

Nº 21 ENTRE LA EXCLUSIÓN Y EL TRABAJO

EXPERIENCES OF COMPULSORY LABOUR IN ACRE

Gerson R. Albuquerque

The objective of this article is explained with the practice of enforced work in the forest of Acre (Amazônia, Brasil) with the voice and narrative of the forest workers, they're including in a context of struggle for survival and maintenance of traditional mode of life.

"GOING OUT INTO THE WORLD": A STUDY OF EXCLUDED PEOPLE'S REPRESENTATIONS ON THEIR RELATIONSHIP WITH WORK, FAMILY AND FREE TIME

Ana Cristina Arantes Nasser

Taking the theoretical presupposition that the dialectic relationship between the three elements which, according to Henri Lefebvre, constitute the quotidian life -work, family and leisure- is a relationship which reveals itself at its negativity, at the world of the social excludeds, and, therefore, only exists through the representations they have built, the aim of the present study is the analysis of these representations through the category work, in order to understand its double role, being at the rupture process of the quotidian, as well as, at the possibility of re-establishing it for one group of homeless living in shelters at the city of Sao Paulo.

GAINFUL WORK AND UNEMPLOYMENT AMONG WOMEN IN SWEDEN DURING THE CRISIS IN THE 1930s

Mats Greiff

The article deals with how the problem connected to use official statistics as source material regarding women's work and unemployment partly could be solved by using oral history. In the article women's gainful work and unemployment in the Malmö region in Southern Sweden is examined. Hereby it is pointed out that working-class women frequently worked gainfully during the 1920s and 1930s to supply the families' incomes.

VIOLENCE AND SILENCE: REWRITING THE FUTURE: SILENCING WORKING-CLASS EXPERIENCE, RESISTANCE AND HOPE

Jonathan Grossman

This article is about the silences and processes of silencing in relation to working-class experience of violence. It pursues this theme by drawing on a set of experiential anecdotes and incidents which illuminate aspects and views of violence in lived experience. It then focuses on the Truth and Reconciliation Commission process in South Africa. I argue that a current fashioning of history in the image of the dictates of the globalised market is trivialising the lived experience of violence of ordinary workers under everyday capitalism, delegitimizing the violence of the self-defence and resistance, and trampling on the vision of a different future -popularly called socialism- in which they are protected from imposed violence in everyday life. The effect of this is the silencing of aspects of experience of resistance and hope which fuelled the struggle for that future. In its effects, that silencing is itself experienced as an act of violence -imposed, brutal, shattering, disintegrating, and devastating. As people in collective organisation struggle for the future free of abuse, a challenge for us is to revisit collective lived experience of resistance and the hope it embodied.

ORAL HISTORY: CHALLENGES FOR 21TH CENTURY

Philippe Joutard

During the opening meeting of the tenth Oral History Conference, the author introduces the Conference's theme: *Oral History; Challenges for 21st century*. He presents five of them which the first one has been realized; the widening with the first international conference out of Europe, the tenth. So Oral History becomes mature and its second challenge is to remain faithful to three original inspirations: to allow marginal groups and people "without history" to speak, to show another vision of elites, to express the "indescribable" of extreme situations. Oral history's diversity is more and more strong in its objectives, methods and practices: how to enable so different projects to have dialogue? How to use oral sources we haven't collected ourselves? This is the third challenge. The fourth one is the good use of new technologies by oral history. The fifth challenge overtakes academic subject, since it's to confide to Oral history the difficult task to avoid that identities close up themselves.

THE ORAL HISTORY INTERVIEW AS ARCHIVE MATERIAL

Almut Leh

The largest collection of oral history interviews in Germany at present is to be found in the archive of the "Institut für Geschichte und Biographie" ("Institute for History and Biography"). Under the name "Deutsches Gedächtnis" ("German Memory"), approximately 1500 life history interviews with witnesses of time periods from East and West Germany are archived there in the form of audio or video tapes (just under one tenth of the interviews were filmed on video camera) and their transcripts (as electronic data text files and printouts). In addition, there are often photos, personal documents, diaries, letters or other written sources from a particular witness, so that with continual new additions there is a huge quantity of qualitative person specific data from different data media that must be dealt with and archived.

From the numerous problems which arise from the particulars of archive materials, I would like to select three: the anonymity and transfer of rights, the preparation for use and the physical deterioration. The description and means of dealing with these problems in the archive "German Memory" should stimulate an exchange of experiences in the practice of archiving oral history sources.

SENSE AND SENSIBILITY: FORM AND CONTENT IN ORAL HISTORY TRANSCRIPTS

Kate Moore

This article examines the ongoing debate about what are "meaningful" and "significant" speech elements to be included in oral history transcripts, and attempts to unearth the tacit theoretical assumptions underlying the various scholarly stances.

The basic premise of this presentation is that oral historians can be divided into at least four schools of thought on transcription, and that these positions fall along a continuum. It is proposed that the far left of the continuum is represented by advocates of spoken language, which are referred to as "spoken language purists" because they urge scholars to recognize the primacy of speech in oral history and to acknowledge the inadequacies of transcripts by abandoning the written record (cf. Block). On the opposite end of the continuum are proponents of written language, referred to as the "written language purists", which is a position most frequently adopted by historians (cf. Frisch). This conservative approach to the record of speech contends that introducing notation other than traditional orthography inhibits the readability of the text and should therefore be avoided.

Alternatives to the above-mentioned orientations are found in two other schools of thought that will be referred to as "ethnomethodological", and "functional", respectively. The ethnomethodological stance primarily agrees with the spoken language purists in theory, but in practice attempts to establish a specialized notation to contextualize communicative events (cf. Baena). Whereas the spoken language purists and the ethnomethodologists occupy the left-hand side of the spectrum, it is suggested that the functionalist position lies midway between the ethnomethodological and written-language purism, for functionalism asserts that the disparities between spoken and written language are a result of different

language functions (cf. Moore). This orientation to speech maintains that current transcription practices use overlapping signals (traditional punctuation marks) that easily lead to ambiguity and misrepresentation of speech variables. To remedy this situation, functionalism endorses a slight increase in the present amount of spoken cues in transcripts to ensure that important communicative and interactive information is salvaged.

In conclusion, the main objective of this article is to provide an overview of the range of methodological positions, their theoretical implications, and to present an in-depth evaluation of the benefits and drawbacks of each approach.

MARIA AND MIQUEL: MEMORIES OF THE WAR AND POST-WAR IN SPAIN, 1936-1955

Xavier Moreno Juliá

Through the stories of Maria and Miquel, this article sets out to sketch the middle classes' social experience of one of the most tragic periods in Spain's contemporary history: the times of the Civil War and the post-war. When Maria and Miquel met, the war had already marked both their lives: she had been through the shooting by firing squad of her brother and the destruction of the family home; he had suffered the effects of an unmitigated repression of religious expression in the rearguard and had experienced the prevalence of arbitrariness and hunger in a context dominated by propaganda in the war front. After the war, the following years were not kind to them, as was also the case for the great majority of Spaniards. After their marriage, their life was marked by constant material deprivation and endless working hours, from Monday through Sunday. The article reflects how, in spite of the hardships of their everyday life, a feeling of resignation prevailed in Maria and Miquel: anything was bearable in the light of the memory of the fratricidal war that had made a divide between past and present.

1948 - CURRENCY REFORM IN WESTERN AND EASTERN GERMANY: COLLECTIVE MEMORY AND FORMS OF IDENTITY

Thomas W. Neumann

On 20.6.1948 the western allies announced a currency reform in their zones of occupation, and this simultaneously sealed the partition of the country after World War II. In the west, this established itself as the decisive founding myth of post-war society in that it became the starting point of a new economically characterised identity against the background of the experience with fascism. In the east it can be regarded as the new start of a political alternative with a permanent reference to western society. Both occasioned completely different treatment of the experienced past; the differences and similarities are shown with the help of two biographies as examples.

ART AND ACTIVISM IN THE CHICANO MOVEMENT

Jeffrey J. Rangel

This article examines the artistic and activist work Judith F. Baca performed with youth during the Chicano Movement in Los Angeles. More specifically, it traces Baca's role as artist, administrator, educator, community liaison, and provider of social services to explore some of the numerous ways artists were called upon to serve their communities as cultural workers during the Chicano movement.

THE "VERDANDI" SWEDISH: A FEMALE COMMUNITY?

Emilia Yolanda Urquiza

This article explores the role of Swedish women in the colonization process of Misiones territory, during the first half of the XXth Century. It also attempts to describe they managed with work. The

characteristics and operating dynamics of the Asociación Verdandi -an institution acting as a forum for the women of the Swedish community in Misiones- are analysed in particular.

In addition, an experience of systematic work with oral sources is presented as a way of touring the places of memory, the records of which are absent in traditional sources.

WOMEN, MEMORY AND POLITICAL IDENTITY

Elizabeth F. Xavier Ferreira

This article discusses the role and the consequences of the construction of collective memory in the redefinition of social identities. It does so through a concise analysis of this type of experience in the lives of 13 Brazilian women who were political prisoners of the military dictatorship that ruled Brasil from 1964 to 1985. In their case, this redefinition of social identities unfolded into two different fields. The first relates to the sphere of political action itself, with their active participation in the political life of their country as they joined the urban guerrilla movement to confront the arbitrary regime. The other is also political, but in a more specific sense: it refers to the breaching of the code of the gender hierarchy of their own society. In the discussion that is brought forward in the text, there arises the question of the effects of these experiences in relation to a central issue in Brazilian society: that of the possibility of individuals to ascend to the status of full citizenship in a system whose democratic rights have not yet contemplated all within that same society and the need to resort to radical action in order to do so. To ratify this, the experience of women who are nowadays engaged in the movement for the land reform in Brazil is also evoked. It may help compose a new profile that seems to be emerging in the gender structure of our culture. The conclusion points out the fact that an important part of the process of transformations within this gender hierarchy has been predictably *political*, but of a very specific kind: that of *radical political action*. This certainly opens a new field of investigation.