key

entity for its construal as a practice of popular education. From the perspective of Specialisation, this means that the object of the practice has the greatest importance in the characterisation of this as a site of popular education. The construal of the entity category *educational plan* is interpreted thus as exhibiting **relatively strong epistemic relations (ER+)**.

The category of entity *students* is represented in this text in a very simple manner. Only three nouns are used in the text to describe this entity. This simplicity in the construal of this category of entity shows the minor role that it plays in the description of Uabierta as a site of popular education. In other words, it appears that the kind of actor involved in the practice is irrelevant for the definition of it as a popular education site. This is a critical feature of this site, particularly considering the relative importance that students have in some of the texts analysed, as well as in particular orientations within the field of popular education (cf. chapter 4 section 4.4.1.3). The representation of the entity category *students* is thus interpreted as exhibiting **relatively weak social relations (SR-)**, which means that who are the actors involved in the practice is irrelevant for its characterisation as a practice of popular education. In terms of the relative positioning of all texts analysed, text FR5 represents the weakest strength of SR.

5.4   Underlying specialisation codes of legitimation in the field of recontextualisation of popular education in Chile

The discourse semantic analysis of texts from the field of recontextualisation of popular education in Chile has allowed for an interpretation of different strengths and weaknesses of epistemic relations and social relations in their representation of field of discourse. Each text has been analysed and interpreted independently in order to determine the relative strength or weakness of ER and SR. This interpretation is summarised in the table 5.20.

	Epistemic relations (ER+/-)	Social relations (SR+/-)
EPES (FR1)	ER-	SR+
INFOCAP, Trades School (FR2)	ER+	SR+
INFOCAP, Union School (FR3)	ER+	SR-
Popular Pre-university Victor Jara (FR4)	ER+	SR-
Uabierta (FR5)	ER+	SR-

Table 5.20: summary of the relative strength and weakness of ER and SR in texts from the field of recontextualisation of popular education in Chile

The table summarises the relative strengths and weaknesses of epistemic relations and social relations for each site of popular education analysed. The table indicates that three of the five sites (FR3, FR4 and FR5) present the same profile of ER+ and SR-. This poses some questions: do FR3, FR4 and FR5 share the same relative strengths of ER and SR? Are there differences among them? What is the degree of difference in ER between FR1 (ER-) and the rest of the sites (ER+)? How similar are FR1 and FR2 in terms of SR? In order to explore these questions, we need to position the specific ER and SR of each site in relation to all the others to consider their relative nature.

Maton (2014) indicates that "these continua of strengths [of ER and SR] can be visualized as the axes of a Cartesian plane to create a topological space with both infinite capacity for gradation and four principal modalities" (p.30). Therefore, the sites analysed can be positioned in a Cartesian plane in order to represent their relative gradation in terms of each set of relations. This topology, including the five programs of popular education analysed here, is depicted in figure 5.18.
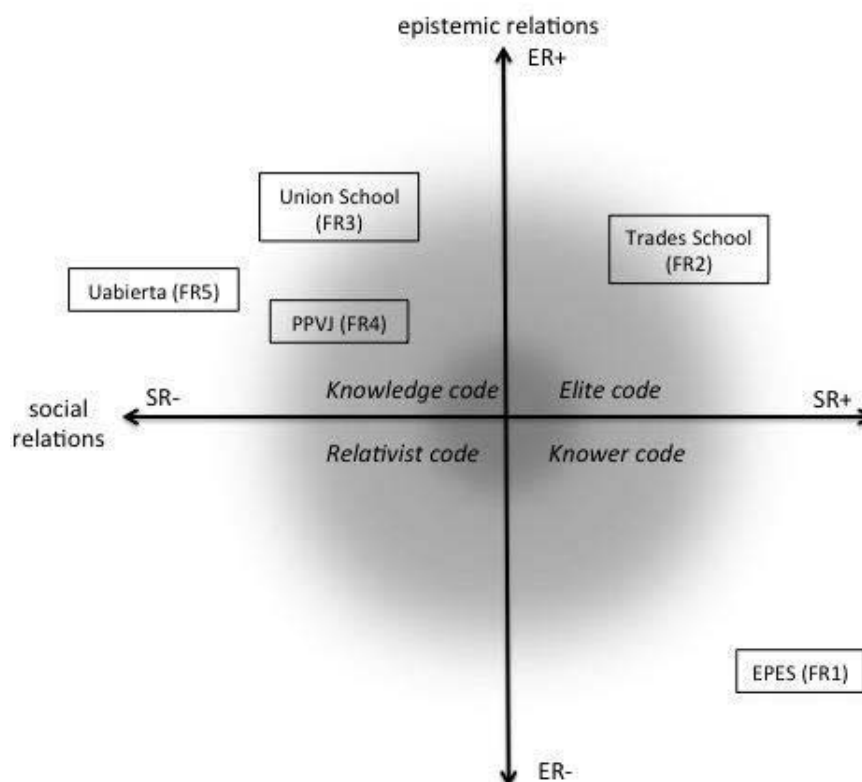
Figure 5.16: topology of Specialisation in the field of recontextualisation of popular education in Chile

The five popular education programs are relatively positioned in the vertical axis corresponding to epistemic relations and in the horizontal axis corresponding to social relations. Regarding epistemic relations, the most general distinction that can be made refers to the sites with relatively strong and relatively weak ER. Four of the five programs analysed exhibit relatively strong ER, and therefore sit in the upper quadrants of the Cartesian plane (FR2, FR3, FR4 and FR5). Only EPES (FR1) is characterised by relatively weak ER, which positions it in the lower quadrants.

A further distinction relates to the relative positioning of the sites that exhibit ER+. Their place in the topology indicates the relative strength of ER of each site in relation to the rest. As the figure suggests, there are not major differences in the degree of strength of ER among the sites in the top quadrants. This is sustained by the fact that the self-representation of *the object of the practice* in the public documents of these sites shows similar discourse semantic patterns. This is interpreted as exhibiting a relatively similar strength of ER.

Nevertheless, some minor differences can be signalled among these sites. Union School (FR3) exhibits the strongest emphasis on ER and PPVJ (FR4) the most moderate emphasis on ER. The representation of the object of the practice in the Union School text concentrates mostly on

the knowledge transmitted in the site, placing great emphasis on *what is known* as relevant for the representation of this as a site of popular education. In turn, the PPVJ text points to the purposes of the site as the focus of the practice. These purposes relate to both the transmission of knowledge and the development of certain dispositions or attitudes in the participants. There is no reference to the particular knowledge involved in the practice. This, as it was explained, is due to an expected shared understanding of the nature of the pre-university site rather than to an attempt to downplay the importance of the knowledge transmitted. However, the lack of explicit representation of the educational program of PPVJ provides a cue to position it lower in the emphasis on ER+. Uabierta and Trade Schools exhibit very similar relative strength of ER and are positioned very closed to Union School and PPVJ.

The horizontal axis of the topology distinguishes between relatively strong social relations (SR+) and relatively weak social relations (SR-). In this axis, two of the sites analysed are placed in the right-hand quadrants (FR1 and FR2) – exhibiting relatively strong SR – and the other three (FR3, FR4 and FR5) are positioned in the left-hand quadrants – which indicates relatively weak SR. Differences in terms of the relative strength of social relations appear to be more significant in these sites than differences in ER. Four relative positions in the horizontal axis can be distinguished: the strongest emphasis on social relations, realised by EPES (FR1); the weakest emphasis, realised by Uabierta (FR5); a relatively strong emphasis on SR realised in Trades School (FR2) and a relatively weak emphasis realised in Union School and PPVJ.

This relative positioning is based on the different discourse semantic patterns in the self-representation of the sites. More specifically, the interpretation of social relations is based on the discursive construal of the actors involved in the practice. The self-representation of EPES (FR1) was characterised by a relatively complex construal of *students*, which highlighted its importance in relation to the field and most particularly in relation to the presentation of this as an instance of popular education. This representation was thus interpreted as a strong emphasis on SR. In turn, the representation of actors in the Uabierta text was minimal, which indicates its minor importance in the definition of this site as a practice of popular education. This indicates a weak emphasis on SR, as *who the actors are* is deemed irrelevant for the legitimacy of the site as an instance of popular education.

The representation of actors in the Trades School text (FR2) pointed to their socio-economic position and other personal features. Thus it indicated that *who actors are* plays an important role in the self-representation of this site as an instance of popular education. This was interpreted as a relatively strong emphasis on SR. However, considering the discourse

semantic patterns in this representation, this emphasis was deemed as relatively less strong than that of EPES. A similar issue occurs with Union School and PPVJ. In both sites, the representation of actors is very simple and foregrounds the nature of actors as mere participants in the practice of education – in other words, no other 'personal' features are highlighted. This indicates that *who actors are* is not very important for the self-representation of these sites as instances of popular education. This construal of actors in texts was interpreted thus as relatively weak social relations.

The continua of strengths of epistemic relations and social relations create four modalities of Specialisation (Maton 2014), emerging from the combination of ER and SR. These modalities are labelled in figure 5.16 above and correspond to knowledge codes (ER+, SR-), knower codes (ER-, SR+), elite codes (ER+, SR+) and relativist codes (ER-, SR-). These codes are described in length in chapter 2 (section 2.5.1.3). The positioning in the topology of Specialisation of the different sites analysed shows that the field of recontextualisation of popular education in Chile is underpinned mostly by **knowledge codes**. In other words, knowledge codes appear to be relatively dominant in the field of recontextualisation. However, there are also instances of **elite codes** and **knower codes**.

Knowledge codes correspond to those "where possession of specialized knowledge of specific objects of study is emphasized as the basis of achievement, and the attributes of actors are downplayed" (Maton 2014, p.30). Knowledge codes underpinned most of the sites analysed in the field of recontextualisation of popular education in Chile. This means that the basis of legitimacy of the field of recontextualisation (of popular education in Chile) – in other words, over which base a site can claim to be a popular education instance – corresponds to the knowledge transmitted. This does not mean that popular education transmits a unique kind of knowledge, as the analysis has shown that different sites focus on different areas of specialised of knowledge. Rather, it implies that in order to represent themselves as legitimate instances of popular education, most of the sites analysed foreground the specialised nature of the knowledge involved in their practices over the attributes of their actors. This is a very significant issue, as it evidences that the question of knowledge plays a central role for the definition of popular education sites as legitimate.

The other two code modalities present in the field of recontextualisation correspond to elite codes and knower codes. These two codes share an important feature in regards to the field of popular education: they emphasise social relations as the basis of legitimacy of practices within the field. In other words, these codes foreground the attributes of the actors as the

basis of legitimation of popular education. This means that some practices in the field of recontextualisation of popular education foreground *who are the actors* involved in the practice as the base for their representation as legitimate instances of popular education. This emphasis on social relations seems more consistent with recent orientations within the field of production of popular education, where knower codes appear to be predominant (cf. chapter 4).

However, the unimportant position of knower codes and elite codes suggests a complex relation between the field of recontextualisation and the field of production in terms of Specialisation. It indicates that there is not a one-to-one relation between the predominant underlying codes of Specialisation in both fields of popular education. As chapter 4 showed, the dominant specialisation code of legitimation in the field of production of popular education corresponded to the knower code. However, it was also argued that this was a feature of a particular domain within the field of production, related to more recent orientations to popular education. Nevertheless, the tension between dominant codes in the fields of production and recontextualisation points to an important characteristic of Specialisation codes, as argued by Maton (2000) in an early version of the model:

> The degree to which any of the features of these modes [codes] becomes salient within a specific *language* of legitimation is dependent upon the structuring conditions of power and control inhering within empirical contexts; these enabling and evoking conditions set the parameters within which these features may become voiced. […] Although this language may be characterised as exhibiting a (knower code), one would not automatically expect to find the same features in other evoking contexts, such as university promotional literature or the lecture hall (Maton 2000a, p.89, italics in the original)

Thus, the incongruence between the dominant code in the field of production of popular education and in the field of recontextualisation may be partly explained by the specific conditions allowing the 'voicing' of a particular language of legitimation.

However, when considering the specific context of Chile, there is coherence between the dominant specialisation code in the field of recontextualisation and that of the particular domain of Chilean research. More particularly, chapter 4 argued that in the specific context of Chile, the production of knowledge around popular education was underpinned by a dominant

knowledge code, particularly during the period 1980-1990. The limited production of knowledge on popular education in more recent years does not allow for an identification of the current state of the art in this regard. Therefore, it is assumed that the knowledge code constitutes the main specialisation code in the field of production in Chile.

Starting from this assumption, the dominant position of knowledge codes in the field of recontextualisation of popular education in the particular context of Chile is coherent with the coding orientation in its field of production. This is a critical issue, considering that the production of knowledge about popular education in Chile had its peak during the second half of the 1980s and that the practices analysed here correspond to current instances of popular education. In other words, there is an important time and contextual difference between the moment of creation of the texts analysed in the fields of production and that of the texts from the field of recontextualisation.

What elements could explain then this coherence in the coding orientation of the fields of production and recontextualisation in Chile? This is a complex question that falls out of the scope of our study. Nevertheless, it is important to point to some aspects related to it. First, even though during the 1980s there was a very close connection between the academic domain of popular education and its actual practice, nowadays this relation is almost inexistent. This is due to the fact that most sociologists and social theorists changed the orientation of their studies after the return to democracy in 1990 (García-Huidobro 2013). Thus, the field of production of popular education has been relatively empty since then.

Second, after 1990 the realm of practice of popular education underwent important changes, as great part of the NGOs and institutions that supported these instances discontinued their assistance (Amaro Toledo 1996; García-Huidobro 2013). Therefore, there was a restructuring in the kind of practices that constituted the domain of popular education in Chile.

Finally, the instances analysed here correspond in most cases to practices of popular education taking place outside formal institutions. Excepting INFOCAP, all of the other sites of popular education correspond to practices with various degrees of informality. Hence, it seems difficult that there could have been any connection between a possible emerging production of knowledge about popular education and these instances of practices.

The question about the reasons explaining the coherence between the coding orientations of the field of production and the field of recontextualisation of popular education in Chile is thus a very complex one. Nevertheless, this question suggests another concern, very relevant in our

study: what kind of modality of Specialisation would underpin the actual practice of any of the sites analysed in the field of recontextualisation? Exploring this question would enable the examination of whether this coding coherence is maintained or not along the overall pedagogic device of popular education in Chile. Most importantly, turning to the field of reproduction of popular education implies enquiring about the appropriate methods for analysing the particular kinds of text created in this field. Both these questions will be explored in the following and final analytical chapter.

CHAPTER 6

Popular education in the field of reproduction: insights from the study of instances of classroom practice in Chile

6.1 Introduction

The present chapter constitutes the final layer of exploration of popular education in the thesis. The aim of this chapter is to propose a model for the exploration of the field of reproduction of popular education in Chile. Following the general framework of this thesis, this model draws on LCT and SFL as the informing theories for the analysis of the specialisation codes of legitimation enacted in the classroom practice of popular education. The model enables an exploration of the knowledge constructed and the teacher/student negotiated in the classroom discourse. The model proposed is used in this chapter for the analysis of one particular instance of practice of popular education. The elaboration of this model contributes to the comprehensive description of popular education that has been the focus of this research. Up to this point, this thesis has approached the overriding question of what popular education is in the Chilean context, considering its fields of production and recontextualisation. Chapter 4 examined the field of production of popular education, looking at three different approaches within radical pedagogy (Bernstein 1990). The analysis revealed two different coding orientations of legitimation: a dominant **knower code** (i.e. stronger emphasis on social relations) and a **knowledge code** (i.e. a stronger emphasis on epistemic relations), which characterised the specific domain of knowledge production on popular education in the specific context of Chile. This exploration made evident an important tension in the radical pedagogy space, while at the same time revealed the nature of the field of production of popular education in the Chilean context.

In chapter 5, the focus was sharpened to the field of recontextualisation of popular education. Public documents from five different programs of popular education were analysed in order to

explore the principles determining *what counts as a proper practice of popular education*. This exploration showed the predominance of **knowledge codes** in the field of recontextualisation of popular education in Chile, which appear coherent with the coding orientation of its field of production.

In order to complete the overall picture of popular education in Chile, this chapter turns to its field of reproduction to propose a model for the study of classroom practice. This model aims to enable the identification of the enactment of specialisation codes of legitimation in classroom discourse. Within this frame of analysis, popular education is understood as **a principle shaping two key dimensions of the practice**: the nature of the **knowledge** constructed and transmitted and the **relative position** of teacher and student in the classroom interaction. These two dimensions are seen as determining what counts as a legitimate actualisation of popular education in the classroom.

The discourse analysis of texts undertaken in this chapter differs from that carried out in chapters 4 and 5. This is due to the particular nature of the text produced within the field of reproduction, conceptualised as **classroom discourse**. The nature of classroom discourse makes necessary the integrated exploration of both **field** – the construal of experiential meaning in the text – and **tenor** – the enactment of roles and relations of participants in the discourse analysis. Both dimensions are analysed from the framework provided by SFL, drawing particularly on IDEATION (Martin 1992) for the analysis of field and on the systems of NEGOTIATION (Martin 1992; Rose & Martin 2012) and APPRAISAL (Martin & White 2005) for the exploration of tenor.

The discourse-semantic analysis of classroom discourse provides empirical evidence for an interpretation of specialisation codes (Maton 2014) in the field of reproduction of popular education. Each register dimension – field and tenor – is interpreted in terms of a particular set of relations of specialisation: field is interpreted in terms of relative strengths of epistemic relations and tenor is interpreted as expressing relative strengths of social relations.

The chapter is organised as follows. Section 6.2 provides details on the frame of analysis of discourse proposed in this chapter, which has been introduced previously in chapter 3 (section 3.4.4). Several sub-sections in section 6.3 present the discourse analysis of data followed by its interpretation in terms of varying strengths of epistemic relations and social relations. Section 6.4 brings together this interpretation, revealing the specialisation codes of legitimation

underpinning the particular instance analysed. Finally, the Conclusion briefly reflects on the productivity of the model proposed.

6.2   A general orientation to the analysis of classroom discourse

6.2.1   Tools of analysis

From a pedagogic perspective, classroom discourse is seen as comprising two different but related dimensions: the content being transmitted or the disciplinary knowledge at stake; and the relation between teacher and student. These dimensions are conceptualised by Bernstein in terms of **instructional discourse** (1996) and **pedagogical relationship** (1975), respectively. Instructional discourse corresponds to "rules of discursive order [that] refer to the selection, sequence, pacing and criteria of the knowledge" (Bernstein 1996, p.28). In other words, instructional discourse is a principle for determining what knowledge gets selected for pedagogic transmission, how that knowledge is put in a sequence with other knowledges, how much time is dedicated to the transmission of that knowledge and how that knowledge is to be evaluated. The second dimension, pedagogical relationship (Bernstein 1975), is the relation between the teacher and the student that occurs in the activity of transmission of knowledge in pedagogic practices.

These pedagogic notions can be interpreted in semiotic terms drawing on SFL. Following Hood (2010), the instructional discourse will be understood in terms of field (Martin 1992). From a linguistic perspective, two levels of field in language can be identified in relation to instructional discourse. One corresponds to the overarching **field of educational practice** – i.e. the general activity of teaching; the other is the **field of educational knowledge**, corresponding to the disciplinary content being transmitted by the field of educational practice. These fields establish a relation of projection, where the field of educational practice is the **projecting field** and the field of educational knowledge is the **projected field**, i.e. the activity of teaching *projects* specific contents (linguistics, mathematics, ethics, history). For the purposes

of the analysis of classroom discourse undertaken here, the focus is on the field of educational knowledge, that is, on the content construed in discourse.

The analysis of field considers resources from the IDEATION system. These resources include taxonomic relations, nuclear relations and activity sequences, as well as grammatical metaphor, technicality and abstraction (Martin 1992, 1993a, b; Martin & Rose 2007, 2008). In general terms, the analytical perspective on field assumed in relation to classroom discourse is akin to that undertaken in previous chapters.

The pedagogic notion of pedagogical relationship proposed by Bernstein (1975) will be interpreted from a linguistic point of view in terms of tenor. Following Martin & Rose (2008), tenor is understood as the social relations established among interlocutors, which vary according the dimensions of status and solidarity (for a detailed explanation of tenor see chapter 3, section 3.4.4). In this analysis of classroom discourse, the focus is on the dimension of **status** and particularly on the principle of **reciprocity of choice** (Martin 1992; Martin & Rose 2008; Poynton 1985). According to this principle, participants have access to different kinds of choices in the interaction, in line with their relative statuses in the interaction (see chapter 3, section 3.4.4.2).

The pedagogical relationship has been described by Bernstein (1975) as a hierarchical relation. From a linguistic perspective, analyses drawing on SFL have also shown the uneven statuses of participants in the pedagogic interaction (Rose & Martin 2008), implying that there is not reciprocity in the choices of meaning available to teacher and students: the teacher talks more, students listen more; the teacher asks to evaluate, students ask to clarify; the teacher initiates and closes lessons, etc.

The exploration of tenor is carried out considering two complementary approaches in SFL to interpersonal meaning. First, the analysis examines the nature of the **pedagogic exchange** in the popular education classroom, by drawing on the system of NEGOTIATION (Martin 1992; Rose & Martin 2012) (see chapter 2, section 2.5.3.1), to consider the choices available for each participant in the enactment of this exchange. Second, the study of tenor looks at the use of resources of APPRAISAL, particularly engagement (Martin & White 2005; Hood 2010), in the moves of participants, and the functionality of these choices for the overall negotiation of meanings and roles in the pedagogic exchange (for details on engagement, see chapter 2, section 2.5.3.3).

6.2.2 Units of analysis of classroom discourse

Classroom discourse analysed in this chapter constitutes four transcribed lessons from a class in the subject of Philosophy I in Uabierta. The first of these lessons is an ethical discussion based on a movie that students watch in the class. The other three lessons revolve around different topics and are mostly monological, which means that the teacher does most of the talking. These lessons engage with different disciplines of knowledge, including philosophy, history and etymology.

Two units of analysis are chosen for the exploration of the lessons: **learning activity** and **lesson stage** (Rose 2010; Rose & Martin 2012). Each one corresponds to a different size of task in the overall classroom discourse. The identification of different levels of organisation within classroom discourse is based on the principle that learning occurs through the performance of **tasks** around which the teaching/learning practice is organised (Rose & Martin, 2012). A task corresponds to an activity carried out by students, such as, for example, drawing a picture, answering a question or writing a text. Researchers drawing on SFL to analyse pedagogic activity have identified tasks of different sizes in classroom discourse, which range from the minimal, basic interaction between teacher and student, to the curriculum units of a subject (cf. Rose 2010; Rose & Martin, 2012).

A learning activity is the minimal complex unit unfolding around a micro task. Its internal structure comprises at least an obligatory Task phase, around which up to four other phases may occur. These phases are introduced in the following figure exhibiting the orbital structure of the learning activity.
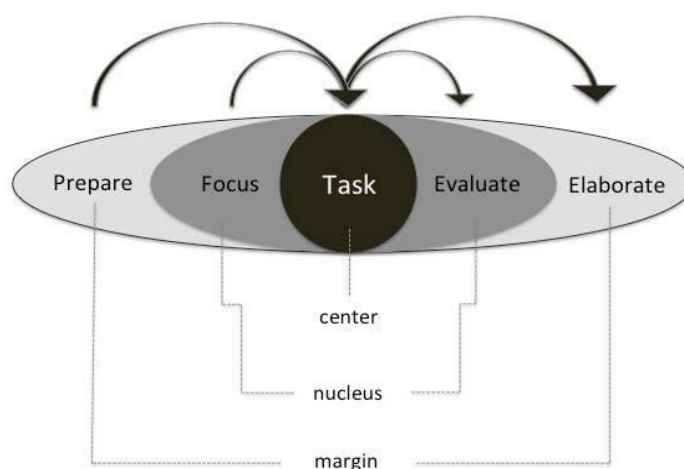
Figure 6.1: internal structure of the learning activity (Macnaught forthcoming, adapted from Rose & Martin 2012, p.306.)

As explained in Rose & Martin (2012), the Task phase is the central and only obligatory phase in a learning activity. It strongly predicts the phases at the nucleus, **Focus** – which specifies the following task to be performed, and **Evaluate** – an assessment of the Task provided by the teacher. At the margin there are two other phases: **Prepare**, where the teacher provides context or knowledge relevant to performing the Task; and **Elaborate**, where the Task performed by the student is used as a stepping stone, i.e. initial knowledge or concepts are further developed (see chapter 2, section 2.5.3.2 for more details).

A lesson stage is broadly understood as the longer *wavelength* (cf. Macnaught forthcoming) of pedagogic activity oriented towards a single macro Task (Rose 2010). The critical element defining a lesson stage is the presence of a macro task towards which a series of learning activities are oriented. While a lesson stage constitutes part of the rank scale distinguished by Rose (2010) up to this point no further descriptions of its internal structure and criteria for its distinction have been developed (for an exploration of this issue see Macnaught forthcoming). Therefore, the notion of lesson stage will be consider here in the general terms proposed.

At each unit of analysis the construal of field as lesson content and the enactment of tenor are explored. This affords examining discourse patterns from an initial general perspective that can be then drilled down based on key aspects appearing at the macro level.

6.3 Analysis and interpretation of classroom discourse from the field of reproduction of popular education

The exploration of the field of reproduction of popular education is underpinned by a number of questions, introduced in chapter 1 (section 1.5). These questions point to the appropriate means to examine the kind of knowledge constructed and the teacher/student relation enacted in classroom practice. In order to provide answers to these questions, the model of discourse analysis of classroom discourse propose in this chapter addresses two more specific questions, which are:

> What kind of knowledge is construed in the lessons analysed? Is it commonsense or uncommonsense knowledge?

> How do teacher and student negotiate their roles in the exchange? Is there room for a more even relation between these participants in the classroom practice of popular education?

Due to the complexity of classroom discourse, its analysis is organised around the units introduced in section 6.2. This organisation affords a principled exploration of field and tenor at different lengths of discourse. The analysis moves from general to specific, having as starting point the lesson stage.

Two different kinds of lesson stages are distinguished based on the nature of the macro task they involve. A basic assumption in this distinction is that the nature of the macro task determines patterns of ideational and interpersonal meaning in discourse and therefore the construal of field and tenor. In other words, classroom discourse would unfold differently if the task were to have a group discussion about a familiar topic for students or if it were to understand a specialised concept from a particular discipline.

Within each kind of lesson stage, a detailed analysis of the overall lesson stage and of learning activities is performed, considering both the construal of field and the enactment of tenor. The complete discourse analysis of each lesson stage and its constituting learning activities is followed by an interpretation of field in terms of epistemic relations and tenor in terms of social relations.

6.3.1 The *task-oriented lesson stage*: completing an explicit task

The first kind of lesson stage identified in the analysis of classroom discourse in Uabierta corresponds to a **task-oriented lesson stage**. This kind is characterised by its clear orientation towards the completion of an explicit macro task. This macro task is introduced at the beginning of a lesson by the teacher and is realised by students in a series of unfolding learning activities. In the classroom discourse analysed here, only one lesson stage corresponds to this kind, which shows that this instance of classroom discourse does not emphasise the performing of tasks by students as its main goal. The initiation move of this task-oriented lesson stage is presented in the following table.

Speaker	Transcribed talk	Learning activity phases	Lesson stage
Teacher	((…)) Eh, the movie is a movie, as I was saying to you, rather light, it's a comedy, of those North American comedies with lots of police cars chasing two guys, whatever ((SOME MORE DISCOURSE)) On the other hand, eh, the characters, especially the two main characters, eh, are not the typical stereotypical north American character, the other ones are, OK? And **the important thing of the movie is the ethical background** that there is in the… relation, a conflicting relation for the actor, complex and charged with- a problematic relation, more than conflicting, between the two… principal characters of the film ((SOME MORE DISCOURSE)) – they have a very strong ethical orientation, OK? Eh, but also with a series of very strong contradictions in this movie. The two main characters are characters that from the point of view of Ethics we will be able to -	Prepare	1
	and it would be good that you go on scribing some passages of the film when something calls your attention, OK?	Focus	
	- they are two characters that will have a very contradictory ethical attitude although there will be certain limits that they will set for themselves and that is the interesting thing that the movie has, and that they won't change. OK, let's start then with the movie. Persecución a la media noche, Midnight run is its name in English ((…))	Prepare'	

Table 6.1: initiation move of task-oriented lesson stage

The initial learning activity of the lesson stage functions to set up the task that students are expected to complete throughout the whole lesson stage. This task is introduced progressively by the teacher in this initial learning activity. Although the teacher does not state it explicitly, it is understood that after watching the film students will have recall some sections of the movie where issues of some ethical conflict appear. Therefore, after the movie has finished, students engage in a series of recounts of different relevant scenes in relation to the task proposed.

The macro task proposed for this lesson stage determines the patterns of ideational and interpersonal meanings that unfold throughout. Ideationally, the macro task establishes the valid field of discourse at stake, that is, what should be talked about. Interpersonally, the orientation of the task centres on how students **feel** about a particular object ("[…] *when something calls your attention, OK?")*. The focus on students' personal reactions impacts the role they can hold in the negotiation of the meanings at stake. Both dimensions of ideational and interpersonal meaning will be explored in detail in the units of lesson stage and learning activity.

6.3.2 The construal of field in the task-oriented lesson stage

6.3.2.1 Construing field in the lesson stage: commonsense knowledge

The proposal of an explicit macro task at the beginning of the lesson stage impacts importantly in *what can be talked about* in the lesson stage. In other words, when the teacher sets up the macro task, he restricts the construal of field to ideational meanings recounting the movie and its ethical issues. Even though there is always space for the introduction of different topics, ideational meanings are to be kept around the topics set up by the macro task in order to be pedagogically relevant for the lesson stage.

A logogenetic perspective on this lesson stage – that is, considering its progressive unfolding – shows that ideational meanings are mostly related to the film on which the task is based. Some shifts in field are observed, but these are generally pedagogically relevant, that is, they aim to explain in more specialised terms a particular issue discussed around the film. The following figure provides indicative extracts realising the primary field of the lesson stage and also an instance of a shift in field n the task-oriented lesson stage.

Primary field	Projected field	Transcribed text
Common sense field: movie		So, when the guy says "I offer a hundred thousand dollars, the same hundred thousand dollars if you let me go". "I don't accept bribery, I have never taken it and I won't have it now with a guy like you". And then when the guys doubles the offer, "two hundred thousand", what is his answer? "No, I don't accept a bribe, what I'm doing here is fair". What is fair? To deliver a delinquent to jail, that's why I'm going to receive a hundred thousand dollars […]
	Projected field: specialised K	I'm therefore establishing a criterion that is not an ethical criterion, it's a pragmatic criterion, OK? Lying is not bad in itself, it's bad because it had bad results, it's bad because people will label me as a liar, it's bad because whenever I say the truth they won't believe me. So, moral (( )) the word moral derives directly from the word morals, ah? Behaviour, exterior behaviour […]
Common sense field: movie		Well, let's remember the characters, OK? Once we start studying Ethics, right, we will – it'll be good – that we go on remembering some of the characters. Jack Walsh, John Wesley Walsh, that was his real name […]

Figure 6.2: field shifting in task-oriented lesson stage

Three different ideational phases are distinguished in figure 6.2, each construing a particular field. The first phase introduces the film as the primary field of the lesson stage. In this primary field the teacher recounts the activity of participants (two people) performing actions (dialoguing). This recount of activities does not unfold chronologically along the lesson stage –

as occurs in the narrative of the movie – but rather episodically, in other words, through different activities relevant to the final aim of the lesson stage, which is to explore the ethical background of the movie.

In terms of the lexis deployed in the primary field, this is mostly commonsense. Only one participant is explicitly referenced through the general noun *guy*. The other participant is left unreferenced and can only be traced through the different moves of the dialogue being recounted. Regarding conjunctions, these indicate mainly temporal relations: *so, and then*. The primary field of the task-oriented lesson stage thus revolves around the film and is characterised by its commonsense nature.

This primary field is the predominant field in the task-oriented lesson stage. However, this lesson stage also features shifts in field, which are generally coherent with the macro task proposed at the beginning. The primary field projects[1] a new field, labelled 'projected field' in figure 6.2. Along the task-oriented lesson stage, these projected fields are construed mostly in uncommonsense terms and signal a shift in meanings towards specialised notions related to ethics. The pedagogic function of these projected fields is to provide a conceptual base for the interpretation of the ethical issues in the film.

In the example introduced in figure 6.2, the projected field is construed through uncommonsense lexis. This lexis includes nominalisations (*lying => lie*; *behave => behaviour*), specialised terms (*moral*), classifications (*ethical criterion*, *pragmatic criterion*), and definitions (*the word moral […] Behaviour, external behaviour*). Thus, the projected field is construed as a specialised domain of knowledge, which is relevant for the pedagogic goal of the lesson stage.

The projected field does not hold a dominant position in the task-oriented lesson stage. As the figure 6.2 exemplifies, field shifts again to the primary field of the movie. This creates an ideational wave moving from commonsense to uncommonsense and back again to commonsense meanings. This wave re-occurs along the task-oriented lesson stage.

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[1] Projection is understood as the relocation, recontextualisation and re-presentation of one field into another (Hood 2010, p.135)

6.3.2.2 Construing field in the learning activity: commonsense knowledge

The commonsense nature of the primary field in the task-oriented lesson stage can be explored in detail at the level of the learning activity. The following table introduces an example of a learning activity from the task-oriented lesson stage.

Speaker	Transcribed talk	Phase	Learning activity	Lesson stage
Teacher	Well, we had warned that this was a Yankee comedy that had no big pretensions, but it isn't either a trivial comedy. Several of you I saw scribing lots of things, ((I think)) there are lots of moments in which there are dialogues that have a great importance from the ethics point of view	Prepare	2	1
	Eh, let's see, in which moment are there situations in which there are at stake very intimate things, very transcendental things from the point of view of human behaviour, of human conduct? Which one do you remember like	Focus		
Student	Well, he, in the first place, when he, he describes himself, when the girl ask him who he is, a vigilant delinquent	Task		
Teacher	[OK]/ for example, that is an interesting thing	Evaluate		
	he says, the little fellow says, 'ah, you don't look like, you don't seem bad, you don't look like a delinquent', 'it's just that I'm a vigilant delinquent'	Elaborate		

Table 6.2: commonsense field in the learning activity in the task-oriented lesson stage

This learning activity corresponds to the first activity carried out after the students have finished watching the film. It comprises the five phases (Prepare, Focus, Task, Evaluate and Elaborate) where the teacher and students take up different roles: students enact the Task phase and the teacher all the other phases. The commonsense nature of the field construed here can be exemplified in the lexical strings of words used to refer to participants in the discourse. Indicative lexical strings are shown below.

Lexical string *things*	Lexical string *he*	Lexical string *girl*
things x very intimate	he	Girl
| rep	| rep	| syn
things x very transcendental	he	he*
| rep	| rep	| syn

things x interesting   himself   fellow x little

| syn

him

| syn

he

| syn

vigilant = delinquent

The participant *things* refers to the ethical issues that students are expected to identify in the film. As the string shows, only the word *thing* is used in this learning activity to refer to this participant. This word is non-technical and non-field specific lexis and commits very little meaning – in other words, is a very general and commonsense term. The second string refers to one of the characters of the film, whose behaviour is being recounted. This string unfolds mostly through pronouns, which evidences the extent to which meanings that are construed in this learning activity are highly context-dependent: the reference for *he* can only be understood based on the shared experience of the movie. The same occurs with the last string, which refers to the other participant in the scene being recounted. This participant is introduced in the Task phase as *the girl* but then the teacher refers wrongly to her as *he* and *the little fellow*. Regardless of this gender confusion, this string shows again how references are construed as known and recoverable from the context of the interaction. This indicates the commonsense nature of the field being construed.

Activity sequences are also very simple in this learning activity. Different activities in the sequences are linked by relations of expectation: one activity is likely to follow the next one. These activities correspond to a dialogue where one part says X and the other replies Z. Sets of activities constituting activity sequences in this learning activity are introduced below.

Activity sequence in Task phase	Activity sequence in Elaborate phase
When he describes himself	The fellow says 'ah, you don't look like, you don't seem bad, you don't look like a delinquent',
^	^
when the girl asks him who he is	he says 'it's just that I'm a vigilant delinquent'
^	
[he says] a vigilant delinquent	

The activity sequence in the Task phase is construed by the student performing the task proposed by the teacher. Here activities are not chronologically linked: *the girl asking* should come before the activity of *he describing himself*. However, this disruption in the chronological time of the activity sequence may be seen as a textual resource to foreground those meanings that are more relevant for the Task in the table 6.2 (*which situation appears relevant in ethical terms? When he describes himself*). Despite the disruption in the chronology, activities are linked by expectation: when someone asks somebody something, it is expected that the addressee will provide a response. This explains why the last activity in the sequence does not explicitly state *who is saying what*.

In the second activity sequence, corresponding to the Elaborate phase performed by the teacher, the relations of expectation are left even more implicit. There is no temporal conjunction indicating the chronological relation between activities – such as *when* in the prior sequence. Thus relations within the field are not realised in discourse but kept as known and shared by participants, which manifests the commonsense nature of the field construed.

Most of the learning activities within this kind of lesson stage show the same features in relation to the construal of field. Nevertheless, as indicated above, meanings tend to create a wave that moves from commonsense to uncommonsense patterns of ideation. Although this transition in meaning occurs along various learning activities, the actual shift to a more specialised field is very brief and extends for only for a couple of learning activities each time. As will be argued later, there appear to be interpersonal reasons for this. At this point, consider the following learning activities realising the shift towards a more specialised field.

Speaker	Transcribed talk	Phase	Learning activity	Lesson Stage
Teacher	that is, moral (( )) the word moral derives directly from the word morals, eh?, behaviour, exterior behaviour, not behaviour that arises from what thing? (AWAITS REPLY FROM STUDENTS)	Elaborate/ Prepare Focus	8	1
Student	-	Task		
Teacher	from conviction, from internal conviction and that's what we saw with Socrates, right? that if it occurred, the case of Socrates is very peculiar (PETER GETS UP FROM HIS SEAT AND WALKS AROUND), he is a guy that is trying to teach Athenians in a time where this issue is still in its rudiments, he is teaching them that behaviour,	Elaborate/ Prepare	9	

	human behaviour is determined by, by what thing? (LOOKS AND AWAITS ANSWER)	Focus		
Student	-	Task		
Teacher	by conviction, just and good are defined by myself, faced by my conscience and that is a thing that the tribunal in Athens couldn't, couldn't take, and sentences Socrates to die.	Elaborate		

Table 6.3: uncommonsense field in the learning activity in the task-oriented lesson stage

The two learning activities in table 6.3 are construed around an uncommonsense field, corresponding to the general domain of Philosophy. Lexical strings in these learning activities show more variation in terms of the lexical relations between items, as they are not restricted to repetition as in the learning activity above. In addition, lexis appears to be more field-specific, particularly in relation to the specialised field of ethics. Relevant lexical strings unfolded in these learning activities are shown below.

Lexical string *moral*	Lexical string *Socrates*	Lexical string *conviction*
moral	Socrates	conviction
| =	**| rep**	**| rep**
behaviour	Socrates	conviction x internal
| rep	**| syn**	**| rep**
behaviour x exterior	he	conviction
| hyper	**| syn**	
issue	guy	
| hyp	**| syn**	
behaviour	Socrates	
| rep		
behaviour = human		

The first major string is initiated by the term *moral*, which corresponds to a specialised term from the field of ethics. This term is defined as *behaviour*, which is in turn classified through the Classifier *human*. This suggests some kind of specialised taxonomy construing the field. The second string revolves around *Socrates*. The importance of this string is that it shows the extent to which discourse has shifted from the commonsense, shared experience to a more

uncommonsense field where participants involved in the projected field are particular authoritative figures of knowledge. In addition, this string evidences how references to participants are here made explicit, as the field at stake is not that arising from the co-text of the film. Finally, the last string *conviction* further indicates the unfolding of abstractions in the construal of field in these learning activities.

These learning activities introduce also an uncommonsense meaning of the notion *moral*, constituting it then as a specialised term in the uncommonsense field. This uncommonsense meaning is introduced by a definition and an instance of classification. Consider in this regard the taxonomic and nuclear relations in the following activity sequence.

moral +	derive		x morals	
| rep	**|**			
(moral)	**|**	=	behaviour	
| rep	**|**	**| rep**	**| rep**	
(moral)	**|**	=	behaviour	x external
| rep	**| contr**		**|**	**| contr**
(moral) +	(no) arise		x conviction	x internal
conviction +	determine		x behaviour	x human

The first three activities in the sequence relate to the definition of *moral as an external behaviour*. Lexical relations between these three activities are mostly relations of repetition. Then lexical relations shift to contrast relations, signalling the opposition between meanings: *derive/no-arise*, *external/internal.* This represents *behaviour* and *conviction* as contrasting meanings in this field. Once this contrast has been set up, the final activity is linked to the whole by a relation of implication. This relation is not explicit in the text, but it can be interpreted from the ideational meanings unfolded. The consequential relations between these activities would look like this:

if moral is exterior behaviour,

then moral does not arises from interior conviction

(**then** moral does not determine human behaviour)

therefore conviction determines human behaviour

The discourse semantic patterns in the construal of field evidence how meanings may shift from commonsense to uncommonsense in the learning activities. As it has been shown, this shifting involves not only a transition in the lexis from concrete to more abstract wording, but also the distinction between expectancy and implicational relations in activity sequences. While the analysis of learning activities shows the shift from commonsense to uncommonsense meaning in the task-oriented lesson stage, overall the dominant field of this lesson stage is commonsense, revolving around the film that constitutes the basis for the task carried out.

6.3.2.3 Synthesis of analysis of field in the task-oriented lesson stage

The analysis of ideational meaning in the task-oriented lesson stage shows that the predominant field is the commonsense field of the movie around which the pedagogic activity is set up. In addition to this primary field, there is also a projected field, which corresponds generally to the broad field of philosophy. This field is projected by the primary field and serves to take the recount of issues in the film to more abstract and specialised ethical notions. This creates a waving pattern in meanings along the task-oriented lesson stage which moves from commonsense to uncommonsense and back to commonsense. Therefore, analysis has shown that the construal of field in the task-oriented lesson stage can be characterised by two main features: first, a clear orientation towards the construal of commonsense knowledge; and second, a tension in discourse between keeping meanings at a commonsense level or shifting them into more uncommonsense realms. This tension does not have only an ideational but also an interpersonal aspect to it, as it appears that the pulling back to commonsense meaning is due to interpersonal reasons in this kind of lesson stage. This interpersonal aspect will be further explored in the analysis of tenor in the task-oriented lesson stage.

6.3.3 The enactment of social relations in the task-oriented lesson stage

The enactment of tenor or social relations in discourse is explored in the classroom discourse of Uabierta considering the specific dimension of **status**, which concerns "the relative position of interlocutors in a culture's social hierarchy" (Martin, 1992, p. 525). The focus is set particularly on the principle of **reciprocity of choice** of participants (Poynton 1985). This principle is examined, at the level of lesson stage, in relation to the choices of initiation and

closing of units of pedagogic activity. At the level of learning activity, the analysis considers the overall pedagogic exchange structure and the extent to which this structure is maintained or contested, making the kinds of choices available for participants more even.

6.3.3.1 Enacting relationships in the lesson stage: from uneven to relatively even status of participants

From the general perspective of lesson stage, the first choice in relation to tenor relates to who initiates and closes this whole pedagogic unit. In this task-oriented lesson stage analysed here, these moves are as follows:

		Participant
Initiation	[a fragment missing] it's not a brainy movie… eh, the movie is a movie, as I was telling you, rather light. It's a comedy, of those north American comedies with lots of police cars chasing two guys, whatever…	Teacher
Closure	Well, it's now time to go, a long time ago actually this class should have finished but I think the reflection was important	Teacher

In this lesson stage, both initiation and closure are realised by the teacher, which is coherent with the position of the teacher in the pedagogic exchange and his interpersonal choice of controlling the length of the interaction. In the initiation, the teacher introduces the film that students will be watching as part of the macro task of the lesson stage, signalling thus his position as the one determining the direction of the pedagogic activity. In the closure, the teacher manifests his hierarchical position by determining when and how the lesson stage comes to an end.

Along the task-oriented lesson stage, the initiation of learning activities is realised almost exclusively by the teacher. However, the attempt to shift fields from commonsense to uncommonsense (discussed in relation to the construal of field) also impacts on patterns of tenor. Those learning activities that revolve around uncommonsense fields are initiated by the teacher, similarly to almost all previous learning activities around commonsense field in the lesson stage. Nevertheless, when meanings go back from uncommonsense to commonsense, it is generally because a new learning activity has been initiated by the students. The following

table summarises the initiation moves for every learning activity in the task-oriented lesson stage.

Move	Learning activity	Initiation	Field
Teacher move	1	[a fragment missing] it's not a brainy movie… eh, the movie is a movie, as I was telling you, rather light.	Common sense field
	2	Well, we had warned that this was a Yankee comedy, that had no big pretensions, but it isn't either a trivial comedy.	
	3	But, let's see, the guy, is a thief or not?	
	4	But on the other hand, the character of Robert de Niro, Jack Walsh, what other, what character, how could we characterise him?	
	5	But it turns out that there is one thing that he didn't change along the whole movie	
pupil initated	6	S: Excuse me T: Yes S: Besides he says, de Niro says, Walsh, "I don't work for delinquents" and he repeats that several times	
Teacher move	7	Well, and finally the story end in a rather sweet way, like any Hollywood movie	
	8	But, let's see, besides what can happen with politicians, right, there is a issue that, let's say, goes across all the social spectrum and that is the issue of where to put limits to my ambition	
	9	that is, moral (( )) the word moral derives directly from the word morals, eh?, behaviour, exterior behaviour, not behaviour that arises from what thing?	Uncommon sense field
	10	and that's what we saw with Socrates, right? that if it occurred, the case of Socrates is very peculiar	
pupil initiated	11	S: (RAISES HAND) T: Yes S: May I say something T: Sure S: S: it's just that I'd heard that (( )) and that is proven in the film, that these underbelly people have a certain, let's say, some kind of ethic, […]	Common sense field
Teacher move	12	Peter, this kind of, you had worked in courts, that's why I ask you, have you ever heard of this guys that […]	
	13	Well, let's remember the characters, OK, while we go on studying Ethics, right?, we'll go- it will be good that we remember some of the characters	
pupil initiated	14	S: (RAISES HAND) T: Yes? S: Well, I don't know if it is like this, but that Mardukas belongs to a social class…	

Student move	15	And he gave two millions to charity
pupil initiated	16	S: (RAISES HAND) T: Yes S: Then he was like a Robin Hood that belonged to a social class and he…
Student move	17	But it's trying to say something like it, I mean
pupil initiated	18	S: (RAISES HAND) T: John S: Yes, what surprised me the most is that when he steals the says 'no, I didn't know I was working for a gangster and when I found out, I stole from him'
Student move	19	Sure, then at the beginning the was (( ))
Teacher move	20	The movie is full of white lies, to say it some way, ah?
Student move	21	Mardukas is all the time, between them when they talk with Walsh they are talking about kindness, honesty, "but what are you doing!!"
Student move	22	It's like they are trying to be good within their own logic to see if in the next life…
Teacher move	23	Let's see, what else

Table 6.4: initiation of learning activities along the task-oriented lesson stage

The initiation of learning activities is realised in three different ways: by a teacher's move, by a student's move, and by an exchange classified in the calling system as **pupil initiated** (Bid^Summons). The teacher and student moves are characterised by an explicit and direct initiation of the learning activity by these participants that does not require a bid for the turn. This is particularly important in terms of the student move, because it shows that the choices for initiation are even for both participants; in other words, both teacher and students may realise an initiation move without being directed.

In turn, in the pupil initiated move, the student has to call the attention of the teacher via raising his/her hand or calling his name or title (Sir, Mr. Smith) and ask him/her for a turn to speak. Once the teacher has acknowledged that call and allocated the turn to that student, then the student can initiate an exchange. Thus this initiation of learning activity would constitute middle ground between having and not having the choice for initiating the learning activity by the part of the student.

The table 6.4 shows two different phases in the initiation of learning activities (signalled by a double line in the table). The first phase, which can be labelled as 'traditional pedagogic exchange', includes the first ten learning activities of the lesson stage, which are initiated by a teacher move or by a pupil initiated move. Both forms of initiation reveal that the relation between teacher and students is enacted as hierarchical, as only the teacher holds control of the initiation via starting a new learning activity or allocating the turn so students can initiate one. Importantly, learning activities [9] and [10] shift to uncommonsense field and thus precipitate a shift in tenor, initiating a new interpersonal phase in the lesson stage.

This second interpersonal phase can be labelled as 'non-traditional pedagogic exchange'. It starts in learning activity [11], from where a new choice of initiation is available for students: the student move. This opening up of choices of initiation is paired with a new shift in ideational meanings that pulls back discourse to the commonsense field of the movie. The pupil initiated exchange maintains the hierarchy between teacher and student, as the teacher holds the power to allocate or not the turn being bid. In turn, the uneven statuses of participants become less apparent in the student move, as student provides information without any immediate previous demand by the part of the teacher. In other words, students are initiating and giving information, which suggest an orientation to position themselves as primary knowers (K1) (Berry 1981) in the pedagogic structure. This issue will be further explored when examining in detail the micro perspective of learning activity.

The analysis of tenor in the task-oriented lesson stage shows an overall transition in discourse from unequal to a relatively more equal status between participants, revealed in the way choices of teacher and students become more reciprocal along the lesson stage. At this point, the construal of a more equal status in the tenor of discourse may be interpreted as a consequence of the construal of a commonsense field that allows a more levelled positioning of both participants.

6.3.3.2 Enacting relations in the learning activity: the interplay of interpersonal and ideational meanings enacting status of participants

The exploration of relations enacted in the lesson stage showed to general phases. In the first phase (the 'traditional pedagogic exchange'), learning activities are initiated exclusively by the teacher, as shown in table 6.4 above. In these learning activities initiated by the teacher he has the position of the primary knower (K1) – the one that posses the information at stake – and the student that of the secondary knower (K2). This is in fact true for all of those learning activities initiated by the teacher, including those in the second half of the lesson stage. An example of this 'traditional' pedagogic exchange is introduced below.

Speaker	Transcribed talk	Phase	Exchange structure
Teacher	But, let's see, the guy, is a thief or not?	Focus	dK1
Student	Yes	Task	K2
Teacher	Of course, of course he's a thief (( )) OK?	Evaluate	K1
	At some point they say that he killed someone while he was escaping, that I don't know for sure, they don't say it again in the movie	Elaborate	Cf

Table 6.5: traditional pedagogic exchange in task-oriented lesson stage

The learning activity in table 6.5 unfolds as a typical pedagogic exchange. First, the Focus phase is enacted by a dK1 (delayed primary knower) where the teacher demands information that he already possesses. Then, in the Task phase, the student provides the information required, realising a K2 move. Finally, the teacher carries out an Evaluation corresponding to a K1 move and then in the Elaborate phase a tracking move of confirmation (Martin 1992), which serves to clarify the ideational meaning negotiated.

In these 'typical' learning activities of the task-oriented lesson stage, the roles of K1 and K2 are not necessarily determined by who possesses the knowledge. When the field at stake corresponds to the field of the movie, both teacher and students have the same knowledge, as they have watched the movie together. The inequality that characterises the relation between participants and their taking up of K1 and K2 roles is determined here interpersonally through the enactment of an Evaluate phase by the part of the teacher. In other words, because the knowledge at stake is clearly shared by the two participants of the pedagogic interaction, the teacher needs to make evident his position as primary knower and he does so interpersonally, by completing the learning activity with an Evaluate phase enacting a K1 move, rather than ideationally, via a differential in the knowledge possessed by him.

This pattern of interpersonal meaning in the learning activity changes when the field shifts from commonsense to uncommonsense. The indicative learning activities of this shift are introduced below.

Speaker	Transcribed talk	Phase	Learning activity	Exchange structure
Teacher	that is, moral (( )) the word moral derives directly from the word morals, eh?, behaviour, exterior behaviour, not behaviour that arises	Elaborate/ Prepare	9	K1
	from what thing? (AWAITS REPLY FROM STUDENTS)	Focus		dK1
Student	-	Task		K2
Teacher	from conviction, from internal conviction	Elaborate		K1
Teacher	and that's what we saw with Socrates, right? that if it occurred, the case of Socrates is very peculiar, he is a guy that is trying to teach Athenians in a time where this issue is still in its rudiments, he is teaching them that behaviour,	Elaborate/ Prepare	10	K1
	human behaviour is determined by, by what thing? (LOOKS AND AWAITS ANSWER)	Focus		dK1
Student	-	Task		K2
Teacher	by conviction, just and good are defined by myself, faced by my conscience and that is a thing that the tribunal in Athens couldn't, couldn't take, and sentences Socrates to die	Elaborate		K1
	S: (RAISE HAND) T: yes S: ((may I say something)) T: sure	Direct	11	
Student	S: it's just that I'd heard that (( )) and that is proven in the film, that these underbelly people have a certain, let's say, some kind of ethic, in the sense that… in the sense that… they, he is interested in fulfilling his part of the deal T: sure S: without caring much about, I mean, ((being)) a feeling of justice. Whatever happened to the hostage he didn't care much T: [exactly S: I mean, he didn't care about justice but (he) cared about the deal, of course, he cared because of the money he was going to receive T: [sure he did S: because of the deal and being a good, quote unquote, professional on his job	Task		K2*
Teacher	Sure	Evaluate		K1*

Table 6.6: learning activities and shift in field in the task-oriented lesson stage

Learning activities [9] and [10] in table 6.6 construe the specialised field of philosophy, evidencing a shift from commonsense to uncommonsense fields. From the perspective of the

pedagogic exchange, in both of these learning activities the teacher poses a Task that cannot be performed by students. This is because the field has shifted, introducing meanings and ideas that are not (necessarily) part of the shared knowledge of teacher and students. Interpersonally, this emphasises the uneven access to choices of both participants, as students are unable to provide the required knowledge. Here, they take on their role as secondary knowers via the lack of move in the interaction. In this kind of learning activities construing uncommonsense meanings, the basis of uneven relation between participants is not interpersonal but ideational, expressed in a differential in the knowledge possessed: teacher is the expert and students are not. The possession of the specialised knowledge at stake of the teacher and the inability of the students to produce a K2 move makes the hierarchical relation between them highly explicit.

The transition from commonsense to uncommonsense fields has then important implications for the way social relations are enacted in learning activities. In those where a commonsense field is construed, the unequal status of participants is realised interpersonally, through an Evaluate phase enacting a K1 move by the part of the teacher; this Evaluate phase is carried out even though both participants possess the same knowledge in relation to the field. In turn, when the field construed is uncommonsense, the basis determining the uneven relation of participants is ideational: there is a differential in terms of the knowledge possessed by each participant. This makes that the inequality of the relationship becomes even more evident, as students' choices may be limited to the point where they are unable to perform a K2 move. When this occurs, the learning activity is carried out mainly by the teacher, who proposes the Task and provides the required information.

The greatly evident inequality of the teacher/student relation manifested in the learning activities construing uncommonsense fields is critical for the subsequent enactment of social relations in the rest of the task-oriented lesson stage. Perhaps as a response to the patent inequality of the social relations, one of the students bids for the turn in learning activity [11] and pulls back meanings to the commonsense field of the movie. Returning to this field enable students to recover their choices to participate and therefore to make the uneven relation less apparent. This interpersonal shift can be observed in details in a closer analysis of learning activity [11], presented in table 6.7.

Speaker	Transcribed talk	Phase	Exchange structure
	S: (RAISE HAND)	Direct	Call
	T: yes		RCall
	S: ((may I say something))		Call
	T: sure		RCall
Student	S: it's just that I'd heard that (( )) and that **is proven in the film**, that *these underbelly people have a certain, let's say, some kind of ethic*, in the sense that… in the sense that… they, he is interested in fulfilling his part of the deal	Task	K2*
	T: sure		Cf
	S: without caring much about, I mean, ((being)) a feeling of *justice*. Whatever happened to the *hostage* he didn't care much		K2*
	T: [exactly		Bch
	S: I mean, he didn't care about *justice* but (he) cared about the deal, of course, he cared because of the money he was going to receive		K2*
	T: [sure he did		Bch
	S: because of the deal and being a good, quote unquote, *professional on his job*		K2*
Teacher	Sure	Evaluate	K1*
Teacher	Now, keep in mind that the guy that he is working for is not a delinquent, he is one, one of those people that pays the bail in courts, that in the United States is very common	Elaborate/ Prepare	

Table 6.7: shift in tenor in a learning activity of the task-oriented lesson stage

The learning activity [11] in table 6.7 shows very significant interpersonal features. First, this learning activity starts with a pupil-initiated move, where the student bids for the turn. This move replaces the Focus phase where the teacher generally performs a dK1 move to demand particular information from the students. The move performed by the student after the bid can be initially analysed as a K2 move realising a Task phase, and the moves performed by the teacher as K1 moves realising the Evaluate and Elaborate phases.

A closer look at this learning activity considering other interpersonal resources provides a basis for a different interpretation. The K2 move of the student can be broken down into three adjacent pairs of moves, each comprising a move where the student provides ideational meaning, and a tracking move through which the teacher confirms that he is following what the student has said. The moves of the teacher are interpreted as tracking moves because they overlap the student's intervention, which is typical of this kind of moves. The fact that the teacher is here tracking and not explicitly evaluating the student suggests that the student is not necessarily a secondary knower in this learning activity.

This interpretation is further confirmed by an analysis of the resources of engagement displayed in the student's moves. Consider for example the initial move realised by the student in the labelled Task phase:

| Student | it's just that I'd heard that (( )) and that **is proven in the film**, that *these underbelly people have a certain, let's say, some kind of ethic*, in the sense that… in the sense that… they, he is interested in fulfilling his part of the deal | K1 |
| Teacher | Sure | cf |

The student presents his claim as highly warrantable through the expression ***is proven in the film***. Through this resource, he closes down the dialogic space and therefore rules out any other possible claim in this respect. This interpersonal resource is complemented by ideational elements, particularly the introduction of the more general term ***underbelly people*** to refer to the characters of the movie. Up to this point, participants in the field had been referred to in singular terms (*he*, *the guy*, *Mardukas*). However, here the student uses the term ***underbelly people*** that commits more meaning and shows some degree of specialisation against references such as ***the guy*** or ***he***. From an ideational point of view, he is trying to propose some kind of uncommonsense language to construe the field of the movie.

The interpersonal and ideational resources played out in this initial move enable an interpretation of it as a K1 move. In other words, the closing down of the dialogic space and the construal of a field in more uncommonsense terms indicate that the student is trying to position himself as a relative expert voice in the field. Therefore, he constitutes the participant who possesses the information at stake in the exchange, or the primary knower. This interpretation is further supported by the paired confirmation move [cf] that follows. The interpersonal meaning of *sure* (*claro* in Spanish) relates more closely to agreement than to evaluation: in other words, it interpersonally says 'yes, I agree with you' rather than 'yes, that is correct'. This is further supported by the falling tone of *claro* and *exactly*, suggesting that these elements are performing an interpersonal rather than an ideational metafunction. Finally, *sure* and *exactly* are overlapped with the student's discourse, which is typical of tracking moves. Thus, the position of the K1 is not in dispute here, as the teacher does not evaluate the proposition of the student but rather indicates his agreement with it along the student's intervention.

The following pairs of moves within the so labelled Task phase confirm the interpretation proposed above. In these cases, the lack of evaluation is even clearer, as the teacher's intervention overlaps with the discourse of the student. This indicates that the interpersonal function of his moves is keeping the channel of communication opened rather than assessing the ideational content negotiated. The last move of the student in the Task phase is followed in the interaction by a confirmation move [cf]. This confirmation move realises the Evaluate phase that is expected to follow the Task in the pedagogic exchange. These moves are introduced below.

Student	because of the deal and being a good, quote unquote, *professional on his job*	K1
Teacher	Sure	cf

The confirmation move performed by the teacher does not function as an assessment, but as an indication that the message has been received. Therefore, the teacher's role in this interaction has not been to evaluate and confirm the knowledge at stake. Rather, both participants appear to take similar roles in this interaction, as both posses the same knowledge in relation to the field. Thus, the uneven status of participants, which characterises the pedagogic exchange, is here challenged.

The learning activity [11] analysed constitutes a turning point in terms of interpersonal meanings in the task-oriented lesson stage. From this learning activity onwards, students will hold similar choices to those possessed by the teacher, in both ideational – proposal of relevant information – and interpersonal terms – initiation of learning activities. Therefore, tenor of discourse will transition from the unequal status of participants within the social practice of teaching/learning, to a more equal status realising what could be deemed a characteristic teaching/learning practice of popular education. The levelling of status of participants as the critical feature of the tenor of the practice of popular education needs to be further examined in the second kind of lesson stage identified.

6.3.3.3   Synthesis of interpersonal meanings in the task-oriented lesson stage

The analysis enabled the distinction of two phases in the enactment of social relations in the task-oriented lesson stage. In the first phase, the status of participants is uneven, as the

teacher possesses more choices than the student. The basis of inequality of the relationship is determined by the kind of field at stake. When a commonsense field is construed, the uneven status of participants is enacted in interpersonal choices involving the initiation and closure of the lesson stage, the initiation of learning activities and the allocation of turns in the interaction. When the field construed is uncommonsense, the basis for the uneven relationship is ideational, that is, relates to the differential in the possession of specialised knowledge of teacher and students. In both cases, the inequality of the relation is maintained, even though with different degrees of visibility.

The analysis of tenor in the task-oriented lesson stage also showed instances where the hierarchy of participants is put at risk. This occurs after an uncommonsense field has been introduced. This appears to be highly critical for the interpersonal domain of meaning, as one student pulls back discourse to the commonsense field, where both teacher and students can enact a less evident uneven relation. Moreover, this return to a commonsense field enables student to challenge the hierarchical relation via positioning himself as a primary knower in the interaction.

6.3.4 Interpreting discourse analysis into LCT: underlying specialisation code of legitimation in the task-oriented lesson stage

The discourse semantic patterns emerging from the analysis of field and tenor in the task-oriented lesson stage can be interpreted in terms of epistemic relations and social relations, respectively. To recap, epistemic relations refer to "*what* can be legitimately described as knowledge" and social relations to "*who* can claim to be a legitimate knower" (Maton 2014, p.29). Epistemic relations are interpreted from patterns in field and social relations are interpreted from patterns in tenor.

The construal of field shows a clear orientation towards the representation of commonsense knowledge in the task-oriented lesson stage. The discourse lacks relevant taxonomies of phenomena, as well as technical terms, abstractions and specialised lexis from specialised disciplines. There is thus a weak classification and framing of *what can be described as knowledge*; in other words, in this lesson stage the legitimate knowledge does not have to be specialised knowledge from a particular discipline. Therefore, epistemic relations are relatively weak (ER-) in most of the task-oriented lesson stage.

The shift in field that occurs in the middle of the lesson stage – from commonsense to uncommonsense – implies a shift in the strength of epistemic relations. Thus, the more resources of specialised language are deployed in discourse, the more specialised becomes the knowledge at stake. In terms of epistemic relations, this means a shift from ER- to relatively stronger epistemic relations (ER+). However, as field shifts back to commonsense knowledge, ER also shift to ER-. This waving movement in terms of strengths of ER can be depicted in the following figure.

Epistemic relations in the task-oriented lesson stage
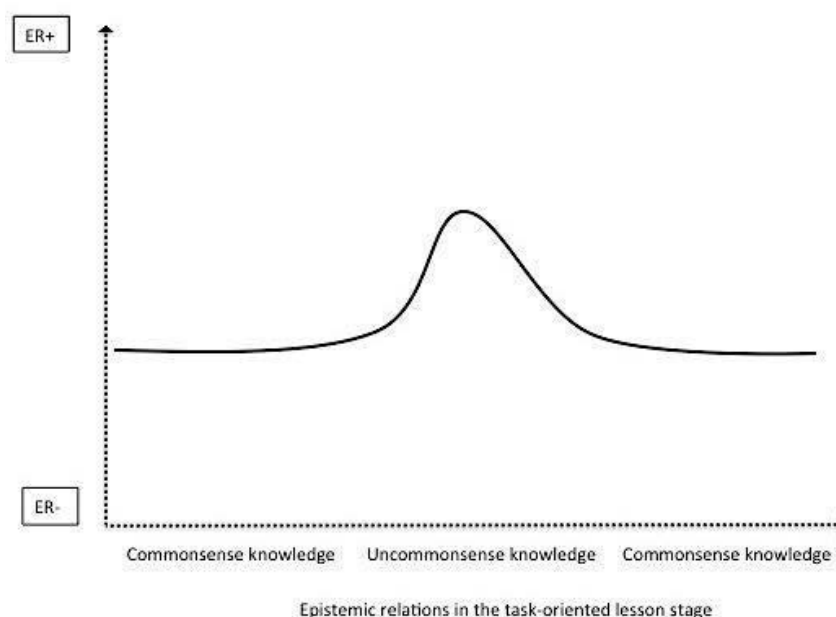
Figure 6.3: relative strength of epistemic relations along the task-oriented lesson stage

Tenor is enacted in the task-oriented lesson in two clear in interpersonally distinctive phases. In the first phase, the allocation of resources of NEGOTIATION to participants indicates that the teacher holds a higher status than the students, which is coherent with the particular nature of the pedagogic relation. However, because this uneven status enacted overlaps with the construal of a commonsense field, the inequality of the relations between participants is not sustained in the possession of specialised knowledge but rather on an interpersonal basis: the teacher holds a higher status because *he is the teacher and can evaluate* students' participation, and not because he possesses some kind of expert knowledge inaccessible for students. The way the hierarchical relation is enacted here implies that *who can claim to be a legitimate knower* is emphasised, as it is more important *who* claims knowledge than *what* knowledge is being claimed. Therefore, in the first interpersonal phase, patterns in the enactment of tenor are interpreted as relatively strong social relations (SR+).

Within this first interpersonal phase, the uneven status of participants is also based on a differential in the knowledge possessed by them. This occurs when field shifts from common to uncommonsense meanings. The uncommonsense meanings underlying the inequality of the relation between teacher and student indicate that in this case *what knowledge* is claimed is more important than *who claims* that knowledge. Therefore, in terms of Specialisation, social relations are weakened (SR-) as a response to the strengthening of epistemic relations (ER+)

In the second interpersonal phase, the unequal relation between participants becomes less apparent. Students have several choices available that were exclusive of the teacher in the first phase, such as initiating learning activities, claiming new knowledge and positioning themselves as primary knowers in the pedagogic exchange. These patterns are interpreted as manifesting that *who claims knowledge becomes less important*. Therefore, the second interpersonal phase is interpreted as exhibiting relatively weak social relations (SR-). The shift in strength of social relations is depicted in the figure below.
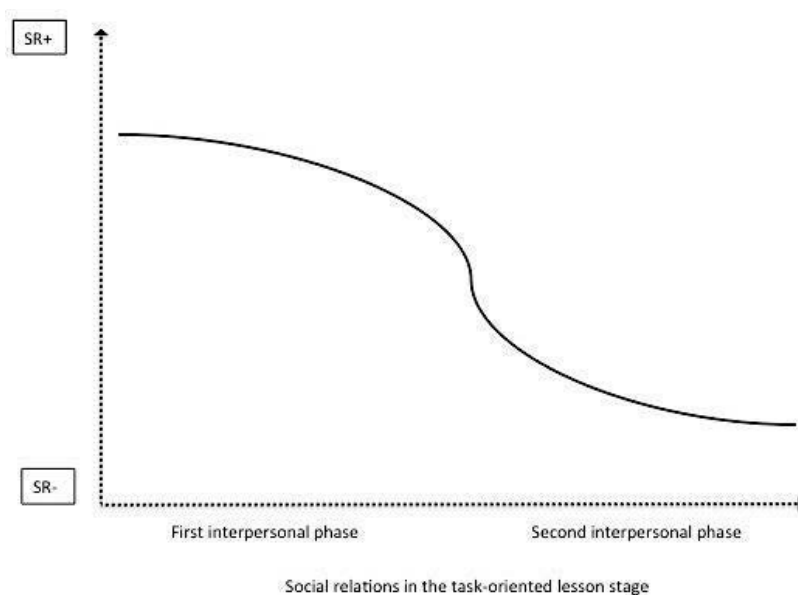
Figure 6.4: relative strength of social relations along the task-oriented lesson stage

These relative strengths of epistemic relations and social relations along the task-oriented lesson stage originate different specialisation codes. However, these codes will be further examined once the second kind of lesson stage identified, namely the concept-oriented lesson stage, is analysed.

6.3.5 The *concept-oriented lesson stage*: construing specialised knowledge

The concept-oriented lesson stage is the second kind of lesson stage distinguished in the classroom discourse of Uabierta. Unlike the task-oriented lesson stage, this type of lesson stage lacks an explicit macro task orienting the unfolding of the whole pedagogic activity. Instead, it unfolds around the transmission of a specialised concept. The initial learning activity of a concept-oriented lesson stage sets up the particular notion that will be developed along the lesson stage and the following learning activities provide explanations of this concept. The initiation of a concept-oriented lesson is exemplified in the following Prepare phase of the lesson's first learning activity.

Speaker	Transcribed talk	Phase in the learning activity	Lesson stage
Teacher	Em, let's go back to our topic. When we say – when from now on, comrades and friends, you find in a text, especially if it is from this time, a text of Hegel, a text of (( )), in a text of Fitche* or of other minor philosophers that had talked about Kant in that time, you will find that they are criticizing or referring – it's the same – to critical philosophy. That means Kantian, critical philosophy and Kantian philosophy are exactly the same. Why, because Kant is the father of the critique, he is the father of critique in the modern philosophical sense. What is this critique? (TURNS TO THE BOARD TO WRITE) **critique, and will put that in quotation marks, critique of the possibilities of knowledge, that is the critique** (…)	Prepare	3

Table 6.8: initiation of a concept-oriented lesson stage

This Prepare phase introduces the notion of *critique of the possibilities of knowledge*, which will constitute the core around which the lesson stage will unfold. Each learning activity in this concept-oriented lesson stage will elaborate on this notion, creating a progressive explanation of it. Concepts construed in this kind of lesson activity are specialised notions from the general field of philosophy. This implies that the concept-oriented lesson stage is mostly oriented towards the construal of uncommonsense knowledge.

Overall, the classroom discourse of Uabierta comprises mostly concept-oriented lesson stages. This indicates the importance that the transmission of specialised knowledge has in the classroom discourse of this instance of popular education.

6.3.6 The construal of field in the concept-oriented lesson stage

6.3.6.1 Construing field in the lesson stage: uncommonsense knowledge

Two relevant features emerge in the construal of field in the concept-oriented lesson stage. The first one is a clear orientation towards the construal of uncommonsense fields; the second, a proliferation of projected fields exhibiting a progression of various degrees of specialisation.

- *Construing uncommonsense meanings*

The orientation towards the construal of uncommonsense fields in the concept-oriented lesson stage can be revealed in its textual organisation, and more particularly, in the meanings put forward in its initiation and closure. In other words, the uncommonsense nature of the field construed in these lesson stages can be observed in the macroTheme and macroNew (Martin & Rose 2010) of lesson stages. An example is presented in the figure below.

macroTheme in initial learning cycle in lesson stage

Task

Focus   Evaluate

Prepare   Elaborate

macroNew in final learning cycle in lesson stage

Task

Focus   Evaluate

Prepare   Elaborate

In turn, two thousand and two hundred years after that, a gentleman that you all know, at least by name, called Frederick Nietzsche, is going to propose in relation to Socrates another issue, that has nothing to do with this. And he is going to attack Socrates very strongly based on the discovery he does. And what is this discovery. **Nietzsche will tell us, I will opposse with all my strenght to the Socratic optimism. Nietzsche is the first accuser of Socratic optimism.** (Lesson stage 3, Ethics_14_06)

This optimism, then, will be seriously challenged by Nietzsche, what can we say from our point of view about Socrates, effectively **Socrates not only produces a drastic change and a revolution in the thinking about Ethics, but also in the introduction of this concept of truth that is a new concept, is a concept that doesn't…** (Lesson stage 3, Ethics_14_06)

Figure 6.5: textual patterns in concept-oriented lesson stage

The initial learning activity of the lesson stage (depicted at the left of the diagram) introduces the concept of **Socratic optimism** that will be construed along the concept-oriented lesson stage. From a textual perspective, the macroTheme of the concept-oriented lesson stage is "Nietzsche will tell us, I will oppose with all my strength to the Socratic optimism. Nietzsche is the first accuser of Socratic optimism". This macroTheme sets the valid field for this lesson stage. Then at the end, a macroNew is introduced in the Elaborate phase of the last learning activity (in bold at the right of the diagram). This macroNew re-states the main concept developed in the lesson stage and elaborates on it, forecasting the unfolding of the next learning activity. These textual patterns evidence that although there is no explicit task to be accomplished, there is nevertheless a transition from one state of knowledge to other developed along the concept-oriented lesson stage. In other words, this kind of lesson 'goes somewhere', even if it does not imply the realisation of an explicit task.

The concept-oriented lesson stages are characterised by the construal of uncommonsense fields, which is realised mostly through the elaboration of complex taxonomies and the use of specialised lexis. Taxonomies of things and concepts are constructed along different learning activities within the lesson stage. Consider as an example the following lexical strings realising key taxonomies for the general field of Philosophy. For reasons of space only segments of these strings are introduced, preserving the key taxonomic relations in them.

Lexical string *reality*	Lexical string *causes*	Lexical string *a priori intuitions*
reality	causes	a priori intuitions
| mer	**| syn**	**| hyp**
things x some kind of	principles of causality	time
| contr	**| hyp**	**| co-hyp**
the-thing-in-itself	cause x material	space
| rep	**| co-hyp**	**| hyper**
the-thing-in-itself	cause x efficient	a priori intuitions
| contr	**| co-hyp**	
phenomenon	cause x formal	
| contr	**| co-hyp**	
essence	cause x final	
| syn	**| hyper**	
the-thing-in-itself	principles of causality x Aristotelian	
| contr		
phenomenon		
| contr		
noumenon		

| syn

the-thing-in-itself

| syn

noumena

| hyp

god

| co-hyp

cosmos

| co-hyp

antropos

| hyper

things-in-itself x three

These lexical strings create taxonomies of *reality*, *causes* and *a priori intuitions*, which contribute to construe field in uncommonsense terms. To exemplify the elaboration of taxonomies, figure 6.6 depicts the overall taxonomy of *reality* unfolded in the lesson stage.
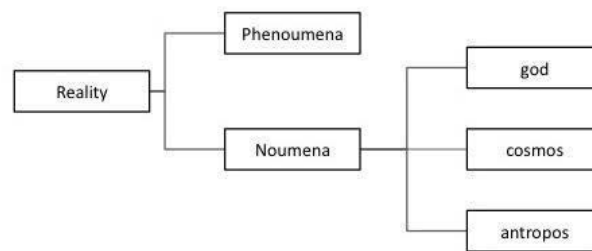
Figure 6.6: uncommonsense taxonomy of *reality*

From a logogenetic perspective, the construal of uncommonsense fields exhibits an important feature. Sequences of concept-oriented lesson stage construe specialised notions in a cumulative way: a concept introduced in a lesson stage may be related to a following concept in the subsequent lesson stage. These lesson stages can be related by elaboration (specifying the previous meaning), extension (adding something new) or enhancement (qualifying the meaning) (Martin 1992, p.310). The final product is a complex specialised notion construed in the overall lesson. The relations between concept-oriented lesson stages can be diagrammed as follows.
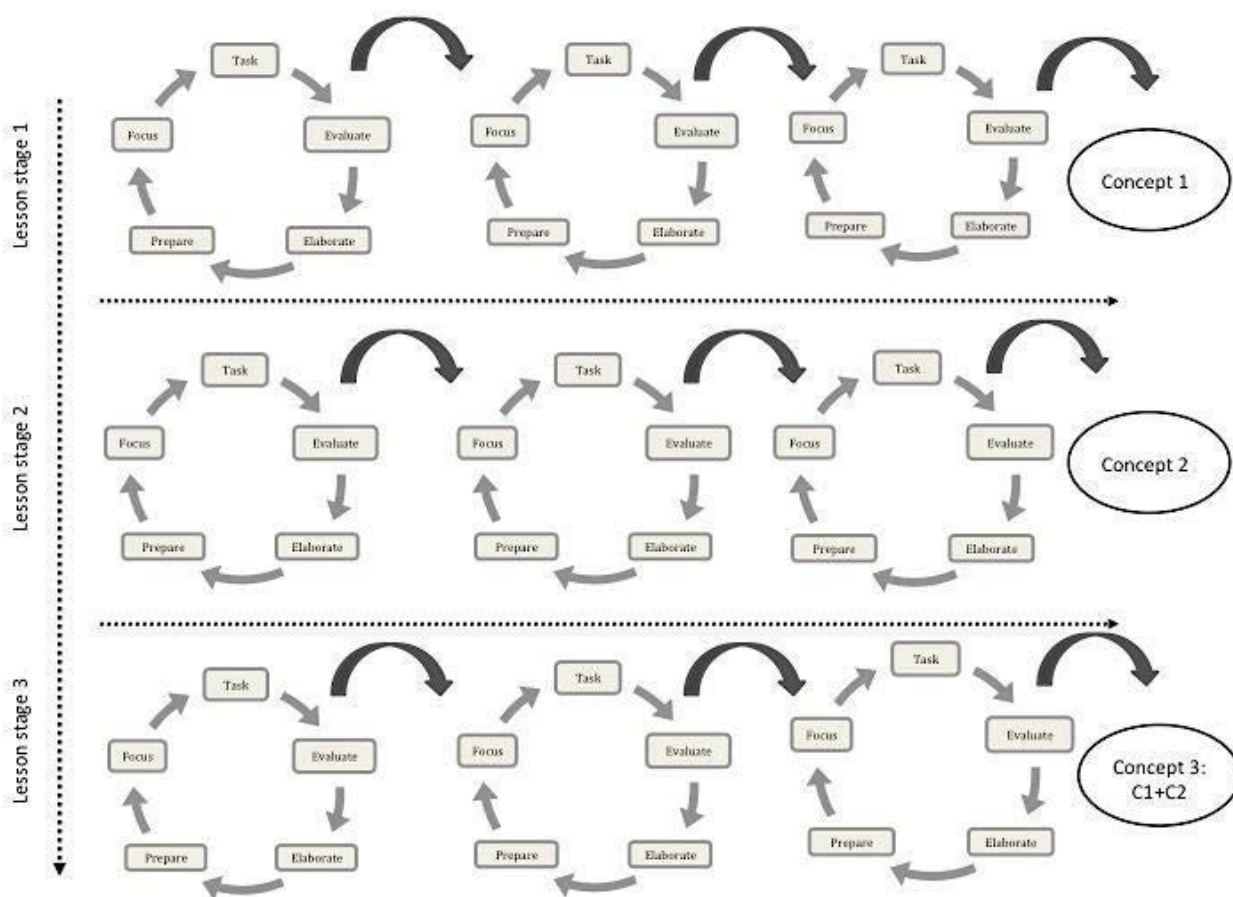
Figure 6.7: diagram of cumulative building of specialised meanings in concept-oriented lesson stages

The diagram exemplifies three different lesson stages unfolding over time in a sequence. Each one of these lesson stages construes uncommonsense meanings. They establish logico-semantic relations that contribute to generate a higher-level concept by the end of the sequence. Lesson stage 1 and lesson stage 2 are related through extension (+), with lesson stage 2 adding new ideational meaning to lesson 2; then, lesson stage 3 stands in a elaborate relation (=) to lesson 1 and 2, as it builds up the complex understanding constructed by concept 1 and 2 together.

This orientation towards the cumulative construal of complex uncommonsense meaning can be visualised in the nuclear relations appearing in the initiation and closure of three lesson stages in a sequence. An example is offered in table 6.9.

Lesson stage	Position	Nuclear relations			
		CENTRE	NUCLEUS	MARGIN	PERIPHERY
1	initiation	be	= what = relevance x **Socrates**		
		be	= **he** = founder *x Ethics*		
	closure	have	+ Socrates + influence		x thinking = western
2	initiation	be	= who = writer + greater		
		be	= Aristo		
	closure	be	= Aristo = writer + greater *x* *Ethics*		
		die	+ Socrates		
		born	+ discipline = philosophical		
		born	+ field + new		
		be	= field + new *= Ethics*		
3	initiation	propose	+ issue	*+ Frederick Nietzche*	
		argue		+ he	x Socrates
		make	+ discovery	+ he	
		be	= what = discovery		
		tell		+he + us	
		oppose	<u>+ Socratic = optimism</u>	+ I	
		be	= *Nietzsche* = accuser + first x <u>Socratic optimism</u>		
	closure	challenge x seriously	+ optimism	+ *Nietzsche*	
		produce	+ shift + revolution	**+ Socrates**	x thinking *x Ethics*
		introduce	+ concept x truth	+ he	

Table 6.9: nuclear relations in the initiation and closure of a sequence of concept-oriented lesson stages

The progressive construal of specialised concepts in this sequence of lesson stages is shown in the unfolding of key lexis in the nuclear relations in their initiation and closure. The first concept-oriented lesson stage introduces the figure of Socrates and indicates his importance

for Western thinking. The second lesson stage shifts its orientation to Aristo. In the closing phase, meanings return to Socrates and his influence in the creation of a new philosophical discipline. Finally, in the third lesson stage another author is introduced – Nietzsche – and a specialised term is given to Socrates' perspective: *Socratic optimism*. All meanings construed in lessons stages [1], [2] and [3] point to finally introduce this concept and the critique proposed by Nietzsche. This critique constitutes the ideational focus of the following lesson stages.

- **Projecting fields with various degrees of specialisation**

The concept-oriented lesson stages characterises not only by the construal of uncommonsense field, but also by the constant projection of fields within it. These projected fields exhibit different degrees of specialisation or 'uncommonsenseness'. In other words, they can be placed in a cline with different degrees of uncommonsense meanings. In general terms, most of the projected fields correspond or are related to particular disciplinary fields of knowledge – such as history, philosophy, economics, etc. However, the ideational resources used in their construction vary according their level of specialisation.

The projection of fields in the concept-oriented lesson stage shows great complexity. Unlike projection in the task-oriented lesson stage, where there was a single movement from commonsense to uncommonsense field and back to commonsense, the concept-oriented lesson stage creates a chain of projected fields. In this chain a primary field projects a field that in turns projects another field and so on. This chain of projection can be sketched as follows.
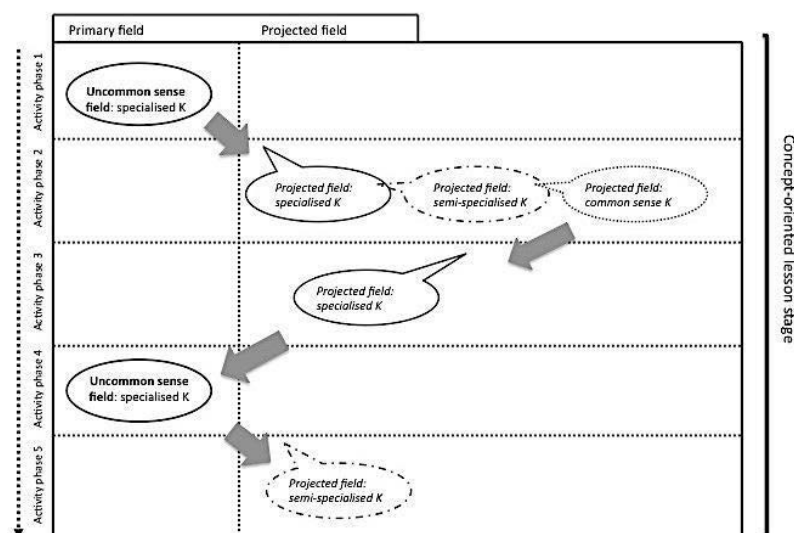
Figure 6.8: projection of fields within the concept-oriented lesson stage

The figure exemplifies how different fields that can be projected in a chain within a particular lesson stage. This chain moves back and forth, that is, from the primary or projecting field to the projected field and back to the primary field. Importantly, each projected field appears to move further away in the cline of 'uncommonsenseness', sometimes reaching to commonsense meanings. The projection of fields functions most of the time to provide examples or alternative explanations to the primary concept being construed.

Three different points in the cline of 'uncommonsenseness' where projected field move can be distinguished. The highest degree of uncommonsenseness in a field is labelled **specialised field**, which indicates that meanings construed are part of a distinguishable disciplinary domain of knowledge – for instance, philosophy. The construal of this field is carried out through resources such as uncommonsense taxonomies, technical lexis, abstraction and grammatical metaphors.

A second kind of projected field is termed **semi-specialised**, and corresponds to meanings that arise from specific disciplinary domains of knowledge but are represented in the discourse in a less technical manner. In the concept-oriented lesson stages analysed, meanings from the domain of history tend to be represented in these terms, which resemble what is commonly known as 'popular science'.

Finally, a third kind corresponds to **commonsense fields**, which represent mostly daily-basis experiences of the participants. These fields are shaped mostly in terms of anecdotes of personal stories that exemplify or explain the uncommonsense meanings being construed. Specific examples of each kind of projected fields will be provided when exploring the concept-oriented lesson stage from the perspective of learning activity. The cline of 'uncommonsenseness' is depicted in the following figure.
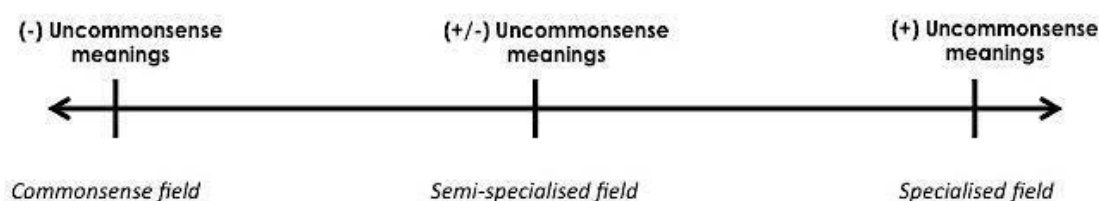
Figure 6.9: cline of uncommonsenseness in fields

6.3.6.2 Construing field in the learning activity: ideational resources in the different degrees of specialisation of fields

The different degrees of uncommonsenseness of fields construed in the concept-oriented lesson stage can be examined closely from the perspective of learning activity. Three kinds of fields were identified in the general analysis of the lesson stage, and labelled specialised, semi-specialised and commonsense fields. The analysis of learning activities exemplifies what kind of ideational resources are at the base of this distinction.

The construal of specialised field is characterised by the use of a number of ideational resources, such as complex taxonomies of things in the field, definitions of concepts and the proposal of specialised lexis. The following sequence of learning activities exemplifies some of the discourse semantic resources of ideation construing the specialised field of philosophy in the concept-oriented lesson stage.

Speaker	Transcribed talk	Phase	Learning activity	Lesson stage
Teacher	what should I hope for? What should I hope for?	Focus	6	2
Student	The truth	Task		
Teacher	Yes, the truth	Evaluate		
	But what truth?	Focus	7	
Student	Absolute truth	Task		
Teacher	that's where the problem lies.	Evaluate		
	It seems that for Kant, as far as his reasoning has been understood, it is forbidden for the human intellect	Elaborate		
Student	That means he is (( ))?	Query	8	
Teacher	ah?	cl		
Student	Isn't he (( ))?	rcl		
Teacher	No, no, no, he is not agnostic, not at all, he is highly dogmatic, what he says is that this truth corresponds to a different order of intellectual knowledge, which is the divine order. The truth that the human being can know is what truth, the PHE NO ME NAL truth. *And what is the phenomenal truth, that which is subscribed to the pure intuitions.* A priori pure intuitions (SCRIBES IN THE BOARD). *Which are the two a priori pure intuitions? Time and space. Only that which results to have a place in time and space can be object of what, of ME TA PHY SIC reasoning, OK? The a priori pure intuitions then, which are*	Response/ Elaborate		

	time and space, are the natural realm of metaphysics.			

Table 6.10: specialised field in learning activities in the concept-oriented lesson stage

The first resource of language for the creation of specialised knowledge distinguished in these learning activities is the elaboration of a superordination taxonomy. Learning activities [6] to [8] suggest two kinds of <u>truth</u>, <u>divine</u> and <u>phenomenal</u>. The elaboration of this taxonomy starts by the classification of truth as *absolute* by the part of the student in the Task phase of learning activity [6]. Based on this meaning, the teacher elaborates on [7] on the different orders of intellectual knowledge, indicating that

what he says is that this truth corresponds to a different order of intellectual knowledge, which is <u>the divine order.</u> The truth that the human being can know is what truth, the <u>PHE NO ME NAL truth</u>. And *what is the phenomenal truth, that which is subscribed to the pure intuitions***.**

The proposal of this taxonomy is complemented with the definition of key terms in these learning activities. In the Elaborate phase of [8], the teacher proposes a definition of phenomenal truth, *that which is subscribed to pure intuitions*. This definition implies the identification to two kinds of a priori intuition, *space* and *time*. These two kinds are represented as part of a new superordination taxonomy. Finally, the notion of *pure intuitions* is then use to identify another specialised term, *metaphysics*, in the relational clause *The a priori pure intuitions then, which are time and space, are the natural realm of metaphysics*.

The nature of the resources deployed in the construal of specialised fields in the concept-oriented lesson stage varies according to the disciplinary domain at stake. A clear example corresponds to the field of history. In this case, the nature of taxonomies is different because the field does not classify things but *episodes in time*. Consider in this regard the following extract from an Elaborate phase.

Phase	Transcribed talk
Elaborate	Philosophy would have then these three emphasis according to, to the historical eras in which it was developed. It is born as a **cosmological philosophy** until 450 bC when *Socrates* appear, right, it becomes an **anthropologic philosophy** until 320 when *Aristo* disappears and it becomes an **ethical philosophy** when *Epicure* appears, more or less.

In this Elaborate phase eras in the development of philosophy are given technical names through the use of the Classifiers **cosmological**, **anthropologic** and **ethical**, which create a taxonomy of stages in time for the history of Philosophy. Interestingly, each stage is connected

in discourse not with a particular historical fact or with the introduction of a specific new concept, but with the appearance or disappearance of a particular figure of the field (*Socrates, Aristo* and *Epicure*). The examples of construal of specialised fields show the complexity of the discourse semantic patterns of ideation in the concept-oriented lesson stage.

The second kind of projected field identified corresponds to semi-specialised fields. Generally speaking, in this kind of field participants and things may be part of specialised fields of knowledge, but the resources of language deployed to construe the field show less evidence of specialisation. In other words, there is a tension between referents that belong traditionally to specialised disciplines and the kind of language resources use to represent them in the classroom discourse. Particularly relevant in this regard is the marked use of resources of APPRAISAL, particularly from the system of engagement, introducing some degree of uncertainty in relation to the meanings at stake in the field. Consider the following learning activity.

Speaker	Transcribed talk	Phase	Learning activity	Lesson stage
Teacher	But consider that *there is an Italian* that just a little time ago published a work about Christopher Columbus and he arrived at the conclusion that Christopher Columbus never existed, but besides he decorated it with the following detail.	Prepare	4	3
	What does Cristóforo mean? That's how you say Christopher in Italian and he was Genovese. Cristóforo, what does it mean?	Focus		
Student	the one that carries Christ?	Task		
Teacher	the one that carries Christ, true.	Evaluate		
	Because *it is supposed* that there is **a such** Saint Christopher, he is not mentioned in the Gospels, there is no evidence that it is like this, *it's a popular tradition*, as many others, related with the life of Jesus Christ, who **would have**, at the moment of the via cruces, he **would have helped** Jesus and he **would have carried** him, OK? That **would be** Saint Christopher, Cristóforo	Elaborate		

Table 6.11: semi-specialised field in a learning activity in the concept-oriented lesson stage (see Appendix 2b)

From the perspective of ideational meanings, the only specialised reference in this learning activity is the participant Christopher Columbus. In the Chilean context, a reference to this historical character would be enough to suggest some kind of specialisation, as he constitutes

a key participant in the general field of the history of Latin America. However, in this learning activity there are no further resources of language for the creation of specialised knowledge; in other words, there is no taxonomy of things or events, nor definitions or technical lexis.

From the perspective of interpersonal meanings, a tension can be distinguished between this supposedly uncommonsense referent and its construal in relatively less specialised terms. On one hand, some resources of engagement are use to attribute claims to voices that appears to hold some authority in terms of knowledge: *an Italian published* a work and *arrived at a conclusion.* However, the voice to which this statement is attributed (*there is an Italian*) commits very little meaning, which contrasts with resources of attribution deployed in the construal of specialised field (*according to Kant*, *Nietzsche argued against*).

In the Elaborate phase other voices are introduced through attribution (<u>*underlined in italics*</u>), which are also unspecific. Moreover, they appear to relate to the voice of the 'commonsense': (*it is supposed*, *it's a popular tradition).* In other words, this attribution represents meanings as supposedly shared and known by the participant of the interaction. The Elaborate phase also exhibits many resources of entertain (<u>**underlined bold**</u>), which opens up the dialogic space representing claims as a possibility and not as a fact. This makes evident the lack of certainty in the construal of meanings. Generally speaking, specialised discourse is characterised by its monological nature, that is, for being construed as a matter of fact; the use of interpersonal resources for opening up the dialogic spaces is then marked in this context. To sum up, while the main participant represented in the learning activity (Christopher Columbus) may be traditionally part of a specialised field of knowledge in an educational setting in Chile, in this instance it is construed through non-specialised language, creating a tension between both commonsense and uncommonsense orientations to meaning.

Finally, the last kind of field distinguished corresponds to commonsense fields. The commonsense field is characterised by the absence of resources of language for the creation of specialised knowledge and for being construed around the daily-basis experiences of participants of the classroom interaction. These fields are construed mostly by the teacher through the introduction of different kinds of story genres (particularly recount and exemplum) in the Elaborate phase of learning activities. From a pedagogic perspective, these narratives function to exemplify or apply a particular specialised notion to the personal experiences of students, or to establish a bond with them based on expected shared values. The construal of commonsense fields in the concept-oriented lesson stage is very limited,

which indicates the relatively minor position of this kind of meaning in this lesson stage. An example is introduced below.

Phase	Transcribed talk
Elaborate	The people, guys that are very very millionaire and super, I would say, selfish and ambitious to an extreme, they are capable of not talking and let others shoot them before revealing where do they have the money. Those things have happened. It had happened for example when an offspring has been kidnapped, OK? That these guys don't want, and they start to negotiate and it comes a moment when they stop and they won't give away any more money and two million dollars for a guy like Edwards, for example, it's not difficult at all, OK?

This extract corresponds to an exemplum genre (Martin & Rose 2008), where the teacher introduces an event of the recent Chilean history to make a moral judgement of particular kind of people. Participants in the exemplum are represented in very general terms that commits little meaning. No taxonomy of things or people is offered in this passage.

Another important aspect of the evidence of the commonsense nature of this field is its context-dependency. This is made clear in the last part with the reference to *Edwards*. Edwards is the family name of a very powerful media businessman in Chile whose son was kidnapped in 1991 by a left-wing revolutionary group. Ideationally, the reference to *Edwards* indicates the high dependence of the field to the socio-cultural context of Chile. In other words, it highlights the importance of a shared experience of the world in order to understand the reference. This positions the field in the realm of commonsense. Interpersonally, this reference activates a series of values and stances only accessible to particular members within the Chilean culture – political and ideological positions in favour or against left-wing ideas. As it was indicated above, this interpersonal function appears to be of great prominence in the construal of commonsense fields in the concept-oriented lesson stage.

6.3.6.3 Synthesis of ideational meanings in concept-oriented lesson stage

The construal of field in the concept-oriented lesson stage is characterised by two main features. First, there is a clear orientation towards the construal of uncommonsense meanings, related to specific domains of specialised knowledge. From a pedagogic perspective, this indicates a clear pedagogic *telos* towards the transmission of specialised knowledge from the

disciplinary field of Philosophy. Second, there is a constant projection of fields from the primary field of the disciplinary knowledge at stake to others with different degrees of uncommonsenseness. Generally speaking, fields tend to be kept in the domain of uncommonsense meanings, although there is also evidence of commonsense fields being construed. Overall, discourse semantic patterns in the concept-oriented lesson stage show a clear orientation towards the construal of uncommonsense fields, particularly in relation to specialised knowledge from the domain of Philosophy.

6.3.7. The enactment of tenor in the concept-oriented lesson stage

The enactment of tenor in the concept-oriented lesson stage is analysed in the same terms deployed in the task-oriented lesson stage. The focus is set on the reciprocity of choice of participants in the interaction, explored at both macro and micro levels of analysis. At the macro level of lesson stage, the analysis focuses on who initiates and closes units of pedagogic activity. At the micro perspective of learning activity, the exploration looks at the pedagogic exchange and its enactment.

6.3.7.1 Enacting social relations in the lesson stage: establishing the hierarchical relation of teacher and students

The pattern of initiation and closure of concept-oriented lessons stages shows that, in general terms, both teacher and students appear to have equal access to the initiation of the lesson stage. However, the choices available to each participant are of a different nature. Some examples of initiations realised by both participants are provided below.

Move	Lesson stage	Initiation Transcribed talk
Teacher move	1	What is the importance of Socrates?
	2	Many years after Socrates and many years after it was proven, because, who is the greatest writer of Ethics in Western world?
	3	In turn, two thousand and two hundred years after that, a gentleman that you all know, at least by name, called Frederick Nietzsche, will propose about Socrates another issue.

pupil initiated	4	S: (RAISE HAND) T: Yes S: Eh, one thing, it is possible to deem Socrates as an elitist? Eh, without judging if being elitist is good or bad
pupil initiated	5	S: (RAISE HAND) T: Yes S: No, a question regarding what we were discussing. These philosophers, Marx, Freud and Nietzsche, eh, would they have questioned Socrates and his optimism-
pupil initiated	6	S: Teacher T: Yes S: Can you go to the representation of, that the Greeks had of the god Apollo and also another question, the god Dionysius
Teacher move		OK, it's time to stop. I want to ask you all please try to get one of the Dialogues of Socrates, not any in particular. […]

Table 6.12: initiation moves in the concept-oriented lesson stage (see Appendix 2b)

In general terms, both teacher and students are able to initiate lesson stages, as the examples above show. The teacher initiates lesson stages through an offer of or a demand for uncommonsense meanings. This positions the teacher as the primary knower (K1) in the interaction, as he possesses both offered and demanded meanings – he knows even when he is asking.

In turn, students tend to initiate lesson stages through a move from the calling system, Bid^Summons, labelled here pupil initiated. Through this move they request the turn to the teacher. Only once the teacher has assigned the turn to them, students can perform the next move. The Bid^Summons structure is specific to the pedagogic exchange and manifests the unequal status of participants in the interaction, as the teacher holds the choice of determining who can speak and when.

Another difference in the initiation choices between teacher and students corresponds to the speech act (Martin 1992) involved. In general terms, students tend to demand meaning rather that offer it. However, unlike the teacher, they do not know the information they are asking for – theirs is an actual request for information. Students are positioned thus generally as secondary knowers (K2) in the initiation of concept-oriented lesson stages.

The exploration of tenor from the perspective of lesson stage provides evidence that for the initiation of lesson stages choices available to teacher and students are different. This implies that their status is unequal: the teacher holds the higher position as expert in the specialised field at stake. This differential in choices is visible in the lesson stage, but a closer exploration

of learning activities may reveal more in relation to interpersonal meanings in the concept-oriented lesson stage.

6.3.7.2. Enacting social relations in the learning activity

The pattern of initiation of lesson stages identified in the previous section indicates that the social relation enacted here is characterises a traditional pedagogic relation. This means that teacher and students have an unequal status, which is realised in discourse by the different choices available to each one of them. Within learning activities, the unequal status of participants is manifested in the particular roles taken by each one in the pedagogic exchange: the teacher takes up the role of the primary knower (K1) and students take on the role of the secondary knower (K2). An example of the traditional pedagogic relation enacted in the pedagogic exchange structure is provided below.

Speaker	Transcribed talk	Phase	Exchange structure
Teacher	so, we have Kant's Copernican Revolution (WRITES IN THE WHITEBOARD), right, who will tell us "look, what happens – what had happened so far to this, to this tradition of thinking that we had called metaphysics (WRITES IN THE WHITEBOARD) of which I have been a eminent professor during lots of years, eh, it turns out that it has a serious problem and it was that as a mechanism for knowledge, as, as a methodological principle, it's very good, but to study only some things, OK? Not to study everything, and it turns out that what I detect of this metaphysic is that it has invaded a field that is not its own… it has invaded with its mode of thinking, with its logic, its cognitive procedures, has invaded a field that is not its own, and I am not an anti-metaphysic" is going to say Kant, "I'm not saying – because	Prepare	K1
	let's see, how had we defined metaphysic	Focus	dK1
Student	beyond physic?	Task	K2
Teacher	no no no, let's see, that is the definition of, sure, that comes from – the definition given by Maria is correct but… what is missing in this definition	Evaluate	K1
	that is the definition according to what, to the classification that was made of the writings, isn't it, the guys said – they started to organised them and said "let's see, this that talks about this weird thing, that first philosophy, where can we put it, after the physic, all right". So, correct,	Elaborate	K1

	but the metaphysic in Kant's times means another thing, it means theoretical-speculative study of reality.		

<p style="text-align:center">Table 6.13: a traditional pedagogic exchange in the concept-oriented lesson stage</p>

The exchange structure above exhibits the traditional dK1^K2^K1 sequence described by Rose & Martin (2012) as typical of pedagogic interactions. The teacher initiates the exchange through a delayed primary move (dK1) that demands some information already possessed by him. The dK1 is followed by a secondary knower move (K2), realised by one student who attempts to provide the requested information. In the case of this learning activity, the information provided by the student is not what the teacher expects. However, the accuracy of ideational meanings provided in the Task does not affect the pedagogic exchange. In other words, even if the student provides a correct response, his or her move is followed by a K1 move realised by the teacher, who confirms and extends the information provided – or in this case, corrects it.

The typical pedagogic exchange structure is enacted along with the construal of specialised fields in the learning activities. This was shown also in the analysis of tenor in the task-oriented lesson stage (see sub-section 6.3.3.2 above). When meanings at stake are highly specialised and part of the disciplinary realm of Philosophy – as in the case above – the unequal status of participants is based on the different knowledge possessed by them. However, when field shifts to less specialised realms of meaning, the typical interpersonal roles of teacher and students as primary and secondary knower, respectively, are challenged. Consider in this regard the following learning activity.

Speaker	Transcribed talk	Phase	Exchange structure
Teacher	What do we know about Socrates and who is the principal biographer he has	Focus	dK1
	I don't know if you know that there is around there, I don't know if nowadays there are important researchers that affirm this, but for long time it has been a matter of discussion whether Socrates really existed. I don't know if you knew. There are people around there that have proposed very seriously that he is a character of Plato and nothing more. That everything that is said about him is fable, it's fiction, that Socrates wouldn't be really a flesh and bone character	Prepare	K1
Student	(RAISE HAND)	Direct	Bid
Teacher	Yes (GIVES TURN TO S)		Summons
Student	I, eh, well, just complementing that, I have read some specific studies of	Task	K2*

	the life of, by some <u>English men</u> around there, that <u>indicate</u> that he was (( )), he was a soldier		
Teacher	[yes		
Student	and that **in fact** he passed, he precisely participated in various conquers and battles		
Teacher	[yes, yes, sure, right		
Student	and **in fact** he was like very		
Teacher	[he was very well regarded		
Student	[and besides that he didn't wear shoes in that time, <u>**it seems**</u>		
Teacher	[right, right		
Student	bare foot, he was a Flintstone, <u>**it seems**</u>		
Teacher	yes, yes, sure	Evaluate	K1
	Now, <u>the testimonies</u> that indicate that Socrates existed are so… overwhelming <u>**apparently**</u> that now, <u>**as far as I know**</u> (( )), but for a long time it did – well, it was a discussion **anyway**, there's people who like that	Elaborate	K1

Table 6.14: a 'challenged' pedagogic exchange in the concept-oriented lessons stage (see Appendix 2b)

The example above does not fit with the description of the structure of the learning activity proposed by Rose & Martin (2012). Here, the Focus phase (where information is demanded to students) precedes the Prepare phase (where some background is given in relation to the expected Task). The Task carried out by the student does not correspond to the Focus proposed by the teacher (*what do we know about Socrates and who is the principal biographer he has*); rather, it complements the meanings provided by the teacher in the Prepare phase, related to the supposedly fictional character of Socrates. In the Task phase the student offers details of the life of Socrates that would prove his actual existence. In the Evaluate phase, the teacher affirms the student's contribution and then in the Elaborate phase he concedes that Socrates existence is hard to put on doubt even when many people argue against it.

This learning activity also features relevant interpersonal patterns that challenge the uneven status of participants of the pedagogic interaction and therefore challenge its description as a proper learning activity. These interpersonal patterns involve mostly resources of engagement, which create a prosody flow with three distinct pulses. In the first pulse, the student introduces resources of attribution (<u>some specific studies</u>, some <u>English men</u>, <u>indicate</u>) to include a more 'reliable' voice in his claim: what he is saying is not something *he believes*, but something he read in his *studies of English authors*. This reference adds more authority to his claim. Then, in a second prosodic pulse, the student deploys resources of proclamation (**in**

fact) that, together with the initial resources of attribution, construe his discourse as one with great validity and authority. The use of these resources can be interpreted as an attempt by the student to position himself as a primary knower in this interaction. In other words, he is enacting a role of expert in relation to the field at stake. Finally, in a third pulse, the student seems to step back in interpersonal terms, by introducing resources of entertain (**it seems**) that position his voice not as an authorial but as an alternative one, among others possible.

The use of resources of engagement is also important in the Elaborate phase realised by the teacher. Instead of proposing meanings in an authoritative manner – as the only possible truth – the teacher opens up the dialogic space to allow alternatives. He does so through various resources of entertain (underlined in bold):

Now, <u>the testimonies</u> that indicate that Socrates existed are so… overwhelming **apparently** that now, **as far as I know** (( )), but for a long time it did – well, it was a discussion **anyway**, there's people who like that

Another relevant aspect in the interaction of this learning activity is the overlapping of turns in the Task phase. The Task phase is typically realised by the student with no necessary moves from the teacher. In the Task phase of this learning activity, the teacher realises tracking moves that overlap with the move of the student. The function of the tracking moves is to confirm that the meanings proposed by the student have been understood – they mean 'I got it' rather than 'yes, that is correct'. By the same token, the Evaluate phase can be seen as realised by tracking moves that do not assess but rather track and confirm that the previous move has been received. In this regard, the use of *yes* and *sure* instead of *right* by the teacher indicate that he is not evaluating, but tracking and confirming that meanings have been understood. This issue was already observed in the analysis of tenor in the learning activities of the task-oriented lesson stage.

Several instances of learning activities with the same pattern in tenor are found in the concept-oriented lesson stages. An important issue in this regard is that these interpersonal patterns are paired with shifts in field from specialised to semi-specialised meanings. This is similar to what occurred in the task-oriented lesson stage. When field moves in the cline of 'uncommonsenseness' towards less specialised fields, students are able to *offer* knowledge rather than just *demand* it; moreover, they aim to construe the knowledge they propose in a way that resembles an authoritative voice within the field. Another example appears below.

Speaker	Transcribed talk	Phase	Learning activity
Student	(RAISE HAND)	Direct	19
Teacher	Yes		
Student	S: with that I wanted, let's say, like as information to the classmates [compañeros] and somehow make a **contribution**, the obelisk that sits in the centre of the Saint Peter's square, facing the Saint Peter's church	Task*	
Teacher	T: yes		
Student	S: that obelisk was brought from Egypt		
Teacher	T: yes		
Student	S: at the centre of (( )) because it was one, they worshiped the Sun God		
Teacher	H: yes yes		
Student	G: so a form of **paganism** _is produced_, there are lots of symbols of paganism within the Church. And in fact, I don't remember this minute the name of the Pope that ordered the move, because it seems that it was a little bit farther back, it had to be moved a metre forward, closer to		
	T:　　　　[closer to the church		
Teacher	S: they used a huge number of (( )) because I think there was a death threat		
Student	if something happened to that obelisk… and besides it was a **phallic symbol**		
	T: right right		
	S: so what was proposed in the book was precisely **the integration that is produced between paganism and the Catholic church**. And it brings into question a series of, it's super interesting that book, I		
Teacher	What is, what is the greatest argument that Islam and also Judaism have against Christianity	Focus	20
Student	eh (( )) images?	Task	
Teacher	having accepted polytheism and the existence of minor pagan gods that are, let's say, all the Saints that are part of Christianity	Evaluate/ Elaborate	

Table 6.15: enacting an 'expert voice' in a learning activity in the concept-oriented lesson stage (see Appendix 2b)

The learning activity [19] in table 6.15 is initiated by the student, who bids for the turn and introduces a new topic, related to previous discussions on the figure of Christ. After the bidding, the discourse of the student has been labelled as a Task from learning activity [19], even though there is no Focus and most importantly no Evaluate phase following up. The lack of Evaluate phase indicates that the pedagogic _telos_ in this interaction has disappeared, as the teacher does not aim to assess the student's contribution but rather agrees with it. It could be argued then that the interactive patterns in [19] resemble more a conversation between friends than a pedagogic interaction where students respond to a teacher's request.

In addition to this atypical structure in terms of the learning activity, the meanings put forward by the student are construed by ideational resources of specialised languages. In this move, the student introduces specialised terms (**paganism**, **phallic symbol**), nominalisations (**contribution**, **integration**) and grammatical metaphor (***the integration that is produced…***). Finally, the tracking moves in [19] have the same function that those observed in the previous example, that is, indicating that the channel of communication is opened rather that providing an evaluation of the meanings proposed by the student.

The resources of engagement in the discourse of teacher and student, together with the tracking moves and IDEATION resources evidence a particular interpersonal positioning of participants in these learning activities. Here the hierarchy between teacher and student is put at risk, as teacher lowers his status of expert and student positions himself as an authoritative voice in the interaction. This levelling in the status of participant is only possible when the field of discourse has shifted to semi-specialised meanings. This provides evidence of the close interplay that exists in this pedagogic interaction between field and tenor and the maintenance or challenging of the hierarchical pedagogical relationship.

Importantly, changes in the hierarchy of participants occur because the student pushes for enacting an 'expert' position in a semi-specialised field. The status of participants does not change because the interaction enters a realm of commonsense meanings; rather, it changes because students and teacher actively enact a different relation, where it is possible for the student to be positioned as a relative expert in the field at stake. This is a very important feature of the enactment of tenor in the classroom discourse of this instance of popular education, because it may explain what it means to carry out a 'democratic' pedagogy in this context.

6.3.7.3 Synthesis of interpersonal meanings in concept-oriented lesson stages

The enactment of tenor in concept-oriented lesson stages shows two complementary orientations. On one hand, most of the interaction in this kind of lesson stage corresponds to the typical pedagogic exchange, where teacher and student hold different statuses. This hierarchy between participants is manifested in discourse through the different interpersonal choices in meaning available to each one and enacted in the interaction. Generally speaking, the teacher has the choice to decide who speaks and when, as well as demanding and offering information already known by him; in turn, students have limited options to initiate

interaction and their role is mostly to provide information demanded by the teacher or to demand information not known by them.

On the other hand, there are some instances in the unfolding of the concept-oriented lesson stages where the hierarchy between participants is put at risk. This occurs when field moves from specialised to semi-specialised meanings. In these instances, students position themselves as an 'expert voice' in the interaction through the use of ideational and interpersonal resources. This levelling of the teacher/student relation is possible due to an ideational 'middle ground' where both can interact as experts in the field. It could be argued that this way of interacting corresponds to what literature on popular education has described as the 'democratic' nature of its pedagogy.

6.3.8 Interpreting discourse analysis into LCT: underlying specialisation code of legitimation in the concept-oriented lesson stage

The ideational and interpersonal discourse-semantic patterns in the concept-oriented lesson stage are interpreted in terms of epistemic relations and social relations, respectively. More specifically, the construal of field is translated in terms of epistemic relations to knowledge, which concern "*what* can be legitimately described as knowledge" (Maton 2014, p.29). In turn, the enactment of tenor in the concept-oriented lesson stage is interpreted as social relations, that is "*who* can claim to be a legitimate knower" (ibid).

The construal of field in the concept-oriented lesson stage showed a clear orientation towards uncommonsense meanings. From the perspective of knowledge, this implies the transmission of specialised knowledge, mostly from the disciplinary domain of Philosophy. This orientation towards specialised knowledge is complemented by regular shifts in field from specialised to semi-specialised and even to commonsense meanings. These shifts imply that the knowledge transmitted changes from the disciplinary domain of Philosophy to less defined disciplinary spaces – particularly to what could be term 'popular history'[2]. In some cases the shift can even involve the transmission of the teacher's personal experiences. Nevertheless, this occurs in very few instances and it has always a pedagogic aim – it is done to exemplify or better explain a particular issue.

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[2] Popular is understood here as in 'popular science', which aims to outreach specialised knowledge to lay people.

The clear orientation towards the transmission of specialised knowledge is interpreted thus as **relatively strong epistemic relations (ER+)**. What counts a legitimate knowledge is strongly classified[3] – there are clear boundaries around what counts as the proper knowledge to be transmitted in the classroom, despite shifting fields. In addition, this knowledge is of a specialised nature, as manifested in the language resources deployed in its construal. What counts as legitimate knowledge is strongly framed[4], which means that the control over what is transmitted is held mostly by the teacher.

The strength of epistemic relations is not homogeneous, as it changes alongside changes in field. Thus, through the unfolding of the concept-oriented lesson stages, epistemic relations exhibit different degrees of strength, which are nevertheless kept mostly in the realm of relatively strong. This waving of epistemic relations can be depicted in the following figure.

Epistemic relations in the concept-oriented lesson stage
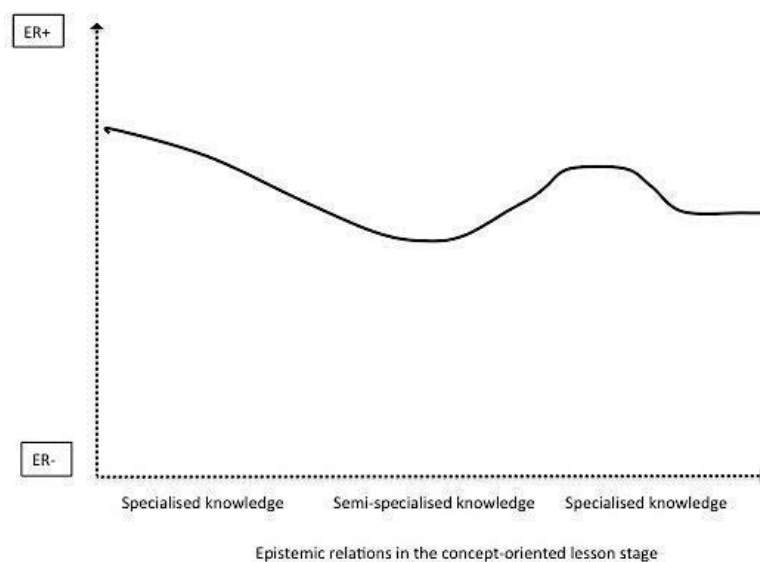
Figure 6.10: relative strength of epistemic relations along the concept-oriented lesson stage

The enactment of tenor in the concept-oriented lesson stage is characterised by a dominant orientation towards the hierarchical positioning of participants. In other words, the uneven status of participants is maintained, which is coherent with the nature of the pedagogical relationship as described by Bernstein (1975). This hierarchy is based on the differential of knowledge possessed by each participant: the teacher is the expert in the disciplinary domain of Philosophy and the students are non-experts. This enactment of tenor is interpreted as

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[3] Classification "refers to the nature of the differentiation between contents. Where classification is strong, contents are well insulated from each other by strong boundaries" (Bernstein 1975, p.80)
[4] Frame "refers us to the range of options available to teacher and taught in the control of what is transmitted and received in the context of the pedagogical relationship" (Bernstein 1975, p.80). Both notions of classification and framing are used by Maton (2014) to determine the strength of epistemic and social relations (see chapter 2, section 5.1.3)

exhibiting **relatively weak social relations (SR-)**. Here *who* claims to be a legitimate knower is not based on personal attributes but on the knowledge possessed by each participant.

Similar to what is observed in relation to field, the enactment of tenor also shows some shifting along the concept-oriented lesson stage. This shift was said to challenge the hierarchy between teacher and student, as the latter aimed to positioned himself as an 'expert voice' in relation to a particular semi-specialised field. However, this movement in the tenor of discourse does not affect the weakness of social relations interpreted. In other words, even though the status of both the teacher and students tends to be levelled at some point, this levelling is interpreted as relatively weak social relations. This is because the personal attributes of the knower continue to be irrelevant against the possession of some particular kind of knowledge. The relative weakness of social relations in the concept-oriented lesson stage is depicted in the following figure.

Social relations in the concept-oriented lesson stage
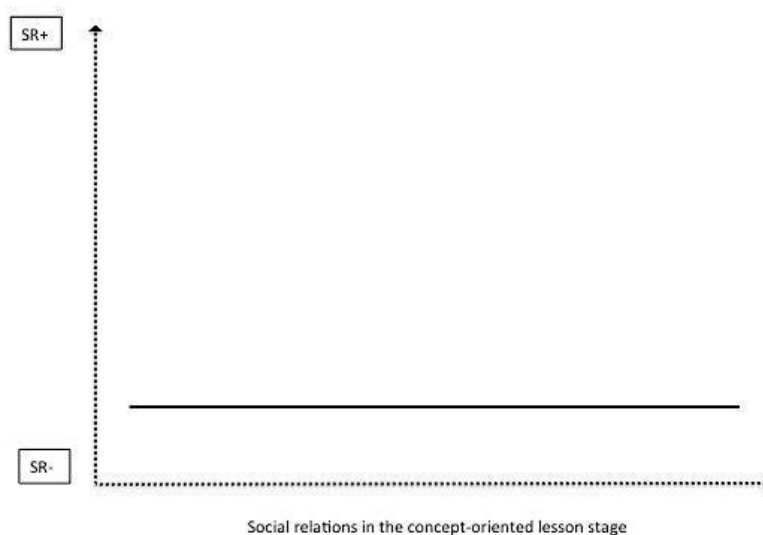
Figure 6.11: relative strength of social relations along the concept-oriented lesson stage

The relative strength and weakness of epistemic relations and social relations give rise to a particular underlying specialisation code of legitimation for the concept-oriented lesson stage. The analysis of this kind of lesson stage, together with the task-oriented lesson stage examined in sections 6.3.2 to 6.3.4 afford for an interpretation of the enactment of specialisation codes of legitimation in this particular instance of practice of popular education in Chile.

6.4 Underlying specialisation codes of legitimation in an instance of the field of reproduction of popular education in Chile

The discourse analysis of the classroom discourse of one instance of practice from the field of reproduction of popular education in Chile has enabled an interpretation of different strengths and weaknesses of epistemic relations and social relations. This analysis of classroom discourse has involved the linguistic examination of two dimensions of register, field and tenor. Each of these dimensions has been interpreted in terms of a particular set of relations from the perspective of Specialisation in LCT: field has been interpreted as diverse strengths and weaknesses of epistemic relations and tenor as diverse strengths and weaknesses of social relations. The overall interpretation, in terms of epistemic relations and social relations, is summarised in the table below.

	Task-oriented lesson stage			Concept-oriented lesson stage
	Phase 1	Phase 2	Phase 3	
Epistemic relations (ER+/-)	ER-	ER+	ER-	ER+
Social relations (SR+/-)	SR+	SR-	SR-	SR-

Table 6.16: summary of relative strength and weakness of ER and SR in one instance of practice from the field of reproduction of popular education in Chile

The table shows the profile of epistemic relations and social relation for both kinds of lesson stages explored. This profile changes along three phases in the task-oriented lesson stage but it is maintained in the concept-oriented lesson stage. In the first case, epistemic relations go from relatively weak (ER-) to relatively strong (ER+) and back to relatively weak (ER-); social relations go from relatively strong (SR+) to relatively weak (SR-). In the concept-oriented lesson stage, epistemic relations are relatively strong (ER+) and social relations are relatively weak (SR-).

Overall, the most dominant kind of lesson stage in the classroom discourse of Uabierta corresponds to the concept-oriented lesson stage. Therefore, it could be argued that the dominant specialisation code of legitimation in this instance from the field of reproduction of popular education is a **knowledge code**. Knowledge codes correspond to those "where

possession of specialized knowledge of specific objects of study is emphasized as the basis of achievement, and the attributes of actors are downplayed" (Maton 2014, p.30). Thus, the legitimation of this as an instance of practice of popular education is given by the transmission of particular content or knowledge, rather than by the nature of the participants involved in the teaching/learning practice. The relevance given to the transmission of knowledge in this instance challenges widespread notions of popular education that emphasise the issue of 'giving voice' to students and 'construing knowledge collectively' or even 'creating' knowledge in the classroom as its main and defining feature (cf. Kane 2001, 2010; Kincheloe 2007; Salazar 1987; Vigil 1989).

Importantly, this knowledge code is not static, as the relative strength of ER varies along different concept-oriented lessons stages. This variation in the knowledge code is depicted in the following figure.
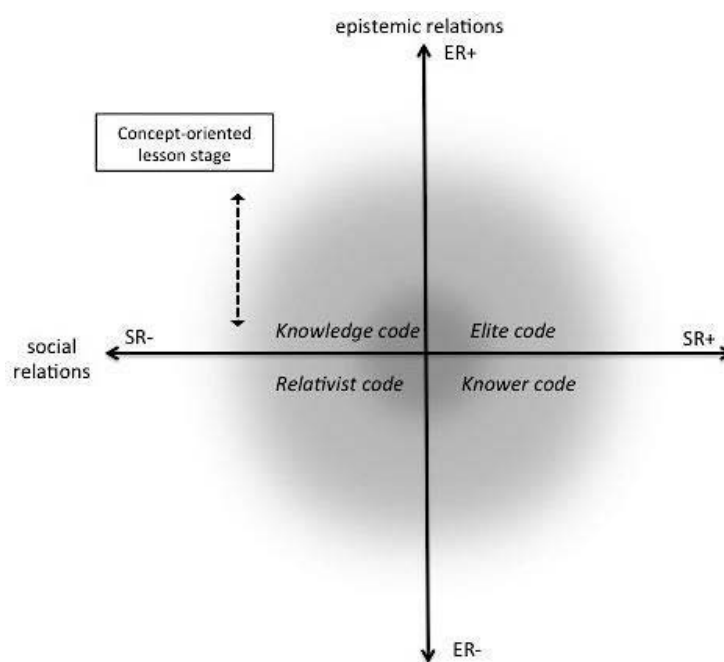
Figure 6.12: variation in strength of ER in the knowledge code of concept-oriented lesson stage

Figure 6.12 depicts the Cartesian plane where the continua of strengths of epistemic relations and social relations can be visualised. This plane creates a topological space that allows gradation within the four principal code modalities of Specialisation (Maton 2014). In this case, the figure shows the gradation that occurs within the knowledge code underlying the concept-oriented lesson stages of Uabierta. This gradation involves a shift in the relatively strong emphasis on ER, indicated by the dashed arrow. The relatively weak emphasis on SR is maintained, as it was interpreted from the discourse-semantic patterns in tenor.

While the knowledge code is overall the most dominant code in the classroom discourse of Uabierta, there are also other realisations of Specialisation codes, particularly in the task-oriented lesson stage. Two different modalities are distinguished: a **knower code** (ER-/SR+) and a **relativist code** (ER-/SR-). **Knower codes** correspond to those modalities "where specialized knowledge and objects are less significant and instead the attributes of actors are emphasized as measures of achievement, [...]" (Maton 2014, p.30-31). In the task-oriented lessons stage, the knower code is manifested in the fact that *who claims to be a legitimate knower* is based not on the possession of specialised knowledge but on the *persona* of each participant. In other words, the teacher is the legitimate knower *because* he is the teacher and not because he possesses expert knowledge in relation to the field at stake. This is due to the fact that the knowledge constructed is this kind of lesson stage is mostly commonsense, non-specialised.

Relativists codes are those "where legitimacy is determined by neither specialised knowledge nor knower attributes – a kind of 'anything goes'" code (Maton 2014, p.31). This Specialisation modality emerges in the second part of the task-oriented lesson stage. There, the students push back for the construct of commonsense knowledge after being unable to actively participate in the interaction due to the highly specialised knowledge proposed by the teacher. This shift in modalities within the task-oriented lesson stage is depicted in the following figure.
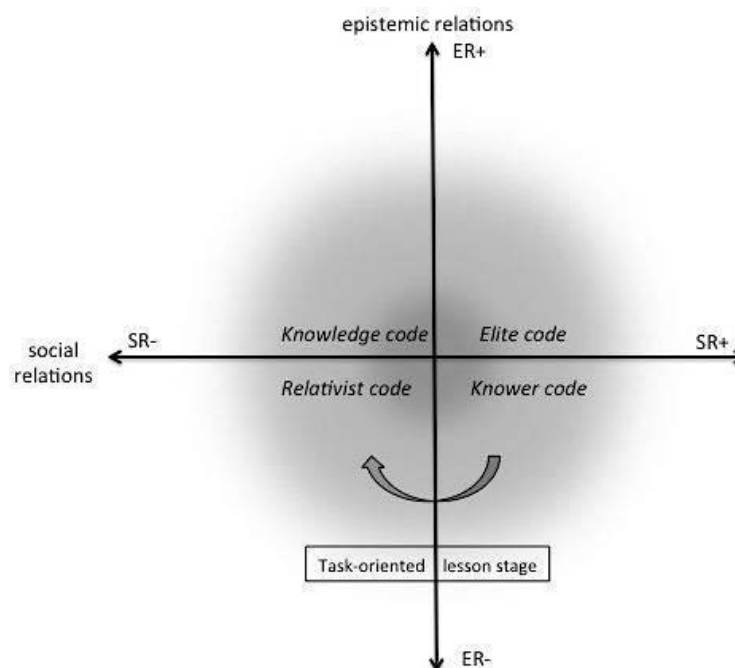
Figure 6.13: shift in code modalities in the task-oriented lesson stage

The different Specialisation modalities identified in the classroom discourse of Uabierta show the enactment of an important code shift in this instance of the field of reproduction of popular education in Chile. This code shift covers a great part of the topological space of Specialisation codes of legitimation. Taking into account the logogenesis of the lesson analysed, this code shifting can be depicted as follows.
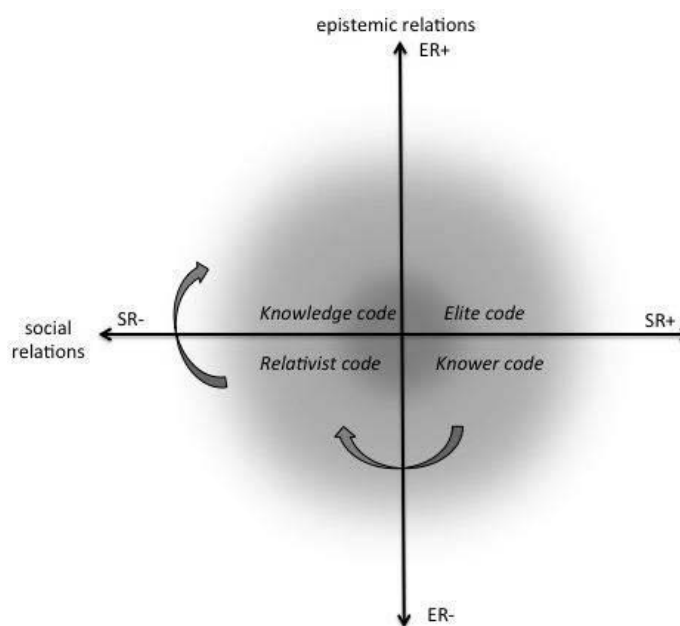
Figure 6.14: code shifting in one instance of the field of reproduction of popular education in Chile

The code shift goes from a knower code, through a relativist code and to a knowledge code. The knowledge code corresponds the dominant coding orientation in this instance. However, it could be also be the case that other codes dominate overall in other instances of practice of popular education.

The code shift observed in this particular practice evidences the complexity of the enactment of languages of legitimation in the practice of popular education. In other words, it indicates that the *proper* practice of popular education may not be a homogeneous, univocal form of practice with a single basis of legitimation. As Maton (2014) indicates, "A set of practices may represent a kind of scatter patterns across the plane, with some points falling within quadrants other than the dominant code" (p.33).

The dominant position of the knowledge code in this instance is a critical issue considering the overall field of popular education. Some orientations within the field of production of popular education have described this practice as one that 'construes popular knowledge' to the

detriment of specialised or what is termed as 'oppressive' knowledge. As Kane (2001) indicates:

> The dominant idea of what constitutes 'knowledge' – normally scientific, academic and technical knowledge – is seen as corresponding to the particular interests of the dominant (or 'hegemonic') classes. In placing little or no value to knowledge acquired through the experience of belonging to a different class or cultural reality – indeed this is usually referred to as 'ignorance' – the dominant class has no conception of the cultural world of other classes. [...] Popular education is concerned with exploring, understanding and systematising what is described as 'popular' knowledge and culture (p.15).

However, the analysis of this instance of practice of popular education has shown that specialised disciplinary knowledge can have an important role in the teaching/learning practice of popular education. Most importantly, the transmission of this specialised knowledge does not necessarily bring about alienation or oppression of the students; it rather allows them to become part of a community of knowledge that is socially prestigious. Overall, this is the final aim of the practice of Uabierta: to introduce people into specialised knowledge that otherwise they would not have access to.

The important role of specialised knowledge in this instance of popular education poses an important question: *what makes, then, Uabierta a practice of popular education?* The answer to this question relates to another important dimension of popular education described in its literature: its orientation towards the 'democratisation' of the pedagogic relation. This issue has been broadly referred to in the literature (Kane 2001; Freire 1970; Mejía 1992; Vargas & Bustillos 1989; Vigil 1989). However, there is little explanation regarding what it means to enact a 'democratic' relation between teacher and student. Freire (1970) describes this democratisation from a theoretical perspective, proposing the notion of problem-posing education. The basic tenant of problem-posing education is that

> Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is not longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. [...] In this process, arguments based on

"authority" are no longer valid; in order to function, authority must be on
the side of freedom, not against it. Here, no one teaches another, nor is
anyone self-taught. People teach each other, mediated by the world, by the
cognizable objects which in banking education are "owned" by the teacher
(Freire 1970, p.80)

This philosophical description offered by Freire can be translated into the sociological terms
underpinning this research. Thus, the 'democratisation' of the pedagogic relation implies a
relatively levelled access for teacher and students to make legitimate claims of knowledge in
the practice. As the analysis has shown, this more equal access does not imply the 'lowering' of
knowledge from uncommonsense to commonsense – it is not about claiming 'whatever'.
Nonetheless, this levelling does involve the finding of a 'middle ground' where both teacher
and students can participate as expert knowers of some kind of semi-specialised knowledge. In
this regard, this access is not necessarily sustained on particular attributes of the knower – 'I
know because I lived it' – but on the actual knowledge possessed by each participant.

The case of Uabierta constitutes one of a great variety of practices that take place in the realm
of popular education in Chile (see chapter 1). Thus, it may not be indicative of the whole field
of reproduction of popular education: different coding orientations may be found in different
kinds of practices of popular education. This variability has been already shown in relation to
the field of recontextualisation (chapter 5).

6.5 Conclusion

The analysis of a case of practice in the field of production of popular education in Chile
constitutes the last step in this study. This exploration has aimed to propose a frame of
analysis of classroom discourse of popular education that addresses the issue of its underlying
principles of legitimation. This frame has revealed that a close examination of the knowledge
at stake and the relation between teacher and student in the interaction offers important
evidence for the interpretation of specialisation codes of legitimation enacted in the practice.

This frame of analysis, progressively introduced in chapters 3 and 6, has been informed by the
two theoretical foundations that underpin this thesis, namely LCT and SFL. Drawing on SFL for

the discourse analysis has allowed for a comprehensive exploration of how classroom discourse negotiates knowledge and enacts roles of participants. These insights have been significant for the proposal of a coherent and evidence-based interpretation of specialisation codes of legitimation in the instance of practice analysed. This interpretation has been possible due to the conceptual and analytical power of the tools of Specialisation informing the thesis. The application of this frame to the particular case of Uabierta has shown the advantages of a theoretically-based approach in the study of the practice of popular education.

The analysis of an instance of classroom practice of popular education completes the exploration of popular education as a knowledge practice in Chile. The following and final chapter consolidates the insights on popular education presented in chapters 4, 5 and 6 and returns to the overriding question of the thesis.

CHAPTER 7

CONCLUSION

7.1 Introduction

The overriding concern of this thesis has been proposing a theorisation of popular education as a knowledge practice, particularly focusing on the specific context of Chile. This study has aimed to foreground the essential role that knowledge plays in popular education, following Maton (2014) when he asserts that "knowledge is the basis of education as a social field of practice" (p.3). This thesis has drawn upon a sociological theory of knowledge and pedagogy, Legitimation Code Theory (Maton 2010, 2012, 2014) and aspects of its inherited Bernsteinian framework (Bernstein 1975, 1990, 1996/2000). Such a sociological frame has enabled a conceptualisation of popular education as a particular kind of knowledge practice, with underlying principles that determine *what kind of knowledge* and *what kind of knower* constitute its legitimate field. These underlying principles, comprised by the domain of Specialisation in LCT, have been explored in the different kinds of texts involved in the creation and transmission of knowledge in popular education. The analysis of these texts has been informed by systemic functional linguistics (SFL), a social semiotic theory of language. The examination of popular education has been organised around three different levels, each one addressing a particular field of activity (Bernstein 1990).

This final chapter discusses the contributions of this thesis to the theorisation on popular education in Chile, to the general field of research on popular education and to the informing theories of the study. Section 7.2 consolidates the major findings of the thesis and examines a number of issues and challenges emerging from the analysis. Section 7.3 outlines the general contributions of the thesis to the field of research on popular education and to the informing theories. This section includes a review of significant previous work and current issues in the study of popular education in Latin America and Chile, as a backdrop to the summary of the contributions of the present thesis. The present chapter concludes with a discussion of directions for further research suggested by this thesis.

7.2 Major research findings

This section outlines the most relevant findings of the thesis and their contribution to the theorisation of popular education as a knowledge practice. It starts with a brief summary of the design of the study to turn then to the specific findings addressing the research questions introduced in chapter 1 (section 1.5).

The overriding question explored in this thesis has been *what kind of knowledge practice is popular education in Chile?* Being a general question, it has been addressed through three specific questions, each one with sub-questions. Each set of specific questions has pointed to a particular level of analysis of popular education, all of which have been drawn from Bernstein's (1990) notion of pedagogic device (i.e. fields of production, recontextualisation and reproduction). Posing specific questions and sub-questions has enabled an organised and comprehensive approach to the complexity of popular education as a knowledge practice.

At each level of analysis, a set of texts has been examined using tools from SFL, particularly from the systems of IDEATION, NEGOTIATION and APPRAISAL. The discourse semantic analysis has constituted the basis for a sociological interpretation of patterns in texts as indicative of varying strengths of epistemic relations and social relations in Specialisation. This interpretation has revealed the underlying specialisation codes of legitimation in the fields of activity of popular education.

7.2.1 The field of production of popular education: underlying knower code of specialisation

The first level of analysis explored the nature of the field of production of popular education (question 1). Popular education was examined as a body of claims constituting an *object of knowledge* within the space of **radical pedagogy** (Bernstein 1990). The radical pedagogic space enables addressing in an organised manner part of the variety of approaches towards popular education and the related field of critical pedagogy. This broad perspective has been useful to explore some of the differences and similarities within this pedagogic space in terms of their specific profiles of specialisation codes of legitimation.

Three specialised papers where analysed as representative of particular approaches within the field of production of popular education. Two of them focus on popular education, from the context of Chile and from the general perspective of Latin America, and the last one concentrates on critical pedagogy.

Discourse analysis of the data revealed that the representation of popular education as an object of knowledge was realised through two distinctive sets of ideational resources. The dominant representation involved commonsense taxonomies and 'universes', abstractions, grammatical metaphors and specialised terms characteristic of the literature on popular education (question 1a). Such a representation, which might be referred to as an *axiologised representation*, was characteristic of the representation of popular education in Latin America and of critical pedagogy. Another form of representation of popular education was construed through technical terms, uncommonsense taxonomies and definitions. These resources were characteristic of the representation of popular education in the Chilean context.

These ideational patterns construing field in discourse were interpreted as expressing two different specialisation codes of legitimation. Overall, the field of production was characterised by a relatively dominant **knower code** (Maton 2014), underpinned by the axiologised representation of critical pedagogy and of popular education in Latin America. A **knowledge code** was also identified in the representation of popular education in Chile. The presence of these two codes suggested a *code clash* in the field of production of popular education.

The thesis argued that this code clash was a consequence of the specific disciplinary fields from where each representation arose. In the case of popular education in Chile, the production of knowledge was developed almost exclusively from within social sciences. During 1960s and 1990s, social sciences in Latin America aimed for a close examination of the object of study contextualised in its socio-historical moment (Rodriguez 2007), emphasising on the production of 'objective' knowledge based on the observation and interpretation of reality. These features of social sciences suggest an underlying knowledge code of specialisation in this discipline, which arguably influences the representation of popular education in the specific field of production of knowledge in Chile.

In turn, current representations of popular education appear to emerge from a different disciplinary field. Considering Maton's (2014) analysis of cultural studies and its specialisation codes of legitimation, it was argued that current approaches to the overall space of radical pedagogy showed great proximity to this domain. Maton (2014) indicates that "proponents

often identify cultural studies with a radical educational project committed to offering an oppositional pedagogy capable of empowering dominated social groups" (p.28), which reflects an underlying knower code in cultural studies. This description is congruent with the axiologised representation of popular education and critical pedagogy found in the data. Therefore, it is possible to argue that current approaches in the radical pedagogic space are closely related to cultural studies and thus share the same specialisation code of legitimation.

This thesis argued that the apparent code clash within the field of production of popular education might be indicative of a *code shift* over time and/or location in the space occupied by radical pedagogy. Based on the differences in time and context of the approaches explored, it might be that the space of radical pedagogy has moved from a closer alignment to the general profile of the social sciences in previous decades (e.g. Wignell 2007, Maton 2014, Hood 2011), to be positioned closer to the humanities. This shifting would imply a progressive emphasis of social relations over epistemic relations, strengthening the profile of a knower code in the field. Due to the lack of an organised body of current research on popular education in Chile, it is still a matter of question whether this code shift would accurately describe the space of radical pedagogy in that context.

Another explanation of the code clash in the field of production of popular education could relate to deeper socio-cultural differences between times and/or locations. This perspective is suggested by Foweraker (1995, cited by Kane 2001), who argues that popular education in Europe is a practice proper of "the educated middle classes who have the time and income to organise and agitate", while in Latin America is a practice carried out mostly by lower and working classes (Kane 2001). In other words, it might be that differences in codes of specialisation in the field of production of popular education are not showing a code shift in the field, but expressing more enduring academic concerns of the contexts in which popular education arises as a practice and as an object of knowledge. These concerns relate, in the case of Chile, to issues of poverty, marginalisation, literacy and social inequality that affect lower classes (cf. Bengoa 1987, Colectivo Paulo Freire 2013); in turn, in the European and North American contexts, social issues addressed by popular education relate to questions about citizenship, promotion of participation and in general expanding the liberties and rights of all citizens (cf. Kane 2001).

7.2.1.1 Emerging issues in the findings of the field of production of popular education

Two main issues surface from the findings of the field of production of popular education, particularly regarding the specific Chilean context. The first relates to the extent the knowledge code identified in relation to this context might be enacted in current fields of recontextualisation and reproduction of popular education. This question emerges because the specialised paper analysed was produced by the end of 1980s, when popular education was the focus of an extensive body of research. While a conclusive response to that question is not yet possible, a significant contribution is offered by the thesis, as summarised in the subsequent discussions.

A second issue is the current and future production of knowledge on popular education in the specific context of Chile and its underlying specialisation codes. At present, there is not a strong research body in the field, as only isolated studies have been undertaken in the last ten years. However, current instances of research on popular education in Chile appear to be closer to the humanities, which would imply a shift in the basis of specialisation of the field. This issue goes beyond the scope of this research, and therefore further exploration is needed in order to confirm the suggestion of a code shift in the field of production of popular education in Chile. This exploration would only be possible to the extent research in the field can reach a steady development.

7.2.2 The field of recontextualisation of popular education in Chile: a dominant knowledge code

The second level of analysis explored the field of recontextualisation of popular education in Chile, considering how a number of sites represented themselves as practices of popular education in public documents. Popular education was understood at this level as a recontextualising principle determining *the proper practice of popular education*. Accordingly, the sets of analytical relations of Specialisation – epistemic relations and social relations – were conceptualised in the more specific sense of *relations to practices*, rather than as *relations to knowledge claims*, as in the analysis of the field of production. This interpretation was aimed to address the particular nature of popular education in the field of

recontextualisation as a principle determining what counts as a legitimate practice of popular education.

Discourse analysis of public documents revealed the most relevant ideational resources deployed in the self-representations of sites, as well as the key entity categories construed as the most relevant for the field (in terms of Martin 1992). Overall, most of the sites analysed deployed uncommonsense classification and the use of technical terms or specialised rhetoric from the field of production of popular education in their self-representation (question 2a). In addition, the most relevant entity category in fields corresponded to *educational plan*, which represented the kind of knowledge being transmitted by the sites.

These patterns in the construal of field in discourse were interpreted as indicative of a dominant **knowledge code** (ER+/SR-) in the field of recontextualisation of popular education. A **knower code** (ER-/SR+) and an **elite code** (ER+/SR+) where also identified. Remarkably, the elite code features relatively strong ER and SR, which implies that four of the five sites explored showed great emphasis on epistemic relations as its basis of legitimacy (questions 2b and 2c). The predominance of the knowledge code in the field of recontextualisation implies that its basis of legitimation is the possession of specialised knowledge (Maton 2014), or in this case, *transmission of specialised knowledge*. As revealed by the analysis of the self-representation of sites of popular education, this specialised knowledge can be technical – as in the teaching of trades – or theoretical – as in the teaching of particular disciplines.

7.2.2.1 Emerging issues in the findings of the field of recontextualisation of popular education

Two significant issues emerge from the findings of the field of recontextualisation of popular education in Chile. The first one is the relative inconsistency between the self-representation of sites and the general description of popular education found in the literature. The analysis have shown that while public documents in the field of recontextualisation emphasised the knowledge transmitted as a defining dimension of popular education, literature tends to highlight its targeted participants and its political commitment as its most defining aspect (cf. Kane 2001; López 2010; Riquelme 1987; Tiana Ferrer 2011). Findings in the field of production and recontextualisation reveal an interesting tension in terms of the contents of the representation of popular education found in both of these fields.

This tension between contents is underpinned by a more intrinsic *code clash*. As the analysis revealed, the overall field of production exhibited a dominant knower code, contrasting with the knowledge code characterising the field of recontextualisation. From a general perspective, this code clash might be considered very significant for the theorisation of popular education, as it would point to an important dissonance between fields in the pedagogic device. However, the data analysed here is not reflective of a direct relation between the fields of production and recontextualisation and its codes. This is because the dominant knower code of the field of production was characteristic of approaches emerging from European and North American settings; in turn, the knowledge code in the field of recontextualisation corresponded to the particular context of Chile. The different sources of the data analysed imply that these two fields of the pedagogic device are only generally related and thus it might be possible to find inconsistency in the coding orientations of each field of activity.

A second issue that emerges from the findings is the *code match* found between the particular domain of production of knowledge in Chile and its correspondent recontextualising field. Although this may appear natural, it is not so considering the specific contextual circumstances in which each field is developed. The explored field of production of popular education in Chile corresponded to its development during the 1980s, while the sites of popular education that were examined as part of the field of recontextualisation corresponded to current practices. The code match in specialisation codes of legitimation between the fields of production and recontextualisation in Chile is then highly significant and arises as an aspect worthy of further exploration.

The code match between the fields of production and recontextualisation revealed by the analysis poses important questions for the understanding of popular education as a knowledge practice. First, *how can an 'outdated' field of production continue to inform the field of recontextualisation of popular education?* This question is even more crucial considering the current disconnection that exists between academia as the most typical site of production of knowledge and the domain of practice of popular education. Another question that arises is *how can the fields of production and recontextualisation relate when there are not official agencies of recontextualisation to de-locate and re-locate the knowledge created in the field of production?* A response to these questions escapes the scope of this thesis, but points forward to issues worthy of further study.

7.2.3 The field of reproduction of popular education in Chile: a model for the exploration of specialisation codes of legitimation in classroom practices

The last layer of analysis of the thesis explored the field of production of popular education in Chile, focusing on one particular case. This case corresponded to the subject of Philosophy from the Program of Social Studies of Uabierta. Said organization was selected for this study because it constitutes a 'prototypical' practice of popular education: it targets working class students, it possess a clear political project and according to its practitioners it enacts a radical pedagogic model.

The classroom practice of popular education was conceptualised, drawing on Bernstein, as comprising two different dimensions: the knowledge transmitted or **instructional discourse** (Bernstein 1996) and the relation established between teacher and student or the **pedagogical relationship** (Bernstein 1975). These sociological notions were translated in the socio-semiotic frame of SFL in terms of **projected field** (Hood 2010) and **tenor** of discourse (Martin 1992; Martin & Rose 2006, 2008). Two units of analysis were determined, which corresponded to two levels in the structure of classroom discourse: lesson stage and learning activity (Rose 2010). Discourse semantic patterns construing field and enacting tenor were examined in these two units of analysis (question 3).

This model of discourse analysis required a particular process of translation between discourse semantic patterns and the conceptual notions of epistemic relations and social relations. As the analysis of classroom discourse looked at both ideational and interpersonal meanings, each one of these dimensions was interpreted in terms of a particular set of relations: field was interpreted in terms of epistemic relations and tenor in terms of social relations. The external language of description elaborated for this translation was detailed in chapter 3 (question 3).

The discourse analysis of ideational meanings revealed that the classroom discourse construed mostly uncommonsense fields through resources of definition of technical or specialised terms, the use of abstractions and grammatical metaphors and the proposal of uncommonsense taxonomies. These semantic patterns showed that the classroom activity of the instance of popular education analysed revolved mostly around the construal and transmission of specialised knowledge from the disciplinary field of Philosophy (question 3a).

The discourse analysis of tenor focused on the dimension of status of participants and the principle of reciprocity of choice (Martin 1992; Martin & Rose 2008; Poyton 1985). Classroom discourse was examined considering tools from the interpersonal systems of NEGOTIATION and APPRAISAL, particularly its dimension of engagement. The analysis revealed two outstanding forces acting in the pedagogic exchange. A dominant force maintained the status of participants uneven, enacting the pedagogical relationship where teacher holds a higher position due to his or her expertise in knowledge (Bernstein 1975; Rose & Martin 2012). Another complementary force in discourse pushed for a relative levelling of the statuses of participants, on the basis of a 'middle ground knowledge' where both teacher and student could participate as 'experts voices'. The thesis argued that these particular patterns of tenor reflected the 'democratic pedagogy' of popular education described in the literature (question 3b).

The interpretation of these discourse semantic patterns of field and tenor revealed a profile of epistemic relations and social relations that varied along the logogenesis of the classroom discourse of Uabierta. The dominant profile comprised relatively strong epistemic relations (ER+) and relatively weak social relations (SR-), which correspond to a **knowledge code**. However, the profile also revealed a code shift from knowledge codes (ER+/SR-) to **relativist codes** (ER-/SR-) to finally a **knower code** (ER-/SR+) (question 3c).

The dominant position of the knowledge code in the classroom practice of popular education is significant considering that the instance analysed corresponded to a prototypical site of popular education. These results appear to challenge common assumptions and claims about the practice of popular education, such as its dismissal of specialised knowledge in pos of the construal and transmission of 'popular knowledge' (cf. Kane 2001).

7.2.3.1 Contributions of the model of analysis of classroom practices

The specific question guiding this level of analysis was *how can the nature of popular education be explored in its field of reproduction?* In order to address this question, a model of analysis of classroom practices was proposed. This model aimed to explore the discursive features of classroom discourse, while at the same time allowing for the exploration of the enacted specialisation codes of legitimation.

This model of analysis of classroom discourse constitutes a key contribution of this thesis, for a number of reasons. First, it provides a comprehensive and organised model of exploration of classroom practices, providing a means for a comparative exploration of the field of reproduction of popular education based on explicit analytical principles. This is significant for the general domain of research in Latin America, which has shown great interest in the study of classroom activity. Generally, the exploration of this issue has been carried out without any specific theoretical framework informing that analysis, as discussed in chapter 2. The lack of theory underpinning research has hindered the production of general claims of knowledge in relation to classroom practice. The model of analysis of classroom discourse proposed in this thesis contributes to overcome this gap by proposing a theoretically informed approach that enables a comprehensive and cumulative production of knowledge regarding classroom practices of popular education (see section 7.3 below for an elaboration of this discussion).

The study of classroom practices of popular education in terms of its specialisation codes of legitimation contributes also to widen the scope of research in LCT. To date, studies carried out based on this conceptual and analytical frame have concentrated mostly on disciplinary fields of knowledge production, leaving the specific activity of transmission of knowledge in the classroom mostly unexplored. This thesis has revealed that classroom activity can also be explored in terms of its specialisation codes of legitimation, offering a model of analysis for such an exploration. The study of Specialisation in classroom activity also constitutes an important contribution to the strong body of transdisciplinary research developed between LCT and SFL, and particularly to the domain of inquiry focusing on schooling and other dimensions of education.

Another contribution of the model of analysis of classroom discourse is made to SFL and its approach to the study of the teaching/learning activity. The most relevant contribution of the model proposed is the integrated consideration of ideational and interpersonal meanings in classroom discourse. This approach enabled a detailed exploration of how knowledge is construed and negotiated and how social relations between the teacher and students are enacted in the classroom of popular education. The analysis of classroom discourse from this combined perspective revealed significant peculiarities of the classroom practice of popular education, which posed some challenges to the theorisation of classroom discourse of SFL (cf. Rose 2010; Rose & Martin 2008). These challenges emerged particularly when instances of pedagogic exchange showed an attempt of participants to even out the hierarchical relation between the teacher and students. The consideration of both field and tenor enabled

addressing these atypical interpersonal instances, giving rise to a particular explanation of the way tenor is enacted in the classroom of popular education.

Three different forms in which social relations were enacted in the classroom practice of popular education were identified. The first corresponded to the typical pedagogic exchange where the hierarchy of participants is based on their differential in expertise on knowledge. In these cases, social relations are uneven because the teacher has the knowledge and the students do not. The second form of enactment of social relations appeared when there was no specialised knowledge distinguishing the relative positions of participants in the pedagogic interaction. In those cases, the hierarchy was realised interpersonally, through the enactment of specific choices available for the teacher, such as the realisation of a primary knower move functioning as an evaluation of students' performance. Finally, there was a 'middle ground' in pedagogic interaction where social relations were momentarily even between the teacher and students. This levelling was realised in discourse through the construal of a relatively specialised field of knowledge that enabled students to position themselves interpersonally as 'expert voices' through resources of engagement (see chapter 6 for more details).

The identification of these forms of enactment of social relations in the classroom practices of popular education is a significant contribution to the general understanding of classroom discourse from an SFL perspective. The proposed model of analysis of classroom discourse revealed significant variability within the unfolding of classroom activity in terms of the social relations it enacts. This variability can be explored in classrooms in other contexts using the model proposed by this thesis. Further explorations on the basis of this model would enhance the model itself as well as the understanding of classroom practices in general. This enhancement would be productive not only in regards to linguistic theory but also in terms of its possible pedagogic implications.

7.2.3.2 What kind of knowledge practice is popular education in Chile?

The overriding question of the thesis has been addressed via the analysis of the fields of production, recontextualisation and reproduction of popular education, focused on their underlying specialisation codes of legitimation. The discourse semantic analysis of texts and its subsequent interpretation in terms of epistemic relations and social relations has revealed the

particular coding orientation found on popular education in Chile. Overall, the analysis showed a *code match* along all the fields, indicating that ***the nature of popular education in the context of Chile is that of a knowledge practice underpinned by a knowledge code of specialisation****.* This means that in this particular context, what counts as the proper practice of popular education – either of production of knowledge, recontextualisation of principles or transmission of knowledge – is based on

> the reference to specialized knowledge purported to provide insight into a determinate object of study. […] There is thus relatively little personal discretion for actors in the choice of legitimate objects, procedures and criteria – relatively strong framing of epistemic relations. […] In terms of their subjective characteristics, actors are neither strongly differentiated nor strongly controlled in their relations to legitimate practices. Everyone is said to be equally positioned in relation to the field's practices, and it is claimed anyone can produce legitimate knowledge provided they comply with these defining practices. (Maton 2014, p.32)

The characterisation of popular education in Chile as a knowledge practice underpinned by a knowledge code challenges most of the common assumptions and claims in regards to popular education. This is particularly clear in relation to the way general literature currently portrays this practice in the Latin American continent and in other contexts where popular education is carried out, as discussed in chapter 2. The dominant position of the knowledge code in popular education in Chile indicates the key role played by the production and transmission of specialised knowledge in this field, role generally overlooked, challenged or even dismissed in some accounts of popular education. Revealing the emphasis on knowledge as the basis of legitimacy of this practice might bring important theoretical and pedagogical implications for the field of popular education. However, further research with focus on specialisation codes of legitimation is needed in the field in order to produce relevant contributions.

Extending the study of popular education in terms of its specialisation codes of legitimation would allow pondering the dominant position of the knowledge code in relation to the variety of practices that constitute the overall domain of popular education. This diversity was partly addressed in chapter 5, where different instances were analysed to explore the specialisation code of legitimation of the field of recontextualisation. However, this thesis does not exhaust all the possible realisations of popular education in any of its fields of activity. Along with a consideration of the different expressions of popular education, the dominant position of the

knowledge code should be also contemplated in the light of new orientations of research in Chile. This is particularly important as recent studies (cg. Faure 2007) haven been carried out from what appears to be ethno methodological approaches. This might imply a "change in the rules of the game", as Maton (2014) describes the code shift in knowledge practices.

7.3 General contributions of the study

7.3.1 Contributions to the field of research on popular education

This thesis offers significant contributions to the field of research of popular education, and responds to key gaps recognised in the literature and discussed in chapter 2. The general contributions of this study emerge from the theoretical approach to popular education and the comprehensive examination that such a framework has enabled. In this section, three main gaps in the literature and research on popular education discussed in chapter 2 are reproduced. Then, major contributions of this thesis are offered, each one addressing a particular gap in research on popular education.

The review of the literature on popular education in Latin America and Chile has showed a continuous drive in research to produce theory on this object of study, mostly from the exploration of instances of practice. However, this thesis argued in chapter 2 that this initiative has been hindered by a number of intrinsic features of the research carried out in the field. The most general of these features is the dominant focus on *relations to* popular education characterising its current field of research. Most of the recent studies and reflections on popular education look at the relations between this practice and other domains or issues of concern. These domains include a vast array of areas such as democracy, ethnicity, gender, citizenship and politics (i.e. Aldana Mendoza 2002; Choy et al 2010; Donoso & Valdés 2008; Echeverría 1987; Goldar 2008; López 2010; Rosenfeld 1987). This concern with *relations to* has left unattended questions about the intrinsic pedagogic features of popular education, in other words, questions regarding *relations within* this domain.

A second aspect of the field of research hindering the production of knowledge on popular education has been a generalised reluctance to use pedagogic theories to inform its study

(Martinic 1992). Empirical studies on instances of practice have generally aimed to produce theory from the object itself rather than approaching it from a particular theoretical framework. Such a paradigm produced particular methods of research, such as Participative Research Action (Torres Carrillo 2010) and Systematisation of Experiences (Cendales & Posada 1993, see chapter 2 for details). However, these methods did not enable the production of cumulative and comprehensive knowledge in the field of popular education.

Finally, another dimension hampering the production of an integrated body of knowledge on popular education has been the dominant focus on the study of classroom practices. Most of the empirical research in the field has explored particular practices of popular education (i.e. AA.VV. 1996; Colectivo Paulo Freire 2013; Pinto Cueto 1992, Roselló et al 2006; Santibañez & Ibañez 1992), generally addressing questions of methods of teaching and learning. In addition, an important part of the exploration of instances of popular education has offered *reflections* based on the practice rather than empirical descriptions of it. Such an approach to the study of practices of popular education has produced two gaps in the field. First, it has reduced popular education to its enactment in classroom settings, overlooking other major dimensions. Second, it has been unable to address the intrinsic pedagogic principles of the classroom practices of popular education (cf. Cendales & Posada 1992), producing descriptions and reflections of particular instances that cannot constitute general claims about the field.

The exploration of popular education offered by this thesis has contributed to address these gaps in the field of research. The first significant contribution of the thesis has been its focus on *relations within* popular education, which emerges as a response to the current emphasis given to *relations to* in the field. The focus on *relations within* is evident in the overriding aim of this study, which has been to propose a *theorisation of popular education as a knowledge practice*. Such a goal has implied a concern for the intrinsic principles that shape popular education as a distinctive educative practice. In order to explore this issue, the thesis has proposed a model of analysis drawing on two bodies of theories that are coherent with the emphasis on *relations within*. These theories are LCT, including some key concepts from Bernsteinian theory, and SFL. Each of these theories has contributed to examine the intrinsic principles shaping popular education as an educative practice.

Concepts from Bernsteinian theory have enabled the conceptualisation of popular education as a particular kind of knowledge practice with three constituting fields of activity (i.e. the fields of the pedagogic device, Bernstein 1990). This conceptualisation has served as a basis for the exploration of the underlying principles of popular education, which have been examined

from the conceptual and analytical approach of LCT. The domain of Specialisation within this framework has informed the study of the principles determining what counts as *the legitimate claims of knowledge and actors within the field of popular education*. Such a study has offered a picture of the specialisation codes of legitimation that characterise popular education, revealing both typological differences as well as topological variations within spaces.

The focus on *relations within* has also been realised in the close study of empirical data informed by SFL. A number of texts produced and circulated in the different fields of activity of popular education have been analysed in this thesis, which has produced a detailed description of the way in which language creates and enacts popular education. This has enabled an empirically-based description of popular education, not only at the level of classroom but also on the dimensions of creation and recontextualisation of knowledge of this educative practice. Most importantly, the linguistic analysis has provided evidence for the exploration of the underlying principles of legitimation of popular education.

A second significant contribution of this thesis has been the proposal of a model of analysis that enables the production of cumulative knowledge on popular education. This contribution arises from the theoretically-informed nature of the model of analysis proposed in the thesis. Based on two robust bodies of theories, such a model of analysis reaches significant explanatory power of the issues explored, by allowing a transition between empirical data and conceptual tools that contribute to a better understanding of popular education as a knowledge practice. This explanatory power is given by the conceptual and analytical set of principles of the dimension of Specialisation (i.e. epistemic relations and social relations) provided by LCT (Maton 2010, 2012, 2014), as well as by the analytical tools of SFL (Martin 1992; Martin & Rose 2008; Martin & White 2005; Rose & Martin 2012) that inform the study of empirical data in the thesis.

In addition, the proposal of an explicit and organised frame of analysis of popular education allows for a systematic exploration of the overall field, as this model of analysis can be reproduced for the study of different realisations of popular education in any of its field of activity (i.e. fields of production, recontextualisation and reproduction). The theoretically-informed approach for the analysis of popular education reveals the usefulness of exploring this object of study from a robust body of theory, thus responding to the lack of theory in current studies in the field. This usefulness relates significantly to enabling the production of knowledge on popular education in a progressive and integrated manner, building more abstract and cumulative claims of knowledge from a common frame of analysis.

Another important contribution of the thesis is the comprehensive understanding of popular education enabled by the model of analysis proposed. Drawing upon the notion of pedagogic device (Bernstein 1990), the conceptualisation of popular education as a knowledge practice with three related fields of activity has enabled an expansion of the domains of concern in the study of this object of analysis. The almost exclusive focus on classroom discourse (i.e. the field of reproduction) that characterises the field of research of popular education has been overcome in this thesis by a broader perspective that includes the fields of production and recontextualisation of popular education. Such a complex understanding of popular education informs also the model of analysis, which has been organised around the three fields of the pedagogic device. Therefore, the frame of analysis proposed in the thesis has provided a comprehensive understanding of the forces that shape popular education and make it a distinctive domain of educative practice.

Along with its comprehensiveness, the model of analysis proposed also offers a flexible approach to the study of popular education. This model of analysis is organised around three levels, which correspond to the three constituting fields of the pedagogic device (Bernstein 1990). The flexibility of this model is given by the distinctive conceptualisation, linguistic analysis and sociological interpretation of popular education carried out at each of these levels of analysis. The specific approach to the analysis of each level enables addressing the particular nature of popular education in each field of the pedagogic device. As discussed in chapter 3, popular education is conceptualised as a body of claims of knowledge, as a principle of recontextualisation and as a principle for the pedagogic transmission if the fields of production, recontextualisation and reproduction, respectively. By the same token, the conceptual analytical sets of relations of Specialisation (i.e. epistemic relations and social relations) have been interpreted in somewhat different ways in each field of the pedagogic device. Finally, linguistic analysis has been carried out taking into account the peculiarities of the texts at stake in each level of analysis. The flexibility of the model of analysis has allowed for a meaningful study of the specificity of popular education at each level from a single theoretical and analytical approach. This flexibility not only contributes to a comprehensive understanding of the nature of popular education, but it also supports the production of cumulative knowledge on this object of study.

Finally, the thesis makes a significant contribution to the exploration of classroom practices. This contribution is two-folded. First, the thesis has proposed a model of analysis that enables the exploration of specialisation codes of legitimation in the field of reproduction of popular education. This model, even though designed for the study of popular education, can be

reproduced for the analysis of Specialisation in any kind of classroom practice. A second contribution emerges from this model and refers to the specific linguistic analysis of classroom discourse carried out in this thesis. The analysis of discourse has integrated the dimensions of ideational and interpersonal meanings. Taking into account these two domains of meaning, the thesis has been able to show how the basis of the uneven social relations between teachers and students in classroom practices can shift according to changes in ideational and interpersonal meanings (see chapter 6). This approach to the linguistic analysis of classroom discourse has contributed to a deeper understanding of how the practice of popular education is enacted. Moreover, it has suggested what it could mean to enact the 'democratic pedagogy' of popular education. Finally, the integrated linguistic approach to the analysis of classroom discourse of popular education offers a means to examine other kinds of classroom practices from a more comprehensive perspective.

7.3.2 Contributions to sociological and linguistic theory

To some extent, any application of theory to an unexplored object of study has the potential to play back on the informing theory. New questions or challenges may be posed in the process, and the meaning potential of concepts may be made more visible. The questions posed by this thesis to its informing theories have made visible the usefulness and potential of using these theories to address an expanding number of issues and objects of study.

A first challenge to theory has been how to conceptualise popular education as a particular kind of knowledge practice: an educative knowledge practice. This challenge has been addressed by the consideration of two key concepts from the inherited frame of LCT, namely Bernsteinian theory. These concepts are pedagogic device and theory of instruction. The notion of pedagogic device (Bernstein 1990) afforded a comprehensive approach to the knowledge practice of popular education. The concept of theory of instruction allowed for an acknowledgement of the intrinsic nature of popular education as a recontextualising principle determining what counts as the proper kind of student and the proper form of communication in the teaching/learning interaction (Bernstein 1975). In this thesis, the understanding of theory of instruction has been expanded in order to explore popular education in each field of the pedagogic device. Therefore, popular education as a theory of instruction has been understood not only as a recontextualising principle in the field of recontextualisation, but also as a body of knowledge claims – a 'theory' in strict terms – created in the field of

production, and as a principle shaping the transmission of knowledge and the pedagogical relationship in the field of reproduction. The integration of the concept of theory of instruction into the notion of pedagogic device has been possible thanks to the nature of Bernstein's theory, characterised by a strong verticality (Muller 2007), which means the development of ideas through integration toward ever more general propositions.

In relation to LCT, the contribution of the thesis has been to extend the domain of concern addressed by this theory so far. Most of the research on Specialisation in the educational domain has concentrated on intellectual fields and academic practices in higher education (cf. Arbee 2012; Hay 2012; Hood 2007, 2010, 2011; Lamont & Maton 2010; Macnamara 2010; Maton 2010). Little attention has been paid to non-official practices of education such as popular education. The exploration of the object of study in this thesis provides evidence on the productivity of the conceptual framework of LCT for the study of a wider range of issues and practices.

Regarding SFL, two contributions have been made to its pedagogic realm of concern. As in the case of LCT, the thesis expanded the focus of analysis of SFL's pedagogic theory, which has been mostly concerned with the analysis and modelling of formal and official settings of schooling and education. The exploration of the classroom practices of popular education has revealed the productivity of this framework for the analysis of informal practices of education, such as the classroom discourse of popular education examined in this thesis.

A second contribution has been the proposal of a model of analysis of classroom discourse. This model has enabled a comprehensive understanding of the discourse features of the classroom interaction in popular education. The specific contributions of the model to the study of popular education have been discussed above in section 7.2.3.1. At this point, it is relevant to point out how this model also plays back into SFL theory by offering a new and more comprehensive way of approaching the study of classroom discourse.

7.4   Further directions for research

This thesis proposes a number of directions for further research. First, it opens up the space for an expansion of the analysis of popular education from the theoretically-informed

perspective offered in this study. The thesis has explored a limited number of texts at each level of analysis, making a choice of depth over breadth in the research of popular education. This has enabled a detailed approach to its linguistic exploration, identifying syndromes of meanings and their logogenetic development in the different kind of texts. Further research might expand on the data explored in this study of popular education in Chile. Such an expansion might draw on the models of analysis presented in this thesis to consider an independent exploration of each field of analysis, that is, of production, recontextualisation and reproduction, in order to provide a more finely-tuned analysis of variance in each domain. Specifically, an extended study of the field of production of popular education in Chile might consider a larger corpus of texts from different contexts, including currently emerging studies, offering an additional basis for investigating diachronic change in the principles shaping popular education as a distinctive educative practice. In relation to the field of recontextualisation, the description of popular education might be enhanced by the consideration of a greater diversity of sites of practices of popular education, including less visible sites. Finally, the study of the field of production would benefit from comparative approaches, aligned with those undertaken in this study, in order to explore issues of commonality, typicality, and divergence in the nature of the pedagogic exchange in the classroom practices of popular education.

Beyond the particular context of Chile, the frame of analysis proposed in the thesis could also be used for a more comprehensive exploration of the field of popular education in Latin America, and in other contexts were it is practiced. Such studies might focus on one or more of Bernstein's fields of educational practice. Replications and extensions of the approach taken in this study would be especially valuable for research on classroom practices of popular education, as this domain is lacking in other than experiential and reflective methods of enquiry, especially in the Latin American context. As was argued in chapter 2, previous studies have not been able to build a cumulative knowledge base around key pedagogic issues of teaching and learning in the popular education classroom. A theoretically-based framework of analysis such as the one proposed in this thesis can contribute to a better understanding of classroom practices in the overall context of Latin America.

The general context of popular education in Latin America would also benefit from a meta-reflection on the production of knowledge around popular education. As discussed in chapter 2, little attention has been paid so far to epistemological issues regarding the basis on which knowledge is produced in popular education (i.e. Torres Carrillo 2009, 2010). This thesis has

offered a model of analysis of empirical instances of popular education that enables an exploration of the underlying principles of it as a knowledge practice. These principles, approached in terms of specialisation codes of legitimation, have revealed what counts as legitimate knowledge in the field of production of popular education. This approach to a meta-consideration of the theory would contribute to develop stronger epistemological reflections on this field, enabling a progressive strengthening of the realm of theory on popular education in Latin America. Enhancing theory would be beneficial not only in theoretical levels but also for the practice of popular education and its analytical exploration.

Overall, a principled and organised approach to the study of popular education such as the one proposed here provides a means for carrying out similar studies in different contexts which would offer comparable results for a general understanding of this field. This is particularly relevant taking into account the current expansion of the variety of practices that form part of the field, or as described by Rodriguez Brandão (Vales 2014), the multiplicity of little umbrellas that go under the big umbrella of popular education. As indicated in chapter 1, such diversity has posed the question of what defines and distinguishes popular education in Latin America in the current historical, social and political context of the continent. A theoretically-based frame as the one offered in this thesis, focused on the particular issue of knowledge and conceptualising popular education as a knowledge practice might shed some light into these significant questions for the field.

Further research on popular education in both Latin America and the context of Chile would have great significance for this educative domain. This is particularly important considering the social relevance that popular education has in the Latin American context as a practice where the educative demands of the most disadvantaged communities are met. For the context of Chile, further research on popular education would contribute to re-position this educative domain as an object worthy of study. A new and invigorated body of research on popular education in Chile could be fruitful not only in terms of pedagogic theory, but also in relation to the practice of popular education. Re-establishing old forms of collaboration between the academic world and instances of popular education could help practice to improve their pedagogic activity and, more importantly, to generate theory from the field, an issue most important for many popular educators in Chile. Nevertheless, and despite the path that research might follow, popular education will continue to be a significant educative practice in Chile, promoting the participation of community and responding to its own educative, political and social needs.

APPENDICES

APPENDIX 1a

Transcriptions of texts from the field of recontextualisation

Text FR1: EPES

(Extracted from http://www.epes.cl/, on March 2011)

EPES: EDUCACION POPULAR EN SALUD

Nuestra misión

Salud y vida digna para todas las personas de los sectores más carenciados de Santiago y Concepción.

Nuestra visión

Promover una estrategia de educación en salud que tenga como eje la participación comunitaria de los sectores populares para la construcción de una propuesta en salud y vida digna.

EDUCACIÓN POPULAR EN SALUD (**EPES**) nació en 1982 en la ciudad de Santiago, como parte de la acción diacónica de la Iglesia Evangélica Luterana en Chile (**IELCH**), para fomentar la organización y participación comunitaria en salud de los sectores populares, expandiendo su trabajo al año siguiente a la ciudad de Concepción, al sur de Chile. En el año 2002 **EPES** adquiere el status legal de Fundación, asumiendo nuevos desafíos para la sustentabilidad institucional y de sus líneas de acción.

Desde sus inicios en los años 80, **EPES** asumió el desafío de trabajar en Santiago y Concepción, dos ciudades del país que concentran altos índices de pobreza y con una significativa historia de organización. El equipo **EPES** ha trabajado en estas ciudades organizando a pobladoras y pobladores, excluidas/os, marginadas/os en lo económico y social; mayoritariamente mujeres, personas viviendo con el VIH, personas que han vivido la violencia intrafamiliar de género, social y política.

A partir de esta misión desarrollamos una estrategia de educación en salud que en sus orígenes se nutre de los planteamientos de la Atención Primaria en Salud, que en los años 70 propuso la capacitación de trabajadores de salud comunitaria y comprometió la meta de salud para todos en el 2000. También hacemos nuestra la experiencia de acción directa de los movimientos sociales populares de esos años que, en su lucha por conseguir una vivienda, se organizaron para mejorar las condiciones de salud y atender las necesidades de los pobladores. A ello se unen los principios de la Educación Popular, ya que entendemos que no es posible generar cambios en la vida de las personas y comunidades sólo con información. Los procesos de cambio centrados en las necesidades de las personas requieren de su participación, de recrear formas de organización y movilización que

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permitan el ejercicio y la conquista de esos derechos.

La Educación Popular nos ha aportado elementos metodológicos para actuar en el ámbito de la salud, habitualmente restringido al saber médico. Actuamos poniendo información a disposición de las organizaciones, aportando al desarrollo de habilidades específicas para el cuidado de la salud y sobre todo ayudando a reconocer el conocimiento existente en las prácticas cotidianas del cuidado de la salud. En esa medida abordamos necesidades de información no sólo referidas a enfermedades, sino también en torno a temáticas como sexualidad, derechos humanos, violencia, medio ambiente, liderazgo, género, entre otras, entregando herramientas que permitan a las organizaciones con las que trabajamos responder a las demandas de acción que requieren las poblaciones donde se sitúan.

Así, a través de cursos de salud, talleres, escuelas y otros espacios educativos, la institución ha buscado aportar a la organización y movilización de comunidades populares por el derecho a la salud.

Text FR2: Escuela de Oficios (Trade School)
(Extracted from http://www.infocap.cl/web/nosotros/ and
http://www.infocap.cl/web/modelo-educativo/, March 2011)

INFOCAP

INFOCAP —Instituto de Formación y Capacitación Popular—, LA UNIVERSIDAD DEL
TRABAJADOR es una fundación sin fines de lucro creada en 1984 por la Compañía de Jesús e
inspirada en el pensamiento del Padre Hurtado. Su misión es capacitar y formar trabajadores
y trabajadoras en situación de vulnerabilidad social y laboral, promover su organización y
empoderamiento social, y generar espacios de diálogo y reflexión con miras a promover
políticas públicas que permitan el reconocimiento de la ciudadanía y dignidad de todo
trabajador pobre de Chile.
INFOCAP desarrolla su misión en colaboración con el Estado (SENCE) y el mundo privado
(empresas y OTIC) maximizando, por medio de una gestión eficaz, los dineros disponibles y
aportados para la capacitación laboral de los más pobres del país.

FILOSOFIA
La frase de Alberto Hurtado sj *"Los trabajadores tienen derecho a un sitio de honor en la
sociedad"* define la filosofía y el modo de proceder de INFOCAP. Puesto que entendemos
que los trabajadores y trabajadoras pertenecientes al segmento más pobre de nuestro país
son sujetos de su propia historia, y no objetos de la misma, es que creemos que son
ciudadanos y actores indispensables para el desarrollo de la nación.

HISTORIA
INFOCAP nació en un contexto histórico muy difícil en términos sociales y económicos. En
los primeros años de la década de los ochenta, los altos índices de desempleo y las pocas
oportunidades de capacitación que tenían los trabajadores más pobres impulsaron a la
Compañía de Jesús a crear una institución de formación y capacitación técnica orientada a
quienes más lo necesitaban.
En sus inicios, las clases se impartían en modestas instalaciones ubicadas en el sector de
Estación Central. INFOCAP contaba entonces con un solo taller y dos salas de clases. En 1990
la institución se traslada a su sede actual, ubicada en Departamental 440, San Joaquín,
facilitando el acceso de los habitantes de la zona sur de la ciudad.
Para contribuir a superar los índices de pobreza y desempleo que evidencia la Región del Bío
Bío, en 2008 surge la sede INFOCAP Concepción que hoy es una alternativa de capacitación
de calidad para los trabajadores de la zona que más lo necesitan.
A la fecha, más de 22.000 alumnos han egresado de INFOCAP.

Estudios de impacto indican que:
- 70% de nuestros egresados trabaja en el oficio que aprendió en INFOCAP.
- 7 de cada 10 egresados aumenta en un 40% sus ingresos.
- Al menos 80% de los trabajadores que egresan de la institución mejoran su calidad
  de vida y la de sus familias.

MODELO EDUCATIVO
INFOCAP desarrolla su proyecto educativo articulando el desarrollo de competencias
técnicas, transversales y de empleabilidad, habilitando a los alumnos para ejecutar
actividades laborales estables de carácter dependiente o independiente.

PERFIL DEL ALUMNO

El proyecto educativo de capacitación y formación laboral que ofrece INFOCAP está dirigido a trabajadores pertenecientes al primer quintil, es decir, a personas de escasos ingresos económicos y alta vulnerabilidad social.

La edad promedio de los trabajadores es de 36,6 años y la media de su escolaridad es de 9,16 años. Esto corresponde aproximadamente a primer año de enseñanza media.

Aproximadamente el 70% de los hogares de los trabajadores se encuentran bajo la línea de la pobreza y de éstos un 22% están en una condición aún más crítica de indigencia. Aunque el 30% restante alcanza a situarse sobre la línea de la pobreza, se encuentra sumamente vulnerable a caer en esta condición.

Estos datos nos revelan una realidad alarmante, ya que no hacen referencia únicamente a personas que viven en la pobreza sino a familias que, a pesar de ser sostenidas por el trabajo diario de algunos de sus integrantes, no son capaces de revertir esta situación.

CAPACITACION Y FORMACION

Los alumnos de INFOCAP son hombres y mujeres que buscan especializarse en algunos de los siguientes oficios:

- **Instalaciones Sanitarias*** (Santiago y Concepción)
- **Instalaciones Eléctricas*** (Santiago y Concepción)
- **Gastronomía*** (Santiago y Concepción)
- **Especialista en Belleza** (Santiago y Concepción)
- **Carpintería Metálica*** (Santiago)
- **Mueblería en Línea Plana*** (Santiago)
- **Trazado de la Construcción** (Santiago)
- **Albañilería y revestimiento** (Santiago)
- **Corte y Confección** (Santiago)

* Oficios que ofrecen **especializaciones**.

En INFOCAP existen tres jornadas de estudio. Durante la mañana, gracias a la adjudicación de financiamiento del programa Servicios Sociales de la Subsecretaría del Trabajo, se entrega formación laboral a jóvenes cesantes. En la jornada tarde, se capacitan principalmente mujeres. Mientras que en la jornada noche, asisten mayoritariamente hombres.

Luego de tres trimestres (540 horas de estudio), los alumnos logran un grado de "maestro" en su especialidad. Una vez egresados, en algunos cursos es posible integrarse a procesos de post capacitación, denominados especializaciones. Esto, gracias a las alianzas educativas que la institución mantiene con empresas líderes en cada rubro. Actualmente, INFOCAP mantiene alianzas educativas con INDURA, MASISA y METROGAS que permiten fortalecer progresivamente las condiciones de empleabilidad de los alumnos.

AREAS DE FORMACION

El proyecto educativo de INFOCAP articula tres áreas formativas: técnica, desarrollo humano y empleabilidad o gestión. El área de formación técnica está compuesta por cursos de taller, tecnología y seguridad laboral; el área de desarrollo humano, por la asignatura de Desarrollo Humano y Cursos de Formación General humanistas, científicos y artísticos; y el área de empleabilidad, por cursos de Lenguaje, Matemáticas, trabajo independiente, alfabetización digital y derecho laboral.

La formación que entregan estas tres áreas permite que el trabajador aprenda un oficio y además desarrolle el capital humano necesario para ejecutarlo, transformando así su trabajo en la principal herramienta para acceder a una mejor calidad de vida.

NIVELACION DE ESTUDIOS

La media de escolaridad de los trabajadores que estudian en INFOCAP es de 9,16 años que equivalen al primer año de Enseñanza Media. Por ello la institución ofrece a sus alumnos, a través del Colegio de Adultos de INFOCAP, la posibilidad de nivelar su escolaridad pudiendo así completar sus estudios y mejorar su empleabilidad.

Text 3: Escuela Sindical (Union School INFOCAP)
(Extracted from http://www.infocap.cl/web/escuela-sindical/, March 2011)

ESCUELA SINDICAL

DESCRIPCIÓN Y FUNDAMENTOS

Bajo el lema **"Más y Mejor Sindicalismo, Mayor Equidad"**, se da inicio en mayo de 2011 a la Escuela Sindical INFOCAP. Su objetivo es formar a dirigentes sindicales, entendiendo a los trabajadores como sujetos de la relación laboral (y no como otro medio de producción), aportando al desarrollo de una identidad en torno al "ser trabajador", fomentando la organización entre los trabajadores, y enfatizando la función política y comunitaria que debe cumplir el sindicato.

INFOCAP concibe al trabajador en el centro de la sociedad. Sostiene que la economía y la política están al servicio del hombre que trabaja, y apuesta por una función comunitaria y política del sindicato. El rol del sindicato no termina en la negociación, es una institución que debe desarrollarse integralmente y tomar parte activa en la vida pública, representando los intereses de los trabajadores.

PERFIL DEL ALUMNO

El perfil de alumno de la Escuela Sindical es cercano a las bases de trabajadores en condiciones más precarias, cuya formación sindical puede tener un efecto palpable en la realidad. Por ello, centra su actuar en aquellos espacios en que existe potencialidad de sindicalización. A su vez, pretende ligar su actuar a organizaciones que tengan cercanía a las bases. Esto último, para potenciar espacios de mayor representatividad y articulación entre las mismas.

La Escuela Sindical busca convocar a trabajadores con poca experiencia y formación sindical, abriendo espacios nuevos de participación y renovación en la dirigencia sindical.

FORMACIÓN

La particularidad de la oferta educativa de INFOCAP radica en su carácter integral, que no sólo tiene como objetivo entregar conocimientos técnicos, sino que busca desarrollar un trabajador que descubra la universalidad del conocimiento. A su vez, entendemos al adulto como sujeto de conocimiento, siendo éste protagonista de su proceso de aprendizaje.

La Escuela Sindical busca formar dirigentes con una efectiva representatividad de los trabajadores, comprometidos con la defensa de sus derechos, conscientes de la necesidad de diálogo y con capacidad de construir relaciones de confianza con otros actores de la realidad laboral, así como de incidir comunitaria y políticamente.

MALLA CURRICULAR

La malla se organiza en cuatro grandes ejes temáticos, a partir de las cuales se desarrollan diversas unidades. Las clases se realizan cuatro días a la semana (de lunes a jueves),

ordenadas en un día por cada eje.

Los ejes temáticos de la Escuela Sindical abarcan:

Trabajador, Sindicato y Sociedad que agrupa a aquellas unidades relacionadas con la comprensión de la realidad en que está inserto el trabajador.

Incorpora las siguientes unidades.

- Economía: Trabajador, Mercado Laboral y Empresa.
- Ética: Trabajador, Sindicato, Empresa y Sociedad.
- Política y Sindicalismo.

Habilidades de Liderazgo Sindical que reúne contenidos tendientes a fortalecer una serie de prácticas y habilidades que son identificadas por los mismos trabajadores como fundamentales en la actuación del dirigente.

Incorpora las siguientes unidades:

- Comunicación: Técnicas de comunicación y tecnología de la información.
- Lectura y análisis de datos y cifras.
- Negociación.
- Advocacy: Estrategias de incidencia política.

Institucionalidad Jurídica que concentra conocimientos ligados a la normativa jurídica, tanto individual como colectiva. El principal énfasis de este eje no es la sola aplicación práctica de la ley, sino su comprensión desde la perspectiva de la tutela y la ciudadanía laboral.

Incorpora las siguientes unidades:

- Derecho Individual.
- Derecho Colectivo.
- Instituciones y Protección Social.

Estrategias de Desarrollo Institucional con contenidos tendientes a entender el sindicato como institución de carácter permanente, que no se agota en la necesidad contingente o en la negociación colectiva. Así, se busca trabajar habilidades y herramientas que permitan a un dirigente desarrollar institucionalmente el sindicato, otorgando visión de largo plazo, sustentabilidad, transparencia, representatividad, renovación y legitimidad a la institución.

Incorpora las siguientes unidades:

- Gestión de Grupos.
- Gestión Sindical.
- Estrategias Colectivas y Diálogo Social

METODOLOGÍA DE ESTUDIO

La Escuela Sindical utiliza estrategias diversas en los módulos de capacitación, como talleres,

discusiones y debates grupales, mesas de diálogo con distintos actores sociales, técnicas de simulación, y fundamentalmente, metodología de estudio de casos.

En virtud de esta estrategia, los alumnos deben realizar un análisis crítico o incluso simular la toma de decisiones de cursos de acción a partir de situaciones reales que pueden presentarse por escrito o testimonialmente.

De esta manera, la metodología es activo-participativa, comenzando desde la propia experiencia de los trabajadores y privilegiando una construcción colectiva del conocimiento. Con ello se fomenta el desarrollo de competencias en resolución de problemas, en las que no sólo opera la racionalización técnica sino también la comprensión del sentido de la situación, la improvisación y la invención de estrategias, los conocimientos y la experiencia.

El desarrollo de la Escuela está marcado por tres seminarios de estudio de casos, que tienen por objeto integrar todos los conocimientos aprendidos durante ese período, de acuerdo a objetivos transversales. Para finalizar el curso, se propone que los alumnos trabajen en un proyecto de desarrollo colectivo que responda a un caso particular, y que servirá además como evaluación final.

Text FR4: Preuniversitario Popular Victor Jara (PPVJ)
(Extracted from http://www.educacionpopular.cl, September 2011)

Nuestro fin

Propósito:

Disminuir la brecha existente entre acceso a la educación superior y jóvenes de escasos recursos, otorgando igualdad de oportunidades en educación y orientación, para que enfrenten y aprueben la prueba de acceso a la universidad.

Objetivo General:

Aumentar el número de estudiantes de escasos recursos y pertenecientes a establecimientos públicos o subvencionados matriculados en universidades tradicionales.

Objetivos Específicos:

1. Entregar herramientas y técnicas pedagógicas tendientes a potenciar los conocimientos específicos necesarios, para que los estudiantes de establecimientos públicos de sectores de bajos recursos, puedan enfrentar y aprobar los desafíos de las pruebas de selección universitaria.
2. Potenciar y mejorar la capacidad de respuesta académica de los alumnos de establecimientos públicos o subvencionados, sobre los contenidos de la prueba PSU, en sus cuatro áreas.
3. Orientar a los alumnos asistentes al Preuniversitario en el reconocimiento de su vocación y las diversas profesiones y ofertas profesionales existentes.
4. Motivar a los alumnos asistentes al Preuniversitario sobre las posibilidades de acceder a la universidad, estimulando compromiso con su futuro.
5. Enseñar a los alumnos asistentes al Preuniversitario las alternativas de financiamiento universitario, en términos de posibilidades de créditos y becas existentes.
6. Entregar una formación integral, tanto en el desarrollo de herramientas académicas, como en la entrega de valores, una visión critica y conciencia social.

Población Objetiva:

Alumnos y egresados de Enseñanza Media de establecimientos públicos o subvencionados de sectores de escasos recursos, sin limite de edad.

Misión

Somos una organización sin fines de lucro, esencialmente universitaria y voluntaria, que permite a personas de escasos recursos de la región Metropolitana, ingresar a las universidades, a través del perfeccionamiento de sus habilidades y conocimientos, contribuyendo a formar un sistema educativo más inclusivo, justo e igualitario.

Visión

Seremos el preuniversitario popular con mayor presencia en sectores, social y económicamente vulnerables, que aumente la cantidad de estudiantes de escasos recursos que ingresan a las universidades tradicionales, promoviendo la formación de ciudadanos, críticos y conscientes de realidad social.

Text FR5: Uabierta

(Extracted from www.uabierta.cl on March 2011)

UABIERTA (**UNA**), es una comunidad autónoma, democrática en sus fines, en su composición de clase y en su estructura interna, que, comprometida con los principios de educación pública y excelencia académica, integra diversas disciplinas a través de la docencia, la investigación y la extensión, para construir, de manera participativa, herramientas de análisis e interpretación de la realidad, con miras a fomentar tanto el espíritu crítico y creativo de las personas como su más activo papel en la generación de espacios de articulación colectiva inspirados en la transformación y la justicia social.

El cuerpo académico de **UNA**, trabaja *ad honorem* en el proyecto, cuyas asignaturas son impartidas ***gratuitamente*** en diferentes espacios. La dirección de la UAbierta es ejercida por una comisión ejecutiva compuesta por profesores y estudiantes, siendo integradas, del mismo modo las comisiones de docencia, investigación, extensión y logística.

HISTORIA

Fundada el 22 de diciembre de 2007, UNA nació literalmente bajo un régimen de encierro. En efecto, en el marco de una investigación que desarrollábamos en torno a la violación del derecho a la enseñanza en que incurre el Estado chileno al implementar las leyes que permiten privar de libertad a una población adolescente considerada "penalmente perseguible", iniciamos visitas periódicas al Centro Penitenciario Femenino de Santiago (CPF). Las internas comenzaron a pedirnos libros que de inmediato pasaron de mano en mano entre ellas, con lo que, a dos semanas de la primera incursión, el concepto que inspiraba a Uabierta asomaba ya como un proyecto que intentaría una arremetida docente si lograba introducir una biblioteca que asegurase a las presas condiciones materiales mínimas de estudio. Entonces, una modestísima secuencia de gestiones permitió recabar las donaciones que hicieron realidad, desde abril de 2008, la entrega de una bibliografía que hoy bordea los mil volúmenes.

El cumplimiento de ese objetivo fue la luz verde para iniciar el segundo paso: llevar tras las rejas un semestre universitario de Comunicación y Cultura, teniendo como condiciones la voluntariedad de la matrícula y una exigencia académica de al menos el mismo rigor que la de las entidades de educación superior que impartían el contenido curricular diseñado. Fue necesario montar dos cursos paralelos (imputadas y condenadas), de los que obtuvieron su diploma 20 detenidas, exhibiendo, en varios casos, niveles de aprendizaje muy por sobre el promedio universitario y en circunstancias en que no todas las reclusas tenían enseñanza secundaria completa. El éxito de la iniciativa trascendió incluso a los medios de comunicación. La reflexión, entonces, fue más lejos. Si ello había sido factible en un régimen carcelario, ¿por qué no irradiar esta experiencia al conjunto de la sociedad?

Es así como, desde 2009, UNA lleva adelante, de manera completamente gratuita, un Programa Preuniversitario en Santiago Centro, un Programa de Diálogo con Adolescentes en Pudahuel y un Programa de Estudios Sociales que, con una duración de dos años, incluye Filosofía I y II, Historia I y II, Economía y Coyuntura, Lenguas Clásicas I y II, Antropología y Psicología. Allí, las cátedras son complementadas con la entrega de material pedagógico, efectuando exámenes periódicos entre los estudiantes y, recíprocamente, atribuyendo a éstos, a partir del concepto de corresponsabilidad, el derecho a someter tres veces al año a

los profesores a una evaluación docente efectiva y vinculante, con miras a velar por la excelencia académica de la comunidad.

APPENDIX 1b

This appendix is an indicative example of the analysis of lexical strings carried out in the texts analysed in the field of recontextualisation. The analysis shown corresponds to text FR1, EPES. Columns of the table have been modified in size in order to fit all columns in the width of one page.

APPENDIX 1b

a.	EPES								
	= Educación Popular en salud								
	|								
b.	|	misión							
	|	| =							
				X sectores + carencia					
c.	|	salud	personas	dos					
	|	| hyp vida + digna	|	|					
	|	|	|	|			| hyp Santiago		
	|	|	|	|			| co-hyp Concepción		
	|	|	|	|			|		
d.	|	|	|	|	visión		|		
	|	|	|	|	| =		|		
					x educación	x salud			
e.	|	|	|	|	estrategia	ón	d	|	promover

		|co-hyp						
		|						
		participación	= comunitaria					
		|						
		|	syn					
				= populares				
		|	sectores	s				
f.	|	|co-hyp						
	|	|						
	|	propuesta x	salud					
	|	|co-hyp						
	|	vida + digna						
	| rep	|						
	|	|						
	Educación Popular en							
g.	Salud	|	|	|	|	|	|	1982
	|		|	|		Santiago	|	|
	| syn EPES	|	|	|	|	|	|	|
	| mer Iglesia Evangélica Luterana x	|	|	|	|	|	|	|
h.		|co-hyp	|	|	|	|	fomentar	|

	Chile							
	|	|		|	|	|	|	|
i.	|	organización		|	|	|	|	|
	|	|co-hyp		|	|	|	|	|
			+					
	|	participación	comunitaria x en salud	| rep	|	|	|	|
	|	|		|	|	|	|	|
	|	|		|	|	|	|	|
	|	|		|	|	|	|	|
				= populares				
	| mer	|		sectores	|	|	|	|
	|	|		|	|	|	|	|
								año + siguiente
j.	su = trabajo	|		|		|	|	
							Concepción	
	|	|		|		|	|	|
	|	|		|		|	|	|
								año 2002
k.	| mer EPES	|		|		|	|	|
	|+ Fundación	|		|		|	|	|
	| mer	|		|		|	|	|
	|	|		|		|	|	|
m.	inicios	|		|		|	|	años

					Santiago
EPES					
					hypo
					Concepción
					hyper
					ciudades x
		mer			s pobreza
					x
					organizac
rep					ión
					ciudades
o. EPES					s
p.		pobladoras			
		syn			
			+		
		pobladores	excluidos		
			+		
			margina		
		co-mer	dos		
			x social x		
			económi		
q.		mujeres	co		
		co-mer			
		personas=			
		VIH			
		co-mer			
		víctimas	x		

			violencia							
	|		|	| mer intrafamiliar	|					|
	|		|	| co-mer social	|					|
	|		|	|co-mer política	|					|
	|	| hyper	|		|					|
	|		|	|	|					|
						x educación	x salud			
r.	|	misión	|		estrategia				orígenes	|
s.	|	|	|		|			planteamientos +	| mer Atención Primaria en Salud	|
	|	|	|		|				|co-mer movimientos sociales populares	años 70
u.	|	|	|		|					
		| hyp	|		|					
w.	|	condiciones de + salud			|					
x.	|	| hyper necesidades	pobladores		|					
	|	|	|		|			los principios	|co-mer Educación popular	
	|		| hyper		|					

				de +	
y.				| mer	
z.			personas		
			|hyper comunidades	información	
		| hyp			
aa.		cambio			
		| hyper necesidades	| hyper personas		
		| participación	| mer		
		| co-hyp organización			
bb.		| co-hyp movilización			| rep
		| hyper			
cc.	ejercicio conquista	derechos			
		| rep			

			derechos				Educación Popular
dd.							mer elementos metodológicos
			hyp		rep		
				hyper			
ee.		ámbito de x	salud				
					información		
ff.				organizaciones	co-mer		
					habilidades	+ específicas	
gg.		cuidado de x	salud		co-mer		
					conocimiento	+ existente	
hh.		cuidado de x	salud		co-mer información		
ii.					hyp enfermedades		

				|hyp sexualidad
					hyp derechos humanos
					hyp violencia
					hyp medio ambiente
					hyp liderazgo
					hyp género
kk.			|rep	
ll.			organizaciones	
				mer poblaciones	
mm.					cursos = salud
						hyp talleres
		syn				hyp escuelas
					mer		hyper

espacios
=educativos

instituci
ón | co-hyp   organizaci
                 | ón
                 movilizaci | hyp
                 ón
                 | | hyper
                                      =
                                      comunidad   populare
                 | co-hyp   es   s
          derecho
          x   salud

APPENDIX 2a

Transcription of classroom discourse

The following transcription constitutes an example of the classroom discourse analysed as part of the field of reproduction of popular education.

Coding scheme for the transcription of classroom discourse

Feature of speaking	Coding in transcription
Pause	, or (sec), depending on the length of the pause
Overlapping	X: one two three four
	Y: one two three four
Voice quality	
Whisper	X: *one two three four*
Rising of volume	X: ONE TWO THREE FOUR
Incomprehensible fragment	X: one two ((…)) four
Doubtful fragment	X: one two ((three)) four
Intonation	
Rising tone	X: one two three four?
Paralinguistic elements	X: one two three four (LAUGHS)
	Y: yes (INDICATES ONE STUDENT)
Multimodality: movement	X: one two three (TURNS TO THE BLACBOARD)

LESSON ETHICS_14_06_11

A: […] habla en el texto eso pero (( )) no sé (RISAS)

T: según Hegel es el fundador de la ética. Antes de eso había moral, no cabe duda, ya? Pero, cual era la diferencia, y esa diferencia se hizo notoria y (( )) para buena cantidad- para todos los habitantes medianamente informados de Atenas, entre la

moral de Sócrates y la moral (TOSE) pre-Socrática? Que la moral pre-Socrática es simplemente una obediencia a un mandato. Una obediencia- no, no a un mandato, una obediencia a un mando, a una orden, a un sistema... a un sistema coercitivo. En cambio la moral de Sócrates es una moral discernida por su conciencia, por la conciencia del individuo, y eso conlleva el peligro de que cualquier persona pueda decir lo que yo hago es tan ético como lo que hace fulano y por lo tanto... es muy fácil a partir de allí relativizar el sentido que tiene la ética. La ética sería no solamente subjetiva sino que además sería individual, sería... antojadiza, que no es lo mismo subjetivo que antojadizo. Dónde está la diferencia entre, entre un pensar subjetivo y un pensar antojadizo? En realidad (( )) porque ni siquiera es un pensar. Cuál sería la gran diferencia, entre lo que percibo como sujeto y lo que se me antoja? Se me antoja que esa foto es mala (SEÑALA FOTO EN LA PARED). Esa foto es una foto clásica, ah. Gerardo hace un año atrás la miró y dijo, dijo quién era el autor, la fecha, todo, Gerardo sabe mucho de fotografía. Uno podría decir a mí subjetivamente me parece una foto chocante, ya, pero antojadizamente me parece una foto fea, eso no es arte. Eso ya sería antojadizo. Lo otro sería subjetivo, esto otro sería antojadizo. Por qué? (ESPERA RESPUESTA) Porque lo subjetivo no es aquello que brota de la simple gana, no es aquello que yo defino sobre la base de mi estado de ánimo pasajero o de mis gustos estrictamente personales. Lo subjetivo es aquello que comparto con el objeto. Por esa razón es que cuando los atenienses enjuician a Sócrates incurren en un error garrafal. Y es el error- para nosotros garrafal, que acuérdense que (( )) lo justifica, es el error de decirle a Sócrates ´no creemos en tu sinceridad´. Porque Sócrates que les dice, cuando ellos les dice 'Sócrates, tú no has cumplido con los deberes del culto', qué contesta Sócrates? Eso es mentira, dice Sócrates. Y usa la palabra mentira. Aquí a mí se me está calumniando, dice Sócrates varias veces en su apología, escrita por Platón obviamente. Se me está calumniando, se está diciendo cosas que no son verdad. Por qué la gente tenía esa sensación de que Sócrates no era sincero cuando iba al culto a dejar sus ofrendas. De dónde surgía esa sospecha con respecto a Sócrates. Y eso es lo importante de todo este asunto. Eso es muy relevante porque a Sócrates se le condena por cosas que tampoco ellos pudieron demostrar. Así como Sócrates tampoco pudo demostrar... que la moral en última instancia se determina por la opción del individuo, por la opción consciente del individuo, así mismo tampoco pudieron ellos demostrar fehacientemente que Sócrates no estaba actuando de acuerdo con su propia consciencia. A Sócrates en el fondo no lo pudieron incriminar en nada concreto. El problema era esta sensación que sí tenía fundamento de que Sócrates no era una persona sincera. Por qué tenía fundamento. Porque si yo en la época de Sócrates digo que yo me voy a dejar guiar por lo que me dice mi consciencia, entonces quiere decir que yo podría, y esa es la conclusión a la que llega quién, ni más ni menos que Aristófanes, no?, llega a la conclusión de que con eso mismo argumento yo podría terminar demostrándole a mis deudores que no les debo la plata, demostrándole a mi papá que tengo derecho a pegarle, etc etc. Y así. Entonces, dónde queda la moral? La ética pareciera estar dejando de lado la

moral y ese es el problema al cual se van a enfrentar los atenienses cuando enjuicien a este, a este individuo raro, cierto, desaseado además, poco amigo de las, de las, poco amigo de la plebe, poco amigo del demos, poco amigo de la opinión de las mayorías, que se llama Sócrates. Qué sabemos de este Sócrates, y quién es el principal biógrafo que tiene. No sé si ustedes saben que hay por ahí, yo no sé si hoy en día hay, haya estudiosos importantes que afirmen esto pero durante mucho tiempo ha sido objeto de discusión si Sócrates realmente existió. No sé si sabían ustedes. Hay gente por ahí que ha planteado muy seriamente, que es un personaje de Platón y nada más. Que todo lo que se dice de él es fábula, es ficción, que Sócrates no sería realmente un personaje de carne y hueso. Sí. (DA LA PALABRA A G)

G: yo, eh, bueno, un poco complementando eso, yo he leído algunos estudios específicos de la vida de, de algunos ingleses por ahí, que señalas que él fue (( )), fue soldado (( ))

H: [sí

G: y de hecho que pasó justamente participó en varias conquistas y batallas

H: [sí sí, claro claro

G: y de hecho era como muy

H: [era muy bien considerado

G: [y además que no usaba calzado en ese tiempo parece

H: [claro claro

G: [a pie pelado, era un picapiedra parece

H: sí sí, claro. Ahora, los testimonies que indican que Sócrates existió son tan... abrumadores aparentemente que ya, que yo sepa (( )), pero durante mucho tiempo sí se- bueno, es una discusión en todo caso, hay gente a la que le gusta esto. No sé si ustedes han escuchado lo mismo con respecto a Jesucristo. Eso ya es más corriente, no cierto. Hay mucha gente que dice, no no no, eso es puro invento, el evangelio es pura ficción, que sé yo. Pero fíjense ustedes que hay un italiano que hace poco no más publicó un trabajo acerca de Cristóbal Colón y fíjense que llegó a la conclusión de Cristóbal Colón tampoco existió pero además lo adornó con el siguiente detalle. Qué significa Cristóforo? Así se dice Cristóbal en italiano, y él era genovés. Cristóforo, qué, qué significa

M: el que lleva a Cristo?

H: el que lleva a Cristo, verdad. Porque se supone que hay un tal San Cristóbal, no está mencionado en los evangelios, no hay constancia de que así sea, es una tradición popular, como muchas, relacionada con la vida de Jesucristo, que habría en el momento del via crucis habría ayudado a Jesús y lo habría llevado, ya?. Ese sería ese San Cristóbal, Cristóforo. Pero cuál es el apellido de este- no es apellido, cuál es el segundo nombre de este Cristóforo.

G: Colón

H: y eso qué significa?

M: Paloma

H: la paloma que trajo a Cristo, ya? Entonces, es el tipo que llevó el cristianismo a
       América, es el tipo que ensanchó el mundo cristiano y lo convirtió de ser un
       mundo estrictamente europeo a ser un mundo prácticamente universal. Y ese es
       el, esa es la alegoría que se rescató de esta figura pero en realidad el marino
       genovés Cristóforo Colombo no existió nunca. Es la tesis de este hombre. Junto
       con esa hay otras bastante interesantes como la de Salvador de Madariaga por
       ejemplo que tiene un libro muy extenso, bastante entretenido que está dedicado
       prácticamente a, en su integridad, intentar desentrañar los orígenes judíos de
       Colón. Colón habría sido un judío. Fíjense que hay cosas que son sumamente
       interesantes de analizar. Yo no recuerdo si están en el libro de Salvador de
       Madariaga porque lo leí hace treinta años, pero sí sé de ciertos detalles que son
       muy llamativos. Los supe ahora, lo supe hace muy poco. Cuando en 1492 la
       corona española logra unificar toda España, eso cuándo fue? Cuál es la fecha
       digamos de la unificación de España?

M: 15 de abril?

H: no, fue un poco antes, no, sí, fue a principios de año. El 3 de enero. El 3 de enero
       expulsan de Granada a los moros. Ahí, en ese momento España se unifica, y
       queda unificada bajo la corona castellana, castellano-aragoneza, no cierto, el
       matrimonio de Isabel y Fernando había hecho que se constituyera una sola
       corona. Y sucede una cosa bien curiosa. Que ellos le fijan como plazo para irse de
       España a los judíos, que a todo esto son parientes muy cercanos con los
       musulmanes, doctrinariamente hablando, el mismo dios, casi las mismas, casi los
       mismo preceptos, etc., les dan como fecha tope para irse el 23 o 24 de junio de
       1492 y una semana antes de que se cumpla el plazo les dieron diez días más. De
       modo que no podía quedar ningún judío en España a contar del día 3 de agosto
       de 1492. Y qué día zarpó Colón?

M: ese día zarpó

H: ese día zarpó Colón del puerto de Palos. Ya? Es coincidencia o realmente Colón
       estaba arrancando de la persecución contra los judíos. Ahí la controversia da para
       mucho, ya, se supone que él iba con fondos y con financiamiento de la propia
       corona, sería ridículo que anduviera arrancando, ya, pero a dónde volvió?

M: a Portugal

H: volvió a Lisboa

M: [a Lisboa

H: volvió a Lisboa a informar del descubrimiento a quién, a los reyes de Portugal, no a
       los reyes de España. Y Portugal en ese momento qué era para los judíos (ESPERA
       RESPUESTA) A dónde se fue la familia de Spinoza en 1492, del mismo Baruch
       Spinoza del que hemos hablado en filosofía? Para dónde arrancó? Para Portugal.
       Por qué? Porque en Portugal había mucha más tolerancia con los judíos pero no
       duró mucho. Unos años después también fueron expulsados de Portugal y
       terminaron después, la familia de Spinoza dónde terminó sacando la cabeza

después de toda esta persecución? En Holanda po, por eso Spinoza es holandés, tiene apellido español pero es holandés. Son coincidencias? No lo sabemos. Realmente tiene asidero esto de que no existió Colón, que no existió Jesucristo, que no existió Sócrates, no lo sé

G:	pero profe, de hecho en, en, en algunos libros de (( )) español, de la historia que tienen en común, de hecho cuando Colón parte llegó hasta las Bahamas en su primera incursión. Y luego viene Cuba que si mal no me equivoco la llamo la Española

H:	no, Juana

G:	ah?

H:	Juana

G:	Guanahana

H:	no, JUANA

G:	 Juana, Juana

H:	 [Juana, ese es el nombre que le ponen a Cuba por la hija de los reyes, Juana la loca

G:

[y en uno de esos viajes, no sé si es el Segundo o el tercero, ellos traen a su hermano, o lo deja en esa isla

H:	 [sí, claro, Diego, sí sí

G:

[a Diego, deja a Diego y Diego después cambia su conducta y, con respecto a los indígenas y

H:	(HACE UN GESTO COMO DE CONCLUSIÓN O CIERRE CON LAS MANOS) Gabriel, hay muchos datos pero estos tipos, yo no sé si son muy hábiles dialécticos o si son historiadores serios que dicen 'oh, pero si Diego también es un invento, fíjense que Diego significa Jacobo y Jacobo es de Jacob y

G:	 [ah claro

H:	se fijan, y Jacob es el padre de los judíos y es porque Jacob después de convierte, cambia su nombre, cuál es el nombre que después adopta Jacob?

M:	Israel

H:	Israel, ni más ni menos. Ya po, dicen, entonces, ahí está

G:	 [(( ))

H:	[y volvemos a cuestionar la existencia de Colón. Se sabe que lo del huevo de Colón es un chiste, se sabe que eso no ocurrió realmente, o al menos hay sospechas muy serias de que eso no ocurrió realmente. Pero está y es una leyenda. Yo recuerdo cuando era chico que la profesora de religión en el colegio, que además era mi profesora jefe, contaba que cuando Jesús era chiquitito, tenía diez años, había tallado un pajarito de madera, lo había soplado y el pajarito había salido volando. Y así. Y cuando iban arrancando de la persecución hacia Egipto, con San José y la virgen María se habían Escondido detrás de una higuera y cuando pasaron los romanos a la higuera se le cayeron todas las ramas y los tapó. Y así, pero hay una de ellas, hay una de estas leyendas que hoy en día es

dogma de la iglesia católica, que es la asunción de la virgen. Y fíjense que no hay ningún registro, no hay ningún registro escrito de la asunción de la virgen anterior al siglo cuarto después de Cristo, lo que quiere decir que la leyenda fue cuajando de a poco, de a poco, de a poco y finalmente por ahí por el siglo cuarto alguien empezó a escribir sobre esto, finalmente llegaron los españoles y a una de las ciudades más importantes le pusieron ni más ni menos que ese nombre, capital de una república Hermana hoy en día, no cierto, y finalmente, en 1950, el papa Pío XII tiene que haber sido si mal no recuerdo, utiliza por única vez desde su instauración la infalibilidad ex cátedra del Papa para decir que a contar de ese momento la asunción de María es una, es un dogma de la iglesia católica. Eh, cómo es posible que cosas que son a todas luces falsas terminen convirtiéndose en dogmas de un grupo religioso tan importante como son los católicos y cosas de las que hay tanto testimonio se puedan poner en duda- no lo sabemos, la historia es así. Es uno de los problemas filosóficos fundamentales de la historia, ya? Uno podría hacer exageraciones con esto y decir que incluso es dudoso que los aviadores chilenos hayan bombardeado y hayan atacado por aire el palacio de gobierno el año 73. 'No, no, si se incendió porque… estallaron unos balones de gas que estaban en el subterráneo, eso se incendió'. Podría alguien llegar a afirmar algo así? Podría. Sería para ridiculizarlo fácilmente, pero ya no es tan ridículo cuándo uno dice 'por qué lo hicieron?' porque ahí empieza la discrepancia a ser muy fuerte. 'Lo hicieron porque son una tropa de ladrones y asesinos'. 'No, lo hicieron porque quisieron salvar a la patria del yugo marxista'. Y ahí, quién puede decirle que sí o que no a la gente? Quién puede decirle tú estás equivocado, cuando, cuando nosotros decimos 'eran unos matones y lo que hicieron fue un vulgar crimen y más encima atacaron un palacio en el que no había fuego antiaéreo. Desde un avión eso es un chiste, cuál es el peligro que corrieron, cuál es la valentía que mostraron. Pero por el otro lado el argumento, desde mi punto de vista mucho menos serio, pero para ellos es tan serio o más serio que el otro, que pueden demostrar que fueron muy valientes, muy patriotas, etc etc. Y que no cometieron ningún crimen. Parece que no lo cometieron. Van a ser cuarenta años y que yo sepa ninguno ha estado ni de visita siquiera en un calabozo por eso. Alguien quería decir algo. Sí.

C: No que, en el tema de Jesucristo, eh, también digamos, recién en el año 80 después de Cristo me parece recién aparecen algunos escritos pero no hay ninguna información del año…

H: claro, ese es uno de los grandes argumentos en favor de la existencia ficticia de Jesucristo. No hay registro contemporáneo, no hay registro coetáneo. Todo lo que se sabe está escrito mucho después- ya, ahí hay un elemento que, claro, que empieza a causar un poquito de suspicacia pero…

C: sí, y lo mismo digamos, o sea, se empieza a escribir el Antiguo testamento

H: [justamente por ahí, alrededor de los 50 años de la muerte de Jesús empiezan por primera vez a aparecer escritos estos en los que se narra, lo de Lucas que es el más importante porque Lucas es como el más erudito de todos, pero Lucas ni siquiera conoció

directamente a Jesús o no habría conocido a Jesús como sí es el caso de Juan, no cierto? No sé si de Marco y de Mateo, parece que ellos también lo conocieron

P: eran discípulos

H: eran discípulos, ya, ya. Pero Lucas no, Lucas nunca estuvo con él. Y sin embargo es de los, se supone que es el evangelio más, de los cuatro que quedaron finalmente es como el más fidedigno. Eh, C quería decir algo?

C: bueno, habían como alrededor de cincuenta historiadores contemporáneos de Jesús [H ASIENTE CON LA CABEZA) que vivían alrededor de él, el más cercano era Séneca y Séneca nunca nombra a Jesús

H: claro

C: ni nombra qué cosas hizo Jesús, ni de la vida de Jesús

H: claro

C: sino que habla de Dios no más, habla de Dios, pero no nombra en ningún momento a Jesús, siendo que- si a mí, si yo soy historiador y veo un tipo que anda haciendo Milagros, cura ciegos, paralíticos, yo lo nombro, lo escribo

H: claro. Los dos Séneca, padre e hijo, son precisamente del siglo primero y uno de ellos, el hijo alcanza a vivir parte del Segundo después de Cristo, entonces lo que está diciendo Carlos es bien importante, cómo es posible que un personaje tan relevante haya pasado, haya sido, tan olímpicamente ignorado por cincuenta escritores cuyos escritos nos han llegado hasta el día de hoy, no cierto, que fueron contemporáneos. Es raro. Plutarco tampoco lo menciona, no cierto, y así, es muy sospechoso el asunto desde ese punto de vista. Pero, indica eso necesariamente que el hombre no existió, ahí ya la cosa se pone más complicada, ya. Ahora, cuál es el problema. Que, yo conocí unos judíos chilenos, pero que para el año setenta se arrancaron para Israel, se arrancaron entre comillas, nadie los andaba persiguiendo pero ellos no quisieron saber nada del experimento aquel, y partieron y se fueron a vivir a Jerusalén. Y empezaron a, son tipos bien, son gente bien tramposona, ya, eran los dueños de la farmacia Salco, quién se acuerda de la farmacia Salco, esos mismos, esa misma familia, estuvo exiliada entre comillas entre el setenta y el setenta y tres en Jerusalén y no hallaron nada mejor que empezar a vender en Estados Unidos por correo piedras del camino del via crucis

P: RISAS

H: y el negocio iba bastante floreciente, le cobraban qué se yo, diez, quince dólares y le mandaban a uno una piedrecita envuelta en un papelito bonito, ya, hasta que un Obispo norteamericano que andaba de visita quiso irlos a ver, ya, según el Obispo, el Obispo dijo 'quiero conocer a esta familia maravillosa que promueve el cristianismo', el Obispo yo creo que sabía algo más, la cosa es que cuando supieron que los estaba buscando el Obispo desaparecieron en dos tiempos, esto lo cuentan ellos, este gallo, el Andrés Salco, un gigantón, que combatió en la Guerra de los Cien Días (( )), ya, y él sentado en la mesa cuenta estas cosas con un desparpajo impresionante. 'Y el Obispo quería conocerme, ujuuju, tuvimos que salir arrancando, verdad Rosa', le decía a su señora y la otra 'jajajaja, tuvimos que arrancar porque, para-`. Bueno, gente así hay por todo el mundo. Volvamos a lo nuestro, la existencia real y concreta de estos personajes. Después de esta breve

charla y discusión que se ha dado aquí, será relevante? Parece que no. Qué pasaría si nosotros pudiéramos demostrarle C por B, como dice Hegel, a un Cristiano que Jesucristo nunca existió? Qué pasaría, qué, el Cristiano nos diría qué? Supongamos que diga, ya, sí, nunca existió. Pero qué importa si las enseñanzas están ahí y yo las sigo al pie de la letra, o trato de seguirlas al pie de la letra, o me las creo. Lo mismo nos va a pasar con Sócrates. Podríamos decir, ah, ya, supongamos que, supongamos que es pura ficción de Platón. Que es un personaje de este género literario especial que son los Diálogos. Qué importa. Los razonamientos que están ahí, la belleza de estos diálogos, eso no se lo quita el hecho de que Sócrates haya o no haya existido. El personaje protagónico es Sócrates y de eso no hay duda alguna. G, P

G: eh, no quería agregar en relación al tema de Jesús que el, en la Biblia, por lo menos en las cosas que yo he leído, no hay ninguna descripción física de Jesús, ninguna, de ninguna especie… Y sin embargo, las pinturas que se hacen con la imagen de Jesús están solo en la imaginación del hombre

H: *exacto*

G: no hay ninguna, ninguna que uno pudiera decir, sin conocerlo, hacer una imagen de él

H: claro, claro, eso es verdad

G: entonces, eso se transforma en una suerte de estupidez humana porque no

H: claro, por supuesto, por supuesto. Pa

Pa: no, es que al final tendría entonces, las historias tendrían a lo mejor la misma función que los mitos fundacionales

H: exacto

Pa: o sea, los otros está ligado a otros dioses, qué se yo, y que el héroe, que eran hijos de dioses

H: [claro

Pa: pero al final también puede ser una invención de, de manejo

H: claro, claro. A ver, y yo creo que, agregando a eso que como todo mito tienen un poco de verdad. Lo más probable es que tengan un fondo de verdad, ya. Que el personaje haya existido, solo que no era hijo de, simplemente era hijo de Jesús y de María, de José y de María, y punto, no cierto?, altiro, es que está C primero

C: bueno, sí, es que, en la antigüedad, en los griegos, había varios dioses, como Dionisio, como Krishna, como Ones hijo de Issis, que tiene la misma vida que después se la pasan a Jesús

H: [exacto, exactamente

C: hacen milagros, andan por arriba del mar

H: claro, claro

C: tiene doce amigos

H: claro

C: nacen un día 25 de diciembre y de una virgen

H: sí, claro claro, es el caso de Rómulo y Remo también

C: entonces… eh… después, cuando muere, se supone que muere Jesús a los 33

años , de los 33 a los 70 que es cuando se empiezan a escribir los cuatro libros, que el primero es Marco, el único que habla ahí de un supuesto Jesús es Pablo. El único, pero no habla como un reino de acá, de aquí, sino de allá arriba

H: exactamente, exactamente

C: esa es la mirada que tengo yo de

H: cómo se llama la teología paulina en general, como se le ha llamado históricamente a la teología paulina, tiene un nombre que estuvo muy de moda, hace unos años atrás. Teología de la liberación. Por qué es teología de la liberación la paulina? Por qué la teología paulina es una teología de la liberación? Porque la única liberación posible es la liberación que se produce en el reino, en ese reino que no es de este mundo, como diría Carpentier, ahí se es libre realmente. Hay una atadura a este mundo que hace que todo ser que existe en este mundo no pueda ser un ser libre. Por eso es teología de la liberación. La liberación humana es la redención en Cristo, y esa redención en Cristo solo es posible una vez que se ha producido la muerte del ser humano, del individuo. Y por eso es teología de la liberación. Qué hicieron los teólogos populares, o representativos de los intereses populares latinoamericanos en los años sesenta y setenta, tomaron ese rótulo teología de la liberación, no cierto, y lo aplicaron, lo hicieron una, lo ajustaron a una vieja herejía, que es la herejía milenarista en la que fueron muy duchos los jesuitas durante la época de la Colonia en Chile, por ejemplo, hay un gran jesuita chileno, Manuel de Acunza, que se dedico a escribir sobre esto, y dejó un tratado de milenarismo que es realmente muy interesante. La venida de Jesucristo, La venida de Nuestro Señor en Gloria y Majestad, se llama. Un libro muy interesante de leer. Otro día vamos a hablar de ese libro. Sí

G: con eso, quería, digamos, como para información para los compañeros y un poco hacer aporte, el obelisco que está en el centro de la plaza de San Pedro, mirando a la Iglesia de San Pedro

H: Sí

G: ese obelisco fue traído desde Egipto

H: sí

G: al centro de (( )) porque era una, ellos adoraban al dios Sol

H: sí sí

G: entonces se produce una suerte de paganismo, hay montones de simbologías de paganismo dentro de la Iglesia. Y de hecho, no me acuerdo en este minuto del nombre del papa, que obligó el traslado, porque parece que estaba un poco más atrás, que había que correrlo un metro más adelante, más cerca de

H: [más cerca de la iglesia

G: ocuparon una cantidad, (( )) porque creo que hubo amenaza de muerte si es que le pasaba algo a ese obelisco… y además que era una simbología fálica

H: claro claro

G: entonces lo que se planteaba en el libro era precisamente la integración que se produce entre el paganismo y la iglesia católica. Y cuestiona una serie de, es súper interesante ese libro, yo

H: cuál es el, cuál es el gran argumento que tiene el Islam y también el Judaísmo en

contra del Cristianismo

Pa: eh (( )) las imágenes?

G: (( ))

H: el haber aceptado el politeísmo y la existencia de dioses menores pagamos que son, digamos, toda la Santería que es propia del cristianismo

G: y los rosarios y montones de cosas que son símbolos propios del paganismo [exacto, esas cosas no las hace un musulmán, esas cosas no las hace un judío, un judío no cree en eso, por eso el nombre de dios no se puede decir, por eso la imagen de dios no existe, se fijan, en eso los musulmanes son muy rigurosos, los judíos también. Muy rigurosos en eso. El cristianismo para ellos es una concesión graciosa que se le hizo al paganismo. Y en ese sentido el cristianismo tiene mucho de ((...)). Tiene tres dioses, o sea es politeísta, o sea, hay muchas cosas ahí, hay mucho paño que cortar.

Volvamos a nuestro Sócrates. Más allá de si la existencia de Sócrates es real o no, el personaje, como personaje histórico tiene una influencia decisiva en el pensamiento occidental, y ya hemos enumerado uno de los aspectos en los que este pensamiento resulta decisivo que es esto del descubrimiento o la invención (SE PARA A LA PIZARRA)- vamos a hacer un breve ejercicio etimológico aunque no le guste aquí al compañero (INDICA A UN ALUMNO)

T: no, si me gusta

H: el compañero ha apuntado y me parece de manera muy certera esto del abuso del ejercicio etimológico, que yo tiendo a abusar del del, de la etimología pero creo que lo he dejado bien claro que lo hago con el objeto de entender el contenido semántico y no de atenerme estrictamente a lo que esto significa etimológicamente. El verbo latino invenio (ESCRIBE EN LA PIZARRA) es el verbo que corresponde al castellano inventor. Pero si ustedes toman un diccionario latino se van a dar cuenta que junto con inventar dice también descubrir. Significa descubrir o inventor (ESCRIBE EN LA PIZARRA). En una oportunidad, con un grupo de compañeros con los que estábamos haciendo unos estudios de Marx, del Capital, vimos por ahí un tipo que decía que Marx había inventado la clase obrera. Eso es un invento marxista. "Ah, claro", dijimos nosotros, "claro que es un invento marxista, es un descubrimiento marxista. Claro que sí, está bien". A propósito de esto hay un libro interesante, bonito, de George Duby, George Duby (ESCRIBE EN LA PIZARRA), un importante historiador francés que se tuvo que leer el año 2009, no sé si tú estabas cuando se tuvo que leer Mujeres del siglo doce (DIRIGIENDOSE A UN ALUMNO)

Q: no

H: no, ya. Mujeres de la Edad Media, Mujeres del siglo doce, tiene varios libros sobre mujeres importantes de la antigüedad y particularmente de la Edad Media, y uno de los libros interesantes que tiene es sobre Magdalena, sobre María Magdalena. Y ahí empieza diciendo por qué diablos metía a María Magdalena en la Edad Media. Paso a explicar, dice, lo que sucede es que a María Magdalena la inventaron en la Edad Media los franceses, y dijeron algo así como que había llegado a Marsella con una hija que aparentemente era hija de Jesucristo también,

y ahí se entronca con la familia Merovingia y después Carolingia y con los reyes de Francia, entonces la familia real familia es descendiente directa de Jesucristo. Hay todo un mito que es bien descabellado, cierto, pero es interesante. Y qué dice Duby. Los franceses en el siglo doce inventaron a María Magdalena. Qué es lo que- cuál fue el invento? Encontraron una osamenta y dijeron que era de María Magdalena, o sea, descubrieron los huesos de María Magdalena. Eso es más o menos lo que quisieron decir con que "inventaron", y en los, en los libros de la época, del siglo doce, dice así, "hemos inventado a María Magdalena", o sea, hemos descubierto a María Magdalena, tenemos la prueba empírica de que anduvo por estos andurriales, una cosa que era bastante discutible. Imagínense, atravesar todo el Mediterráneo para llegar a Marsella.

Qué es importante de esto, que cuando decimos que algo es inventado… si ustedes lo analizan en términos muy estrictos pueden llegar a la conclusión de que efectivamente todo lo que se inventa es un descubrimiento, porque a la larga, cuando uno inventa algo, lo que está haciendo es descubrir una cosa que en el fondo ya estaba ahí, ya. Cuando yo por ejemplo, no sé si han visto, hay una película de Woody Allen muy buena que se llama Comedia sexual de una noche de verano, cuya trama no tiene mucha importancia para los efectos de lo que estamos hablando aquí pero, muestra ((…)) una máquina para pelar manzanas. Y atraviesa la manzana con un eje, la pone sobre dos cuñas que la sostienen, y va un cuchillo que se le pega así igual, parecido como un sacapunta, y va pelando la manzana. Y eso no más, y la manzana sale pelada completa. Qué hay ahí, qué hay en ese invento: cuchillos, que ya existían, todo ese entramado que es el mismo, en el fondo es lo mismo que se hace para asar al palo un novillo, cualquier cosa, una cosa que, un ((…)), etcétera. Entonces uno podría decir aquí lo único nuevo que hay es el mecanismo que hace que el cuchillo se desplazara de una manera determinada para que pelara la manzana completa. Eso es lo único nuevo, pero en el fondo todo lo demás existía. Por eso es un invento, por eso es un descubrimiento, la cosa ya estaba, lo que faltaba era alguien que dijera, oye- el huevo de Colón, el huevo de Colón, se acuerdan de la anécdota del huevo de Colón? Bueno, anécdota entre comillas, leyenda del huevo de Colón, no cierto. Qué, qué contestan todos cuando Colón para el huevo. Cuál es la respuesta, qué contestan. "Ah, así cualquiera". Ah bueno, sí, claro que así cualquiera, pero a nadie se le había ocurrido. Y era, era sencillísimo, era muy sencillo pero a nadie se le había ocurrido. Entonces, va por ahí un poco la cosa.

Muchos años después de Sócrates y muchos años después de que se haya constatado, por qué, quién es el gran escritor de ética del mundo occidental

G: Aristóteles

H: Aristóteles. Cuántas éticas escribió Aristóteles?

G: varias

H: tres, cuáles son las tres éticas de Aristóteles, anotémoslas? Vamos a tener que meternos en esos textos, y en serio, a leerlos no parcialmente sino que, parcialmente pero partes contundentes de ellas. Enunciémoslas.

Pa: la a Nicómano

H: (ESCRIBIENDO EN LA PIZARRA) Ética, a ver, lo vamos a escribir en latín, lo vamos a escribir en latín por algo que voy a explicar de inmediato. Estos son en latin los tex-, los nombres, los títulos de las tres éticas de Aristóteles. La tercera (MAGNA MORALIA) es altamente sospechosa de ser apócrifa, de no ser de Aristóteles, pero la discusión no ha terminado, hay fervorosos y apasionados sostenedores de ambas tesis, tanto de los que lo consideran un libro completamente falso como de los que lo consideran absolutamente verdadera de modo que es muy difícil hoy en día poderse pronunciar de una manera definitiva acerca de si la, los Magna Moralia, por qué son LOS Magna Moralia, mis estudiantes de latín tiene que saber eso

R: plural neutro?

H: porque es un plural neutro, ya. Los asun- Los grandes asuntos de la moral. Por qué se ha puesto de moda, es una simple moda, empezar a decirle a esta la Ética Nicomaquea y a esta otra la Ética Eudema, porque se había producido un muy mal entendido con esta preposición latina (SEÑALA EL LA PIZARRA LA PREPOSICION "A"). Esa preposición latina significa por, significa que la ética fue hecha POR Nicómano y esta ética fue hecha POR Eudemo. Y como se tradujo, como los traductores dijeron Ética a Nicómano y pasaron al castellano, sacaron la h acá, sacaron la otra h acá, le pusieron el acento acá y el acento acá y convirtieron el título en castellano, pareciera que es una Ética hecha al hijo de Aristóteles que se llamaba Nicómano. Y esta es una Ética hecha a Eudemo que era uno de los circunstantes del liceo aristotélico, pero resulta que no, son ordenamientos de los libros, de los escritos de Aristóteles que quedaron después de su muerte, hechos por Nicómano y por Eudemo. Incluso algunos de los capítulos de los libros que constituyen la Ética a Nicómano están repetidos tres, tres de ellos están repetidos en la Ética a Eudemo, porque Eudemo hizo otro orden, dijo a ver, yo voy a agarrar estos otros escritos de acá y, y estos tres que ya los había tomado Eudemo, Nicómano, los voy a meter en este paquete y los voy a poner otra vez. Y con los Magna Moralia en realidad no está nada de claro pero, pero, están tan poco claro que hay autores, hay traductores que citan, o autores que en sus investigaciones citan a Aristóteles y no se hacen problemas y otros que dicen no, no, nada de lo que diga Magna Moralia lo voy a citar porque eso es apócrifo absolutamente, ahí hay una controversia no resuelta.

El gran escritor de la época entonces es Aristóteles y la gracia- la importancia que tiene verificar esto es que no hay ninguna controversia de que una vez muerto Sócrates ha nacido una nueva disciplina filosófica, ha nacido un nuevo campo de estudio propio de la filosofía, y ese campo de estudio nuevo, propio de la filosofía, es la ética. En cambio, dos mil doscientos años después de eso, un señor que todos ustedes conocen, al menos de nombre (ESCRIBE EN LA PIZARRA), llamado Federico Nietzsche va a plantear respecto de Sócrates otra cuestión, que no tiene nada que ver con esto. Y va a atacar fuertemente a Sócrates a raíz de este descubrimiento que él hace. En qué consiste este descubrimiento, en qué consiste básicamente este descubrimiento. Nos va a decir Nietzsche, yo voy a oponerme con todas mis fuerzas al optimismo socrático, ya. Nietzsche es el primer

denunciador o denunciante del optimismo socrático (TODOS ESCRIBEN EN SUS
CUADERNOS)

G: pero profe

H: sí

G: qué quiere decir-

H: ah, ya, para allá vamos. Un filósofo contemporáneo, contemporáneo nuestro
(ESCRIBE EN LA PIZARRA), Paul Ricouer, afirma que Carlos Marx, Sigmund Freud y
Federico Nietzsche comparten un rasgo, un rasgo muy importante y por eso él a
los tres los ha sindicado como los… filósofos…

S: de la sospecha

H: de la sospecha (ESCRIBE EN LA PIZARRA). Dónde está la sospecha. Por qué estos
tipos son suspicaces, eso quiere decir, que son suspicaces, son tipos que andan
sospechando cosas. En el caso de Freud es como evidente, qué es lo que, qué es
lo que sospecha Freud que hasta aquí ha demostrado ser indemostrable aun
cuando, fíjense, indemostrable aun cuando funciona perfectamente a la hora de
analizar la mente de un sujeto. Y sumamente coherente, tiene una estructura
interna y una operatividad interna y una lógica interna tremendamente potente.
Casi ((…)), o sea cualquier sujeto que uno agarre lo puede explicar casi completo
con la teoría sicoanalítica. Cuál es el aspecto fundamental de la teoría
sicoanalítica

P: el inconsciente

H: el inconsciente, cierto? Ese es el elemento central. Existen en el ser humano
acciones que tienen una raíz de carácter inconsciente, pero que sin embargo
actúan sobre la voluntad del sujeto. Inconscientemente el sujeto hace cosas que,
cuya razón desconoce, cuyo motivo desconoce. Pero las hace voluntariamente.
Nadie obliga a nadie a hacer esas cosas, ya, nadie obliga a un tipo a cometer un
determinado error, cómo se llaman esos errores en la, en la

Pa: [fallidos

H: cómo?

Pa: actos fallidos

H: esos son los actos fallidos famosos de Freud, nadie lo obligó al tipo a cometer ese
acto fallido. Se acuerdan de ese bien divertido del que hablamos en una
oportunidad, bien divertido, del gallo que le manda saludos a su esposa y a su
hijo, se acuerda de eso, lo vimos, alguien no recuerda?

Q: ((…))

H: claro, es una cosa bien curiosa, el tipo le manda la carta a un amigo y el amigo,
esto se lo contó él a Freud, era un paciente de Freud, al terminar la carta le pongo
"saludos a su esposa y a su hijo". En castellano esto no tiene ninguna relevancia,
pero qué pasa en alemán. Resulta que en alemán esto (INDICA EN LA PIZARRA)
se dice ihre, ihre frau; para que el su sea de usted tiene que ir con mayúscula en
alemán, porque si el ihr va con minúscula, significa suyo de ella. Entonces el tipo
termina la carta diciendo "salude a su esposa (de usted) pero a su hijo (pero de
ella)". Tuvo que romper la carta y escribirla de nuevo. Qué sucedía, que había
rumores permanentes de que al tipo le ponían los cuernos y que el hijo no era de

él. Entonces al ponerle esto él, inconscientemente, le estaba refregando al gallo que el hijo no era de él. Inconscientemente pero no involuntariamente, eso es importante. El inconsciente opera sobre la voluntad del sujeto, el sujeto hace eso porque quiere hacerlo, lo que pasa es que no sabe que quiere hacerlo. Y ese es el cuento de Freud, ahí, ese es el cimiento primigenio, primerísimo de todo el edificio del sicoanálisis.

Por qué son filósofos de la sospecha, entonces. Porque los tres, va a decir Ricouer, andan viendo cosas que en el fondo no son, pero que parece que tienen mucho fundamento. Qué son las cosas que ve y que no están ahí a la vista inmediatamente, se podría decir que el padre de la filosofía de la sospecha en el fondo es Hegel, Hegel es el primero que le hace, que hace que la filosofía, el primer moderno que lleva a la filosofía a traspasar el ámbito del fenómeno, el ámbito de los simplemente fenoménico.

G: eh, Paul Ricouer que lo que, era filósofo, historiador, catedrático

H: [sí, murió hace poco, hace un par de años, sí catedrático de la Sorbone, no sé si de la Sorbone pero muy importante pensador francés

Pa: y ((...)) formación del discurso

H: sí, claro, es un filósofo muy importante, entonces, digamos de toda la pléyade de filósofos del siglo XX Ricouer es uno, tal vez yo diría el más importante, ((...)), que sé yo, ((...)), Deleuze, son varios, son varios y son todos bastante connotados, pero yo diría que Ricouer es el más consistente de todos estos. Derrida

G: ah, el-

H: sí, Jacques Derrida es muy importante, no cierto, con su, con toda su idea de esta, del, cómo se llama esto, la deconstrucción, la deconstrucción del discurso, que es una idea que viene precisamente de la arquitectura, él era arquitecto también, o tenía mucha relación con arquitectos, no estoy seguro que haya sido arquitecto, pero de la arquitectura él obtiene un montón de, de elementos doctrinarios, otro importante pensador también es Leotard, mm?

G: [Michel Foucault también

H: cómo?

G: Michel Foucault

H: Foucault, por supuesto, sí, tal vez Foulcault sea el más relevante de todos, ya, sí, pero Ricouer realmente muy, muy importante. Alttusser también, son mucho, son muchos, es una pléyade grande, Barthes, Roland Barthes, eh, se me quedan muchos en el tintero porque realmente son hartos, no todos de la misma, de la misma brillantez, ya, pero es un grupo de franceses muy grande. Los franceses en la filosofía contemporánea realmente son los que mandan, superaron claramente a los alemanes, los alemanes a partir de la muerte de Heidegger en adelante se diría prácticamente no tienen pensadores del nivel de los franceses.

Dónde estaría el optimismo socrático, y este es el problema que va, del que se va a hacer cargo Nietzsche, cuando analice a Sócrates. El optimismo socrático está en la... facultad que le atribuye Sócrates al intelecto humano para alcanzar la verdad. Y ese es el problema de Nietzsche, por eso es un filósofo de la sospecha,

porque está siempre- bueno, para empezar, es discutible que sea filósofo pero de su doctrina se desprenden elementos que entroncan con un pensamiento filosófico, cercano al pensamiento filosófico. El optimismo sería esta, esta... facultad humana de alcanzar una verdad, una verdad que para Nietzsche, el que sea un lector superficial de Nietzsche va a notar de inmediato que en el todo se convierte en nada, las cosas permanente- digamos, su discurso tiende a destruir toda verdad. A la larga el ser humano es una cosa efímera que pasar por este mundo sin dejar mucho más que una huella superficial, cierto, y que todas las cosas retornar tarde o temprano a su naturaleza y esa naturaleza no ha sido modificada esencialmente por el hombre, cosa que contrasta de manera cardinal con el discurso hegeliano. Hegel, para que ustedes sepan, no es Marx, es Hegel, es el primero que dice que lo esencial del ser humano es el trabajo. Fíjense, la filosofía de Hegel que parece tan idealista y tan separada del mundo, parte haciendo esa afirmación, y esa afirmación la reconoce el propio Marx. Este optimismo, entonces, va a ser impugnado seriamente por Nietzsche, qué podemos decir nosotros a la distancia que nos separa de Sócrates, efectivamente, Sócrates no solamente produce un vuelco y una revolución en el pensamiento por la ética, sino además por la introducción de este concepto de la verdad que es un concepto nuevo, es un concepto de verdad que no, cómo, dónde estaba el centro de atención de la filosofía presocrática, incluso como se le llama a esa filosofía, en algunas historias de la filosofía, no todas coinciden en esto pero, es una filosofía cosmológica, entre el 600 dicen algunos, antes de Cristo, y el 450 aC. vamos a tener una filosofía cosmológica. Del 450 aC al 320 tenemos una filosofía antropológica, Sócrates inaugural esta filosofía antropológica, aunque en alguna medida también los sofistas se habían andado metiendo en eso. Y finalmente, esto va a culminar, no cierto, en las escuelas, por ahí por el año 270 aC con las escuelas éticas, los estoicos, los los escépticos, los cínicos, los epicureos. Dedicados a analizar el problema de la ética van a tener una, una connotación y una, a ver, son filosofías que van a tener, que van a gozar de una reputación mucho más mala que la que tenían estas filosofías de acá. Se le atribuyen a las filosofías post Aristotélicas un nivel de profundidad analítica, un nivel de consistencia doctrinaria muy anterior a la de la fase antropológica y a la de la fase cosmológica. La filosofía tendría estos tres énfasis de acuerdo con los, con las épocas históricas en que se fue desarrollando. Nace como una filosofía cosmológica hasta el 450 en que aparece Sócrates, no cierto, se transforma en una filosofía antropológica hasta el 320 cuando desaparece Aristóteles y se transforma en una filosofía ética cuando aparece Epicureo, más o menos. Y de ahí para adelante ya la cosa empieza a diversificarse, se podría decir que el río empieza a desembocar en una especie de delta en el que se van configurando diversas escuelas que se van sucediendo unas a otras, entre ellas la neo-platónica es muy importante, porque se sigue desarrollando hasta bien avanzada la antigüedad, hasta los últimos estertores de la antigüedad nos vamos a encontrar con neo-platónicos, aunque también los peripatéticos van a tener una importancia bien grande, quiénes son los peripatéticos

P: los que, o sea, los seguidores de Aristóteles

H: [de Aristóteles

P: ((...))

H: exacto, esto de pasearse con la gente conversando, estos paseos, peripathos, paseos por la periferia, son los que terminan haciendo, dándole el nombre a la escuela. Entonces el optimismo socrática se va a, se va a, se va a hacer patente en el esquema de los diálogos que nos propone Platón. G.

G: no, no, si estaba mirando no más

H: [qué más de los diálogos que nos propone Platón se va a ver, cómo este espíritu optimista se va encarnando, y se va encarnando en qué en un descubrimiento aparente de ciertas verdades, de ciertas verdades que son más allá de la opinión de la gente. El diálogo, se acuerdan de lo que significaba la palabra diálogos, la búsqueda de la verdad a través de la razón, el diálogo no solamente va a ser un ejercicio literario, va a ser también un ejercicio de lógica, un ejercicio de fundamentación de ciertas premisas para a partir de ellas establecer ciertas conclusiones que se derivan lógicamente de las premias establecidas. Y es así como vamos a tener discusiones que hasta el día de hoy van a seguir siendo interesantísimas y no solamente, fíjense que vamos a tener argumentos que se van a ir repitiendo a través de la historia. Alguien escucho alguna vez, ((...)) cuando Stalin decía que el derecho lo tiene el más fuerte? Las cosas son correctas cuando las hace el más fuerte? Habían escuchado eso? Lo dice varias veces, lo dice incluso en algunos discursos. Eso está casi calcado de lo que dice Trasímaco en el libro primero de la República. Es una larga discusión con Sócrates en la que se argumenta por lado y lado si lo justo es lo que dice la ley o hay una justicia que está por encima de esa ley. Obviamente que estamos hablando justamente de lo mismo que estábamos hablando hace un rato atrás, de si se puede o no se puede hablar de una ética. Y lo que dice Sócrates es "mi comportamiento será justo independientemente de que la ley diga que es justo o no es justo. La justicia es por lo tanto una justicia que está en las cosas en sí, es una justicia inmanente, a lo cual Trasímaco va a responder "no, la justicia es una justicia transcendente. La justicia es justicia en la medida en que trasciende del individuo y se encarna en la polis. Solo es justo aquello que la polis determina que es justo, no lo que el individuo determina que es justo, no lo que la conciencia determina que es justo. Entonces Sócrates le dice "ah es que según eso entonces lo justo sería lo que dicen los más poderosos porque es evidente que los que determinan la ley de la polis son los que tienen el poder. Y la polis va a tener entonces una justicia distinta según sea el grupo que mande en ella. Y qué creen ustedes que le dice Trasímaco a eso, después de todo de lo que acabo de decir? Qué le dice, qué le dirá Trasímaco? Bien, Sócrates, entendiste muy bien lo que estaba diciendo, claro, precisamente eso es lo que yo digo. Y efectivamente, si cambia el grupo dominante y la ley es otra, podemos hacer otra cosa. Y ahí Sócrates ((...)). Que yo recuerde, creo que esa es la única discusión en que Sócrates pierde. Sí.

P: eh, una cosa, se podría llamar de elitista a Sócrates por pensar así? Eh, sin juzgar si ser elitista es bueno o malo

H: claro, claro, correcto, claramente diría yo que lo es. A ver, por supuesto, como en casi todas estas cosas, hay controversia. Yo les recomendaría que lean el Sócrates de Rodolfo Mondolfo, Sócrates de Rodolfo Mondolfo. Un libro ((…)). El pensado judío-italiano Rodolfo Mondolfo, gran erudito, que tuvo que arrancar de la Italia fascista de los años 20 y se radicó en Argentina, donde creo que murió, hizo una gran contribución a la, a la academia, me parece que en Rosario y después hizo clases en Salta, no estoy seguro. G?

G: ((…)), filósofo

H: [italiano, no no, no le da para filósofo

G: no pero es profesor

H: [un gran profesor de filosofía, sí, traductor de Hegel en castellano, el más grande traductor de la Lógica de Hegel al castellano, no el más grande, el más grande traductor de Hegel debiera ser Wenseslao Goses a mi juicio, pero, un tipo que hizo aportes realmente muy interesantes, trabajó mucho tiempo en Argentina y… es un digamos, profesor de una tendencia más bien progresista, tiene mucho, mucho libro dedicado a analizar el marxismo, no comparto sus puntos de vista yo, pero vale la pena leerlos de todos modos, y en lo que se refiere a Sócrates particularmente tiene una visión bastante romántica a mi juicio. Sócrates era un demócrata, Sócrates era un tipo progresista, no era un partidario de la, de las elites, yo creo que eso no tiene mucho fundamento, yo diría que más bien Sócrates si era un decidido partidario de que las elites tendían a ser más razonables y que los gobiernos de elite tendían a ser también mucho más eficientes que los gobiernos entregados a las masas o al demos o a lo que sea. Sin ir más lejos, cuando Atenas pierde la Guerra el año 404 Sócrates integra el gobierno de los 30. El gobierno espartano que se le impone a Atenas, Sócrates lo integra, de modo que afirmar que Sócrates era un tremendo demócrata y un tipo profundamente progresista, a mi me parece poco serio, poco serio y además basta con darse una pequeña vuelta por la Apología de Sócrates para darse cuenta que todos los que apoyaban a Sócrates son precisamente los miembros del partido democrático, y que todos sus amigos pertenecían a la elite. Él era un plebeyo, pero era un plebeyo patudo, y al igual como fue pasando en Roma, con lo que vimos ahora en la clase de historia, al igual que en Roma, también las polis griegas iba ocurriendo que en la medida en que la época arcaica y mítica iba quedando rezagada en la historia, las clases sociales no patricias, no pertenecientes a esa vieja aristocracia, iban adquiriendo mayor poder, y había mucho plebeyo en las ciudades griegas que era rico y era importante y que se codeaba con los patricios. Platón era un patricio absoluto, descendiente de Solón, el fundador de Atenas ni más ni menos, uno de los fundadores, un gran legislador. Y así, todo el grupo cercano a Sócrates era gente que pertenecía a esa elite social, él, el único que no tenía un origen patricio de todo el grupo era precisamente Sócrates, pero era hijo de quienes, Sócrates no era hijo de cualquier fulano, era hijo de una partera, de una partera profesional, una señora que sabía atender muy bien un parto, y era hijo de un escultor, un hombre que, no es que representase al escultor de esa época como el escultor de ahora, el escultor de esa época es más

bien como un artesano de hoy día, como un buen maestro, sería, vendría siendo como un buen arquitecto, eso sería un escultor de la época, un tipo que era capaz de confeccionar obras, obras, pero no artísticas propiamente, sino que obras de construcción, pero era un trabajo bien remunerado, fundamentalmente un arquitecto

G: pilares

P: eh, claro, yo me refería más bien elitista en el sentido intelectual, más que social

H: también, también, hay un sesgo ahí muy fuerte, que se junta con el otro. La clase ponderosa intelectualmente es la clase ((…)), es la clase aristocrática y al mismo tiempo el acceso a esos conocimientos es posible solo para las personas más inteligentes, no cierto, y las personas más inteligentes son este grupo dominante, en qué podría uno tal vez sospechar que Sócrates pudiera ser un tipo democrático. En el sentido de que a un gallo muy brillante, que no hubiera pertenecido a ese grupo patriciense, el también lo habría incorporado a su grupo de estudio, a su grupo de enseñanza. Pero eso es una elucubración que no podemos hacer a esta distancia con el personaje completamente muerto e investigado para arriba y para abajo en mucho aspectos, pero no particularmente en este

G: profe, cómo se llama el autor? Rodolfo Mondolfo?

H: Rodolfo Mondolfo, sí

G: y el nombre del libro?

H: el nombre del libro es Sócrates, sí. Qué otros clásicos que han investigado la vida de Sócrates son importantes. Sí

P: no, una pregunta a propósito de lo que estuvimos viendo. Estos filósofos Marx, Freud y Nietzsche, eh, habrían cuestionado a Sócrates ese optimismo-

H: no, solo Nietzsche

P: ah, ya

H: solo Nietzsche

P: ah, ya eh, tengo una pregunta, o sea en el sentido de que Sócrates no habría considerado la influencia del medio ambiente en el pensamiento del individuo

H: no creo que vaya por ahí la cosa. A ver, dónde, dónde está esta denuncia de Nietzsche a Sócrates. En el famoso, primera obra, opera prima importante que es el Nacimiento de la ((…)). Ahí es donde dice "el pensamiento- la estructura apolínea del arte deriva de esta nueva concepción que está en Sócrates, del individuo y de la verdad". En la concepción dionisiaca del arte la concepción de la verdad es efímera, que se esfuma, es una verdad que solamente la trae el individuo y la, y la hace aparecer en este estado especial de intemperancia que es este estado dionisiaco, en el que la obra de arte digamos se, en el que el artista es un ente colectivo, por así decirlo. En cambio, en el, en la belleza apolínea, qué vamos a encontrar, el canon, la belleza como verdad, la belleza como verdad, acuérdense, si eso es Socrático, el primero que dice "creo que la verdad es belleza y la belleza es la verdad", ese es Sócrates. Entonces por qué Sócrates- de dónde saca Sócrates que lo bello es verdadero: de su optimismo, de su idea de que la verdad se puede llegar a establecer. Se acuerdan cómo se decía verdad en

griego: aletheia. Y qué era lethe en griego, qué significaba la palabra lethe? Lo vamos a anotar (BORRA LA PIZARRA Y EMPIEZA A ESCRIBIR EN GRIEGO). Fíjense, la palabra es a le the ia, a le the ia. Y la palabra lethe dijimos que significaba (ESPERA RESPUESTA). Se acuerdan o no? Velo, el velo, el que cubre la cosa, la aletheia es sacar el velo, develar, el develar las cosas. Eso es traer las cosas a la verdad

G: profe

H: sí

G: puede ir a la representación de, que tenían los griegos del dios Apolo y a la vez otra pregunta, el dios Dionisio

H: a ver, el dios Apolo es el dios de la belleza, ya, pero de la belleza entendida como ((Kant)). Dionisio es el dios de la borrachera, del pasarlo bien

G: de la fiesta

H: claro, claro, Baco

G: por qué engancha Nietzsche ((...))

H: [porque dice que, porque dice que en el estado dionisiaco, el arte aflora como una representación directa del alma humana, por el, por el, por la desaprehensión, por la desinhibición que provoca el estado

G: fluye

H: claro, ya. En cambio, dice, en lo apolíneo, qué es lo que hay, un respeto estricto por los cánones, por esa verdad entendida como verdad acabada, como verdad absoluta. Optimismo, ya. No se puede ser optimista porque la verdad es per se inalcanzable. Y eso está, en el estado dionisiaco, el hombre, el artista no busca la belleza como verdad. La busca como, simplemente la vomita, le sale, ya. Esa es más o menos, estoy simplificando la cuestión. El libro es grueso, es bien pesado

Pa: tiene que ver con la ((...))

H: algo, sí, justamente

P: ((...))

G: y la belleza ((...))

H: no, para eso falta harto todavía

G: no, a lo que voy yo, no es que me salte más adelante pero

H: [sí

G: respecto a la idea de Dionisio, de nuevo, es que se va luego a la construcción ((...))

H:

     [sí, sí

G: con ese ((...))?

H: sí sí, claro que sí, justamente

Q: eso viene en el libro?

H: sí sí, justamente. Sí, P

P: no, estaba pensando que tanto la belleza dionisiaca como la apolínea estarían los dos elementos del espíritu humano, la parte instintiva, por supuesto la dionisiaca, y la otra, la del hombre o la del pensamiento más, más elaborado

H: sí

P: y que además están jugando al mismo tiempo en el individuo y en las masas

también

H:

[claro, exactamente, claro que sí

P: y si consideramos a socrático, a Sócrates quiero decir, como dijimos denante elitista

H: claro, la cosa de las masas no va con Sócrates, claro. Esas fiestas de masas- los misterios de Eleusis, qué son los misterios de Eleusis, qué, qué significa Eleusis en griego

P: yo pensé que era un lugar

H: sí? Pero que significa esa palabra en griego? Quién era don Eleuterio Ramírez? Un milico, pero no le pusieron así por casualidad

G: por una batalla

H: se llama Libertario el caballero. Eleuterio, Eleusis, libertad en griego, ya? Entonces los misterios de Eleusis eran estas fiestas, se parece mucho a las fiestas que hacen los chilotes, estuve una vez de paso, me tomé un par de vasos de chicha de manzana que estaban haciendo ahí mismo. Uno se toma, es increíble, uno dice cómo puede curar esta porquería, claro, después de diez litros que se cura uno, me tomé dos vasitos y no me pasó nada porque la manzana la están moliendo ahí mismo, y uno pone en la prensa el vaso hasta que se llena y uno se toma el vasito. Pero días y días ahí, claro que están curados. Entonces, qué es lo que ocurre, esa misma fiesta se sigue haciendo, acá en los alrededores de Santiago, en todo el valle central, cuando se termina la cosecha, cuando se termina de empacar la fruta para la exportación, la fiesta de fin de pago. Es una bacanal, son dos días- el dueño del packing tiene que negociar con el sindicato o con quien represente al grupo de trabajadores, una buena orquesta, ya, con buen sonido, etcétera, y al fiesta dura dos días completos. Y los tipos terminan pero realmente muertos de borrachos. Lo mismo pasa en Chiloé. Y después quién es el papá de la guagua?

R: el Trauco

H: claro

G: Dionisio

H: por qué es el Trauco? Por qué es el Trauco?

Q: porque se ((la violó alguien))

H: no, porque sabe. Es porque no hay culpable. Es porque nadie sabe quién es el papá de la guagua realmente. Por eso es el Trauco. El Trauco no es, no es la fachada que usa la niña que quedó embarazada para no contar quién es el papá, el Trauco es el papá colectivo que nadie sabe quién diablos es. Por eso que el Trauco realmente existe. No es un invento

Q: es que yo tengo una noción de arte en el sentido de, no como de verdad sino del sentido como de parte de lo divino

H: sí

Q: entonces como ((...)). A dios sería una ((...)) y el otro sería

H: claro, claro. Pero si Apolo y Dionisio son los dos dioses. Entonces, claro, lo que dice, lo que está diciendo el Carlos entronca muy bien con esto. Las dos vías para llegar, se fijan, una la meditación, qué se yo y la otra la- y eso tiene un correlato

moderno, que en las escuelas de filosofía se abusa un poco de él, que es el LCD. Aunque ustedes no lo crean, en la Universidad esa cuestión corre pero masivamente. Hay mucho consumidor de LCD en la Universidad, al menos en la Chile, y yo conozco a los gallos que llevaban el LCD para allá, que lo vendían

S: pero para todas las carreras o solo para filosofía?

H: yo conozco a la gente de filosofía, sospecho que todo el campus Gómez Millas estaba

C: ((...)) el creador del LCD

H: seguramente, si es una cosa reciente, de los sesenta no más. Bueno, que es el LCD

Pa: una droga?

H: una droga que cómo se le llama

Pa: ácido alucinógeno

H: pero es más que alucinógena

S: sicotrópica

H: sico- no, no es sicotrópica, sicodélica. Qué es delos? Ah, cómo qué es delos, hay un oráculo ahí, el oráculo de Delos, entonces lo sicodélico- qué es delos, la palabra delos significa (ESPERA RESPUESTA) significa atravesar, traspasar, decir, pero decir, como desde la profundidad. Una droga sicodélica es una droga que saca a la luz qué cosa

P: delatarse

H: sí, claro, por ahí viene, delatar. Las drogas sicodélicas sacan a la luz la siqué, con su contenido inconsciente, consciente, lo que sea, da lo mismo. Y cómo lo hace. Yo no la he probado nunca, pero gente que la ha, mis amigos de filosofía me contaban, me lo habían contado antes en realidad, y lo había leído por ahí, cómo sale a la luz esa alma. Con los sentidos invertidos. Dicen, vuelvo a insistir, realmente no tengo idea cómo puede ser esto, pero los cabros me decían, el Rodrigo, que era bien amigo mío y pasaba volado con esta cuestión, me decía, es que sabes lo que pasa, es que, a ver, cómo te lo explico la música se te convierte en texto, y la, los sonidos en general se te convierten en letras. Empiezas a ver la música, ya, empiezas a oír las cosas, lo que hueles. El olor se te convierte en un sonido. Una trastocación completa de los sentidos

G: un caos

H: no sé si- no, parece que no es tan caótico el asunto

G: pero para la persona que experimenta por primera vez yo creo que

H: no, no no nono

G: [debe ser fuerte que le pase una cosa así

H: pero no es caótico, no es caótico, como yo lo logro entender el asunto no es caótico. Porque todos los sentidos que pasan a través de un determinado órgano se convierten en el objeto típico de percepción propio de otro órgano

G: sí, pero, pero la mente será capaz de controlar eso

H: [no no no

G: aun así con ese ((...))

H: [la mente está absolutamente lúcida, es súper rara la cuestión. Yo

me acuerdo haber visto a Rodrigo con el efecto pleno de esta cuestión y haberlo mirado y haberme dicho "hola, Horacio, cómo estás?". Y seguía viendo y escuchando y etcétera etcétera. Se cruzó conmigo, me reconoció perfectamente, etcétera. El tipo podía entrar a clases así y entender lo que le estaban diciendo en la clase. Así que no, no es que se produzca un caos, no, para nada. Es un efecto bien raro, pero- yo había leído, y cuando vi a los cabros bajo los efectos de esta cuestión me di cuenta que la cosa era menos- dónde quedó el papel que tenía yo, bueno, se cayó ahí abajo

G: porque debe ser extraño estar en una clase y tener la sensación de que el mundo está vibrando, debe ser por ahí

H: [no sé, nunca escuché eso, nunca escuché eso, era esto de los sentidos que, que empiezan a operar con objetos que no le son propios, en el mundo, en el mundo nuestro.

Ya, a ver, es hora de que paremos, les quiero pedir que por favor se consigan todos algún diálogo de Sócrates, no uno en particular. A ver, les les, les doy altiro un dato: en San Diego, El Banquete, por ejemplo, hay ediciones de estas escolares que lo pueden encontrar a mil pesos. Recomiendo la lectura del Banquete porque es un diálogo muy interesante, que podría ser objeto de una discusión simpática aquí en clases, pero quisiera que todos se consiguieran cada uno por su lado algún diálogo sin que sea necesariamente El Banquete

G: cuál otro podría ser?

H: son cuarenta y tantos, así que cada uno verá. Ahora, encontrar el Ipias menor, por ejemplo, o el Eutiberio es difícil, no es fácil que esos diálogos estén, por eso les decía el Banquete, porque ese diálogo lo piden en el colegio entonces hay mucha edición escolar del Banquete. Pero del Fedro, por ejemplo, difícil que haya, que vayamos a encontrar una versión Ercilla del Fedro, o qué se yo, del Menón, del Cretón, o del Gorges, o del Protágoras, o del Marlenio, bueno, todos los diálogos de Sócrates. No recuerdo sin son 28 por ahí, más otros seis o siete apócrifos. Está el Ipias mayor, el Ipias menor, creo que esos dos están considerados como sospechosos de ser apócrifos, ya. Bueno, la idea cuál es, que cuando nos juntemos la próxima clase- la República, muy interesante diálogo de Platón, libro, sobre todo el libro primero. La República es otro diálogo de Platón que es fácil de encontrar, en cualquier feria y en esas ediciones muy baratas

S: El Banquete también es de Platón?

H: El Banquete y la República, esos serían los que yo recomendaría por la accesibilidad que tienen. Los otros son diálogos ya, mucho más para especialistas digamos, Alcibíades, Gorges Y Protágoras, de qué tratan Gorges y Protágoras? Son dos diálogos (ESPERA RESPUESTA). De la discusión de Sócrates con Gorges y Protágoras. Pero quiénes son Gorges y Protágoras

G: sofistas?

H: sofistas, son, y están entre los grandes sofistas de la antigüedad. Y es muy importante eso porque hay una guerra prácticamente declarada por Sócrates en contra de los sofistas. Una guerra intelectual, por supuesto, pero muy fuerte. Entonces hay, esos dos diálogos son muy importantes. Quedamos aquí entonces,

la próxima clase ya entramos derechamente con platón, a analizar toda la, todo lo que podamos de la Apología de Platón y cada uno de nosotros va a llegar con la lectura de algún diálogo, parcial todavía, la idea del curso es que el mes que viene terminemos de leernos la Apología y podamos ahí llegar a hacer como una especie de síntesis doctrinaria de lo que Platón nos sugiere con su texto. G

G: una consulta yo le quería hacer

H: sí

G: eh, que es lo que es básicamente el ((...)), que lo he visto por ahí

H: [el ((...)) es un diálogo, es un diálogo, no me acuerdo en este momento cual es el contenido exacto, pero el ((...)) es uno de los diálogos

G: porque lo he visto en alguna oportunidad en alguna biblioteca y es un libraco más o menos grueso

H: eso es porque, eso es porque la lectura introductoria, pero no, es un diálogo más de Platón. Los diálogos gruesos de Platón, los diálogos gruesos de Platón son la República y ((...)). Esos son tremendos. El resto son todos de, nunca más de ochenta páginas. En el mejor o peor de los casos, no sé cómo, cuál de los dos calificativos

CONVERSACIONES ENTRE LOS ESTUDIANTES Y HORACIO

APPENDIX 2b

Classroom discourse analysis of pedagogic exchange: lesson stages and learning activities
Lesson Ethics14_06_11
EXAMPLE

Lesson stage	Activity phase	Learning cycle	Interaction phase	Turn	Teacher and student talk	Ideational shifting field 1: Socrates	projected field 1	projected field 2	projected field 3	Comments
1: SOCRAT ES AND ETHICS	1: Socrates as founder of Ethics	1	Focus	T	Cuál es la importancia de Sócrates (( ))	Initial topic: Socrates as founder of Ethics	Lexical string: "moral" | hyp de Socrates |co-hyp pre-Socratica |syn etica = subjetiva | contr antojadizo	declarative mood	hyperTheme Socrates as founder of Ethics	
			Task	S	: […] habla en el texto eso pero (( )) no sé (RISAS)					
			Evaluate	T	H: según Hegel es el fundador de la ética. Antes de eso había moral, no cabe duda, ya?					
			Elaborate	T	Pero, cual era la diferencia, y esa diferencia se hizo notoria y (( )) para buena cantidad- para todos los habitantes medianamente informados de Atenas, entre la moral de Sócrates y la moral (TOSE) pre-Socrática? Que la moral pre-Socrática es simplemente una obediencia a un mandato. Una obediencia- no, no a un mandato, una obediencia a un mando, a una orden, a un sistema… a un sistema coercitivo. En cambio la moral de Sócrates es una moral discernida por su conciencia, por la conciencia del individuo, y eso conlleva el peligro de que cualquier persona pueda decir lo que yo hago es tan ético como lo que hace fulano y por lo tanto… es muy fácil a partir de allí relativizar el sentido que tiene la ética. La ética sería no solamente subjetiva sino que además sería individual, sería… antojadiza, que no es lo mismo subjetivo que antojadizo					
		2	Focus	T	Dónde esta la diferencia entre, entre un pensar subjetivo y un pensar antojadizo? En realidad (( )) porque ni siquiera es un pensar. Cual seria la gran diferencia, entre lo que percibo como sujeto y lo que se me antoja?	=> (+) meaning of subjective	pensar subjetivo | contr pensar antojadizo			
			Prepare	T	Se me antoja que esa foto es mala (SEÑALA FOTO EN LA PARED). Esa foto es una foto clásica, ah. Gerardo hace					

						un año atrás la miró y dijo, dijo quién era el autor, la fecha, todo, Gerardo sabe mucho de fotografía. Uno podría decir a mí subjetivamente me parece una foto chocante, ya, pero antojadizamente me parece una foto fea, eso no es arte. Eso ya sería antojadizo. Lo otro sería subjetivo, esto otro sería antojadizo			
				Focus'	T	Por qué?			
				Task					
				Evaluate/Ela borate	T	Porque lo subjetivo no es aquello que brota de la simple gana, no es aquello que yo defino sobre la base de mi estado de ánimo pasajero o de mis gustos estrictamente personales. **Lo subjetivo es aquello que comparto con el objeto.**			
			1'	Elaborate	T	Por esa razón es que cuando los atenienses enjuician a Sócrates incurren en un error garrafal. Y es el error- para nosotros garrafal, que acuérdense que (( )) lo justifica, es el error de decirle a Sócrates ´no creemos en tu sinceridad´. Porque Sócrates que les dice, cuando ellos les dice 'Sócrates, tú no has cumplido con los deberes del culto', qué contesta Sócrates? Eso es mentira, dice Sócrates. Y usa la palabra mentira. Aquí a mí se me está calumniando, dice Sócrates varias veces en su apología, escrita por Platón obviamente. Se me está calumniando, se está diciendo cosas que no son verdad. *Por qué la gente tenía esa sensación de que Sócrates no era sincero cuando iba al culto a dejar sus ofrendas. De dónde surgía esa sospecha con respecto a Sócrates*. **Y eso es lo importante de todo este asunto**. **Eso es muy relevante porque a Sócrates se le condena por cosas que tampoco ellos pudieron demostrar. Así como Sócrates tampoco pudo demostrar… que la moral en última instancia se determina por la opción del individuo, por la opción consciente del individuo, así mismo tampoco pudieron ellos demostrar fehacientemente que Sócrates no estaba actuando de acuerdo con su propia consciencia**. A Sócrates en el fondo no lo pudieron incriminar en nada concreto. El problema era esta sensación que sí tenía fundamento de que Sócrates no era una persona sincera. Por qué tenía fundamento. Porque si yo en la época de Sócrates digo que yo me voy a dejar guiar por lo que me dice mi consciencia, entonces quiere decir que yo podría, y esa es la	(=) etica y moral	Socrates |rep Socrates |rep Socrates moral |rep moral | etica Ideationally, there are two main lexical strings here, Socrates and another related to moral and ethics	change in mood appraisal: lo important e , muy relevante		

						conclusión a la que llega quién, ni más ni menos que Aristófanes, no?, llega a la conclusión de que con eso mismo argumento yo podría terminar demostrándole a mis deudores que no les debo la plata, demostrándole a mi papá que tengo derecho a pegarle, etc etc. Y así. **Entonces, dónde queda la moral? La ética pareciera estar dejando de lado la moral** y ese es el problema al cual se van a enfrentar los atenienses cuando enjuicien a este, a este individuo raro, cierto, desaseado además, poco amigo de las, de las, poco amigo de la plebe, poco amigo del demos, poco amigo de la opinión de las mayorías, que se llama Sócrates.				
	2: testimon ies of existenc e of Socrates	3	Focus	T	<u>Qué sabemos de este Sócrates, y quién es el principal biógrafo que tiene</u>	(x) details about Socrates: arguable fictional character			hyperTheme: details about Socrates as a character
			Prepare	T	No sé si ustedes saben que hay por ahí, yo no sé si hoy en día hay, haya estudiosos importantes que afirmen esto pero durante mucho tiempo ha sido objeto de discusión si Sócrates realmente existió. No sé si sabían ustedes. Hay gente por ahí que ha planteado muy seriamente, que es un personaje de Platón y nada más. Que todo lo que se dice de él es fábula, es ficción, que Sócrates no sería realmente un personaje de carne y hueso.				
			Direct	T	Sí. (DA LA PALABRA A GABRIEL)				

			Task		Gab: yo, eh, bueno, un poco complementando eso, yo he leído algunos estudios específicos de la vida de, de algunos ingleses por ahí, que señalan que el fue (( )), fue soldado (( ))
					Hor:
					                [sí
					Gab: y de hecho que pasó justamente participó en varias conquistas y batallas
					Hor
					                [sí sí, claro claro
					Gab: y de hecho era como muy
					Hor: [era muy bien considerado
					Gab
					         [y además que no usaba calzado en ese				

					tiempo parece Hor: [claro claro Gab: a pie pelado, era un picapiedra parece				
			Evaluate	T	sí sí, claro			
			Elaborate		Ahora, los testimonios que indican que Sócrates existió son tan… abrumadores aparentemente que ya, que yo sepa (( )), pero durante mucho tiempo sí se- bueno, es una discusión en todo caso, hay gente a la que le gusta esto.			
			Elaborate	T	**No sé si ustedes han escuchado lo mismo con respecto a Jesucristo**. Eso ya es más corriente, no cierto. Hay mucha gente que dice, no no no, eso es puro invento, el evangelio es pura ficción, que sé yo.	(+) Fictional character of Jesus (and Socrates)		
	3: evidence of fictional character of Colon	4	Prepare	T	**Pero fíjense ustedes** que hay un italiano que hace poco no más publicó un trabajo acerca de Cristobal Colón y fíjense que llegó a la conclusión de Cristóbal Colón tampoco existió pero además lo adornó con el siguiente detalle.	(+) fictional character of Colon		hyperTheme: Cristobal Colon Marked textual Theme
			Focus	T	Qué significa Cristóforo? Así se dice Cristóbal en italiano, y él era genovés. Cristóforo, qué, qué significa			
			Task	S	el que lleva a Cristo?			
			Evaluate	T	el que lleva a Cristo, verdad.			
			Elaborate	T	Porque se supone que hay un tal San Cristóbal, no está mencionado en los evangelios, no hay constancia de que así sea, es una tradición popular, como muchas, relacionada con la vida de Jesucristo, que habría en el momento del via crucis habría ayudado a Jesús y lo habría llevado, ya?. Ese sería ese San Cristóbal, Cristóforo.			
		5	Focus	T	Pero cuál es el apellido de este- no es apellido, cuál es el segundo nombre de este Cristóforo.	(+) fictional character of Colon		
			Task	S	Colón			
			Focus	T	y eso qué significa?			
			Task	S	paloma			
			Evaluate	T	la paloma que trajo a Cristo, ya?			hyperNew: Colon never existex
			Elaborate	T	Entonces, es el tipo que llevó el cristianismo a América, es el tipo que ensanchó el mundo cristiano y lo convirtió de ser un mundo estrictamente europeo a ser un mundo			

					prácticamente universal. <u>Y ese es el, esa es la alegoría que se rescató de esta figura pero en realidad el marino genovés Cristóforo Colombo no existió nunca. Es la tesis de este hombre.</u>					
	4: Evidence of Jew origins of Colon	6	Prepare	T	Junto con esa hay otras bastante interesantes como la de Salvador de Madariaga por ejemplo que tiene un libro muy extenso, bastante entretenido que está dedicado prácticamente a, en su integridad, intentar desentrañar los orígenes judíos de Colón. <u>Colón habría sido un judío.</u> **Fíjense que hay** <u>cosas que son sumamente interesantes de analizar.</u> Yo no recuerdo si están en el libro de Salvador de Madariaga porque lo leí hace treinta años, pero sí sé de ciertos detalles que son muy llamativos. Los supe ahora, lo supe hace muy poco	(x) Jew origins of Colon (x) Spanish unification and expulsion of muslims			hyperTheme: Colon as a Jew	
			Focus	T	Cuando en 1492 la corona española logra unificar toda España, eso cuándo fue? Cuál es la fecha digamos de la unificación de España?					
			Task	S	15 de abril?					
			Evaluate	T	no, fue un poco antes, no, sí, fue a principios de año.					
			Elaborate	T	El 3 de enero. El 3 de enero expulsan de Granada a los moros. Ahí, en ese momento España se unifica, y queda unificada bajo la corona castellana, castellano-aragoneza, no cierto, el matrimonio de Isabel y Fernando había hecho que se constituyera una sola corona					
		7	Prepare	T	Y sucede una cosa bien curiosa. Que ellos le fijan como plazo para irse de España a los judíos, que a todo esto son parientes muy cercanos con los musulmanes, doctrinariamente hablando, el mismo dios, casi las mismas, casi los mismo preceptos, etc., les dan como fecha tope para irse el 23 o 24 de junio de 1492 y una semana antes de que se cumpla el plazo les dieron diez días más. De modo que no podía quedar ningún judío en España a contar del día 3 de agosto de 1492.	(x) Colon and the expulsion of jews				
			Focus	T	Y qué día zarpó Colón?					
			Task	S	ese día zarpó					
			Evaluate	T	ese día zarpó Colón del puerto de Palos. Ya?					
			Elaborate	T	Es coincidencia o realmente Colón estaba arrancando de la persecución contra los judíos. Ahí la controversia da					

					para mucho, ya, se supone que él iba con fondos y con financiamiento de la propia corona, sería ridículo que anduviera arrancando, ya,				
		8	Focus	T	pero a dónde volvió?	(x) Colon and his return to Portugal			
			Task	S	a Portugal				
			Evaluate	T	volvió a Lisboa				
			Task'	S	[a Lisboa				
			Elaborate	T	volvió a Lisboa a informar del descubrimiento a quién, a los reyes de Portugal, no a los reyes de España.				
		9	Focus	T	Y Portugal en ese momento qué era para los judíos	(+) Portugal and Jews			
			Task		(incompleted)				
			Focus	T	A dónde se fue la familia de Spinoza en 1492, del mismo Baruch Spinoza del que hemos hablado en filosofía? Para dónde arrancó?				
			Task		(incompleted				
			Evaluate	T	Para Portugal.				
			Elaborate	T	Por qué? Porque en Portugal había mucha más tolerancia con los judíos pero no duró mucho.				
		10	Prepare	T	Unos años después también fueron expulsados de Portugal y terminaron después,	(+) another example of Jew and persecution in Europe			
			Focus	T	la familia de Spinoza dónde terminó sacando la cabeza después de toda esta persecución?				
			Task		(incompleted				
			Evaluate/Elaborate	T	En Holanda po, por eso Spinoza es holandés, tiene apellido español pero es holandés.				
			ELABORATE	T	Son coincidencias? No lo sabemos. Realmente tiene asidero esto de que no existió Colón, que no existió Jesucristo, que no existió Sócrates, no lo sé	(=) On the fictional character of these figures (Socrates, Colon, Jesus)			macroNew: fictional existence of these characters	CLOSING MOVEMENT
	5: arguments of existence of Colon	11	Task		**pero profe,** de hecho en, en, en algunos libros de (( )) español, de la historia que tienen en común, de hecho cuando Colón parte llegó hasta las Bahamas en su primera incursión. Y luego viene Cuba que si mal no me equivoco la llamo la Española Hor: no, Juana Gab: ah? Hor: Juana Gab: guanahana	(+) Details on Colon			hyperTheme: Colon	

				Move		Text	Comment			Periodicity	

						Hor: no, JUANA
						Gab: Juana, Juana
						Hor: [Juana, ese es el nombre que le ponen a Cuba por la hija de los reyes, Juana la loca
						Gab: [y en uno de esos viajes, no sé si es el Segundo o el tercero, ellos traen a su hermano, o lo deja en esa isla
						Hor:
						        [sí, claro, Diego, sí sí
						Gab:
						        [a Diego, deja a Diego y Diego después cambia su conducta y , con respecto a los indígenas y					

			Evaluate/ Elaborate/ Prepare		HACE UN GESTO COMO DE CONCLUSIÓN O CIERRE CON LAS MANOS) Gabriel, hay muchos datos pero estos tipos, yo no sé si son muy hábiles dialécticos o si son historiadores serios que dicen 'oh, pero si Diego también es un invento, fíjense que Diego significa Jacobo y Jacobo es de Jacob y Gab: [ah claro Hor: se fijan, y Jacob es el padre de los judíos y es porque Jacob después de convierte, cambia su nombre,	(+) More details on Jew origins of Colon				
	12		Focus		cuál es el nombre que después adopta Jacob?	(+) More details on Jew origins of Colon				
			Task		Israel					
			Evaluate		Israel, ni más ni menos					
			Elaborate		y volvemos a cuestionar la existencia de Colón. Se sabe que lo del huevo de Colón es un chiste, se sabe que eso no ocurrió realmente, o al menos hay sospechas muy serias de que eso no ocurrió realmente. Pero está y es una leyenda.				hyperNew: legend	
			Elaborate		Yo recuerdo cuando era chico que la profesora de religion en el colegio, que además era mi profesora jefe, contaba que cuando Jesús era chiquitito, tenía diez años, había tallado un pajarito de madera, lo había soplado y el pajarito había salido volando. Y así. Y cuando iban arrancando de la persecución hacia Egipto, con San José y la virgen María se habían Escondido detrás de una higuera y cuando pasaron los romanos a la higuera se le cayeron todas las ramas y los tapó.	(+) example of legend			hyperTheme: legend	
			Elaborate		Y así, pero hay una de ellas, hay una de estas leyendas	(X) example of				

					que hoy en día es dogma de la iglesia católica, que es la asunción de la virgen. Y fíjense que no hay ningún registro, no hay ningún registro escrito de la asunción de la virgen anterior al siglo cuarto después de Cristo, lo que quiere decir que la leyenda fue cuajando de a poco, de a poco, de a poco y finalmente por ahí por el siglo cuarto alguien empezó a escribir sobre esto, finalmente llegaron los españoles y a una de las ciudades más importantes le pusieron ni más ni menos que ese nombre, capital de una república Hermana hoy en día, no cierto, y finalmente, en 1950, el papa Pío XII tiene que haber sido si mal no recuerdo, utiliza por única vez desde su instauración la infalibilidad ex cátedra del Papa para decir que a contar de ese momento la asunción de María es una, es un dogma de la iglesia católica.	legend accepted as true				
			Elaborate		Eh, cómo es posible que cosas que son a todas luces falsas terminen convirtiéndose en dogmas de un grupo religioso tan importante como son los católicos y cosas de las que hay tanto testimonio se puedan poner en duda- no lo sabemos, la historia es así. Es uno de los problemas filosóficos fundamentales de la historia, ya?	(=) true and legend in history			hyperNew': legend	
			Elaborate		Uno podría hacer exageraciones con esto y decir que incluso es dudoso que los aviadores chilenos hayan bombardeado y hayan atacado por aire el palacio de gobierno el año 73. 'No, no, si se incendió porque… estallaron unos balones de gas que estaban en el subterráneo, eso se incendió'. Podría alguien llegar a afirmar algo así? Podría. Sería para ridiculizarlo fácilmente, pero ya no es tan ridículo cuándo uno dice 'por qué lo hicieron?' porque ahí empieza la discrepancia a ser muy fuerte. 'Lo hicieron porque son una tropa de ladrones y asesinos'. 'No, lo hicieron porque quisieron salvar a la patria del yugo marxista'. Y ahí, quién puede decirle que sí o que no a la gente? Quién puede decirle tú estas equivocado, cuando, cuando nosotros decimos 'eran unos matones y lo que hicieron fue un vulgar crimen y más encima atacaron un palacio en el que no había fuego antiaéreo. Desde un avión eso es un chiste, cuál es el peligro que corrieron, cuál es la valentía que mostraron. Pero por el otro lado	(+) example of this issue in Chilean recent history			serial expansion	

	6: evidence for the fictional existence of Jesus	13	Direct		Alguien quería decir algo. Sí.	(+) arguments for fictional character of Jesus				
			(Focus)		No que, **en el tema de Jesucristo**,				hyperTheme: Jesus crist	
			Task		eh, también digamos, recién en el año 80 después de Cristo me parece recién aparecen algunos escritos pero no hay ninguna información del año…					
			Evaluate		claro, ese es uno de los grandes argumentos en favor de la existencia ficticia de Jesucristo.					
			Elaborate		No hay registro contemporáneo, no hay registro coetaneo. Todo lo que se sabe está escrito mucho después- ya, ahí hay un elemento que, claro, que empieza a causar un poquito de suspicacia pero…					
		14	Task'		sí, y lo mismo digamos, o sea, se empieza a escribir el Antiguo testamento					
			Elaborate		justamente por ahí, alrededor de los 50 años de la muerte de Jesús empiezan por primera vez a aparecer escritos estos en los que se narra, lo de Lucas que es el más importante porque Lucas es como el más erudito de todos, pero Lucas ni siquiera conoció directamente a Jesús o no habría conocido a Jesús como sí es el caso de Juan, no cierto? No sé si de Marco y de Mateo, parece que ellos también lo conocieron S1 & S2: eran discípulos T: eran discípulos, ya, ya. Pero Lucas no, Lucas nunca estuvo con él. Y sin embargo es de los, se supone que es el evangelio más, de los cuatro que quedaron finalmente es como el más fidedigno.					
		15	Direct		Eh, Carlos quería decir algo?	(+) arguments for fictional character of Jesus				
			Task		bueno, habían como alrededor de cincuenta historiadores contemporáneos de Jesús [HORACIO ASIENTE CON LA CABEZA) que vivían alrededor de él, el más cercano era Séneca y Séneca nunca nombra a Jesús H: claro C: ni nombra qué cosas hizo Jesús, ni de la vida de Jesús					

(top partial cell:) el argumento, desde mi punto de vista mucho menos serio, pero para ellos es tan serio o más serio que el otro, que pueden demostrar que fueron muy valientes, muy patriotas, etc etc. Y que no cometieron ningún crimen. Parece que no lo cometieron. Van a ser cuarenta años y que yo sepa ninguno ha estado ni de visita siquiera en un calabozo por eso.

					H: claro C: sino que habla de Dios no más, habla de Dios, pero no nombra en ningún momento a Jesús, siendo que- si a mí, si yo soy historiador y veo un tipo que anda haciendo Milagros, cura ciegos, paralíticos, yo lo nombro, lo escribo		
			Evaluate		claro		
			Elaborate		Los dos Séneca, padre e hijo, son precisamente del siglo primero y uno de ellos, el hijo alcanza a vivir parte del Segundo después de Cristo, entonces lo que está diciendo Carlos es bien importante, cómo es posible que un personaje tan relevante haya pasado, haya sido, tan olímpicamente ignorado por cincuenta escritores cuyos escritos nos han llegado hasta el día de hoy, no cierto, que fueron contemporáneos. Es raro. Plutarco tampoco lo menciona, no cierto, y así, es muy sospechoso el asunto desde ese punto de vista. Pero, indica eso necesariamente que el hombre no existió, ahí ya la cosa se pone más complicada, ya.		
			Elaborate		**Ahora**, cuál es el problema. Que, yo conocí unos judíos chilenos, pero que para el año setenta se arrancaron para Israel, se arrancaron entre comillas, nadie los andaba persiguiendo pero ellos no quisieron saber nada del experimento aquel, y partieron y se fueron a vivir a Jerusalén. Y empezaron a, son tipos bien, son gente bien tramposona, ya, eran los dueños de la farmacia Salco, quién se acuerda de la farmacia Salco, esos mismos, esa misma familia, estuvo exiliada entre comillas entre el setenta y el setenta y tres en Jerusalén y no hallaron nada mejor que empezar a vender en Estados Unidos por correo piedras del camino del vía crucis Pau: risas H: y el negocio iba bastante floreciente, le cobraban qué se yo, diez, quince dólares y le mandaban a uno una piedrecita envuelta en un papelito bonito, ya, hasta que un Obispo norteamericano que andaba de visita quiso irlos a ver, ya, según el Obispo, el Obispo dijo 'quiero conocer a esta familia maravillosa que promueve el cristianismo', el Obispo yo creo que sabía algo más, la cosa es que cuando supieron que los estaba buscando el Obispo desaparecieron en dos tiempos, esto lo cuentan ellos, este gallo, el Andrés Salco, un gigantón, que	(x) exemplum related to Jesus and via crucis		serial expansion

				combatió en la Guerra de los cien días (( )), ya, y él sentado en la mesa cuenta estas cosas con un desparpajo impresionante. 'Y el Obispo quería conocerme, ujuuju, tuvimos que salir arrancando, verdad Rosa', le decía a su señora y la otra 'jajajaja, tuvimos que arrancar porque, para-`Bueno, gente así hay por todo el mundo					
		ELABORATE		**Volvamos a lo nuestro, <u>la existencia real y concreta de estos personajes</u>**. Después de esta breve charla y discusión que se ha dado aquí, sera relevante? Parece que no. Qué pasaría si nosotros pudieramos demostrarle C por B, como dice Hegel, a un Cristiano que Jesuscristo nunca existió? Qué pasaría, qué, el Cristiano nos diría qué? Supongamos que diga, ya, sí, nunca existió. Pero qué importa si las enseñanzas están ahí y yo las sigo al pie de la letra, o trato de seguirlas al pie de la letra, o me las creo. **Lo mismo nos va a pasar con Sócrates**. Podríamos decir, ah, ya, supongamos que, supongamos que es pura ficción de Platón. Que es un personaje de este género literario especial que son los Diálogos. Qué importa. Los razonamientos que están ahí, la belleza de estos diálogos, eso no se lo quita el hecho de que Sócrates haya o no haya existido. El personaje protagónico es Sócrates y de eso no hay duda alguna.	(=) General principle in relation to the fictional character and its relative importance in relation to the ideas			macroNew: real existence of these characters	
6'	16	Direct		Gabriel, Pablo.	(+) images of Jesus				
		Task		G:, **eh, <u>no quería agregar en relación al tema de Jesús</u>** que el, en la Biblia, por lo menos en las cosas que yo he leído, no hay ninguna descripción física de Jesús, ninguna, de ninguna especie.. Y sin embargo, las pinturas que se hacen con la imagen de Jesús están solo en la imaginación del hombre H: *exacto* G: no hay ninguna, ninguna que uno pudiera decir, sin conocerlo, hacer una imagen de él H: claro, claro, eso es verdad G: entonces, eso se transforma en una suerte de estupidez humana porque no				hyperTheme: Jesus	
		Evaluate		claro, por supuesto, por supuesto.					
	*****	17	Direct		Paula	(+) function of			hyperNew:	this provides

				Task		Pau: no, es que al final tendría entonces, las historias tendrían a lo mejor la misma función que los mitos fundacionales H: exacto Pau: o sea, los otros está ligado a otros dioses, qué se yo, y que el héroe, que eran hijos de dioses H: [claro Pau: pero al final también puede ser una invención de, de manejo	the legends			histories	a general interpretation for the notion of legend put forward in a previous Elaborate phase
				Evaluate		claro, claro					
				Elaborate		A ver, y yo creo que, agregando a eso que como todo mito tienen un poco de verdad. Lo más probable es que tengan un fondo de verdad, ya. Que el personaje haya existido, solo que no era hijo de, simplemente era hijo de Jesús y de María, de José y de María, y punto, no cierto?					
6''	18			Direct		?, altiro, es que está Carlos primero.	(+) arguments for fictional character of Jesus				
				Task		C: bueno, sí, es que, en la antiguedad, en los griegos, había varios dioses, como Dionisios, como Krishna, como Ones hijo de Issis, que tiene la misma vida que después se la pasan a Jesús H: [exacto, exactamente C: hacen milagros, andan por arriba del mar H: claro, claro C: tiene doce amigos H: claro C: nacen un día 25 de diciembre y de una virgen H: sí, claro claro, es el caso de Rómulo y Remo también C: entonces… eh… después, cuando muere, se supone que muere Jesús a los 33 años , de los 33 a los 70 que es cuando se empiezan a escribir los cuatro libros, que el primero es Marco, el único que habla ahí de un supuesto Jesús es Pablo. El único, pero no habla como un reino de acá, de aquí, sino de allá arriba				hyperTheme: Jesus	
				Evaluate		H: exactamente, exactamente C: esa es la mirada que tengo yo de					
				Elaborate		cómo se llama la teología paulina en general, como se le ha llamado históricamente a la teología paulina, tiene un nombre que estuvo muy de moda, hace unos años	(x) teologia paulina o de la liberacion			serial extension	

					atrás. Teología de la liberación. Por qué es teología de la liberación la paulina? Por qué la teología paulina es una teología de la liberación? Porque la única liberación posible es la liberación que se produce en el reino, en ese reino que no es de este mundo, como diría Carpentier, ahí se es libre realmente. Hay una atadura a este mundo que hace que todo ser que existe en este mundo no pueda ser un ser libre. Por eso es teología de la liberación. La liberación humana es la redención en Cristo, y esa redención en Cristo solo es posible una vez que se ha producido la muerte del ser humano, del individuo. Y por eso es teología de la liberación. Qué hicieron los teólogos populares, o representativos de los intereses populares latinoamericanos en los años sesenta y setenta, tomaron ese rótulo teología de la liberación, no cierto, y lo aplicaron, lo hiceron una, lo ajustaron a una vieja herejía, que es la herejía milenarista en la que fueron muy duchos los jesuistas durante la época de la Colonia en Chile, por ejemplo, hay un gran jesuita chileno, Manuel de Acunza, que se dedico a escribir sobre esto, y dejó un tratado de milenarismo que es realmente muy interesante. La venida de Jesuscristo, La venida de Nuestro Señor en Gloria y Majestad, se llama. Un libro muy interesante de leer. Otro día vamos a hablar de ese libro.	(porque antes se habla de Pablo)				
7: Paganism in Catholic church	19	Direct		Si	(+) paganism in Catholic Church				
		Task		con eso, quería, digamos, como para información para los compañeros y un poco hacer aporte, el obelisco que está en el centro de la plaza de San Pedro, mirando a la Iglesia de San Pedro H: sí G: ese obelisco fue traído desde Egipto H: sí G: al centro de (( )) porque era una, ellos adoraban al dios Sol H: sí sí G: entonces se produce una suerte de paganismo, hay montones de simbologías de paganismo dentro de la Iglesia. Y de hecho, no me acuerdo en este minuto del nombre del papa, que obligó el traslado, porque parece que estaba un poco más atrás, que había que correrlo un metro más adelante, más cerca de				hyperTheme: paganism	

				H: [más cerca del iglesia G: ocuparon una cantidad, (( )) porque creo que hubo amenaza de muerte si es que le pasaba algo a ese obelisco… y además que era una simbología fálica H: claro claro G: entonces lo que se planteaba en el libro era precisamente la integración que se produce entre el paganismo y la iglesia católica. Y cuestiona una serie de, es super interesante ese libro, yo				
	20	Focus		cuál es el, cuál es el gran argumento que tiene el Islam y también el Judaismo en contra del Cristianismo.	(+) Paganism in Catholic Church			
		Task		Pau: eh (( )) las imágenes? G: (( ))				
		Evaluate		el haber aceptado el politeísmo y la existencia de dioses menores pagamos que son, digamos, toda la Santeria que es propia del cristianismo				
		Task		y los rosarios y montones de cosas que son símbolos propios del paganismo				
		Evaluate		exacto				
		Elaborate		esas cosas no las hace un musulmán, esas cosas no las hace un judío, un judío no cree en eso, por eso el nombre de dios no se puede decir, por eso la imagen de dios no existe, se fijan, en eso los musulmanes son muy rigurosos, los judíos también. Muy rigurosos en eso. El cristianismo para ellos es una concesión graciosa que se le hizo al paganismo. Y en ese sentido el cristianismo tiene mucho de ((…)). Tiene tres dioses, o sea es politeista, o sea, hay muchas cosas ahí, hay mucho paño que cortar.				
8: notion of 'inventio n'		ELABORATE / Prepare		**Volvamos a nuestro Sócrates**. Más allá de si la existencia de Sócrates es real o no, el personaje, como personaje histórico <u>tiene una influencia decisiva en el pensamiento occidental</u>, y ya hemos enumerado uno de los aspectos en los que este pensamiento resulta decisivo que es esto del **descubrimiento o la invención**	(=) GENERAL PRINCIPLE ON THE IMPORTANCE OF SOCRATES, BEYOND HIS REAL OR UNREAL EXISTENCE			macroNew: Socrates	
		Elaborate		<u>vamos a hacer un breve ejercicio etimológico</u> aunque no le guste aquí al compañero (INDICA A UN ALUMNO) X: no, si me gusta H: el compañero ha apuntado y me parece de manera	(x) meaning of descubrimiento			hyperTheme	

						muy certera esto del abuso del ejercicio etimológico, que yo tiendo a abusar del del, de la etimología pero creo que lo he dejado bien claro que lo hago con el objeto de entender el contenido semántico y no de atenerme estrictamente a lo que esto significa etimológicamente. El verbo latino invenio (ESCRIBE EN LA PIZARRA) es el verbo que corresponde al castellano inventor. Pero si ustedes toman un diccionario latino se van a dar cuenta que junto con inventar dice también descubrir. Significa descubrir o inventor				
			Elaborate			En una oportunidad, con un grupo de compañeros con los que estábamos haciendo unos estudios de Marx, del Capital, vimos por ahí un tipo que decía que Marx había inventado la clase obrera. Eso es un invento marxista. "Ah, claro", dijimos nosotros, "claro que es un invento marxista, es un descubrimiento marxista. Claro que sí, está bien".	(x) example of use of word descubrimiento				
			Elaborate			A propósito de esto hay un libro interesante, bonito, de George Duby, George Duby (ESCRIBE EN LA PIZARRA), un importante historiador francés que se tuvo que leer el año 2009, no sé si tú estabas cuando se tuvo que leer Mujeres del siglo doce (DIRIGIENDOSE A UN ALUMNO) X: no H: no, ya. Mujeres de la Edad Media, Mujeres del siglo doce, tiene varios libros sobre mujeres importantes de la antiguedad y particularmente de la Edad Media, y uno de los libros interesantes que tiene es sobre Magdalena, sobre María Magdalena. Y ahí empieza diciendo por qué diablos metía a María Magdalena en la Edad Media. Paso a explicar, dice, lo que sucede es que a María Magdalena la inventaron en la Edad Media los franceses, y dijeron algo así como que había llegado a Marsella con una hija que aparentemente era hija de Jesucristo también, y ahí se entronca con la familia Merovingia y después Carolingia y con los reyes de Francia, entonces la familia real familia es descendiente directa de Jesucrito. Hay todo un mito que es bien descabellado, cierto, pero es interesante. Y qué dice Duby. Los franceses en el siglo doce inventaron a María Magdalena. Qué es lo que- cuál fue el invento? Encontraron una osamenta y dijeron que era de María Magdalena, o sea, descubrieron los huesos de María	(x) example of descubrimiento				

					Magdalena. Eso es más o menos lo que quisieron decir con que "inventaron", y en los, en los libros de la época, del siglo doce, dice así, "hemos inventado a María Magdalena", o sea, hemos descubierto a María Magdalena, tenemos la prueba empírica de que anduvo por estos andurriales, una cosa que era bastante discutible. Imagínense, atravesar todo el Mediterráneo para llegar a Marsella.					
			ELABORATE		**Qué es importante de esto, que cuando decimos que algo es inventado**… si ustedes lo analizan en términos muy estrictos pueden llegar a la conclusion de que efectivamente todo lo que se inventa es un descubrimiento, porque a la larga, cuando uno inventa algo, lo que está haciendo es descubrir una cosa que en el fondo ya estaba ahí, ya. Cuando yo por ejemplo, no sé si han visto, hay una película de Woody Allen muy buena que se llama Comedia sexual de una noche de verano, cuya trama no tiene mucha importancia para los efectos de lo que estamos hablando aquí pero, muestra ((…)) una máquina para pelar manzanas. Y atraviesa la manzana con un eje, la pone sobre dos cuñas que la sostienen, y va un cuchillo que se le pega así igual, parecido como un sacapunta, y va pelando la manzana. Y eso no más, y la manzana sale pelada completa. Qué hay ahí, qué hay en ese invento: cuchillos, que ya existían, todo ese entramado que es el mismo, en el fondo es lo mismo que se hace para asar al palo un novillo, cualquier cosa, una cosa que, un ((…)), etcetera. Entonces uno podría decir aquí lo único nuevo que hay es el mecanismo que hace que el cuchillo se desplazara de una manera determinada para que pelara la manzana completa. Eso es lo único nuevo, pero en el fondo todo lo demás existía. Por eso es un invento, por eso es un descubrimiento, la cosa ya estaba, lo que faltaba era alguien que dijera, oye- el huevo de Colón, el huevo de Colón, se acuerdan de la anécdota del huevo de Colón? Bueno, anécdota entre comillas, leyenda del huevo de Colón, no cierto. Qué, qué contestan todos cuando Colón para el huevo. Cuál es la respuesta, qué contestan. "Ah, así cualquiera". Ah bueno, sí, claro que así cualquiera, pero a nadie se le había ocurrido. Y era, era sencillísimo, era muy sencillo pero a nadie se le	(=) importance of descubrimiento CLOSING STATEMENT ABOUT INVENTION			hyperNew	

2: ARISTO TELES AND ETHICS	9: Aristotel es and his Ethics	21	Prepare		**Muchos años después** de Sócrates y muchos años después de que se haya constatado,	(+) Aristoteles			macroTheme	
					había ocurrido. **Entonces, va por ahí un poco la cosa**.					
			Focus		por qué, quién es el gran escritor de ética del mundo occidental					
			Task		Aristóteles					
			Evaluate		Aristóteles					
		22	Focus		Cuántas éticas escribió Aristóteles?	(+) Aristoteles'ethics				
			Task		varias					
			Evaluate		tres					
			Focus		cuáles son las tres éticas de Aristóteles, anotémoslas?					
			Prepare		Vamos a tener que meternos en esos textos, y en serio, a leerlos no parcialmente sino que, parcialmente pero partes contundentes de ellas.					
			Focus'		Enunciémoslas.					
			Task		la a Nicómano					
			Evaluate/Elaborate		Ética, a ver, lo vamos a escribir en latín, lo vamos a escribir en latín por algo que voy a explicar de inmediato. Estos son en latin los tex-, los nombres, los títulos de las tres éticas de Aristóteles. La tercera (MAGNA MORALIA) es altamente sospechosa de ser apócrifa, de no ser de Aristóteles, pero la discusión no ha terminado, hay fervorosos y apasionados sostenedores de ambas tesis, tanto de los que lo consideran un libro completamente falso como de los que lo consideran absolutamente verdadera de modo que es muy difícil hoy en día poderse pronunciar de una manera definitiva acerca de si la, los Magna Moralia					
		23	Focus		por qué son LOS Magna Moralia, mis estudiantes de latín tiene que saber eso	(x) etymology of title of ethics				
			Task		plural neutro?					
			Evaluate		porque es un plural neutro, ya					
			Elaborate		Los asun- Los grandes asuntos de la moral. Por qué se ha puesto de moda, es una simple moda, empezar a decirle a esta la Ética Nicomaquea y a esta otra la Ética Eudema, porque se había producido un muy mal entendido con esta preposición latina (SEÑALA EL LA PIZARRA LA PREPOSICION "A"). Esa preposición latina significa por, significa que la ética fue hecha POR Nicómano y esta ética fue hecha POR Eudemo. Y como se tradujo, como los traductores dijeron Ética a Nicómeno y pasaron al					

					castellano, sacaron la h acá, sacaron la otra h acá, le pusieron el acento acá y el acento acá y conviertieron el título en castellano, pareciera que es una Ética hecha al hijo de Aristóteles que se llamaba Nicómano					
			Elaborate		Y esta es una Ética hecha a Eudemo que era uno de los circunstantes del liceo aristotélico, pero resulta que no, son ordenamientos de los libros, de los escritos de Aristóteles que quedaron después de su muerte, hechos por Nicómano y por Eudemo. Incluso algunos de los capítulos de los libros que constituyen la Ética a Nicónemo están repetidos tres, tres de ellos están repetidos en la Ética a Eudemo, porque Eudemo hizo otro orden, dijo a ver, yo voy a agarrar estos otros escritos de acá y, y estos tres que ya los había tomado Eudemo, Nicómeno, los voy a meter en este paquete y los voy a poner otra vez. Y con los Magna Moralia en realidad no está nada de claro pero, pero, están tan poco claro que hay autores, hay traductores que citan, o autores que en sus investigaciones citan a Aristóteles y no se hacen problemas y otros que dicen no, no, nada de lo que diga Magna Moralia lo voy a citar porque eso es apócrifo absolutamente, ahí hay una controversia no resuelta	(+) Aristoteles' ethics				
			ELABORATE		El gran escritor de la época entonces es Aristóteles y la gracia- la importancia que tiene verificar esto es que no hay ninguna controversia de que una vez muerto Sócrates ha nacido una nueva disciplina filosófica, ha nacido un nuevo campo de estudio propio de la filosofía, y ese campo de estudio nuevo, propio de la filosofía, es la ética.	(=) IMPORTANCE OF ARISTOTELES			macroNew	
3: OPTIMI SMO SOCRAT ICO	10: Optimis mo socratico	24	Prepare		**En cambio, dos mil doscientos años después de eso,** un señor que todos ustedes conocen, al menos de nombre (ESCRIBE EN LA PIZARRA), llamado Federico Nietzsche va a plantear respecto de Sócrates otra cuestión, que no tiene nada que ver con esto. Y va a atacar fuertemente a Sócrates a raíz de este **descubrimiento** que él hace. En qué consiste este descubrimiento, en qué consiste básicamente este descubrimiento. Nos va a decir Nietzsche, yo voy a oponerme con todas mis fuerzas al **optimismo socrático**, ya. Nietzsche es el primer denunciador o denunciante del **optimismo socrático**.	(+) Nietzsche discovers optimismo socratico			macroTheme	

					(TODOS ESCRIBEN EN SUS CUADERNOS) G: pero profe H: sí G: qué quiere decir- H: ah, ya, para allá vamos					
	11: filosofos de la sospecha		Prepare		Un filósofo contemporáneo, contemporáneo nuestro (ESCRIBE EN LA PIZARRA), Paul Ricouer, afirma que Carlos Marx, Sigmund Freud y Federico Nietzsche comparten un rasgo, un rasgo muy importante	(x) Nietzsche and others as suspicion philosopher				
			Focus		y por eso él a los tres los ha sindicado **como los… filósofos…**					
			Task		de la sospecha					
			Evaluate		de la sospecha (ESCRIBE EN LA PIZARRA					
			Elaborate/Prepare		Dónde está la sospecha. Por qué estos tipos son suspicaces, eso quiere decir, que son suspicaces, son tipos que andan sospechando cosas. En el caso de Freud es como evidente, qué es lo que, qué es lo que sospecha Freud que hasta aquí ha demostrado ser indemostrable aun cuando, fíjense, indemostrable aun cuando funciona perfectamente a la hora de analizar la mente de un sujeto. Y sumamente coherente, tiene una estructura interna y una operatividad interna y una lógica interna tremendamente potente. Casi ((…)), o sea cualquier sujeto que uno agarre lo puede explicar casi completo con la teoría sicoanalítica.					
		25	Focus		Cuál es el aspecto fundamental de la teoría sicoanalítica	(+) Freud and teoria sicoanalitica				
			Task		el inconsciente					
			Evaluate		el inconsciente, cierto? Ese es el elemento central					
			Elaborate		Existen en el ser humano acciones que tienen una raíz de carácter inconsciente, pero que sin embargo actúan sobre la voluntad del sujeto. Inconscientemente el sujeto hace cosas que, cuya razón desconoce, cuyo motivo desconoce. Pero las hace voluntariamente. Nadie obliga a nadia a hacer esas cosas, ya, nadie obliga a un tipo a cometer un determinado error, cómo se llaman esos errors en la, en la Pau: [fallidos H: cómo? Pau: actos fallidos					

							H: esos son los actos fallidos famosos de Freud, nadie lo obligó al tipo a cometer ese acto fallido.					
				Elaborate			Se acuerdan de ese bien divertido del que hablamos en una oportunidad, bien divertido, del gallo que le manda saludos a su esposa y a su hijo, se acuerda de eso, lo vimos, alguien no recuerda? X: ((...)) H: claro, es una cosa bien curiosa, el tipo le manda la carta a un amigo y el amigo, esto se lo contó él a Freud, era un paciente de Freud, al terminar la carta le pongo "saludos a su esposa y a su hijo". En castellano esto no tiene ninguna relevancia, pero qué pasa en alemán. Resulta que en alemán esto (INDICA EN LA PIZARRA) se dice ihre, ihre frau; para que el su sea de usted tiene que ir con mayúscula en alemán, porque si el ihr va con minúscula, significa suyo de ella. Entonces el tipo termina la carta diciendo "salude a su esposa (de usted) pero a su hijo (pero de ella)". Tuvo que romper la carta y escribirla de nuevo. Qué sucedía, que había rumores permanente de que al tipo le ponían los cuernos y que el hijo no era de él. Entonce al ponerle esto él, inconscientemente, le estaba refregando al gallo que el hijo no era de él. Inconscientemente pero no involuntariamente, eso es importante.	(x) example of acto fallido				
				Elaborate			El inconsciente opera sobre la voluntad del sujeto, el sujeto hace eso porque quiere hacerlo, lo que pasa es que no sabe que quiere hacerlo. Y ese es el cuento de Freud, ahí, ese es el cimiento primigenio, primerísimo de todo el edificio del sicoanálisis.	(=) core notion of sicoanalisis				
				ELABORATE			**Por qué son filósofos de la sospecha, entonces**. Porque los tres, va a decir Ricouer, andan viendo cosas que en el fondo no son, pero que parece que tienen mucho fundamento. Qué son las cosas que ve y que no están ahí a la vista inmediatamente, se podría decir que el padre de la filosofía de la sospecha en el fondo es Hegel, Hegel es el primero que le hace, que hace que la filosofía, el primer moderno que lleva a la filosofía a traspasar el ámbito del fenómeno, el ámbito de los simplemente fenoménico.	(=) WHY ARE THEY SUSPICION PHILOSOPHERS				
				Elaborate			G: eh, Paul Ricouer que lo que, era filósofo, historiador, catedrático H:	(+) Ricouer and other important French				

					[sí, murió hace poco, hace un par de años, sí catedrádico de la Sorbone, no sé si de la Sorbone pero muy importante pensador francés Pau: y ((…)) formación del discurso H: sí, claro, es un filósofo muy importante, entonces, digamos de toda la pléyade de filosofos del siglo XX Ricouer es uno, tal vez yo diría el más importante, ((…)), que sé yo, ((…)), Deleuze, son varios, son varios y son todos bastante connotados, pero yo diría que Ricouer es el más consistente de todos estos. Derrida G: ah, el- H: sí, Jacques Derrida es muy importante, no cierto, con su, con toda su idea de esta, del, cómo se llama esto, la deconstrucción, la deconstrucción del discurso, que es una idea que viene precisamente de la arquitectura, él era arquitecto también, o tenía mucha relación con arquitectos, no estoy seguro que haya sido arquitecto, pero de la arquitectura él obtiene un montón de, de elementos doctrinarios, otro importante pensador también es Leotard, mm? G: 　　　　　　[Michel Foucault también H: cómo? G: Michel Foucault H: Foucault, por supuesto, sí, tal vez Foulcault sea el más relevante de todos, ya, sí, pero Ricouer realmente muy, muy importante. Altusser también, son mucho, son muchos, es una pléyade grande, Barthes, Roland Barthes, eh, se me quedan muchos en el tintero porque realmente son hartos, no todos de la misma, de la misma brillantez, ya, pero es un grupo de franceses muy grande. Los franceses en la filosofía contemporánea realmente son los que mandan, superaron claramente a los alemanes, los alemanes a partir de la muerte de Heidegger en adelante se diría prácticamente no tienen pensadores del nivel de los franceses.	philosophers				
	10': optimis mo socratico		Elaborate		**Dónde estaría el optimism socrático, y este es el problema que va, del que se va a hacer cargo Nietzsche, cuando analice a Sócrates**. El optimismo socrático está en la… facultad que le atribuye Sócrates al intelecto humano para alcanzar la verdad.	(+) Where is socratic optimism				

			Elaborate		Y ese es el problema de Nietzsche, por eso es un filósofo de la sospecha, porque está siempre- bueno, para empezar, es discutible que sea filósofo pero de su doctrina se desprenden elementos que entroncan con un pensamiento filosófico, cercano al pensamiento filosófico.	(+) Nietzsche: why is he philosopher of suspicion				
			Elaborate		**El optimismo sería esta, esta… facultad humana de alcanzar una verdad, una verdad que para Nietzsche, el que sea un lector superficial de Nietzsche va a notar de inmediato que en el todo se convierte en nada, las cosas permanente- digamos, su discurso tiende a destruir toda verdad.** A la larga el ser humano es una cosa efímera que pasar por este mundo sin dejar mucho más que una huella superficial, cierto, y que todas las cosas retornar tarde o temprano a su naturaleza y esa naturaleza no ha sido modificada esencialmente por el hombre, **cosa que contrasta de manera cardinal con el discurso hegeliano**.	(+) what is socratic optimism				
			Elaborate		**Hegel**, para que ustedes sepan, no es Marx, es Hegel, es el primero que dice que lo esencial del ser humano es el trabajo. Fíjense, la filosofía de Hegel que parece tan idealista y tan separada del mundo, parte haciendo esa afirmación, y esa afirmación la reconoce el propio Marx	(+) Hegel				
			Elaborate		**Este optimismo**, entonces, va a ser impugnado seriamente por Nietzsche, **qué podemos decir nosotros a la distancia que nos separa de Sócrates**, efectivamente, **Sócrates no solamente produce un vuelco y una revolución en el pensamiento por la ética**, **sino además por la introducción de este concepto de la verdad que es un concepto nuevo**, es un concepto de verdad que no	(+) IMPORTANCE OF SOCRATES, CONSIDERING THE NOTION OF SOCRATIC OPTIMISM, IN THE DEVELOPMENT OF PHILOSPHY				
			Elaborate		cómo, **dónde estaba el centro de atención de la filosofía presocrática**, incluso como se le llama a esa filosofía, en algunas historias de la filosofía, no todas coinciden en esto pero, es una filosofía cosmológica, entre el 600 dicen algunos, antes de Cristo, y el 450 aC. vamos a tener una filosofía cosmológica. Del 450 aC al 320 tenemos una filosofía antropológica, sócrates inaugural esta filosofía antropológica, aunque en alguna medida también los sofistas se habían andado metiendo	(+) history of philosophy				

					en eso. Y finalmente, esto va a culminar, no cierto, en las escuelas, por ahí por el año 270 aC con las escuelas éticas, los estoicos, los los escepticos, los cínicos, los epicureos. Dedicados a analizar el problema de la ética van a tener una, una connotación y una, a ver, son filosofías que van a tener, que van a gozar de una reputación mucho más mala que la que tenían estas filosofías de acá. Se le atribuyen a las filosofías post Aristotélicas un nivel de profundidad analítica, un nivel de consistencia doctrinaria muy anterior a la de la fase antropológica y a la de la fase cosmológica. La filosofía tendría estos tres énfasis de acuerdo con los, con las épocas históricas en que se fue desarrollando. Nace como una filosofía cosmológica hasta el 450 en que aparece Sócrates, no cierto, se transforma en una filosofía antropólogica hasta el 320 cuando desaparece Aristóteles y se transforma en una filosofía ética cuando aparece Epicureo, más o menos. Y de ahí para adelante ya la cosa empieza a diversificarse, se podría decir que el río empieza a desembocar en una especie de delta en el que se van configurando diversas escuelas que se van sucediendo unas a otras, entre ellas la neo-platónica es muy importante, porque se sigue desarrollando hasta bien avanzada la antiguedad, hasta los últimos estertores de la antiguedad nos vamos a encontrar con neo-platónicos, aunque también los peripatéticos van a tener una importancia bien grande				
		26	Focus		quiénes son los peripatéticos	(x) example of one philosophical school				
			Task		los que, o sea, los seguidores de Aristóteles H: ⠀⠀⠀⠀[de Aristóteles P: ((…))				
			Evaluate		exacto, H:				
			Elaborate		esto de pasearse con la gente conversando, estos paseos, peripathos, paseos por la periferia, son los que terminan haciendo, dándole el nombre a la escuela. **Entonces el optimismo socrática se va a, se va a, se va a hacer patente en el esquema de los diálogos que nos propone Platón**. Gabriel G: no, no, si estaba mirando no más				
			Elaborate		[**qué más de los diálogos que nos propone Platón** se va	(+) optimism			

					a ver, cómo este espíritu optimista se va encarnando, y se va encarnando en qué en un descubrimiento aparente de ciertas verdades, de ciertas verdades que son más allá de la opinion de la gente. **El diálogo, se acuerdan de lo que significaba la palabra diálogos,** la búsqueda de la verdad a través de la razón, el diálogo no solamente va a ser un ejercicio literario, va a ser también un ejercicio de lógica, un ejercicio de fundamentación de ciertas premisas para a partir de ellas establecer ciertas conclusiones que se derivan lógicamente de las premias establecidas.	and dialogue			
			Elaborate		Y es así como vamos a tener discusiones que hasta el día de hoy van a seguir siendo interesantísimas y no solamente, fíjense que vamos a tener argumentos que se van a ir repitiendo a través de la historia.	(x)			
			Elaborate (ejemplo)		Alguien escucho alguna vez, ((…)) cuando Stalin decía que el derecho lo tiene el más fuerte? Las cosas son correctas cuando las hace el más fuerte? Habían escuchado eso? Lo dice varias veces, lo dice incluso en algunos discursos. Eso está casi calcado de lo que dice Trasímaco en el libro primero de la República. Es una larga discusión con Sócrates en la que se argumenta por lado y lado si lo justo es lo que dice la ley o hay una justicia que está por encima de esa ley.	(x) example of repetitive arguments from dialogues			

			Elaborate		**Obviamente que estamos hablando justamente de lo mismo que estábamos hablando hace un rato atrás, de si se puede o no se puede hablar de una ética.** Y lo que dice Sócrates es "mi comportamiento será justo independientemente de que la ley diga que es justo o no es justo. La justicia es por lo tanto una justicia que está en las cosas en sí, es una justicia inmanente, a lo cual Trasímaco va a responder "no, la justicia es una justicia transcendente. La justicia es justicia en la medida en que trasciende del individuo y se encarna en la polis. Solo es justo aquello que la polis determina que es justo, no lo que el individuo determina que es justo, no lo que la conciencia determina que es justo. Entonces Sócrates le dice "ah es que según eso entonces lo justo sería lo que dicen los más poderosos porque es evidente que los que determinan la ley de la polis son los que tienen el poder. Y la polis va a tener entonces una justicia distinta según sea el grupo que mande en ella. Y qué creen ustedes que le dice Trasímaco a eso, después de todo de lo que acabo de decir? Qué le dice, qué le dirá Trasímaco? Bien, Sócrates, entendiste muy bien lo que estaba diciendo, claro, precisamente eso es lo que yo digo. Y efectivamente, si cambia el grupo dominante y la ley es otra, podemos hacer otra cosa. Y ahí Sócrates ((…)). Que yo recuerde, creo que esa es la única discusión en que Sócrates pierde	(=) CONNECTION WITH SOCRATES AND HIS ETHICS			
4. SOCRAT ES AND ELITISM	12: Socrates is an elitist?	27	Direct		**Sí.**	(x) Socrates as elitist			
			Task*		**P: eh, una cosa, se podría llamar de elitista a Sócrates** por pensar así? Eh, sin juzgar si ser elitista es bueno o malo				
			Evaluate		claro, claro, correcto, claramente diría yo que lo es				
			Elaborate		A ver, por supuesto, como en casi todas estas cosas, hay controversia				
			Elaborate		Yo les recomendaría que lean el Sócrates de Rodolfo Mondolfo, Sócrates de Rodolfo Mondolfo. Un libro ((…)).				
			Elaborate		El pensador judío-italiano Rodolfo Mondolfo, gran erudito, que tuvo que arrancar de la Italia fascista de los años 20 y se radicó en Argentina, donde creo que murió, hizo una gran contribución a la, a la academia, me parece que en Rosario y después hizo clases en Salta, no estoy seguro. Gabriel? G: ((…)), filósofo	(+) Rodolfo Mondolfo			

						H: [italiano, no no, no le da para filósofo G: no pero es profesor H: [un gran profesor de filosofía, sí, traductor de Hegel en castellano, el más grande traductor de la Lógica de Hegel al castellano, no el más grande, el más grande traductor de Hegel debiera ser Wenseslao Goses a mi juicio, pero, un tipo que hizo aportes realmente muy interesantes, trabajó mucho tiempo en Argentina y… es un digamos, profesor de una tendencia más bien progresista, tiene mucho, mucho libro dedicado a analizar el marxismo, no comparto sus puntos de vista yo, pero vale la pena leerlos de todos modos,					
				Elaborate		y en lo que se refiere a Sócrates particularmente tiene una visión bastante romántica a mi juicio. Sócrates era un demócrata, Sócrates era un tipo progresista, no era un partidario de la, de las elites, yo creo que eso no tiene mucho fundamento, yo diría que más bien Sócrates si era un decidido partidario de que las elites tendían a ser más razonables y que los gobiernos de elite tendían a ser también mucho más eficientes que los gobiernos entregados a las masas o al demos o a lo que sea.	(+) Mondolfo's ideas on Socrates in relation to his elitismo				
				Elaborate		Sin ir más lejos, cuando Atenas pierde la Guerra el año 404 Sócrates integra el gobierno de los 30 tiranos. El gobierno espartano que se le impone a Atenas, Sócrates lo integra, de modo que afirmar que Sócrates era un tremendo demócrata y un tipo profundamente progresista, a mi me parece poco serio, poco serio y además basta con darse una pequeña vuelta por la Apología de Sócrates para darse cuenta que todos los que apoyaban a Sócrates son precisamente los miembros del partido democrático, y que todos sus amigos pertenecían a la elite. Él era un plebeyo, pero era un plebeyo patudo, y al igual como fue pasando en Roma, con lo que vimos ahora en la clase de historia, al igual que en Roma, también las polis griegas iba ocurriendo que en la medida en que la época arcaica y mítica iba quedando rezagada en la historia, las clases sociales no patricias, no pertenecientes a esa vieja aristocracia, iban adquiriendo mayor poder, y había mucho plebeyo en las ciudades griegas que era rico y era importante y que se codeaba con los patricios.	(x) argument for Socrates as elitist				

						Platón era un patricio absoluto, descendiente de Solón, el fundador de Atenas ni más ni menos, uno de los fundadores, un gran legislador. Y así, todo el grupo cercano a Sócrates era gente que pertenecía a esa elite social, él, el único que no tenía un origen patricio de todo el grupo era precisamente Sócrates, pero era hijo de quienes, Sócrates no era hijo de cualquier fulano, era hijo de una partera, de una partera profesional, una señora que sabía atender muy bien un parto, y era hijo de un escultor, un hombre que, no es que representase al escultor de esa época como el escultor de ahora, el escultor de esa época es más bien como un artesano de hoy día, como un buen maestro, sería, vendría siendo como un buen arquitecto, eso sería un escultor de la época, un tipo que era capaz de confeccionar obras, obras, pero no artísticas propiamente, sino que obras de construcción, pero era un trabajo bien remunerado, fundamentalmente un arquitecto G: pilares				
		28		Task*		**eh, claro, yo me refería más bien elitista en el sentido intelectual, más que social**	(x) Intellectual elitists of Socrates			
				Evaluate		también , también, hay un sesgo ahí muy fuerte, que se junta con el otro.				
				Elaborate		La clase poderosa intelectualmente es la clase ((…)), es la clase aristocrática y al mismo tiempo el acceso a esos conocimientos es posible solo para las personas más inteligentes, no cierto, y las personas más inteligentes son este grupo dominante, en qué podría uno tal vez sospechar que Sócrates pudiera ser un tipo democrático. En el sentido de que a un gallo muy brillante, que no hubiera pertenecido a ese grupo patriciense, el también lo habría incorporado a su grupo de estudio, a su grupo de enseñanza. Pero eso es una elucubración que no podemos hacer a esta distancia con el personaje completamente muerto e investigado para arriba y para abajo en mucho aspectos, pero no particularmente en este.				
				Elaborate		G: profe, cómo se llama el autor? Rodolfo Mondolfo? H: Rodolfo Mondolfo, sí G: y el nombre del libro? H: el nombre del libro es Sócrates, sí	(+) Mondolfo's book			

				Focus		Qué otros clásicos que han investigado la vida de Sócrates son importantes.					
5. NIETZSCHE'S CRITIQUE TO SOCRATES	13: Nietzsche's critique to Socrates	29		Direct		**Sí**	(+) Philosophers and Socrates				
				Focus		**P: no, una pregunta a propósito de lo que estuvimos viendo**.					
				Task		Estos filósofos Marx, Freud y Nietzsche, eh, habrían cuestionado a Sócrates ese optimismo-					
				Evaluate		H: no, solo Nietzsche P: ah, ya H: solo Nietzsche					
		30		Focus		ah, ya eh, tengo una pregunta	(x) concepciones apolineas y dionisiacas del arte				
				Task		o sea en el sentido de que Sócrates no habría considerado la influencia del medio ambiente en el pensamiento del individuo					
				Evaluate		no creo que vaya por ahí la cosa					
				Elaborate		A ver, dónde, dónde está esta denuncia de Nietzsche a Sócrates. En el famoso, primera obra, opera prima importante que es el Nacimiento de la ((…)). Ahí es donde dice "el pensamiento- la estructura apolinea del arte deriva de esta nueva concepción que está en Sócrates, del individuo y de la verdad". En la concepción dionisiaca del arte la concepción de la verdad es efímera, que se esfuma, es una verdad que solamente la trae el individuo y la , y la hace aparecer en este estado especial de intemperancia que es este estado dionisiaco, en el que la obra de arte digamos se, en el que el artista es un ente colectivo, por así decirlo. En cambio, en el, en la belleza apolínea, qué vamos a encontrar, el canon, la belleza como verdad, la belleza como verdad, acuérdense, si eso es Socrático, el primero que dice "creo que la verdad es belleza y la belleza es la verdad", ese es Sócrates. Entonces por qué Sócrates- de dónde saca Sócrates que lo bello es verdadero: de su optimismo, de su idea de que la verdad se puede llegar a establecer					
		31		Prepare		Se acuerdan cómo se decía verdad en griego: aletheia.	(+) verdad en griego				
				Focus		Y qué era lethe en griego, qué significaba la palabra lethe?					
				Prepare		Lo vamos a anotar (BORRA LA PIZARRA Y EMPIEZA A ESCRIBIR EN GRIEGO). Fíjense, la palabra es a le the ia, a le the ia					

			Focus		Y la palabra lethe dijimos que significaba (ESPERA RESPUESTA). Se acuerdan o no?					
			Task		(incomplete)					
			Evaluate/Ela borate		Velo, el velo, el que cubre la cosa la aletheia es sacar el velo, develar, el develar las cosas. Eso es traer las cosas a la verdad					
5: ART, APOLIN EO Y DIONISI ACO	14: notions of art (apoline o y dionisiac o)		Elaborate		G: profe H: sí G: puede ir a la representación de, que tenían los griegos del dios Apolo y a la vez otra pregunta, el dios Dionisio. H: a ver, el dios Apolo es el dios de la belleza, ya, pero de la belleza entendida como ((Kant)). Dionisio es el dios de la borrachera, del pasarlo bien G: de la fiesta H: claro, claro, Baco G: por qué engancha Nietzsche ((…)) H: [porque dice que, porque dice que en el estado dionisiaco, el arte aflora como una representación directa del alma humana, por el, por el, por la desaprehensión, por la desinhibición que provoca el estado G: fluye H: claro, ya. En cambio, dice, en lo apolíneo, qué es lo que hay, un respeto estricto por los cánones, por esa verdad entendida como verdad acabada, como verdad absoluta. Optimismo, ya. No se puede ser optimista porque la verdad es per se inalcanzable. Y eso está, en el estado dionisiaco, el hombre, el artista no busca la belleza como verdad. La busca como, simplemente la vomita, le sale, ya. Esa es más o menos, estoy simplificando la cuestión. El libro es grueso, es bien pesado Pau: tiene que ver con la ((…)) H: algo, sí, justamente P: ((G: y la belleza ((…)) H: no, para eso falta harto todavía G: no, a lo que voy yo, no es que me salte más adelante pero H: [sí G: respecto a la idea de Dionisio, de nuevo, es que se va		(+) Dionisio y Apolo en el arte				

					luego a la construcción ((…)) H:[sí, sí G: con ese ((…))? H: sí sí, claro que sí, justamente X: eso viene en el libro? H: sí sí, justamente.				
		32	Direct		Sí, Patricio	(x) interpretation			
			Task*		no, estaba pensando que tanto la belleza dionisiaca como la apolinea estarían los dos elementos del espíritu humano, la parte instintiva, por supuesto la dionisiaca, y la otra, la del hombre o la del pensamiento más, más elaborado H: sí				

				P: y que además están jugando al mismo tiempo en el individuo y en las masas también				
		Evaluate		claro, exactamente, claro que sí				
		Task*		y si consideramos a socrático, a Sócrates quiero decir, como dijimos denante elitista				
		Evaluate		claro, la cosa de las masas no va con Sócrates, claro.				
15: fiestas de masas	33	Prepare		Esas fiestas de masas- los misterios de Eleusis	(+) fiestas de masas: Eleusis (meaning)			
		Focus		qué son los misterios de Eleusis, qué, qué significa Eleusis en griego				
		Task		yo pensé que era un lugar				
		Evaluate		sí?				
	34	Focus		Pero que significa esa palabra en griego? Quién era don Eleuterio Ramírez? Un milico, pero no le pusieron así por casualidad	(+) misterios de Eleusis			
		Task		por una batalla				
		Evaluate		se llama Libertario el caballero. Eleuterio , Eleusis, libertad en griego, ya?				
		Elaborate		Entonces los misterios de Eleusis eran estas fiestas, se parece mucho a las fiestas que hacen los chilotes, estuve una vez de paso, me tomé un par de vasos de chicha de manzana que estaban haciendo ahí mismo. Uno se toma, es increíble, uno dice cómo puede curar esta porquería, claro, después de diez litros que se cura uno, me tomé dos vasitos y no me pasó nada porque la manzana la están moliendo ahí mismo, y uno pone en la prensa el vaso hasta que se llena y uno se toma el vasito. Pero días y días ahí, claro que están curados.				
		Elaborate		Entonces, qué es lo que ocurre, esa misma fiesta se sigue haciendo, acá en los alrededores de Santiago, en todo el valle central, cuando se termina la cosecha, cuando se termina de empacar la fruta para la exportación, la fiesta de fin de pago. Es una bacanal, son dos días- el dueño del packing tiene que negociar con el sindicato o con quien represente al grupo de trabajadores, una buena orquesta, ya, con buen sonido, etcetera, y al fiesta dura dos días completos. Y los tipos terminan pero realmente muertos de borrachos.	(x) example of a fiesta like that			
	35	Prepare		Lo mismo pasa en Chiloé.	(x) example			
		Focus		Y después quién es el papá de la guagua?				
		Task		R: el Trauco				
		Evaluate		claro				

			Task		Dionisio				
		36	Focus		por qué es el Trauco? Por qué es el Trauco?	(x) example			
			Task		porque se ((la violó alguien))				
			Evaluate		no, porque no sabe				
			Elaborate		Es porque no hay culpable. Es porque nadie sabe quién es el papá de la guagua realmente. Por eso es el Trauco. El Trauco no es, no es la fachada que usa la niña que quedó embarazada para no contar quién es el papá, el Trauco es el papá colectivo que nadie sabe quién diablos es. Por eso que el Trauco realmente existe. No es un invento.				
		37	Task		X: es que yo tengo una noción de arte en el sentido de, no como de verdad sino del sentido como de parte de lo divino. H: sí X: entonces como ((…)). A dios sería una ((…)) y el otro sería	(+) arte			
			Evaluate		claro, claro.				
			Elaborate		Pero si Apolo y Dionisio son los dos dioses. Entonces, claro, lo que dice, lo que está diciendo el Carlos entronca muy bien con esto. Las dos vías para llegar, se fijan, una la meditación, qué se yo y la otra la-				
			Elaborate/Prepare		y eso tiene un correlato moderno, que en las escuelas de filosofía se abusa un poco de él, que es el LCD. Aunque ustedes no lo crean, en la Universidad esa cuestión corre pero masivamente. Hay mucho consumidor de LCD en la Universidad, al menos en la Chile, y yo conozco a los gallos que llevaban el LCD para allá, que lo vendían. X: pero para todas las carreras o solo para filosofía? H: yo conozco a la gente de filosofía, sospecho que todo el campus Gómez Millas estaba C: ((…)) el creador del LCD H: seguramente, si es una cosa reciente, de los sesenta no más.	(x) correlato modern de la elevacion artistica LCD			
		38	Focus		Bueno, que es el LCD	(+) what is LCD			
			Task		una droga?				
		39	Evaluate/Focus		una droga que cómo se le llama				
			Task		ácido alucinógeno				
		40	Focus		pero es más que alucinógena				

				Task		sicotrópica					
				Evaluate		sico- no, no es sicotrópica, sicodélica					
			41	Focus		Qué es delos?					
				Prepare		Ah, cómo qué es delos, hay un oráculo ahí, el oráculo de Delos, entonces lo sicodélico					
				Focus		qué es delos, la palabra delos significa					
				Task		incomplete					
				Evaluate		significa atravesar, traspasar, decir, pero decir, como desde la profundidad					
			42	Focus		Una droga sicodélica es una droga que saca a la luz qué cosa					
				Task		delatarse					
				Evaluate		sí, claro, por ahí viene, delatar					
				Elaborate		Las drogas sicodélicas sacan a la luz la siqué, con su contenido inconsciente, consciente, lo que sea, da lo mismo.					
				Elaborate		Y cómo lo hace. Yo no la he probado nunca, pero gente que la ha, mis amigos de filosofía me contaban, me lo habían contado antes en realidad, y lo había leído por ahí, cómo sale a la luz esa alma. Con los sentidos invertidos. Dicen, vuelvo a insistir, realmente no tengo idea cómo puede ser esto, pero los cabros me decían, el Rodrigo, que era bien amigo mío y pasaba volado con esta cuestión, me decía, es que sabes lo que pasa, es que, a ver, cómo te lo explico la música se te convierte en texto, y la, los sonidos en general se te convierten en letras. Empiezas a ver la música, ya, empiezas a oír las cosas, lo que hueles. El olor se te convierte en un sonido. Una trastocación completa de los sentidos	(x) how does it work				
			43	Task*		un caos	(x) how does it work				
				Evaluate		no sé si- no, parece que no es tan caótico el asunto					
			44	Task*		pero para la persona que experimenta por primera vez yo creo que H: no, no no nono G: [debe ser fuerte que le pase una cosa así	(x) how does it work				
				Evaluate		pero no es caótico, no es caótico, como yo lo logro entender el asunto no es caótico					
				Elaborate		Porque todos los sentidos que pasan a través de un determinado órgano se convierten en el objeto típico de					

				percepción propio de otro órgano		
		45	Task*		sí, pero, pero la mente será capaz de controlar eso H: [no no no G: aun así con ese ((…))	(x) how does it work	
			Evaluate/Elaborate		[la mente está absolutamente lúcida, es super rara la cuestión. Yo me acuerdo haber visto a Rodrigo con el efecto pleno de esta cuestión y haberlo mirado y haberme dicho "hola, Horacio, cómo estás?". Y seguía viendo y escuchando y etcetera etcetera. Se cruzó conmigo, me reconoció perfectamente, etcetera. El tipo podia entrar a clases así y entender lo que le estaban diciendo en la clase. Así que no, no es que se produzca un caos, no, para nada. Es un efecto bien raro, pero- yo había leído, y cuando vi a los cabros bajo los efectos de esta cuestión me di cuenta que la cosa era menos- dónde quedó el papel que tenía yo, bueno, se cayó ahí abajo G: porque debe ser extraño estar en una clase y tener la sensación de que el mundo está vibrando, debe ser por ahí H: [no sé, nunca escuché eso, nunca escuché eso, era esto de los sentidos que, que empiezan a operar con objetos que no le son propios, en el mundo, en el mundo nuestro.		
					Ya, a ver, es hora de que paremos, les quiero pedir que por favor se consignan todos algún diálogo de Sócrates, no uno en particular. A ver, les les, les doy altiro un dato: en San Diego, El Banquete, por ejemplo, hay ediciones de estas escolares que lo pueden encontrar a mil pesos. Recomiendo la lectura del Banquete porque es un diálogo muy interesante, que podría ser objeto de una discusión simpática aquí en clases, pero quisiera que todos se consiguieran cada uno por su lado algún diálogo sin que sea necesariamente El Banquete G: cuál otro podría ser? H: son cuarenta y tantos, así que cada uno verá. Ahora, encontrar el Ipias menor, por ejemplo, o el Eutiberio es difícil, no es fácil que esos diálogos estén, por eso les decía el Banquete, porque ese diálogo lo piden en el colegio entonces hay mucha edición escolar del Banquete. Pero del Fedro, por ejemplo, difícil que haya,		

| | | | | | que vayamos a encontrar una version Ercilla del Fedro, o qué se yo, del Menón, del Cretón, o del Gorges, o del Protágoras, o del Marlenio, bueno, todos los diálogos de Sócrates. No recuerdo sin son 28 por ahí, más otros seis o siete apócrifos. Está el Ipias mayor, el Ipias menor, creo que esos dos están considerados como sospechosos de ser apócrifos, ya. Bueno, la idea cuál es, que cuando nos juntemos la próxima clase- la República, muy interesante diálogo de Platón, libro, sobre todo el libro primero. La República es otro diálogo de Platón que es fácil de encontrar, en cualquier feria y en esas ediciones muy baratas.

X: El Banquete también es de Platón?

H: El Banquete y la República, esos serían los que yo recomendaría por la accesibilidad que tienen. Los otros son diálogos ya, mucho más para especialistas digamos, Alcibíades, Gorges Y Protágoras, de qué tratan Gorges y Protágoras? Son dos diálogos (ESPERA RESPUESTA). De la discusión de Sócrates con Gorges y Protágoras. Pero quiénes son Gorges y Protágoras.

G: sofistas?

H: sofistas, son, y están entre los grandes sofistas de la antiguedad. Y es muy importante eso porque hay una guerra practicamente declarada por Sócrates en contra de los sofistas. Una guerra intelectual, por supuesto, pero muy fuerte. Entonces hay, esos dos diálogos son muy importantes. **Quedamos aquí entonces**, la próxima clase ya entramos derechamente con platón, a analizar toda la, todo lo que podamos de la Apología de Platón y cada uno de nosotros va a llegar con la lectura de algún diálogo, parcial todavía, la idea del curso es que el mes que viene terminemos de leernos la Apología y podamos ahí llegar a hacer como una especie de síntesis doctrinaria de lo que Platón nos sugiere con su texto | | | | |

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