

Education and Language in Memories of Labour

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This project aims to contribute, in a multi-referential perspective, to understand the processes of interaction between work, personal formation and professional identity of workers, in Porto, during the second half of the 20th century, through the analysis of biographical the narratives that are being collected by the *Centro de Documentação e Informação sobre o Movimento Operário e Popular do Porto* (CDI) of Universidade Popular do Porto. CDI's goals are the preservation of the social, cultural and political memory, and oral and social history of Porto, during the 20th century, as well as its diffusion.

Concerning oral history, CDI has a corpus of more than 80 interviews with workers of different professions and with distinct social experiences. All biographical narratives have been recorded in audio and video, and a transcription of each interview was produced (more than 360 hours of audio recordings and 7000 pages).

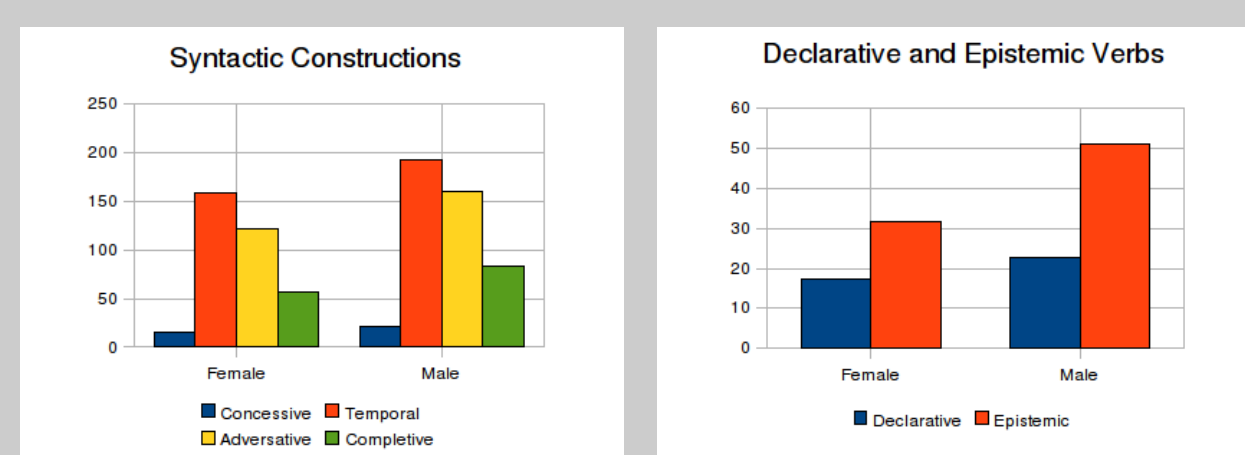


The research team includes different social science domains and computer science. There were two main research lines. The first focus on a linguistic and social-linguistic analysis, the second one focus on the sociological and educational processes. Both lines were supported with computational linguistics and semi-structured data processing tools.

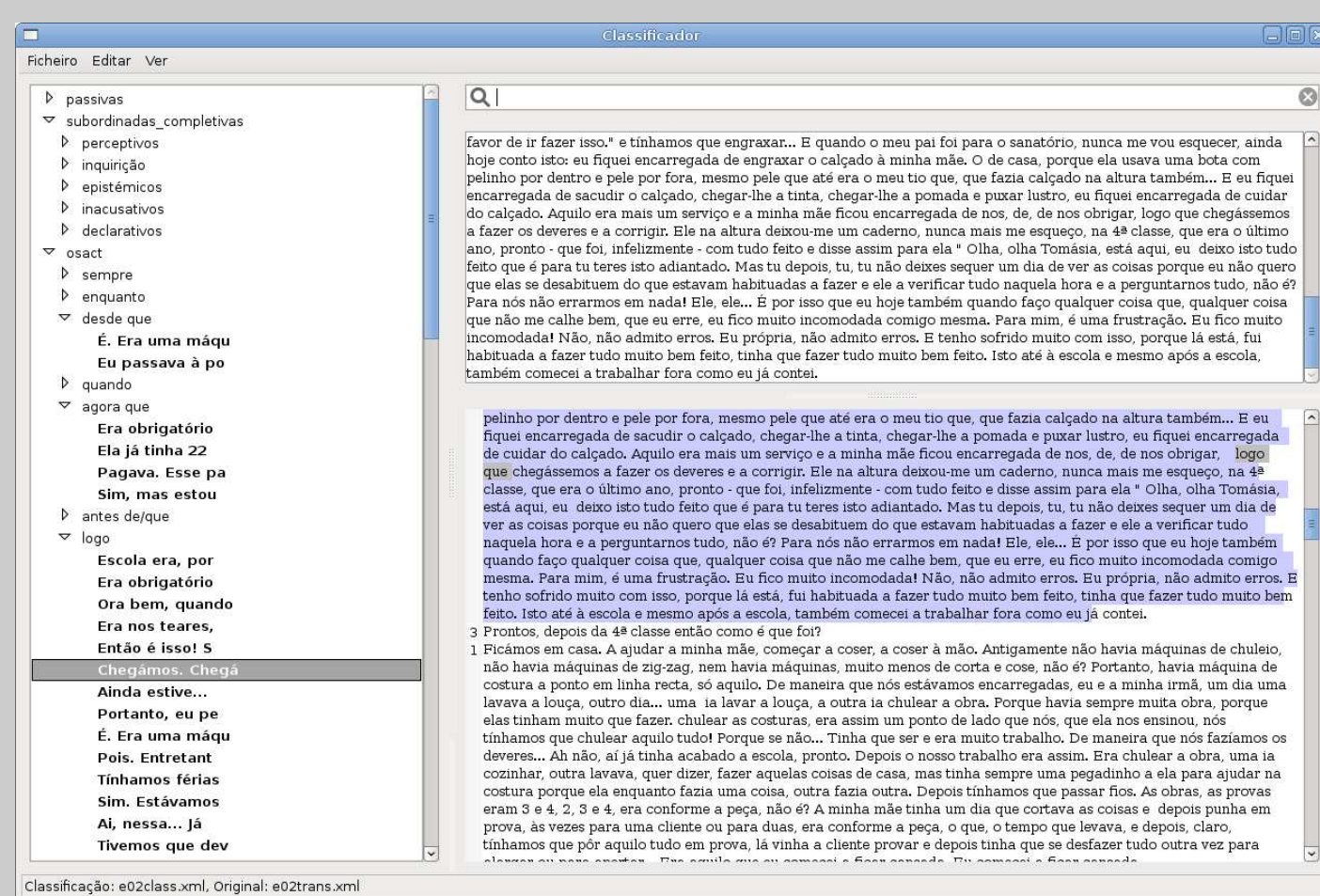


Sociolinguistic analysis

The goal was to verify the occurrence of some linguistic patterns of European Portuguese (EP), and associate them to non-linguistic categories, namely gender, class, job, age, and education. Completive, concessive, and temporal subordinate clauses; and coordinate adversative clauses were chosen. The corpus was syntactically tagged, using a tree tagger with special EP rules. Several statistics were implemented based on an compact storage of the tagged text: word occurrences, syntactic categories occurrences and occurrences of the syntactic patterns.



From traditional grammar rules and examples, simple patterns were extracted in order to be feasible a computational search. This was an innovative task and a challenge for both linguistics and computer scientists. The narratives' transcriptions were annotated with the results of the syntactic patterns search, and visualized and edited in a dedicated content analysis editor, that allowed a deep analysis and the detection (and elimination) of false positives.



From biographical memories to the experiential learning: an educational analysis

With the interpretation of the narrated experiences in the biographical interviews, we aim to make clear the relation between *biographic pathways with processes of education and formation that transcends the spaces, the epochs and the actors institutionally defined as educational. These processes are dissociated of the construction of a worker's identity where the dimensions of civic, political and professional education are articulated.*

The result is a work of critical analysis that stresses the importance of experience knowledge in the construction of educational pathways, *not only as a tool in the production of knowledge, but also as a tool in the production of social relationships that can enhance the educational aspects of life/experience* (José Alberto Correia).

Methodology We used theoretical contributions of education sciences, particularly from the field of adults' education and formation, mobilizing authors like António Nóvoa, Rui Canário, José Alberto Correia, among others. We used the *interpretative method* for content analysis, not only because of the corpus specificities, but also by the nature of emerging categories during the analysis: senses and meanings implicit (and explicit) in the biographical narratives that translate experiential learning and the importance of knowledge from experience.

Completive clauses are usually introduced by *que* or *se*, and are a compulsory complement of declarative (*dizer que/se...*), unaccusative (*acontecer que...*), epistemic (*considerar que...*), interrogative (*perguntar se...*), and perceptive (*sentir que...*) verbs. Given the nature of corpus, completive clauses selected by declarative verbs were expected.

E ela disse que era aquilo, que não podia dar mais e ela tinha pessoas na família advogados...

However, speaker's narration strategies often use other forms of reported speech than indirect speech, and don't use a completive clause:

E a minha mãe disse: "Pois é senhora professora, mas nós não temos possibilidade..."

A non expected high frequency of completive clauses selected by epistemic verbs was verified. Towards to understand that, two hypotheses have been advanced.

- Speakers identify themselves with a particular worldview, the workers one:
Eles achavam que lhes fazia bem [...] Eu achava que era uma maneira de eles, de eles se diminuírem...
- Memories are reconstruction of the past, and thus it seems reasonable some lack of memory:
Era sempre, todos os dias se cantava o hino, e, e acho que até se rezava também! Acho que até nós, até nós, até se rezava um Padre-nesso.

The research on occurrence of completive clauses became richer than it was expected, and further analysis is needed.

Concessive clauses express concession or contrast with an idea implicit or explicit in the main clause. They are usually introduced by subordinating conjunctions like *embora*, *mesmo que*, *ainda que*, *apesar de*, etc..

Eu gosto de reaver assim o passado embora ela na altura me tentasse tramar e aí o meu pai então dizia: "Eu quero que vocês descontem para o sindicato"

This preliminary study seem to show that concessive clauses are not frequent in oral speech.

Articulating the history of the education and adults' formation emergence with the narratives analyzed, we note that the informal formation pathways have *emerging conditions* (like the *needs*) that contribute to the process of meaning from experience, namely

- regulatory conditions** which reflect the need that the adult has to adapt to, learn something new, usually associated with institutional knowledge.
- emancipation conditions** which reflect the individual needs for the collective/social, political, cultural and educational changes.

Articulating experiential knowledge, institutional education and formation pathways with the stories of *labour, trade unions, associative participation*, etc., we understand the importance of *communicative rationality* to the conceptual interpretation and epistemological rupture with the perspectives which categorize the experience as knowledge obstacle.

Articulating the theoretical contributions of Antonio Nóvoa about the (auto)biographical narratives as a method for research and a tool for formation/training with the meanings that the interviewees give to some of their experiences, we believe that a biographical narrative stands for a *life alias*, because it does not follow the chronological order, but a subjective order - a reconstruction of experience beyond the experiment itself, and therefore, it is important to enhance the educational aspects of life/experience.

Temporal clauses are introduced by subordinating conjunctions like *quando*, *antes de/que*, *depois de/que*, *até que*, *desde*, *logo*, etc.. Since they are time localizers which are essential to the narrative progression, a great amount of temporal clauses was expected in biographic narratives.

Quando acabou a escola primária foi para o colégio.

[...]estou a ver que me vou embora *antes que* seja o patrão a fechar isto

Era desde que eu saía até à hora que entrasse, era assim

Logo que chegássemos a fazer os deveres, ia corrigir.

However, the occurrence of temporal phrases without temporal value was verified:

Olhe, a sua filha anda assim, a sua pequena anda assado. Olhe, ela até nem tem comido. Preocupavam-se até com o nosso lanche.

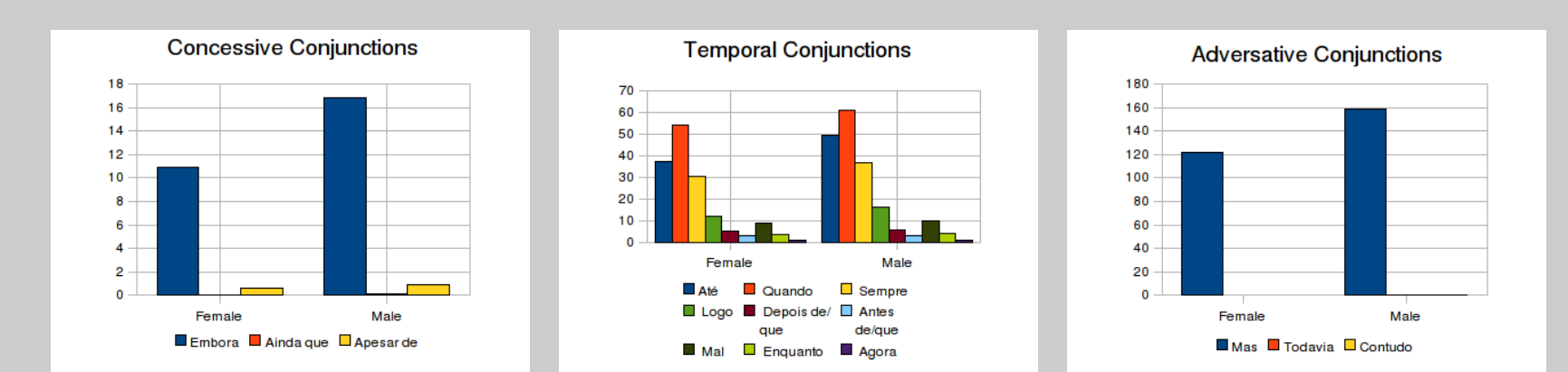


Adversative clauses express contrast, and are introduced by coordinating conjunctions like *mas*, *porém*, *todavia*, *contudo*.

E a minha mãe doméstica, estudava, mas teve que deixar os estudos porque faleceu-lhe a mãe.

The analysis shows an unexpected low frequency of adversative clauses, at least introduced by coordinating conjunctions. Furthermore, the occurrence of *mas* as a discursive marker without adversative meaning was verified.

Para mim foi uma novidade e foi... mas muito agradável.



Sociology of shame and respect

The factory is a structuring, although not exclusive, *chronotope* of the working class condition. In the factory, the time acquires a sensually concrete character. The order of things is engraved in the flesh and bones of agents in the form of preferences and rejections, likings and aversions. This sense, acquired socially and interpersonally, incorporates a cultural history made up of relationships of inequality. It is this propensity to be, to see and to do that guides social agents, giving the body an objectivity, a perceptibility and a significance for others that constitutes the basis of social experience. The effects of the differential form of being of manual workers, due to their differential relationship concerning the resources, affect the most intimate processes through which the individual is formed. It is the inter-subjective structure of behaviour that, in turn, concretises and actualises this specific social experience.

The vocabularies of shame and respect are firstly related with the contrasting representations, conceptions and interests placed upon the body-in-work of workers and bosses. The legitimate vision of the body is disputed over the asymmetrical social space of the factory. From the point of view of workers, there's a scission between the maintenance of naturalness and maleness as sources of autonomy and humanity before the invasive managerial intentions of bodily objectification by means of over-exploitation, strict vigilance and disciplinary prescriptions. The work is, simultaneously, a way of virtuous aggrandisement and a constant usury of their corporeal capital. So, these vocabularies are related with that complicated conciliation between the fragility and detritations of the body-in-work and a symbolical economy of virtues and a masculine culture based on carnality. The ambiguity and duality that lay at the heart of the vocabularies of pride and shame employed to confer coherence to the shopfloor experience are rooted in the very contradictory nature of the workers presence in the social relations of production.