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Oliveira Jorge, Noémia

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Noémia Oliveira Jorge
njorge@fcs.unl.pt

Types of discourse and textual construction of knowledge

Tipos de discurso e construção textual do conhecimento

ABSTRACT - Assuming that language plays a main role in the development of the individual throughout life, the aim of this paper is to reflect on the mechanisms which upgrade the textual and linguistic construction of knowledge. To do this, I have chosen the Socio-Discursive Interactionism (SDI) theoretical and epistemological perspective. I will focus specifically on the analysis of the mental operations that underlie the forms of knowledge organization and the way these operations are linguistically and textually formed. Based on the positioning of Benveniste, Weinrich and Genette, such operations in the SDI framework are named as types of discourse and are related to two discursive domains: narrating (the temporal coordinates of language action match those verbalised in the text) and exposing (the two coordinates have no match between them). Using a qualitative and interpretative method, the textual analysis will focus on two memorialistic texts, produced in different contexts: (i) *Memórias da minha vida* (Memoirs of my life), an unpublished text, written by João Azenha when he was 76/77 years old, between 2006 and 2007, limited to household activity; (ii) *As pequenas memórias* (The small memories), a text written by José Saramago, in the context of literary and household activities and published in Portugal in 2006 by Caminho. Its aims are to analyse the specific linguistic configurations of the discourse types in texts which adopt the textual genre memoirs and analyse the way the discourse types link to the different types of reasoning. This work will enable us to achieve two conclusions. The first is that, in the case of the memoirs genre, the types of discourse take on particular aspects at the level of genealogically determined linguistic units. The second is that the types of reasoning, being indissociable from the discourse types, in the memories genre, are informed not only by formal logic, but also by practical and experiential knowledge.

Keywords: types of discourse (TD), memorialistic text, reasoning.

RESUMO - Partindo do pressuposto que a linguagem tem um papel central no desenvolvimento da pessoa ao longo de toda a vida, pretende-se refletir sobre os mecanismos que atualizam a construção linguística e textual do conhecimento. Nesse sentido, opta-se pela perspectiva teórica e epistemológica do Interacionismo Sociodiscursivo (ISD), um paradigma interacionista social radicado nas reflexões de Voloshinov e Vigotski. Para tal, incidir-se-á especificamente na análise das operações mentais que estão na base das formas de organização do conhecimento e no modo como essas operações se configuram linguisticamente e textualmente. Concebidas na continuidade dos posicionamentos de Benveniste, Weinrich e Genette, tais operações são designadas no âmbito do ISD como *tipos de discurso* e dizem respeito a duas ordens (organizações) discursivas – a ordem do NARRAR (caracterizada pela correspondência entre as coordenadas temporais da ação de linguagem e as que são verbalizadas no texto) e a ordem do EXPOR (caracterizada pela não correspondência entre essas duas coordenadas). De cunho qualitativo e interpretativo, a análise textual terá como foco dois textos memorialísticos, produzidos em contextos diversos: (i) *As minhas memórias*, texto inédito, produzido por João Azenha aos 76/77 anos de idade, entre 2006 e 2007, circunscrito à atividade familiar; e (ii) *As pequenas memórias*, texto produzido por José Saramago, no âmbito das atividades literária e familiar e publicado em 2006 pela editora portuguesa Caminho. Tendo como objetivos a análise da configuração linguística específica dos tipos de discurso em textos que adotam o gênero textual memórias e a análise da forma como os tipos de discurso se articulam com os diferentes tipos de raciocínio, este trabalho permitirá chegar a duas conclusões: (i) que, no caso do gênero memórias, os tipos de discurso assumem particularidades ao nível das unidades linguísticas determinadas geneologicamente; (ii) que os tipos de raciocínio, sendo indissociáveis dos tipos de discurso, no gênero memórias são enformados não apenas pela lógica formal, como também pelo saber prático e experiential.

Palavras-chave: tipos de discurso (TD), texto memorialístico, raciocínio.

Introduction¹

Located in the area of Text and Discourse Linguistics, the principal focus of this work is the theoretical and epistemological framework developed by Bronckart

(1997), known as socio-discursive interactionism (SDI). Generally speaking, SDI may be defined as an interactionist framework based on Voloshinov's (1977 [1929]) and Vygotsky's (1997 [1934]) reflections, which sees language as a psychological, social and semiotic phenomenon, es-

¹ This research has been financed by Portuguese National Funding through the FCT – Fundação para a Ciência e a Tecnologia as part of the project UID/LIN/03213/2013.

sential to personal development not only in childhood, but throughout life.

Based on the aforementioned epistemological framework, it can be assumed that textual construction can be seen as the verbalisation of varied mental operations, channelling the construction of knowledge. This article focuses particularly on the analysis of mental operations which form the bases of forms of knowledge organisation and the way that these operations are linguistically and textually configured. Thus, the aims of this article are: (i) analyse the specific linguistic configuration of the discourse types (emphasising the interactive discourse, the interactive report and the theoretical discourse) in texts using the memoirs genre; (ii) analyse the way in which the discourse types are linked to the different types of reasoning (logical or almost logical reasonings, practical reasonings, causal and chronological reasonings).

To carry this out, the article is organised into two parts. The first presents and discusses notions shown to be central in this matter (on one hand, regarding the nonseparability of language, thought and knowledge and, on the other hand, the relationship between types of discourse and types of reasoning. Secondly, the paper presents analyses of excerpts from memorialistic texts which resort to previously portrayed notions and which illustrate how (self-) knowledge is linguistically constructed. In methodological terms, the textual analysis is carried out on two empirical texts using a descending methodology (part which is predominantly qualitative and interpretative (not neglecting, however, relevant quantitative data).

Theoretical framework

Language, thought and knowledge

Language is not constituted by a merely representative dimension; on the contrary, besides producing/generating significance (Bronckart, 2008), it has a social dimension, because language is constructed in/by society, with a communicational purpose, and a psychological dimension, as it is through language that we focus on (and construct) the thought itself.

As for the primacy of language over thought, I focus on Vygotsky (1997 [1934]), who argues that human development is, above all, possible due to the internalization and appropriation of signs apprehended within society. From this perspective, besides being an essential mediating element in the process of acculturation, language plays a decisive role in the construction of thought/conscience. As Voloshinov (1977 [1929]) states, besides being a major manifestation of collective representations, due to its imminently social, semiotic and dialogical nature, language is, in first place, a foundational element of conscious and operational thought (as there is no mental activity without semiotic expression), or, in other words,

it is a *sine qua non* condition of personal development. In this sense (and in the SDI framework), texts – empirical objects through which language materialises itself – also have a psycho-social-semiotic nature.

In the present context, the psychological dimension of texts, especially memorialistic texts, should be underlined, in which there is a narrative posture (framed by the enunciative context). Such texts assume a role of indisputable value as generators of human development, as they allow self-knowledge and the construction of personal identity, through narrative identity, described by Ricoeur (1988) as the kind of identity to which a human being has access, thanks to the mediation of narrative function. Referring to the studies carried out in *Temps et récit III*, about the temporal dimension of a person's identity (that is, in the permanence of time), Ricoeur (1990, p. 138) argues that

la compréhension de soi est une interprétation; l'interprétation de soi, à son tour, trouve dans le récit, parmi d'autres signes et symboles, une médiation privilégiée; cette dernière emprunte à l'histoire autant qu'à la fiction, faisant de l'histoire d'une vie une histoire fictive, ou, si l'on préfère, une fiction historique, entrecroisant le style historiographique des biographies au style romanesque des autobiographies imaginaires.

According to Ricoeur, self-comprehension is performed through signs and symbols and takes on form in the narrative; according to this view narrative, whether biographical/historical or functional, enables the construction of identity – and consequently of (self) knowledge – as it contributes to the configuration of human experience and to the maintenance of identity through time.

How does it construct, mentally and textually, this (self-) knowledge? To answer this question, it is necessary to go back to the perspectives of authors such as Benveniste (1966 [1959]) on the *histoire/discours* dichotomy, Weinrich (1973 [1964]), on the *commented world/narrated world* opposition, Simonin-Grumbach (1975), who presents the notion of *enunciative plan* or Genette (1986 [1979]), who speaks of the concepts of *enunciative modes/locution attitudes*. The types of discourse (TD) notion proposed by Bronckart (1997) are based on these reflections.

Types of discourse (TD) and mental reasoning

Within the perspective of the SDI (Bronckart *et al.*, 1985; Bronckart, 1997, 2008), the TD are considered, as an intermediate organizational platform, between texts (global communicative unities) and the linguistic resources mobilized within them, as they are infra-ordered segments that allow us to textually reconfigure world representation.

The TD are seen by Bronckart (1997, 2008) as human thought operations (to which a gnoseological dimension is attached). The discourses correspond to

locution attitudes or enunciation modes, which configure as groups of linguistic unities, which appear within four pre-constructed discursive worlds (that is, in four distinct allocation attitudes): *interactive discourse*, *theoretical discourse*, *interactive report*, *narration*. These discursive worlds come from the relationship established between the coordinates that temporally organise the thematic content contained in a text and the ordinary/real world coordinates (related to the act of production). These relations are shown in Figure 1.

Within this perspective, there are two possible forms of temporal organization: (i) one which is based upon a conjunctural relationship with language action (as the thematic content can be interpreted through ordinary/real world criteria, establishing a co-incidental relation between temporal coordinates of verbalised processes in the text and temporal coordinates of the production situation, which occur in *exposing* – theoretical and interactive discourses; (ii) another which is based on a disjunctural relationship with the language action (the thematic content is interpreted and evaluated as belonging to a distinct world of an ordinary/real world, establishing a rupture relationship between the temporal coordinates of verbalised processes in the text and the temporal coordinates of the production situation) and which occur in *narrating* (whether realistic or fictional) – interactive report and narration.

Actorial organisation is also conceived in terms of binary opposition: (i) the interactive discourse and the interactive report establish an implication relation concerning the act of production (there is a co-incidence between agentivity instances contained in the text and agentivity instances associated with the production situ-

ation); (ii) the theoretical discourse and the narration are autonomous regarding the production act (there is no co-incidence between agentivity instances contained in the text and agentivity instances associated with the production situation).

Although they act at the deepest level of textual architecture, these discursive worlds can be semiotised. As such, the interactive TD are semiotised, for example, through deictics and verbs in the present tense [*presente do indicativo*] with deictic values (interactive discourse) or in the past tense [*pretérito perfeito simples* and *imperfeito*] (interactive report); the discourses where there is disjunction between the agentivity instances contained in the text and the agentivity instances associated to the production situation are marked by the absence of deictics and verbs in the present tense with gnomic/general value (theoretical discourse) and by verbs in the past tense [*pretérito perfeito* and *imperfeito*] (narrating).

Textual Analysis

As we have just mentioned, according to Bronckart's perspective, the TD are found within the configuration of any text. What matters, at this moment, is to analyse the way through which this configuration is processed in empirical texts, so that we can then reflect on the underlying mental operations.

Therefore, to perform this reflection, we will analyse two memorialistic texts. The first one, entitled *Memórias da minha vida (MMV)*, was written by João Manuel Azenha between 2006 and 2007². It is an unpublished autobiographic text, produced by the author when he was 76/77 years old, without literary pretensions, with

		Temporal organisation	
		Conjunction EXPOSING	Disjunction NARRATING
Actorial organisation	Implication	INTERACTIVE DISCOURSE <ul style="list-style-type: none"> • Deictics • Verbs in the present tense [<i>presente do indicativo</i>] with deictic value • ... 	INTERACTIVE REPORT <ul style="list-style-type: none"> • Deictics • Temporal localisers (deictics) • Verbs in the past tense [<i>pretérito perfeito simples</i> and <i>imperfeito</i>] • ...
	Autonomy	THEORETICAL DISCOURSE <ul style="list-style-type: none"> • Absence of deictic • Verbs in the present tense [<i>presente do indicativo</i>] with gnomic/general value • Argumentative connectors and other textual organisers... 	NARRATION <ul style="list-style-type: none"> • Absence of deictic • Temporal localizers (non deictic) • Verbs in the past tense [<i>pretérito perfeito simples</i> and <i>imperfeito</i>] • ...

Figure 1. Types of discourse (TD).

² This text is fully available in Jorge (2014).

the objective of making public/preserving his existential journey, rooted in the rural context of a Portuguese village (Alvarinhos, Sintra), between 1930 and 2007. The author took an exam for year 3 [3.^a classe] in 1942 – having then concluded his studies. However, his relationship with writing does not end in childhood. This author wrote some plays and published three books, in the local context (author’s edition). Based on its production, circulation and reception context, it is legitimate to conclude that this text is limited to the familiar activity as its privileged readers are the members of the local community. The second text, entitled *As pequenas memórias* (*PM*), was written by José Saramago (Literary Nobel Prize) and published by Editorial Caminho in 2006. Although other activities may be attached to its production, this text is undoubtedly inscribed in the literary activity.

In methodological terms, the research uses an approach that can be characterized as predominantly qualitative and admittedly interpretive. Qualitative because without pretensions of completeness, the analysis proposals presented have focused on two unique texts and seek to account for some of the structural and discursive aspects considered most important to illustrate the textual construction of knowledge. Interpretative in that, assuming that there is no clear separation between the researcher and the research object, the analysis results from an interpretive path (Rastier 2001), theoretically and methodologically supported by the reflection set out above.

Configuration of TD

In terms of text architecture, the two texts are organised into textual segments, graphically delimited – because of their semantic and structural self-sufficiency and their apparently fragmented character, we will name

these segments as *episodes*. Thus, the *MMV* is structured into 3 chapters “(From five to twelve years of age” (*Dos cinco aos doze anos*”; “Then my adolescence” (“*Depois a minha adolescência*”); “Now more than 20 years of age” (*Agora, com mais de 20 anos*), the first made up of 3 episodes, the second, of 7 episodes and the third, of 28 episodes; the *PM* is made up of 61 episodes which have no titles, subtitles or any number marks. In both texts, the episodes are quite variable in length.

The four TD we already presented – interactive discourse, theoretical discourse, interactive report and narration – are present in the linguistic configuration of the two texts, revealing different enunciative attitudes and mental operations. Figure 2 shows the degree of predominance of each type of discourse in both texts³.

As it can be confirmed, the four TD present a configuration which is similar to the level of the two texts in terms of length – despite the fact that they deal with undoubtedly different activities. Given this, the interactive report prevails, after which comes interactive discourse, narration and theoretical discourse. The predominance of the interactive report, in terms of extension, is justified in the textual model/genre adopted and adapted by the two authors, namely that of *memoirs*. According to the studies of literary theory available, it is possible to characterise the memoirs as a (text) genre which is based upon the later and retrospective enunciation of past events, focusing thematically on the link between the individual life of the production agent and his/her historical and cultural context.

In the domain of literary studies, Rocha (2006) still considers a defining trait of the genre, to be role played by memory, that is, the selective recreation of the past, its details having been erased by the inexorable strength of the amnesia which, throughout life, filters our memories,

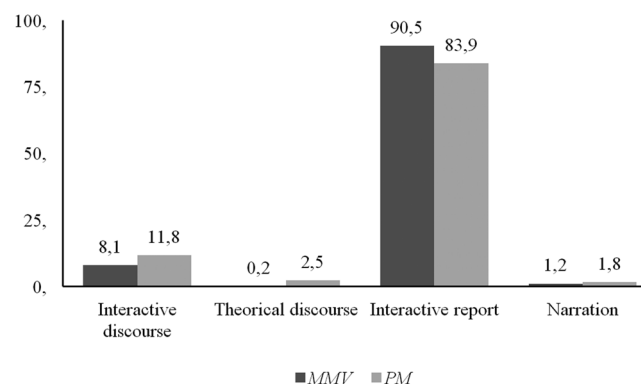


Figure 2. Extension of TD, in *MMV* and *PM* (unit of analysis: word).

³ The linguistic unit used to *measure* the extension of these various TD was the word (word being any sequence delimited by spaces (e.g... Nasci em| Alvarinhos | no |dia | 23 | de | Janeiro | de | 1930... |)).

or which have been fixed as marks or obsessive knots of a vital journey. It is legitimate as such to conclude that these *marks* or *obsessive knots* are called up through episodic memory – and, in a broader sense, of autobiographic memory – and become known linguistically.

The predominance of enunciation of the interactive type (visible, above all, in the interactive report, as the *narrating* domain, followed by, but to a lesser extent, interactive discourse, as the *exposing* domain), reveals that there is a high degree of implication between the instances of agentivity employed in the text (which may be associated with the *I-Character* of the narrated enunciation) and the instances of agentivity associated with the production situation (which can be associated with the *I-Enunciator*) – in other words, the predominance of discourses of the interactive type sustains the theory that memorialistic genre is based on “personal” enunciation – that is, implicated – of past events⁴. A quantitative analysis of the frequency of the occurrence of TD in *MMV* and *PM* is shown in Figure 3.

Although the percentages are different from those presented in Figure 1, there is, again, the predominance of interactive type discourses, and, in terms of the number of occurrences of the four TD (independent of the number of words in them), the percentage difference between interactive report and interactive discourse is not relevant – which is justified by the fact that the interactive report segments are quite extensive, contrary to the interactive discourse segments, which often consist of only two words.

The data presented in the two figures seem to corroborate the theory that the interactive report is, in both texts, the dominant/major TD – in fact, the linguistic configuration of the TD proves that it is the one which shows the longest and most frequent occurrences throughout the two texts being analysed. However, there remains one doubt: is it legitimate to consider that the

mental operations, which support the interactive report, condition (through a relationship of subordination) the mental operations, which support the remaining TD? To answer this question, let us focus on the linguistic configuration of various TD in two memorialistic episodes – the first one being from the *MMV* (Example 1), and the second one from the *PM* (Example 2).

As we can observe, both episodes are structured, being based on the TD.

In both texts the interactive discourse (graphically depicted with a white background) is configured in linguistic terms through the use of verbs in the present, with a deictic value (“*imaginem*”, “ *digo*”) (“*imagine*”, “*say*”) and the presence of personal deictics (“*[eu] digo*”, “*[eu] falo*”, “*imaginem*”) (“*[I] say*”, “*[I] speak*”, “*imagine*”) and temporal deictics (“*agora*”) (“*now*”). Thus, the interactive discourse arises associated with the specific communicative interaction situation of the genre memories, triggering a framing effect regarding the other types of discourse. It is through it that the textual producer is located in the present (discursively representing the attitude of evocation) and verbalises facts anchored in the moment of the textual production.

The interactive report (graphically depicted in a grey background, without recourse to bold) appears framed by the interactive discourse and is directed related to the evoked and verbalized thematic content, with this being the type of discourse used to represent past and personal experiences. Its linguistic configuration, in the examples analysed, involves the use of the past simple (*pretérito perfeito simples*) (“*vi*”, “*trouxe*”) (“*saw*”, “*brought*”) and the past continuous (*pretérito imperfeito*) (“*gostava*”, “*chamávamos*”) (“*liked*”, “*called*”), the presence of personal deictics referring to the textual producer (“*eu*”) (“*I*”) and the occurrence of temporal organisers

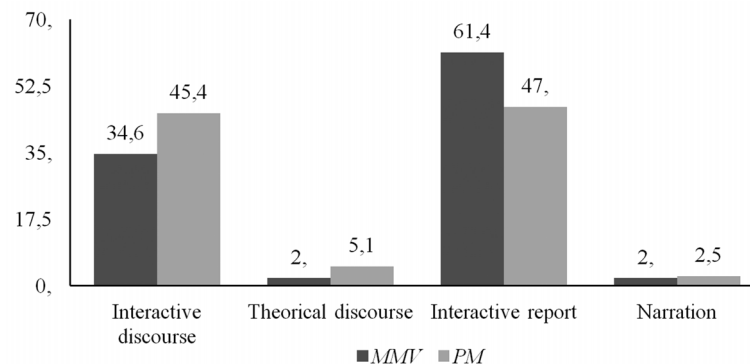


Figure 3. Occurrence of TD in *MMV* and *PM* (unit of analysis: TD, independent of the number of words in it).

⁴ This position has already been maintained by Coutinho and Jorge (2012). According to the authors’ research, “Thus, in memorialistic texts, even though narrating presents itself as predominant (in terms of extension), the articulation between exposing and narrating seems to be a contingency of the genre, which demands some work of/with the memory” (Coutinho and Jorge, 2012, p. 157).

Example 1. [16] AINDA A MINHA TENDÊNCIA RELIGIOSA, MMV⁵.**AINDA A MINHA TENDÊNCIA RELIGIOSA**

Eu que gostava tanto de ouvir o Sr. Padre D. dizer o terço na Rádio Renascença, imaginem qual foi a minha surpresa, quando num Domingo o vi a celebrar a Missa na Capela de Santa Susana. O P. J., quando vendia na Praça de Cascais, teve como freguês o Sr. padre D., por ter lidação com ele, um dia em conjunto com uns amigos, pediram-lhe se ele queria vir celebrar uma missa à Capela de Santa Susana, o Padre D. aceitou. Como gostou muito de ter cá vindo celebrar a missa, ofereceu-se para voltar, sempre que fosse necessário. Entretanto, como o Sr. Prior da nossa freguesia tinha muitas dificuldades em dizer todas as Missas aos fins de semana, nas cinco Capelas da freguesia, numa conversa entre a comissão da nossa capela e o Sr. Prior da freguesia ficou assente fazer-lhe um convite, se ele poderia cá vir celebrar a Missa aos domingos, o Sr. Padre D. aceitou, voltou a gostar do ambiente da nossa Comunidade, e começou a vir celebrar todos os domingos, e não só, pois que também começou a vir dizer o terço à nossa Capela uma vez por semana. Isto durante vários anos, apesar da sua avançada idade, o Senhor Padre D., que agora tem setenta seis anos.

Ele diz que gosta muito da nossa comunidade, e nós também gostamos muito dele, nós participamos com ele em algumas festas de convívio, em vários locais, lembro-me de um encontro, na Serra de Sintra, foi simplesmente maravilhoso. Também, e por ser nosso amigo, foi de propósito a Leiria celebrar a cerimónia do casamento do meu filho L..

O que penso dele! É um Homem Fantástico, é um Mensageiro do Senhor que tenta incutir nos Cristãos a verdadeira dimensão da palavra. Um grande exemplo como Padre, que, apesar de vir de tão longe, chega sempre na hora exacta, não falha nem um minuto.

Mais tarde, eu já com uma certa idade, a pedido do Senhor Padre A., fui nomeado Ministro Extraordinário da Comunhão. Dei algumas vezes a comunhão, e pelo Natal também dei algumas vezes o Menino a beijar, pouco mais fiz porque para isso não fui solicitado.

Segundo o Ritual do Ministro Extraordinário da comunhão, o Ministro nunca deve exercer qualquer Missão Religiosa sem que para isso seja solicitado.

Entretanto, por ter idade avançada, fui substituído pelo Jovem A. T., também Cursilista.

⁵ STILL MY RELIGIOUS TENDENCY

I who was so fond of hearing Father D. say the rosary on Rádio Renascença, imagine my surprise when I saw him on Sunday celebrating Mass in the Chapel of Saint Susana. Back when he was selling at the Cascais Square, P. J. had Father D. as a customer and he got to know him. So, one day, P. J. and his friends asked Father D. if he wanted to say a mass in the Chapel of Saint Susana and Father D. accepted. As he very much enjoyed coming here to say mass he offered to come back whenever needed. Meanwhile, as the Prior from our parish had many difficulties in saying all the Masses at the weekends, in the five Chapels of the parish, in a conversation between our chapel committee and Sr. Prior from the parish asked him if he could come here to Celebrate Mass on Sundays and Father D. accepted. Once again he liked the atmosphere of our Community, and not only did he begin to Celebrate mass every Sunday, but he also started to come and say the Rosary in our Chapel once a week. This has gone on for several years, despite Father D.'s advanced age, who is now seventy-six years old.

He says he is very fond of our community, and we also like him very much. We have shared some social encounters with him in various places. I remember one such meeting, in the Sintra hills, which was simply wonderful. Also, and because he is our friend, he made a point of going to Leiria to officiate the wedding of my son L.

What I think of him! He is a Fantastic Man, he is a Messenger of the Lord trying to instil in us, Christians, the true extent of the word. A great example as a Priest who, despite coming from afar, always arrives at the right time, never one minute late.

Later on, when I was myself advanced in years, at the request of Father A., I was appointed Extraordinary Minister of Communion. I sometimes helped with communion, and at Christmas I also held Baby Jesus to be kissed, but I did little more than this because I was not asked to.

According to the Ritual of the Extraordinary Minister of Communion, the Minister should never carry out any Religious Duty, without being requested to do so.

However, being quite senior in years, I was replaced by the Youth A. T., who was also a member of the Cursillos.

Example 2. [4] *PM*⁶.

Uma cereja traz outra cereja, um cavalo trouxe um tio, um tio irá trazer a versão rural da última cena do Otello de Verdi. Tal como a generalidade das casas mais antigas da Azinhaga, falo, claro está, das moradas do povo miúdo, a destes meus tios no Mouchão dos Coelhos, convém dizê-lo, construída sobre uma base de alvenaria, alta de não menos que dois metros, com escada exterior de acesso, para que não pudessem chegar-lhe as grandes cheias do Inverno, compunha-se de duas divisões, uma que dava para a rua (neste caso, para o campo), a que chamávamos casa-de-fora, e outra a cozinha, com saída para o quintal também por uma escada, esta de madeira, mais simples que a da frente. Meu primo José Dinis e eu dormíamos na cozinha, na mesma cama. Era este José Dinis uns três ou quatro anos mais novo que eu, mas a diferença de idade e força, apesar de ser toda a meu favor, nunca o impediu de andar à pancada comigo sempre que lhe parecia que o primo mais velho lhe andava a querer passar à frente nas preferências, explícitas ou implícitas, das mocinhas da terra. Nunca me esquecerei dos ciúmes loucos que o pobre moço padeceu por causa de uma rapariga de Alpiarça, chamada Alice, bonita e delicada, que mais tarde viria a casar-se com um rapaz alfaiate e que, muitos anos depois, acabou por ir viver para a Azinhaga com o marido, que continuava a trabalhar no ofício. Quando me disseram, em uma ocasião de férias, que ela estava ali, fui-lhe passar à porta disfarçadamente e, por um rápido instante, apenas o tempo de um relancear de olhos, reencontrei-me com todos os anos passados. Ela estava costurando de cabeça baixa, não me viu, por isso não cheguei a saber se me reconheceria.

Do primo José Dinis tenho ainda a recordar que, apesar de sermos como o cão e o gato, mais que uma vez o vi atirar-se ao chão a chorar, desesperado, quando, terminadas as férias, eu me despedia da família para regressar a Lisboa. Não queria nem olhar para mim, e, se eu tentava aproximar-me, recebia-me a soco e pontapé. Muita razão tinha a tia Maria Elvira quando dizia do filho: “Ele é ruim, mas tem bom coração.”

Sem pedir ajuda a ninguém para o cometimento da difícilíssima operação, o José Dinis havia resolvido o problema da quadratura do círculo. Era ruim, mas tinha bom coração...

which decompose the order of the narrative through a certain spatial-temporal origin (“on a Sunday”, “when they told me”) (“*num Domingo*”, “*quando me disseram*”).

The theoretical discourse (graphically represented in bold on a grey background, in bold) appears framed by the interactive discourse. In the examples analysed, this type of discourse specifically uses the present with a generic value (“*deve*”, “*traz*”) (“shall”, “bring”) as well as a lack of deictic elements, which refer directly to the verbal interaction participants. Besides this, the deontic modalisation has a partially discriminative value here, with the mediating framework marker of source of

knowledge (“*Segundo*”) (“According”) and the passive construction (“*seja solicitado*”) (“be requested”). Linked together, these linguistic mechanisms create the effect of the characteristic generalisation of theoretical discourse, without, however, totally excluding the implication of the discourse which characterises memoir texts. Indeed, the non-exclusion of individual authorship in Example 1 may be recovered from the contextual information: in the interactive report segments alongside the theoretical discourse segment being analysed, the textual producer explicitly self defines himself as *Ministro extraordinário da comunhão* (Extraordinary minister of communion).

⁶ One cherry brings another cherry, a horse brought an uncle, an uncle will bring the rural version of the last scene of Verdi’s Othello. Just like most of the oldest houses of Azinhaga, I speak, of course, of the dwellings of the people child. To these uncles of mine in Mouchão dos Coelhos, it should be said, built on a masonry base, a height of not less than two metres, with access through an external staircase, so the big Winter floods could not reach that high, made up of two rooms, one which faced on to the street (in this case, the field), which we called outhouse, and the other the kitchen, with an entrance to the backyard also by a staircase, made of wood, and more modest than the front. My cousin, José Dinis, and I slept in the kitchen, in the same bed. José Dinis was three or four years younger than me, but though the difference in age and strength was all in my favour, it never stopped him from fighting me whenever it seemed that the older brother wanted to get ahead in the preferences, whether explicitly or implicitly, of the girls in the village. I will never forget the crazy jealousy that the poor boy suffered because of a girl from Alpiarça named Alice, beautiful and delicate, who would later marry a tailor boy and who, many years later, would move to Azinhaga with her husband, who was still working in that occupation. When, on a holiday occasion, they told me she was there, I went past her door surreptitiously, and for a brief moment, just the time for a glance of an eye, I went back all those years. She was sewing with her head down and did not see me, so I did not get to find out if she would have recognised me.

And as for my cousin José Dinis I also recall that, although we were like cat and dog, I saw him more than once throw himself to the ground crying, desperate, when, once the holidays were over, I was saying goodbye to the family to return to Lisbon. He did not even want to look at me, and, if I tried to approach him, he would punch and kick me. Aunt Maria Elvira was absolutely right when she talked about her child: “He is naughty, but he has a good heart.” Without asking for help from anyone to commit the most difficult operation, José Dinis had resolved the problem of squaring the circle. He was naughty, but he had a good heart...

Given this, and because this links with the interactive reporting via an enclosed relationship, the theoretical discourse segment is subordinated to the same kind of discourse, leading to the verbalised thematic content being contaminated by the interactive attitude enclosing it. The communicative act is captured as a theoretical construction, abstracting from the context in which it develops and the properties of the actant affecting it, but this brings an authorship which can be characterised as being rooted and de-singularised, resulting from the link between the personal experience and the norms of (religious) social activity in which this same personal experience is unfolding.

It can thus be seen that in Examples 1 and 2 the types of discourse take on a specific linguistic realisation, determined by the textual genre. This is to say that not all the linguistic markers which configure the types of discourse (cf. Figure 1) are actually selected by the textual genre memoirs. Figure 4 shows just that.

Taking into consideration the effect of the framing set off by the interactive discourse regarding the other types of discourse, on one hand, and the layout which results from the configuration and linking of the various types of discourse in Examples 1 and 2, this may be delineated from the following *skeletons* (Figure 5).

The plans of the text just presented allow us to conclude that between the various TD, there is an effect of *framing* – more than an effect of subordination – and the interactive discourse should frame the remaining TD. This means that the two episodes are framed by a relationship of conjunction between the temporal coordinates

of the verbalized processes in the text and the temporal coordinates of the production situation and by a relation of implication between the agentivity instances employed in the text and the agentivity instances associated with the production situation.

The remaining TD, on the other hand, is framed by the interactive discourse, that is, by the enunciative interaction: in this sense, we may say that, linked to the enunciative agentivity of the production subject, the present (deictic) frames the past (which is characteristic of the interactive report and the narration) and the present non deictic (generic/gnomic). This relation of framing reflects one of the central characteristics of textual genre memoirs: it is in the present that the enunciative subject positions him/herself to report his/her own personal past experience (interactive report), associated with a reflexive attitude towards the related/narrated events. As such, it is possible to conclude that under the various TD there are different types of reasoning.

Logical (or almost logical), practical and causal-chronological reasonings

Seen, since Aristotle, as a discursive operation, by which it is shown that one or more premises implicate or make probable one particular conclusion, the concept of reasoning should not, however, be confined to a logical and grammatical dynamic. As has been shown by authors such as Perelman (1992 [1986]) and Grize (1990), the reasoning produced in language has a fundamentally discursive nature. The analysis made by Coutinho (2008, p. 207-208)

		Example 1	Example 2
Interactive discourse	Deictics (1 st person singular)	+	+
	Deictics (2 nd person/3 rd person plural with the value of the 2 nd person plural)	+	-
	Verbs in the present tense [<i>presente do indicativo</i>] with deictic value	+	+
	Temporal localisers (deictics)	+	-
Interactive report	Deictics (1 st person singular)	+	+
	Deictics (2 nd person)	-	-
	Temporal localisers (deictics or non deictics)	+	+
	Verbs in the past tense [<i>pretérito perfeito simples and imperfeito</i>]	+	+
Theoretical discourse	Absence of deictic	+	+
	Verbs in the present tense [<i>presente do indicativo</i>] with gnomic/general value	+	+
	Argumentative connectors and other textual organisers	-	-

Figure 4. Markers for the discourse types in Examples 1 and 2.

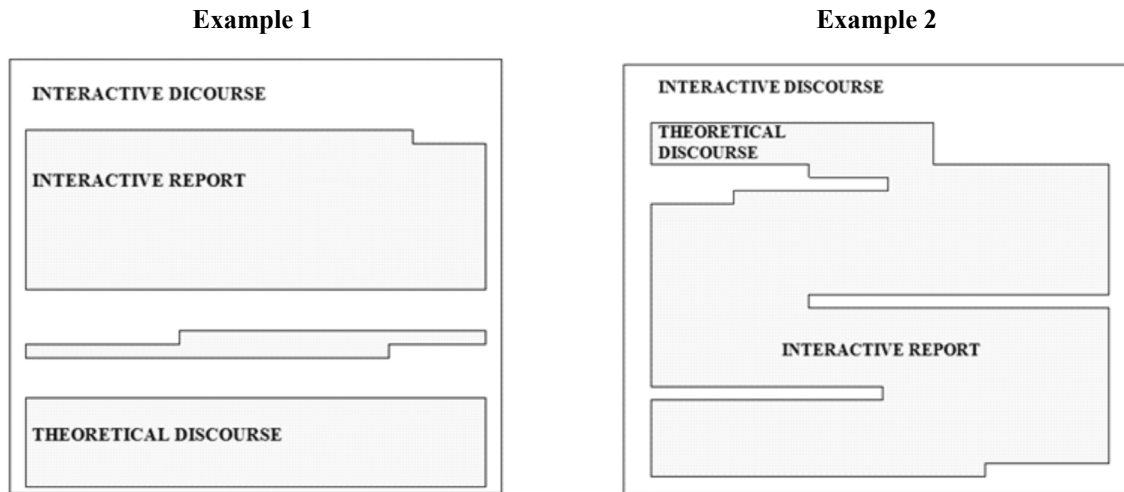


Figure 5. Configuration of the types of discourse in Examples 1 and 2.

follows the same line of thinking, underlining that, in most cases, this reasoning corresponds to inferences (which work openly) and not to deductions (where, according to the logical and mathematical model, the conclusion is inscribed in the premises). According to Coutinho (2008), considering both its simultaneously logical and discursive nature, and the way they are applied in the TD, it is possible to identify the following reasoning classes:

- logical or almost logical reasoning, in which the premises lead to a conclusion that imposes itself in a necessary manner (being able to assume a definitional, explanatory or other functionality);
- practical reasoning, based on an informal logic – cf. Perelman (1992 [1986], p. 18): “a lógica informal, apoiando-se sobre factos, princípios, opiniões, lugares, valores admitidos pelo auditório, é necessariamente situada, e por isso não pode aspirar à objetividade da lógica formal”⁷;
- causal-chronological reasoning, in which the conclusion is causal and/or conclusive, being associated with the temporal order of events.

According to Bronckart (2004, 2005, 2006), the reasoning just presented corresponds to the four TD configuring the texts: taking into account the research carried out by Ricœur (1983), Grize (1984) and Roulet *et al.* (1985). Bronckart (2004, 2005, 2006) associates practical reasoning with interactive discourse, logical or almost logical reasoning to theoretical discourse and, finally, causal-chronological reasoning to interactive report

and to narration. To illustrate the way the various types of reasoning link with the TD in memorialistic texts, an analysis of three fragments is proposed, taken from the episodes referred to.

Logical or almost logical reasonings

Let us consider the following fragment, taken from *MMV*, made up of two associated reasonings:

- (a) *É um Homem Fantástico, é um Mensageiro do Senhor que tenta incutir nos Cristãos a verdadeira dimensão da palavra. Um grande exemplo como Padre que, apesar de vir de tão longe, chega sempre na hora exacta, não falha nem um minuto.*⁸

Bearing in mind its textual functioning, the two reasonings can be presented in the following way (see Figure 6).

This outline seeks to illustrate the way the two reasonings are made up. Reasoning 1 can be categorised as a logical reasoning, and it is composed of a premise, followed by a (logical) conclusion. Such a conclusion, introduced by the relative pronoun “que” (“who”), which simultaneously has a local function (introduction of a restrictive relative) and textual/discursive function, establishing a cause/justification relationship. Also note that the logical reasoning is constructed with the help of the present tense with a gnomic value, which leads to a generalisation operation.

⁷ “[...] informal logic, being supported on facts, principles, opinions, places, values accepted by the auditorium, is necessarily situated, and therefore cannot aspire to the objectivity of formal logic”

⁸ He is a Fantastic Man, he is a Messenger of the Lord trying to instil in us, Christians, the true extent of the word. A great example as a Priest who, despite coming from afar, always arrives at the right time, never one minute late.

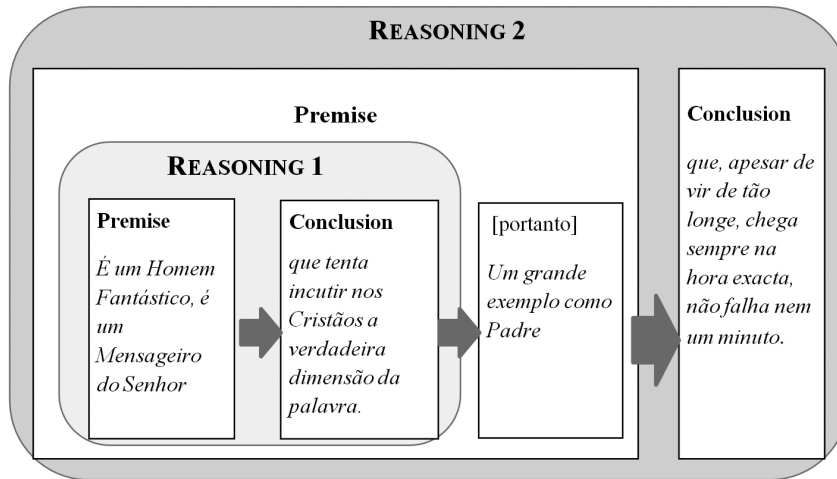


Figure 6. Outline for the example (a).

Besides constituting a mental operation *per se*, reasoning 1 can also be considered as the first part of the premise of reasoning 2, and is systematised in the segment “Um grande exemplo como Padre” (“A great example as a Priest”), which is the second part of the premise – which itself can be characterised as a conclusion of the first premise. Although it is discursively constructed as a conclusion of a logical reasoning, the conclusion of reasoning 2 is, however, almost logical (and not logical), because the operation of generalisation – already used in the former reasoning – is involved as an operation which focuses personal experience (shown by the change in the TD – from theoretical discourse to interactive discourse – and, specifically, the verbs *vir* (come) and *chegar* (arrive), which allow us to interpret the place of this as ‘here’ [aqui] – it is, if we may say this, a situated generalisation.

Practical reasonings

Let us now have a look at the initial fragment of *PM*, made up of three distinct reasonings:

- (b) *Uma cereja traz outra cereja, um cavalo trouxe um tio, um tio irá trazer a versão rural da última cena de Verdi.*⁹

The constitution and association of two reasonings are schematically represented in Figure 7.

Made up of three asyndetically coordinated sentences – which seem to be linked in syntactic and

rhythmic terms, by a process of coordinated linking (that is, free from subordination/dependence relationships) the analysed fragment is made up of two distinct reasonings, in which the premise and the conclusion of reasoning 1, which is coordinated, form the premise of reasoning 2.

Although the suggestion of sequentiality that results from the rhythmic and parallelistic effects of the utterances may induce logical reasoning, the reasoning focused on is, effectively, practical, not because they are based on mental theoretical and explanatory operations, but because, due to the effect of sequentiality, they induce credibility. The (almost) logical appearance of reasoning is further achieved by the analogy effect that is created between the premise of Reasoning 1 and the proverb “As palavras são como as cerejas” (“Words are like cherries”) (the arguments which are proverbial or come from popular knowledge, through their generalising property, are considered easily admitted values). However, the practical character of reasoning which is operating is still present, for example, in the variation of verbal tenses (and the TD themselves): the reasoning is initiated by a verb in the present tense [*presente do indicativo*] with a non-temporal/gnomic value, which we find in the proverbs (interactive discourse), followed by a conclusion implicated by the premise, a past tense [*pretérito perfeito simples*], with narrative value and (interactive report), culminating in a second reasoning in the future tense [*futuro do indicativo*] (interactive discourse)¹⁰.

The reasoning producer – let us not forget that it is Saramago – uses an analogical type of function to

⁹ *One cherry brings another cherry, a horse brought an uncle, an uncle will bring the rural version of the last scene of Verdi's Othello.*

¹⁰ The textual segment “um cavalo trouxe um tio, um tio irá trazer...” (“a horse brought an uncle, an uncle will bring...”) is configured by the interactive report and by interactive discourse; although it does not contain any deictic marks, it is, in fact, a *narrating and exposing implication* (*o cavalo em que eu andei trouxe o meu tio, o meu tio.../the horse which I rode brought my uncle, my uncle...*) – however, the production/interpretation of these discursive operations can only be inferred through bearing in mind the episode [3] of *PM* (prior to the episode analysed), concerning the interactive report and the totality of the episode [4], regarding interactive discourse. The absence of deictic marks can be understood as another strategy to present practical reasoning as theoretical reasoning, as it simulates the generalisation effect.

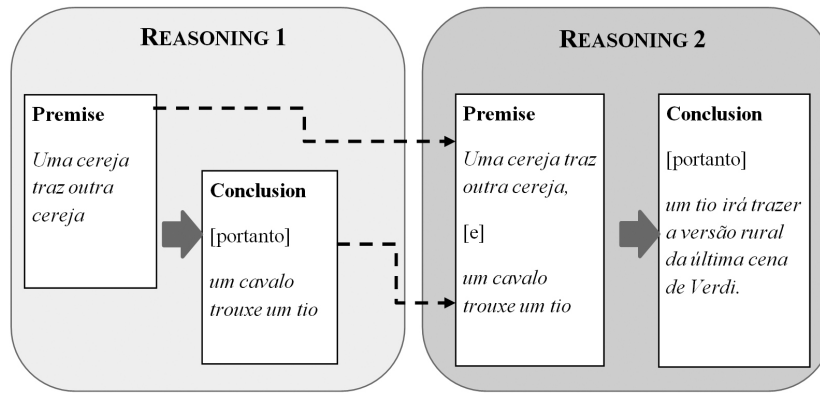


Figure 7. Outline for example (b).

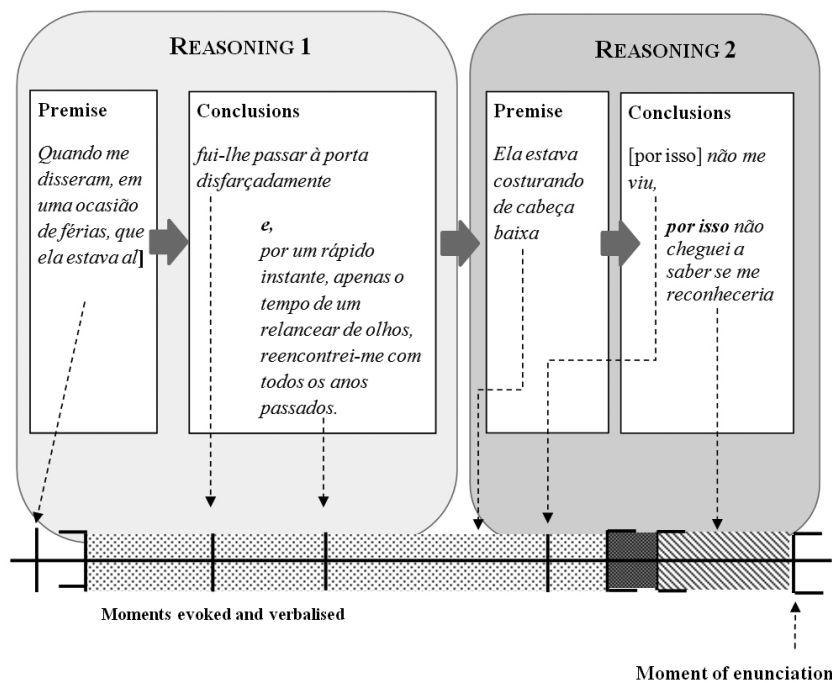


Figure 8. Reasoning Outline (c).

Note: This scheme is inspired by contributions from Formal Enunciative Theory, particularly that in Campos (1997) and Correia (2012).

suggest inferential associations that are not formally sustainable; through practical reasoning, the Nobel Prize Winner for Literature explores the playful potentialities of the language, almost caricaturing the way in which one produces discourse.

Causal and chronological reasonings

Let us finally consider a text fragment, from the *PM*, in which causal and chronological reasonings are visible:

(c) *Quando me disseram, em uma ocasião de férias, que ela estava ali, fui-lhe passar à porta disfarçadamente e, por um rápido instante, apenas o tempo de um relancear de olhos, reencontrei-me com todos os anos passados. Ela estava costurando de cabeça baixa, não me viu, por isso não cheguei a saber se me reconheceria.*¹¹

The two causal-chronological reasonings that constitute the example (c) are schematised in Figure 8.

¹¹ *When, on a holiday occasion, they told me she was there, I went past her door surreptitiously, and for a brief moment, just the time for a glance of an eye, I went back all those years. She was sewing with her head down and did not see me, so I did not get to find out if she would have recognised me.*

As can be seen from the scheme, the two reasonings are structured through a cause-effect relationship, which is temporally situated. Thus, the premise of the first reasoning organises the chain of reasonings that come afterwards, regarding a past temporal marker of punctual aspect, which is autonomous regarding the moment of enunciation (“Quando me disseram”/“When they told me”). Such a premise implicates two conclusions that follow temporally. On the other hand, Reasoning 2 appears in the continuation of that temporal sequentiality, and the premise is made up of a past tense, aspectually durative, without a definition of a beginning or an end (when the enunciator-protagonist passes by the door, *she* was already stitching. This situation goes on for some time, but ends in the past, probably, after the enunciator has initiated the process of doubt as to whether she recognises him or not). The premise of Reasoning 2 is followed by two conclusions, temporally sequential – and the second conclusion is prolonged until at least the moment of enunciation¹².

Final considerations

According to the analysis presented above, it is legitimate to establish associations between types of reasoning and TD. Without wishing to make generalizations, as far as memorialistic texts, concerning memorialistic texts (whether they are confined to the familiar sphere or amplified within the literary activity) are concerned, it seems reasonable, just as Bronckart (2004, 2005, 2006) does, to associate logical reasonings to theoretical discourse, practical reasonings to interactive discourse, and causal-chronological reasonings to interactive report. However, this may be due to the genre memoirs itself (which intersects between the enunciation moment and the narrated moment, so that it causes, as we saw in 2.1., a framing relation between the interactive discourse and the rest of the TD) and the interactive type discourses are always present in reasonings associated with the other TD. Indeed, the examples presented show that the reasonings are constructed based on the link between two TD: in example (a), theoretical discourse and interactive discourse are interconnected; in example (b), theoretical discourse, interactive report and interactive discourse are interconnected; in example (c), there is a prolongation of the reported world up to the enunciative present.

Confining the types of reasoning produced in language to propositional logic and to classical inferential

schemes is too much of a simplification. Indeed, as the analysis has revealed, such conclusions are not always imposed with objectivity and formalism regarding the premises they depend on, that is, explaining the different ways of valid discursive thinking, free from contradictions and errors. Sometimes the conclusions are based on an informal logic, which is not universal, but which is situational. As Coutinho (2008, p. 207) indicates,

As operações de pensamento são de ordem lógico-discursiva – atravessadas pela plasticidade da língua em que são produzidas, pelas representações dos sujeitos envolvidos na situação, pelos pré-construídos e implícitos que o discurso convoca. Fora desta condição de *lógica natural* – que, ao contrário da lógica standard, envolve sujeitos e objectos – só ficam os casos de formalização, que recorrem a línguas artificiais e a operações totalmente explícitas. Na transição, estarão os segmentos de discurso teórico com elevado grau de autonomia – a tenderem, sem nunca completamente o conseguirem, para uma autonomia absoluta. Incapacidade ou mais-valia, essa é uma característica inerente à própria condição Discursiva.¹³

In memorialistic texts, whether produced in a family context or in a literary context, the various types of reasoning, in articulation with the TD, contribute to the construction of knowledge of the world. The enunciative reconstitution of past events – resorting to logical, practical and causal-chronological reasoning – is, in this class of texts, a *sine qua non* condition for the existence of conscience and, consequently, for the construction of narrative identity (as Ricœur would say) and knowledge itself.

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¹² The expression *não chegar a saber* is semantically equivalent to *ainda não saber* (at this moment).

¹³ Thinking operations are of a logical-discursive order – crossed by the plasticity of the language in which they are produced, by the representations of the subjects involved in the situation, by the preconstructed and implicit items upon which discourse calls. Outside this condition of *natural logic* – which, in contrast to formal logic, involves subjects and objects – there only remain cases of formalisation, which resort to artificial languages and totally explicit operations. In transition are the segments of theoretical discourse with a high level of autonomy – which tend to an absolute autonomy, without ever absolutely attaining this. Incapacity or adding value, this is an inherent condition of the actual Discursive condition.

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Noémia Oliveira Jorge

Centro de Linguística da Universidade Nova de Lisboa
 Faculdade de Ciências Sociais e Humanas da Universidade
 Nova de Lisboa
 Centro de Linguística
 Av. de Berna, 26-C
 1069-061, Lisboa, Portugal