

REGULAR SESSION INFORMATION

Title of Session: The Making of the Common in Social Relations, part I

Name of Session Convener(s): *José Manuel Resende*, New University of Lisbon;

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Comments: -

I) Close Communalization as a Mode of Professional Work: A Pragmatist Analysis of Palliative Care

José Manuel Resende, New University of Lisbon

Alexandre Cotovio Martins, Polytechnic Institute of Portalegre, and New University of Lisbon

Bruno Miguel Dionísio, Polytechnic Institute of Portalegre, and New University of Lisbon

II) What Is a “Man” in the Modern Japan?: An Overview of Family and Society

Keiji Fujiyoshi, Koyasan University, Wakayama

III) The Oppressive Effect of the Efficacy Paradigm in the Teachers’ Qualification Work: The Difficult Composition of the Common in the School as a ‘Public Arena’

Luís Gouveia, Universidade Nova de Lisboa

Session description:

This session departs from a basic question: in which forms of qualification and justification social actors support themselves to engage in common actions? This question brings to the field of sociological analysis the need to take in account the socially accepted forms of qualification of common action and the ways by which they are brought to social situations and, simultaneously, to understand the processes of elaboration of justifications which may demonstrate to social actors that acting in common is worthwhile. We seek, thus, to analyze the processes by which social actors qualify and communalize certain aspects of their life and also produce justifications which give sense to the ways and means of action thus brought to the stage of social life.

The analytic intent of the session focuses on three dimensions, each one aimed at the debate of a specific mode of communalization and justification in the areas referenced above: (1) the composition of common processes which departs from conventionally established orders of worth; (2) the composition of the common which departs from the association or aggregation of individual preferences, (3) the composition of common processes which departs from personal affinities referenced to usual places.

In his session we accept the communications that treat all qualified process in two dimensions: institutionalize a process that occurs in central public institutions of modern's societies – for example scholar, hospital, court, etc. – or in other context – work or familiarities spaces. The proposals should be able to bring empirical analysis of the main ways for developing a collective discussion about this subject. How can it have possible to construct the common in societies facing several proofs? Why people mobilize in order to test their capabilities or to criticize and denounce the oppressions which are imposed?

Abstracts:

1) Close Communalization as a Mode of Professional Work: A Pragmatist Analysis of Palliative Care

José Manuel Resende, New University of Lisbon

Alexandre Cotovio Martins, Polytechnic Institute of Portalegre, and New University of Lisbon

Bruno Miguel Dionísio, Polytechnic Institute of Portalegre, and New University of Lisbon

In our communication, we will try to show the analytical relevance of the *Pragmatic Sociology* framework, namely in dialogue with interactionist perspectives, to the study of health professions. We will make this by discussing data already collected in the frame of the project *Building paths to death: an analysis of everyday work in palliative care*, financed by the Portuguese government, which focuses upon the ways by which Portuguese professionals of medicine, nursing and social work deal, in the frame of palliative care, with specific forms of social complexity. Studies about palliative care suggest that this type of care tends to be significantly adapted by professionals to each socio-cultural context.

Dealing with end of life, death and mourning issues or, in general, in a frame of care tends to presuppose, thus, some form of professional sensibility to socio-cultural differences. General, broad solutions are unsuited to cope with something as diverse and socially differentiated as the manner and social implications of death and chronic illness. In the mentioned research, we found that patients, their families and staff members bring different experiential and personal careers, built in their relation to disease, caring institutions and dying trajectories, to the level of interaction in the frame of care.

The confrontation of these different careers at the level of interaction produces different claims of legitimacy in the social processes which daily occur and which are related to end-of-life trajectories. These processes, on the other hand, frequently affect dying persons' comfort, since they cause uncertainty about the definition and management of end-of-life trajectories and care. Thus, we could also observe that professionals in palliative care invest a significant part of their work trying to build arrangements which may reduce the kind of complexity associated to the social tensions derived from the presence of different personal and experiential careers and claims of legitimacy, in order to promote patients' comfort and diminish patients' suffering in their end-of-life trajectories.

The arrangements that we observed are social devices suitable to reduce complexity by appeasing tensions between social actors, in a relatively consolidated form, obtained through different modes of negotiation. This brings to the core of a pragmatist sociological analysis the need to give account of a specific mode of communalization, which is obtained through close negotiation in familiar spaces, in a regime of proximity. This mode of communalization, on the other hand, relies on the identification and sharing of singularities within the limits of moral frames arranged through negotiation processes. On the other hand, these limits exist and they tend to produce problematic issues in the frame of palliative care and of professional caregivers everyday work. In our communication, we will discuss these matters, departing from observed scenarios.

II) What Is a "Man" in the Modern Japan?: An Overview of Family and Society

Keiji Fujiyoshi, Koyasan University, Wakayama

Japan started its modern period in 1868 when the Meiji Government and the constitutional monarchy was established after the collapse of the Tokugawa Shogunate. In the following process of political and economic development, it experienced several wars and was eventually defeated in World War II in 1945. After that the Constitution of Japanese Empire was amended into the Constitution of Japan which is characterized by respect for basic human rights, pacifism, and sovereignty of the people. Usually, it is regarded as abandonment of militarism and adoption of democracy. The main purpose of the paper is to call the notion into question. It could be said that the Japanese people are moderate and polite in an ordinary situation but it must be recognized that there are some triggers that can drive them furious and cruel. This kind of cruelty is well known in a battle field but what must be paid attention to is their cruelty in more ordinary situations in everyday life. Sometimes they do not regard it as cruel and it is the point to understand some

characteristic aspects of the seemingly moderate modern Japanese society. This kind of cruelty can be observed working in any familiar situations such as families, schools, or workplaces but it does not work as evil cruelty but as good-natured social motive. It often derives from the notion of “face” in the Japanese society. This paper focuses on the role of the “face” in the society of Japan and, by doing so, discuss the situation in which most of the Japanese men struggles with their beloved ones set aside. In what sense the notion of “face” overwhelms democracy in Japan shall be shown and then how it obliges men and women to be calmly cruel as “man” and “woman” in a social sphere.

III) The Oppressive Effect of the Efficacy Paradigm in the Teachers' Qualification Work: The Difficult Composition of the Common in the School as a 'Public Arena'

Luís Gouveia, Universidade Nova de Lisboa

The institution of school suffers in the last decades a process of massification. New directives in education policy determines the arrival of new school publics, drawn from social and ethnic contexts further away from the cultural universe transmitted within school and taking longer trajectories in the education system. These transformations require from teachers new models of relationship marked by proximity, in the sense of building affection relationships with students as a pedagogical strategy.

On the other hand, concomitantly, emerges in the same period the paradigm of *school effectiveness* – in contrast with the *comprehensive school* model – within the political orientations in Europe and United States. Organizations like the OECD provide guidelines for educational policy in the member countries, putting into action models of *governance by standardized norms* in each of the national educational systems – grounded on a decentralization process and competition between school establishments.

It is in this context that the everyday of teachers is marked by a difficult balance between action in proximity and the outside demands – from the economic sphere and guidelines received from the political agents – towards greater efficiency in its action. An evaluation of their work performed annually, and focused on school success rates as the main measure, becomes difficult to reconcile with a regime of involvement in action of proximity. Taking into account the specific needs of students, the entry in their privacy (often essential for the maintenance of some students in the educational system), becomes limited by the regime of involvement in the action in plan – the construction of pedagogical itineraries depending on each school's educational projects and goals administratively proposed (from schools' directive bodies and the Ministries of Education) in terms of rates of educational attainment.

This communication aims to understand the difficulties and uncertainties in the everyday of the professional of education generated by reconciling, on one hand, external demands for effectiveness in their action and, on the other, requirements arising from the new public school that teachers face. The critical senses of these professionals are confronted with an educational institution in which *industrial worth* is the predominant principle of justice. A reductionist effect,

and sometimes even *oppressive*, of this paradigm on their pedagogical action (as the teachers conceive it) is the basis of their protests. Taking into account interviews to these professionals within a PhD project, we intend to analyze the justifications and the sense of *fair* of these actors regarding their professional mandate and the educational institution as a *common good*