

Research and local action: on compasses and other travel instruments¹

Tiago Corbisier Matheus*

Fundação Getúlio Vargas. São Paulo, SP, Brasil

Abstract: From an experience in a region away from downtown São Paulo, Brazil, we discuss the research method used, based on the action research proposal. In 2016, along with two State schools and an organization devoted to education and culture, we developed 33 actions between workshops and round-table discussions with young people, teachers, managers, and cultural agents. As result, we could see the fruitfulness of actions guided by the listening and recognition of each person as a subject of law, capable of standing up for themselves. For the creation of the joint action strategy, we found out that the results depend on constructing partnership bonds as well as a willingness to listen and the configuration of each social and institutional context. Since it is not possible to establish a single parameter for all situations, the researcher's position becomes their guideline: their sense of ethics is the compass needed to travel through the map of the territory.

Keywords: method, action research, education, culture, ethics.

Introduction

The question of method is a theme that is debated in different fields of human sciences, which is especially true when strategies that are said to be less well structured are used. Among these fields there are research methods that propose to include the active participation and involvement of the researcher in the means have given rise to discussion and demands analysis on the topic. In an attempt to contribute to the debate, this text intends to define and characterize the research method practiced in a study experience going back to the field-theme (Spink, 2003) of youth, which was developed four years ago in the region of M'boi and vicinity. It is a context that is marked by distinct vulnerabilities (Spink, 2014), but also by potentialities, which will not be further developed here (for general characterization, see Matheus & Daidone, in press; Spink, 2014), but rather will be presented as essential elements of the investigated territory and, consequently, the course built.

As Becker (1993) proposes, we place great importance on each researcher to assume the task of not only discussing the results obtained, delegating to others the discussion of the method used, but also, conversely, to include methodological issues in the discussion that concerns its practice. We understand that each setting is a unique construction methodology and each researcher, in his/her craftsmanship, discusses its specificity, follows their paths, the understands these builds and the prospect of analysis that it assumes.

It is in regards to this action, through the paths of the south region of the capital of Sao Paulo, that our focus exists here, reflecting on the method used, in which the research perspective ties together social action. We aim to build directions to our trajectory, contributing to the visibility of the actions of the officers involved and the challenges that accompany unlikely encounters among subjects from different regions of the city, us and them, which will thereby enable us to highlight the two banks of the river that separates us.

The method

As we approach the region, we soon notice a recurring attitude in the remarks from the M'Boi residents in their confronting of several researchers who reported looking for them, bearing in mind the great civil vulnerability of the region (in 1996 it was considered to be the most violent region of the world, by the WHO). A saying that is repeated there served as a warning: "we train doctors, but we are not trained doctors". Would they have read Bourdieu, and would they be vaccinated against the risk of reproducing inequality by the symbolic capital produced in the scientific world (Bourdieu, 2004)? It was reported that many researchers pass through this region, but few remain there, and that little has changed apart from

* Corresponding address: tiago.matheus@fgv.br

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the training of new specialists in that social dilemmas that are managed there.

This complaint is a reaction of the residents to the stigma of violence that makes the region stand out in the urban scene of Sao Paulo, which faces daily experiences of threats and fear. With the criticism of researchers that circulate there, breeding practices of inequality are condemned, such as the symbolic violence that many researchers, whether deliberate or not, end up causing to those who are the subject of their study, thusly confirming a tradition of research in social field, as Haguette points out (1999). The author warns that, when the construction of knowledge in the social field is given unilaterally, through the separation between subject and object, so that the researcher takes the place of the subject of investigation and attaches the role of passive object to the investigated, then a hierarchy of positions in the production of knowledge is maintained, confirming and re-validating the social inequality that prevails in the social body. In the position of a carrier of knowledge produced in such a context, the researcher incorporates the value of its production to spaces that are already privileged with social structure, without contributing to the transformation of realities investigated, thusly reproducing the equation of the forces that operate there (Haguette, 1999).

Whether victims of a troubled and segregating process of urbanization, whether as a threat to the welfare and social development, as a result of social dilemmas (such as early pregnancy, drug addiction and organized crime), residents see themselves repeatedly described in regards to their condition of vulnerability, analyzed and portrayed by foreigners who become holders of a know-how in regards to their realities. Even though they could have good intentions, external researchers who assume the position of carriers of knowledge concerning the reality experienced by others, exclusively delegating the role of suppliers of data to be analyzed to these, they contribute to the vulnerability of local subjects, because they deny them the ability to produce knowledge and formulate solutions to the dilemmas that are faced there. This is therefore the process of *reification* of the studied phenomenon.

It therefore became urgent to build another trajectory. We thusly aim to establish a relationship between researcher and those being researched that can break from this logic and find a way for knowledge to be produced that serves as a resource to combat inequality and does not cause it to grow. Therefore, the perspective of research tied to social action was the chosen path.

According to Haguette, the term action research was coined by Kurt Lewin in the 1940s in the field of social psychology, which was based on the critique of traditional research methodology in the social sciences. The term became a reference in Latin American psychology in the last quarter of the 20th century

when he created a clear political character, which was different from its initial formulation (Haguette, 1999). Tripp (2005), on the other hand, considers the origin of the term to be uncertain and points to the diversity of uses in several research fields – such as education, administration, community development, agriculture or organizational practices –, without, however, noting a uniformity in the several practiced conducts. Nonetheless, Tripp (2005) defends the maintenance of the term, from a critical perspective of its uses; he proposes action research as “a form of research-action that uses established research techniques to inform the action that decides to improve the practice” (p. 447), which is submitted by its movement towards common assessment and to other practices of academic research, such as assessment between pairs.

With the aim of breaking-away from the so-called neutrality of the researcher and the separation between subject and object, this method of work not only defends the deliberate and active participation in the research field, but ultimately, its effective transformation, considering the local demands and the active participation of the subjects researched, both in this transformation process, and in the production of knowledge that will result from it. It is a form of performance in the local reality in which the political dimension becomes part of the construction of the knowledge, or rather, the production of knowledge becomes part of the social and political processes, as M. J. Spink points out (2007; see also Melo, Maia Filho, & Chaves, 2016).

But what would the social transformation itself be? Which parameters would be necessary and sufficient for designing the effective transformation of a given social reality? The issue was and is the subject of debate among researchers, who extrapolate the purposes of this work. On our part, we defend that social changes imply processes that occur in different areas and, along with Rancière, we consider political action as the one that questions the logic of inequality, affirming and performing in the condition of equality action among humans (1996). We believe that, despite the prevalence of an unequal social structure that produces segregation, the moment of suspension of its logic operates as action that works for local transformation among agents involved in every social context, as the meanings produced by such experiences by and for different subjects. How such action may occur and the extent to which it becomes effective are some of the issues that we intend to discuss here.

Each research method is fundamentally supported in ethics, based on their assumptions, fundamentals and determinations. In the case of articulated research with social action, which does not previously establish the steps of research, but seeks to build them throughout the process, its parameters will depend, ultimately, on the position taken by the researcher in the networks of relationships established to face the realities in which he/

she participates, as the understanding that makes the social dilemmas that configure them and the assumptions that hold in its action and that of its interlocutors. Ethics are, therefore and ultimately, the compass of the researcher; with it, he/she can guide him/herself in foreign countries, determining the path to be trodden on an incomplete map and in constant change.

Aware of the importance of the issue, a few years ago the Brazilian Government sought out legal instruments capable of establishing common parameters to different research pipelines, resulting in the code of ethics established by the Brazilian Platform. It is a regulatory strategy that seeks, in general, to avoid any kind of damage to persons directly or indirectly involved in the research. But this commitment is not guaranteed there; only the boundaries of the attitude of researcher in its research practice, from a legal standpoint. We understand that “more than we obey the rules and procedures imposed by ethics committees (i.e., the prescribed ethics), constantly we have to ask ourselves about the effects that our research produce”, because research is, first of all, “a practice that interferes in other practices” (Cordeiro, Freitas, Coneijo, & Luiz, 2014, pp. 36-41). Such positioning does not dispense care with ethical requirements (such as explanation of the proposal of the research and applications of agreement), but indicates that these are not sufficient for researchers in their field work.

Spink, when redefining the research field not as a place itself, but as a method, points out that the research paper broadens when it can explore the several symbolic materialities, discourses or signs that may arise around a particular theme, which so is configured as a *theme-field* (Spink, 2003). However, on the other hand, the possibilities for research will depend on the commitment of the researcher with its theme-field, making it more or less available to identify the signs that may arise in the course of its research, thereby leveraging them as research gaps. Its commitment is not warranted by the seriousness before its task, neither due to the accuracy of research practices, established institutionally or otherwise, because, ultimately they are the principles, values and ethical commitments that the researcher is imbued upon and which places him/her in the social function assigned in its action. In this sense, the vision of man and woman and the world view cultivated by the researcher and, consequently, the conception of social order and interaction between public and State turn out to be decisive in adopted research and action strategies. This is why we study, read and discuss with authors that deal with the human condition and its historical context and thus operate as interlocutors in the social dilemmas that challenge the Brazilian urban reality.

We understand the human from a few pressing aspects, which we do not propose as universal nor as objectively best (which would lead us to an imposing

force; see Cordeiro et al., 2014, p. 42), but as ours, those who guide us in our actions and those who are favorable to the promotion of democracy (Rancière, 2014).

Firstly, we understand the social subject as an active subject, capable of taking to the floor, positioning him/herself in relation to his/her reality, as well as creating alternatives to the impasses in which he/she lives. This is one of the foundations of our enterprise. Certeau (2005) is one of the authors who works in this perspective. Along with him, we believe that the prevailing social forces can engage in a political and social domain on each subject, but this does not submit himself in a passive way, in that he can create daily coping tactics: with his discourse, his memory, with tales and popular sayings, he subverts the logic of the dominant power in the informal economic viable paths, against police violence or in so many local challenges. The condition of anonymity of the subjects of such actions is evident in the invisibility that they find in the hegemonic media in our societies and social instances that deliberate over the guidelines of social policies implemented in the urban environment. We seek to understand the logic of these anonymous subjects, having always considered them as creative agents in their daily action, in the power or action, and to establish, in the words of Certeau, the “art of living in the countryside on the other” (p. 81). In unequal dispute with the territories, anonymous subjects remain alive to seek, in so many ways as facing demand, the conquest for spaces assigned to their movement (geographical and social), the construction of social ties, the symbolic affirmation of their culture and the sense of their private and collective existence.

Second point: we understand that equality is the foundation that underpins the human condition – as proposed by Rancière, and its defense is a political act, the face of which occupies no neutral position. Inspired by the flag of the illustration, the author argues in favor of equality through betting on mental capacity that would be equally distributed to all humans, in equal proportion. He considers that, if it is not possible to prove scientifically what the mental capacity of any individual is, unless its effects, such as living conditions, it is better to bet on equality among the intelligences, considering the effects of this principle, at the expense of that which advocates in favor of the difference. This is because announcing someone’s human intelligence is, above all, an act of appointment, from which each subject is recognized by another and can then himself be recognized in its capabilities, as the use of its will and the needs to which he is exposed (Rancière, 2013). The announcement of equality is therefore betting that it is done based on the ability of each subject to vouch for his/her action, to act according to his will if the means gives him/her conditions to make use of his/her own resources. Finally, the defense of a condition of equality takes place while facing the

inequality that prevails in every social scene, according to the forces that drive each one against another in each context, as well as the impossibility of neutrality in this dimension of human existence.

The movement from which each subject is recognized, as an agent within the meaning of the first term (subject to its action), sets up the experience of emancipation. It occurs when each recognizes its ability to share and take the word, positioning itself facing each other, assuming itself as possessing rights and equality conditions when confronted to any other (Rancière, 2013). However, as the author points out, this awareness will depend on a reciprocity of recognition that everyone can experience, because the human has a will gifted with intelligence, but this depends on a means that allow its achievement.

We understand that our perspective is neither naïve nor neutral and the use that we make affects the social scene. As researchers, we understand that our action has a political dimension, which is explicit in our practice and our discourse, when they support the recognition of the equality of the social agents that we are and with whom we work or not. That said, we take the social subject's emancipation as a goal of our work, adopting this perspective both for ourselves and for all those with whom we interact.

This is our compass. Spink (2003), in his pragmatic perspective, proposes the construction of the method as being the possibility to answer three questions: how, where and what is being researched. Yes, this is a fruitful path for the narrative, which allows us to find the variables necessary to compose the traveler's map. However, we believe that the compass of the trajectory will depend on a fourth question: why? It depends on the purpose of an action conducted by the commitment of each researcher in how he realizes his reality and how he takes a stand against its dilemmas that the guideline of his path will be set. This is where the work will be built, by setting the parameters around which specific strategies will be built and redefined, as the course of the route and the surprises that it might bring. We believe that the world vision and the values and principles to which we are committed will be essential for understanding what we do with each reality, as well as our commitment to this reality, thus establishing the sense of our trajectory.

In regards to the fine tuning of our research equipment, other resources will be required. Our compass has taken us to act on the local and daily dimension of the territory, because we understand that it is in this context that it is possible to pass from the anonymity of social subject to powers of hand-built tactics. In regards to daily life, we understand that it is in the extensive course of locally constructed relationships that it is possible to access the senses of local productions with their authors. We bet on this guideline as a required strategy to achieve the "codes and expectations" in networks of relationships,

in the everyday life in which these take place; from this perspective, as Spink (2007) points out, it is not about an investigation of daily life, but rather, above all, of everyday life.

We do understand, however, that participation in daily life does not make us part of the local community, as if we were a member of it. As much as we can share "interests and affections" (Kluckhohn, 1940, cited in Haguette, 1999, p. 70) in certain activities, we followed, to some extent, foreigners to every local reality, as the history of our route. However, such positioning is not an obstacle to the research in itself, but rather a positioning from which our analysis is given, because we understand "strangeness as a key element to understand the other", as proposed by the tradition of ethnography (Menezes & Costa, 2010, p. 460). As the tradition of research in the humanities has warned us, we do not stand against the prospect of instigating a social reality, nor do we oppose the network of relationships that are established in each location, but rather our interaction with each of these universes. The strangeness, therefore, is a trait that accompanies the sharing experience between subjects who are not peers in a given context, but do approach related proposals.

We believe that the relationship between us researchers and investigated subjects is marked by the difference and by the equality at the same time. For equality, regarding the ontological basis of our first condition, according to Rancière, we understand each other as equals in law (to the letter) and the capacity (of action and positioning) of every human entity. Equality is therefore the way we listen to our fellow human beings. The difference, by its turn, depends on the particular historical and social-cultural insertion that each of us carries as luggage, subscribing ourselves to the different realities that form each social scene.

It is through the perspective of sharing strangeness and equality with differences that we seek to establish reciprocal relationships in established exchanges with local agents: we seek to know habits, codes, flows and conflicts experienced, and, on the other hand, we make ourselves listen to the words and actions, in the sense that they bear, implicating us in the challenges of local demands, as well as the possibilities of our action. We also aim, given the possibility of our presence, to intervene in two levels: at first, we recognize each subject as an equal human being in their ability to think and self-position, in the assumption of offering better conditions to each one that, in the anonymity of the urban scene, seeks to act on the power of their will. In the background, we hear the local demands in their particularities and, as its sense, we offer support to desired actions, as our means of performance, of understanding and of circumscribing our theme-field (Spink, 2008), as we will illustrate later. When it is possible to establish a trading relationship (between knowledge and actions), we conquer a dimension of

reciprocity in the relationships established. Tensions, dilemmas and obstacles are experienced both in a plan as they are in another and research is built according to the possibility of signification of these routes.

The compass is required for a place to be achieved, depending on the time available and the field to be traveled; but without support material, it has no use, for its use depends on other features. The field journal is the registry of the path, the support for the inscription on the map (always changing) of the path taken. It is the place where the occasional exercise of speech and oral tradition gains record and longevity; where restlessness, uncertainty and ambivalence are possible. For its analysis, it demands that work and screening be compiled for heterogeneous and dispersed material to be able to articulate the contradictions.

The travel map, in its turn, will be made up of the set of elements that allow us to transcribe the course held in a determined universe. They are the specific objectives of the research, which are set around the chosen theme-field, namely the context in which it appears and the interaction among researchers and other actors involved, mediated by the notes of the researchers. Each of these elements contributes to the configuration of a surface of understanding from which the researcher and his peers may provide a glimpse of the universe that is lived/investigated, mediated by the symbolic collectively established construction. The realities of daily life are interpreted as the established search parameters dictate, with it becoming tangible to use researchers and other agents.

As screens that serve to record the experiences of research, the diary and map serve both for the reflective and investigative exercise of the course of research, as well as for the memory of the difference that each one has regarding the realities investigated. In this respect, they serve to provide to ethical positioning of the researcher who must remember, at every step, the impossibility of grasping the realities themselves, not being so amenable for appropriation by any alleged specialist.

Such resources, in the dialogue that we have established, have been essential for analyzing the material collected in our circulation by the region. We have listened to the discourse through conversations (Spink, 2008) or open interviews, as well as unforeseen moments that arose in our movement, which then give us clues in regards to the senses (of life) crafted in the everyday experience of the residents, be they young or local agents. It is the path of access to the living word that appears in the oral practice, an unusual, fragmented or irreverent word, which is the expression or even realization of the tactics of confrontation to the injunctions of the establishment (Certeau, 2005). It is a method of research and social action that demands time and joint action, in which the result depends on a confluence of factors that are not entirely predictable,

so that each review will be the fruit of the analysis of the path taken, as the fallout of a process that only becomes tangible afterwards.

A cutout of the field experience

We have worked for about four years in the region of M'boi as researchers, seeking to participate in and contribute to the possibility of articulation between the local equipment. To this end, we first identify the local actors involved with democratic practices, as our compass turned towards the social-educational and cultural actions to build an understanding of their activities, objectives, challenges and possibilities. We found that our approach was not immediately possible, but rather gradual, for as we showed our willingness we were able to contribute and face the challenges. It was a road built over the years, with obstacles and deviations that are not detailed here, which resulted in the proposal of partnerships between our group of researchers and the local actors involved. Such relationships with organizations and collectives, described ahead, came from a *trading* perspective: they accepted our research proposal (production of academic knowledge from experiences obtained there, based on their local knowledge) to commit ourselves in collaboration regarding the demands presented and that they, for some reason, had not been able to solve.

In our research, we realized that every contacted equipment did not only have problems and challenges to be faced, but also knowledge and action strategies created and practiced in combat of the condition of vulnerability experienced by young people and residents. We found such resources in the region, in general, but particularly in these equipment of education, culture and social assistance and we decided to focus our action on the east portion of M'boi, an intermediate region between Jardim São Luis and Jardim Ângela (Figure 1)²². Culture and education were elected privileged fields for research by the youth as they performed, despite the difficulties faced, substantive actions with young people who could promote prospects for these subjects in training that were not reduced to the stigma of misfortune. During the initial stage of research, we were able to identify and systematize some of the strategies and knowledge geared towards education and further training of the youth, resulting in a test which aimed to make a contribute to its visibility (Matheus & Daidone, in press).

2 The region of M'boi has 563,000 inhabitants (Dados..., 2010), is divided between the districts Jardim Ângela and San Luis. This is a portion of the city whose population density continues to increase and where the rate of murders, mostly of young people, is among the highest rates in the municipality while the sanitation rates are among the lowest (Universidade Estadual de Campinas, 2014). Given its large territorial extension we worked in an intermediate portion of this Sub-prefecture, between the two districts marked, as shown on the map in Figure 1.



Figure 1. For spatial illustration, the locations of the actions performed are indicated.

This year we worked with two state schools that had a middle and high school, who had been contacted in earlier years, during our proposed approach of local agents aimed at the training of young people in the region and that it had to promote actions in favor of their common goals. When we promoted meetings between school and social care managers the proposal to work in the inner universe of schools that showed a willingness to such was suggested (Matheus & Daidone, in press). Named here using fictitious names E. E. Pedro Bardo and E. E. Mariano de Souza, both located in the middle portion of the region of M'boi, the two schools that were willing to perform this other work. Each one presented its internal difficulties, both regarding its professional team, with teachers who taught at different schools, sometimes with different functions, precariousness of material resources, constant demands of regional directors and, regarding the adverse surroundings, with little help from the Government. The challenges faced there were not few in number, but still, several teachers and part of their management teams were willing to give consent for action that could offer better education prospects to students and support teachers.

The third joint working experience that we conducted this year was a local organization focusing on education and cultural action. For its strategic location in middle of the region of M'boi, next to the schools

with which we worked, this organization is acting in the region providing articulation between education and cultural production, be that by promoting events that would highlight local culture, with its speech marked by defending human rights and combating inequality, or by activities with public and private schools aimed at promoting citizenship – freedom of speech and political and social education (Banca, 2017). It is one of the few cultural action groups in the region that managed to organize itself formally, possessing a CNPJ, a brand of institutional status of the one who is authorized to negotiate with organizations and funding sources from across the river.

Our contact with the Banca also happened gradually, from meetings in forums based in the region (meetings organized by civil society in favor of social mobilization and formation demands of the region together with public authorities). Identified within the action of that organization was a unique potential for the promotion of local development and strengthening of the discourse of young people, educators and cultural agents, we sought to follow the work of the group that conducts their activities. In a situation that is quite different from schools, we noticed the versatility of their actions, the cohesion between its members (at that time, five members had already suffered some changes in its 16 years of existence), but also the fragility of its institutional situation.

At this stage of our work, carried out during 2016, we established as a perspective the implementation of joint actions (*workshops*) between us researchers and local staff who we approached. These actions promote the exchange and construction of knowledge aimed at combating vulnerabilities experienced by young people in the region (about vulnerabilities, see Spink, 2014). This proposal aimed to take college activities to regions that were less favored for this resource, as well as to promote the construction of shared knowledge, by what we call *unlikely encounters* between actors from unequal social segments, as well as from territories far apart from each other in the same metropolis (about segregation in the metropolis, see Caldeira, 2000). In the utopia of our proposal, we bet on building relationships that would enable experiments to favor mutual recognition between subjects, who could identify themselves in a joint action and then establish a reciprocal link (Ricoeur, 2006).

The challenge was great. We were confronted with our own habits, in the attempt to *give visibility* to pressing social issues in the region and to *give voice* to our local partners. As if they had no voice or visibility of their own, as if they were in a passive condition awaiting a foreign agent that could pull them out of their so-called immobility or transform their reality, which denounced our fantasy to be the protagonists of this action. The provision for a relationship of sharing and reciprocity demanded the deconstruction of vices that we carried, including us in the reality to be transformed. On the other hand, this

allowed us to see the price of inequality in the face of the possibilities of social ties, the tendency being the inertia that characterizes a society marked by social segregation.

We realize that every relationship with each equipment faces their own specific issues, requiring time for demands to manifest themselves or to be realized (or not) in activities that are set up as workshops (this name is very generic), as conversation circles (with specific discussion topics), or simple talks. For purposes of brevity, we will not stop at each one of these, rather we will make a cutout of the activities in its set. There were three distinct pathways that we conducted with different local organizations (both public state schools and an organization of education and cultural action), each one as the dialogue that we had with its agents and they gave us an opening based on the compromise they saw in our conduct.

Considerations about the results and conclusion

The significant increase of activities carried out in relation to the initially planned ones (eight) indicates that listening to the local demands and the willingness to carry out joint actions between researchers and local agents are particularly favorable conditions for the implementation of specific actions in partner organizations. In other words,

listening to demands in turn creates action demands to be implemented. This especially applies to the investigated educational organizations, which were under pressure from difficulties of various kinds, both internally and externally (see Matheus and Daidone, in press); so that the offer of support, to these, was able to meet pressing challenges. In the case of action with the organization of culture and education, the demand did not have the same urgency and therefore the promoted activity (maps) functioned as a complementary experience to the participants of the meeting.

From the point of view of the mobilization of the participants for each activity, the main result indicates the demand for listening: the different participants showed willingness and aspiration to be listened to in their specific questions: students in regards to the difficulties that they face in their daily life in order to construct life projects, teachers on the challenges of their job, which aims to promote the education of students with no family tradition of formal extensive study and, finally, young residents of regions located at the edges of the municipality so they could see themselves as being participants of the city, as citizens. This is consistent with the recognition perspective of each one as having a subject of rights, with their own demands and positioning capability. In this sense, the support of a policy of equality as a guideline is particularly mobilizing, when it is shown in the way that relationships are established at each meeting:

Box 1. Workshops' box

<i>Location</i>	<i>Activity type</i>	<i>N° of meetings/participants</i>	<i>Proposal</i>	<i>Results</i>
E. E. Pedro Bardo	Debate on political representation	Four meetings with four classes of 35 students (140 young people).	Dialogue among peers, listening to conflicts, mobilization for the formation of young people.	Heterogeneous: two classes more interested, two more passive.
E. E. Mariano de Souza	Listening to demands	Two meetings with two groups of teachers (13 participants in total).	Listening to demands and conflicts; school diagnostic construction.	Critical outburst because of the fragile situation of teachers and the school; insecurity and uncertainty; willingness to dialogue.
E. E. Mariano de Souza	Presentation and discussion of the partial diagnosis made by teachers	Eighteen teachers in planning semester.	Facilitating dialogue; direction with teachers; mobilization joint action.	Identification via difficulties; show a critical and suspicious attitude towards management; interest for dialogue.
E. E. Mariano de Souza	References and trajectories	Two classes of students at night; five meetings with each one (70 participants).	Reference trajectory construction: community, family, dreams, challenges.	Satisfaction for being listened to; disputes between students; demonstration of dispersed interest.
A Banca	Map	Fifty-seven participants between the two meetings.	Shared symbolic reference; social image; inclusion and belonging.	A map of itself is new and interesting; cultural event concentrates the greater attention; distances decrease in cultural events of interest.
Total	298 participants; 33 workshops			

a presentation of the participants among themselves, an opportunity to listening and provide reciprocity according to each proposed activity, and maintenance of agreements reached previously or on every meeting, giving legitimacy and symbolic weight to the words.

In a specific plan, the willingness for action among the participants had variants: the most mobilized were those who were not pressed by disputes among peers, with educators or local actors, living a conflict situation which compromised their mood for the action. However, moments to express aspirations or tensions favored the identification of peers, favoring the mobilization for the achievement of collective actions.

The intention of our article was to portray and reflect on our practice of research. We believe that the joint actions that we performed with local partners depended particularly on the quality of relationship established with these, which, in turn, is the result of the importance that they must build the relationship, of the interaction that we practice and of our ability to listen and to mediate when facing demands, conflicts and senses of lived experiences, depending on the context (social and institutional) in which course of work occurred.

From an extensive point of view, the actions taken are intended to work in the medium- and long-term, as it makes it possible for a relationship with each of the local organizations to be established. The goals achieved, on the other hand, depend on the consequences of actions that can be constructed with local partners, making greater

or lesser use of obtained results in their activities. From a punctual point of view, every action aimed to bring benefits to all actors involved: recognition in listening and dialogue; strengthening of local identity reference by dialogue among peers in regards to their reality and challenges, or through features like mapping, offering symbolic legitimacy to the social existence of residents of a region that has poor visibility in the network of social relations of the metropolis.

As a research practice, the action strategy adopted in its plural dimension and community oriented brings many challenges to be faced that are both punctual, as extensively, since the uncertainty regarding the conduct of activities, until the search liability before the vicissitudes of a social context in institutional, material and social vulnerability (Spink, 2014), that affects residents and organizations, making them vulnerable in different ways. In a social context where social challenges are particularly highlighted, these actions also become more challenging and fragile, suffering the effects of the condition of life of their agents and residents. On the other hand, we believe that combating inequality depends on the confrontation of these tensions, which directly or indirectly have an impact on the amplitude of the social dilemma to be faced. The proposition and development of research practices aimed at promoting social actions, committed with the effects on local reality, become urgent. Their formulation and implementation, however, will not only depend on the map used for such, but also on the established compass for the direction of the path to be trodden.

Pesquisa e ação local: sobre bússola e outros instrumentos de viagem

Resumo: A partir de uma experiência de atuação numa região metropolitana afastada do centro da cidade de São Paulo, discutimos o método de pesquisa utilizado, pautado na proposta de pesquisa-ação. Em 2016, realizamos junto a duas escolas estaduais e uma organização voltada à educação e cultura, 33 oficinas e rodas de conversa com jovens, professores, gestores e agentes culturais. Como resultado, constatamos a fecundidade de ações pautadas pela escuta e reconhecimento de cada um como sujeito de direitos e capaz de posicionamento próprio. Para a formulação da estratégia de ações conjuntas, constatamos que os resultados dependem da construção de vínculos de parceria, de disponibilidade para escuta e da configuração de cada contexto social e institucional. Não sendo possível estabelecer um parâmetro único para todas as situações, a postura do pesquisador se torna a diretriz de seu percurso: sua ética é a bússola necessária para caminhar no mapa do território.

Palavras-chave: método, pesquisa-ação, educação, cultura, ética.

Recherche et action locale : sur le compas et d'autres instruments de voyage

Résumé : À partir d'une expérience d'action dans une région métropolitaine loin du centre de la ville de São Paulo, on discute la méthode de recherche utilisée, basant dans la proposition de recherche-action. En 2016, on a fait avec deux écoles d'état et une organisation d'éducation et culture, 33 ateliers et cercles de conversation avec des jeunes, professeurs, gestionnaires et agents culturels. Par conséquent, on constate la fécondité d'actions ponctuées par l'écoute et reconnaissance de chacun comme sujet avec droits et capables de se positionner lui-même. Pour la formulation de la stratégie d'actions conjointes, on constate que les résultats dépendent de la construction de liens de partenariat, de disponibilité à l'écoute et de la configuration de chaque contexte social et institutionnel. Compte rendu qui n'est pas possible d'établir un paramètre unique pour toutes les situations, la position du chercheur devient la directrice de son parcours : son éthique est le compas nécessaire à la marche dans le carte du territoire.

Mots-clés : méthode, recherche-action, éducation, culture, éthique.

Investigación y acción local: sobre brújula y otros instrumentos de viajen

Resumen: A partir de una experiencia de actuación en una región metropolitana apartada del centro de la ciudad de São Paulo, discutimos el método de investigación utilizado, pautado en la propuesta de investigación-acción. En 2016, realizamos en dos escuelas estaduais y una organización orientada a la educación y cultura 33 oficinas y rodas de conversa con jóvenes, profesores, gestores y agentes culturales. Como resultado, constatamos la fecundidad de acciones pautadas por la escucha y reconocimiento de cada uno como sujeto de derechos y capaz de posicionamiento propio. Para la formulación de la estrategia de acciones conjuntas, constatamos que los resultados dependen de la construcción de vínculos de colaboración, de la disponibilidad para escucha y de la configuración de cada contexto social e institucional. No siendo posible establecer un parámetro único para todas las situaciones, la postura del investigador se vuelve la directriz de su recorrido: su ética es la brújula necesaria para caminar en el mapa del territorio.

Palabras clave: método, investigación-acción, educación, cultura, ética.

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