

Self Determined Participatory Action of Marginalized Groups: the streets of São Paulo

Institute for Technology and Resource-Management in the Tropics and Subtropics
at
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Master Course TERMA **Master's Thesis**

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1 Declaration

Erklärung:

Name:

Matr.-Nr.:

Ich versichere wahrheitsgemäß, dass ich die vorliegende Masterarbeit selbstständig verfasst und keine anderen als die von mir angegebenen Quellen und Hilfsmittel benutzt habe. Alle Stellen, die wörtlich oder sinngemäß aus veröffentlichten und nicht veröffentlichten Schriften entnommen sind, sind als solche kenntlich gemacht.

Die Arbeit ist in gleicher oder ähnlicher Form noch nicht als Prüfungsarbeit eingereicht worden.

Köln, den Unterschrift

Ich erkläre mich mit einer späteren Veröffentlichung meiner Masterarbeit sowohl auszugsweise, als auch als Gesamtwerk in der Institutsreihe oder zu Darstellungszwecken im Rahmen der Öffentlichkeitsarbeit des Institutes **einverstanden**.

Unterschrift.....

2 Acknowledgement

DANKSAGUNGEN HIER

3 Abstract

SUMMARY HERE

Key Words: São Paulo, Participation, Right to the City, Action

4 Zusammenfassung

ZUSAMMENFASSUNG HIER

Schlagworte: São Paulo, Teilhaben, Teilnehmen, Participation, Recht auf Stadt, Aktion

5 Read//This//Text

This thesis utilizes its own text formatting and colouring style in order to visually determine the meaning of certain words and text passages.

The following list describes the applied formats and their corresponding meanings.

translations
abbreviations
citations
text sources
narrations and inquiry
narrations and theorizing
dialog
definitions
objectives
keywords
links to text passages
links to online sources
links to locations
footnotes
layout

Table 5.1 How to read:
thesis layout and format

6 Introduction

INTRODUCTION HERE

7 Methodology

KEYWORDS **methodology, introduction, guiding questions, who am i?, what should i do?, what do I want?**

The aim of this **Methodology chapter** should be to transparently describe the context this thesis is embedded in and the appropriate actions that have been chosen in order to articulate and fulfil the thesis' aims. Transparency in order to expose the reasons why [research] **actions, methods and tools** have been chosen. Transparency in order to permit the appraisal of my own subjectivity in narrations, observations and actions.

Supplementary, or better complementary, from my point of view, is the question on which base the argumentation for selected approaches and the thesis objectives are grounded. This means in particular to ask how the thesis underlying **motivation** and **self-conception** can be articulated and how this articulation impacts the selection to [research] approaches and the definition of possible **objectives** and [research] actions.

The **Methodology** chapter shall therefore not only determine theoretical and research approaches, methods and tools, objectives and actions, but shall also address my personal conviction and standpoint that is also reflected by this thesis. Theoretical considerations, experiences, narrations and observations made on the streets, the definition of the thesis' self-conception, those are the fractions that I would like to consider in order to argue for concrete procedures and means of action. Such an argumentation will help me to construct the frame this thesis can be embedded in, which is then immanently comprised of a well defined self conception and emancipatory terms research actions. Departing from such an approach can certainly be associated with my subjective and personal conviction which is **rather libertarian and autonomous than academic, neo-liberal or institutional**.

Before I carry on I would like to briefly describe my thoughts about the structure of this chapter. In a sense the determination of methodology has been a result of research actions in São Paulo where I mainly participated in the realities of the people from the streets in the city's centre. I caught a glimpse of the peoples struggle, the organizational forms, the theorizing about the situation in the city and its effects on the people. I perceived my role as the role of an activist rather than an academic scholar. Therefore I will arrange this chapter according to questions that are basically asked by **social movements** in order to **theorize** about their struggle or resistance.

More formally, movement theorizing consists of the processes of unofficial thought that movement activists constantly work with - geared primarily towards the practical question 'what should we do?', but including all sorts of related questions, such as 'who are we?', 'what do we

aims of this chapter

*subjectivity and
the influence of my
personal conviction*

want?', 'who is on our side?', 'who are they and what are they doing?', 'what can we do?' (Barker and Cox, 2001, web)

The following three **questions** will frame the sections of my **Methodology** which hopefully provides answers to all of them. Each section addresses two perspectives on the given question.

Who am I? Outlines the basic thesis' self-conception and attitude which is strongly interrelated with my personal conviction; Outlines the general thesis perspective on research actions which is mainly driven by the question of knowledge production and my role in research.

What do I want? Determines the thesis objectives determined off the first question. Those objectives are of general and specific nature.

What should I do? Outlines concrete methods, tools and research actions off the two previous questions. What shall be done is asked for practical/empirical and theoretical research actions.

7.1 Who am I?

KEYWORDS **who am i?, objectivity, subjectivity, standpoint, neutrality, research actions**

So, **Who am I?** and why do I want to ask this question?

I personally consider important to make my personal attitude transparent in order to assess in how far this attitude affected and affects the course of this thesis. This thesis is not aimed to express objective narratives because objectivity is for me hard to achieve when expressing those experiences, actions and observations that represent the core of this thesis. The concept of objective observation, which from my perspective means neutrality, devoid of symbols and biased interpretations, probably the plain and 'real' nature of an object, is not realizable and probably not seminal for me either, because I cannot and don't want to disconnect myself from what I experienced, what people experienced, from my attitude that clearly influenced to large part the realization of my research action(s) in São Paulo.

*research based
on the narrators
standpoint*

*I have the use of the information that that which I see,
the images, or that which I feel as pain, the prick of
a pin, or the ache of a tired muscle-for these, too, are
images created in their respective modes-that all this
is neither objective truth nor is it all hallucination.
There is a combining or marriage between an objectivity*

that is passive to the outside world and a creative subjectivity, neither pure solipsism nor its opposite. (Brockman, 2004, web)¹

The research actions that are assembled in this thesis are those that I volunteered to perform and experience or that just happened by incident, unplanned, unstructured, but never through external force or other-directed². By other-directed and external force I mean that nobody told me what I had to do, according to her or his demands, according to the structural demands of a project, without the possibility of negotiating according to our individual interests and limits. When I stayed with my people I was always asked if I am interested in joining them, in participating in their realities.

I could have chosen another frame, an existing academic or NGO project on the same topic, where I probably would have met the same people and visited the same places, but which perhaps would have resulted in totally different outcome, based on other standpoints and attitudes. Is the reality I experienced then more valid than that of others or vice versa? I think not, both have their legitimacy, they are probably motivated differently and therefore narrate different stories, probably describe the same realities from different standpoints based on the narrators individual reality and context. In the words of Schrödinger I would then say

We cannot, however, manage to make do with such old, familiar, and seemingly indispensable terms as "real" or "only possible"; we are never in a position to say what really is or what really happens, but we can only say what will be observed in any concrete individual case. Will we have to be permanently satisfied with this...?

On principle, yes. On principle, there is nothing new in the postulate that in the end exact science should aim at nothing more than the description of what can really be observed. The question is only whether from now on we shall have to refrain from tying description to a clear hypothesis about the real nature of the world. There are many who wish to pronounce such abdication even today. But I believe that this means making things a little too easy for oneself. (Schrödinger, 1933, p.316)

"The Fundamental Idea of Wave Mechanics", Nobel lecture, (12 December 1933)

By not aiming to reproduce narratives in an objective manner I do not mean to dismiss the idea of neutral standpoints . However, the content of the thesis shall reproduce the positions, ideas and thoughts of those that shared them with me, with whom I collaborated, my personal expression of that what I perceived and experienced.

¹ website:

² guided by external standards

Notes//São Paulo//City//Extremes

This thesis finally developed out of the experience made in São Paulo. I arrived in the city in May 2010 and aimed to stay until October in the same year. In June, I decided to stay until November. The impressions and experiences gained during that period are the subject of the following **synopsis** which is aimed to transparently reflect the circumstances I dived into and had to deal with and which affected the way I acted during my stay.

My time in the city was only determined in terms of ‘where to stay’, ‘what would I like to do’ and ‘how much time do I have’. I had no real contacts to people nor groups, even though I had email contact in advance, mainly to grassroots and political groups, collectives and spaces such as **Indymedia São Paulo**³ or the self-organized space called **Espaço Ay Carmela**⁴. I intended exactly that situation which meant for me the maximum possible freedom in order to decide how to proceed, to define the course of my research actions, which in turn also meant that I could first take as much time as possible to assimilate the city and let the city assimilate me.

Finally, I got in touch with a loose group of people from the streets which whom I spend two to three month during which I got [partly] involved in their realities, struggles and actions. This thesis is thus a narration about this time and actions.

Even though I intended maximum freedom, I already had an concept for a research action in mind and on paper when I came to the city. This idea was related to the usage of mobile communication for grassroots organization but finally rendered impossible to realize due to those constraints that I lay out in the following sections. Thus, the final topic and direction of this thesis is differs almost completely from the one I had in mind when I decided to go to São Paulo. The detailed process of this transformation is documented on the **thesis' blog**⁵, which has been set up for the documentation of the research process, transparency purposes and in order to guarantee free access to the assembled information. I will not lay out the transformation in detail at this point but would like to refer everyone interested to the documentation available online.

a personal remark

Getting acquainted with the city first of all meant for me, before anything else, practising how to use the city which is like nothing else I have seen and experienced before. I had to adopt basically everything that I knew about the flow of a city, the motion within a city. Things that are inherent in daily practice in German cities, had to be reconsidered. Transportation and the question of how to reach one particular place and how to return became suddenly a must when being on the run for longer trips through the city. The dense bus network had been a challenge from the beginning on, with its myriads of lines, stops, paths, its enormous city coverage and its range. Later, after loosing the fear

mobility and its versatile dimensions

³ website: <http://www.midiaaindependente.org>

⁴ website: <http://ay-carmela.birosca.org>

⁵ website: <http://rtc.noblogs.org>

of getting lost, its nodes became inherent to the daily adventure of travelling through the city.

Complementary to public transport, which also includes rings of trains and metros [REF MISSING\(some map\)](#), is the apparently most uncommon transportation vessel for this environment, the bike. Even though São Paulo's steep topography and its scale, the massive and aggressive traffic, the daily traffic jams, heavy air pollution especially on hot days, and the non-awareness and recklessness of car, bus and truck drivers which often seemed to just ignore and overlook cyclist, doesn't seem to be the favourite environment for using a bike. However, the bike actually became my favourite means of transportation because it gave me a lot of flexibility and freedom. It also enabled me to arrive at places that would have been much more difficult to reach solely by public transport. I also shared the bike from time to time with some of the people I stayed with, thus from my point of view it was not just a means of transportation but also a means of communication and a shared resource among us.

Leaving the concrete street level and zooming out to the metropolitan scale, São Paulo's dimension is just too extensive for me to grasp completely. My sphere of action was therefore mainly delimited by several districts starting from [LOC MISSING\(Pompeia\)](#) and [LOC MISSING\(Barra Funda\)](#) in the western zone of central São Paulo to [LOC MISSING\(Sé\)](#) and [LOC MISSING\(República \)](#) in the center and further on to [LOC MISSING\(Brás\)](#) and [LOC MISSING\(Mooca\)](#) in the east.

space and scale

hier können noch karten eingefügt werden

Concurrently, access to and contact with the city's spaces has been possible through language. Language became even more crucial for getting in contact with people, in order to understand their narratives and explanations and without language to communicate, São Paulo would have remained locked for me since my arrival because I could not even ask for the way or the destination of a bus line, let alone communicate with people beyond small talk. Thus, my knowledge of Brazilian Portuguese facilitated my arrival and the further assimilation of the city. Even though this sounds convenient, my Portuguese has been rather at the beginning, thus improvement was necessary. This necessity represents another reality of the initial period of assimilation where it has been important to examine my language skills and practice as much as possible.

language and its versatile dimensions

Afterwards, on the streets, my understanding of Portuguese was contested again due to the plurality of accents the people spoke. This plurality exists on the one hand because the people I met on the streets came from all over Brazil, a reproduction of the image of São Paulo as immigration city ([Bogus and Pasternak, 2004, p.2](#)). For me, accents from the south of Brazil has been much easier to grasp and understand than accents from the north and north-east. I had always difficulties to fully grasp the meaning of the spoken word when people came from **Pernambuco or Salvador**, for example. Their [translation *giria*]slang [which means slang or parlance in Portuguese] has often been

too fast and fuzzy for me, thus I missed a lot of words and therefore the sense of the spoken during such occasions.

On the other hand, if one perceives the streets as one of the spaces that forms the city, inhabited and shaped by a particular but very heterogeneous *gemeinschaft*, a particular *giria* has been developed in that space and is used by those that shape and indwell it, just as it is the case for São Paulos's massive hip hop *gemeinschaft* or any other *gemeinschaft* that is constructed around a particular identity and/or which constructs that identity. In this sense, 'slang' is another aspect that impedes approaching people from that *gemeinschaft* because it is difficult to understand and contains unknown habits, symbols, and expressions and therefore a particular local knowledge is necessary for its decoding and assimilation. Slang also determines who belongs to the 'family' [of street people, for instance] and who does not belong to, thus is an 'outsider'.

Putting those aforementioned aspects together, one factor that pervades them all is *time*. Time is necessary for gaining *local knowledge* I previously determined as personally lacking and which I consider necessary in order to start realizing (research) actions(s) based on reasonable ground. As it probably can be seen from those situative descriptions above, plenty of time was already necessary just to cope with the numerous overwhelming and unfamiliar situations.

time and temporal constraints

Thus, the concept of time plays a crucial role because sufficient [or still the lack of] time was one prevailing factor in order to even start accepting this thesis as something reasonable for me. Without the option to stay at least for 5 to 6 month plus the same amount of time to assemble everything, a stay abroad would not have been an option to me and a plain theoretical work would have been the most reasonable alternative. What would have been the result then if I had restricted myself to the official period of 5 month for conducting research actions and writing the thesis? This very limited time frame would have made it very difficult for me to accept the city as that space that forms my new temporal reality, which represents my life for the time to be and not just a space to rush through. Perhaps it would have been necessary to be just part of another existing (research) project while reproducing the dominant [social] top-down hierarchies and power relations, that western academic agents and their intended 'research objects' often represents.

foreign expert and local adept

A contradiction produced by those hierarchies is the reversed concept of knowledge, where the one that lacks local knowledge but is embedded in an academic frame has more power or status than the one that is the local adept, who knows everything about his or her surroundings, but is maybe marginalized and lives at the outer margins of society.. How can I then consider me as some kind of 'expert' that is able to judge, analyse and propose if I know nothing about the local situations, realities and struggles. Even during 6 month in São Paulo I possessed just a conception about the plurality of realities that this *city of extremes*⁶ produces.

⁶ expression taken from '*A cidade dos extremos*' by Lucia Bogus and Suzana Pasternak (2004)

Another question remains: would I like to act as such an ‘expert’ anyway, even with the proper knowledge. I personally would not exploit my expertise and experience to gain or exercise power [in order to produce content for the finalization of the thesis] nor do I identify myself with the role of an [academic] scholar because this role is already loaded with power hierarchies and symbols that conflict with my personal conviction. In their work ‘[What have the Romans ever done for us?](#)’ (2001), Barker and Cox describe the role of the scholar [here meant as scholar of social movement] as follows:

The scholar acts as a traditional intellectual, carrying out directive and theoretical activity on behalf of already-existing, and already-powerful, social classes and groups. Their directive activity is entailed in the administration and development of an education system which is a central mechanism in reproducing class inequality and in legitimating the social order. (Barker and Cox, 2001)

If I then define my [role in this research](#), I clearly sympathize with the people I have been together, I feel myself much more belonging to their struggles, as to what the contemporary academic world symbolizes [even though I do not deny the importance of academic work and analysis, eventually I make use of it in this thesis as well]. This fact certainly affects the way I act and decide because I am socialized much more by the activist than the academic space and certainly perceive their opposed positions, especially when trying to practice according to my own personal attitudes and convictions in those spaces but also with respect to the formation of knowledge, which is produced according to different concepts and motivations.

Quoting Barker and Cox once more, the contradictions thus also emerge due to the diverging role concepts where

*[...] those who are drawn to this field of academic study are themselves former or continuing activists and participants in actual movements and movement organizations.
[...] Those with feet in both camps are often aware of contradictions and tensions in their different roles (Barker and Cox, 2001).*

Thus for me, non-hierarchical/non-authoritative and genuine participation is an attitude applicable in all areas of practice, may they be political motivated, related to academic research or just belong to daily life. I consider the [from my perspective] discursively defined areas of private life, research or struggle as at least overlapping, if not the same sometimes. This also means that I attempt not to reproduce them as separate spheres of my life.

Hence my intention is to do research based on those and other attitudes (which will be exposed as [list of demands \(p. 15\)](#) later on) and write this thesis because I consider it [relevant](#) for me and the reflection on my personal practice, [relevant](#)

knowledge and power hierarchies

personal conviction

contradictions and tensions in different roles

personal motivation

as a complementary component of the struggle of the people, relevant for the interconnection of academic space, marginalized space, political space and social space [social space here as a synonym for society, thus the city], their interchange and raising of consciousness .

Anna Tsing⁷ asks in ‘Friction’ what other possibilities exist for knowledge production and wonders why approaches such as narrations cannot be justified in academic terms even though they would complement and support the spaces of struggle and academic theorizing.

How has it happened that in order to stay true for hopes for a more liveable earth, one must turn away from scholarly theory? [...] Might it be possible to use other scholarly skills, including the ability to tell a story that both acknowledges imperial power and leaves room for possibility? (Tsing, 2005, p.267)

I don't intend to distinguish those spaces as separate from each other, the research space separated from the social space which represents or is represented by the city, separated from private space of my life in São Paulo. I didn't define hours per day to enter the research space, nor hours to enter the daily life or social space.

spaces not seen as atomic units but interdependently connected

Certainly, those spaces existed and exist but for me, I perceive them as organically converging, diverging, overlapping and sometimes matching, depending on the context all those different situations have been embedded in. When I was on the streets, I often met people whose daily reality I participated in, when I went to Ay Carmela or simply roamed the streets in order to absorb the city. In those cases we either spent time together, which could be time considered as research action, as socializing, leisure or political action, or all together at the same time, or we just continued on our spарате paths.

Clearly, the separation of those spaces existed and exist, because eventually, I didn't live together with the people on the streets, we [just] shared plenty of time together. This also meant that my time in São Paulo was a time where I personally didn't need to take care about organizing my life because I had a definite place to live, a determined number of month to stay and I could freely organize my time without hassle for work or earning money. This is one hierarchical aspect which I could not resolve and which implies that I was in the luxury position to freely organize my time and research action(s) and be together with people whose situation was exactly contrary, which struggle every day.

The purpose to relate those impression is simply the fact that it took time for me to arrive in São Paulo, especially if the reality I came from and the one I arrived in are so diverging. In my case it took about two month, which had been important and necessary for me but resulted in no concrete or visible outcome for this thesis at first glance. The establishment and deepening of tied

the purpose of those narratives

⁷ website: <http://anthro.ucsc.edu/directory/details.php?id=35>

contacts on the base of amity and solidarity took another one or two month and suddenly the remaining time in the city had been drastically reduced. For me, the **whole process** [objectives] was important and contribute to the thesis as much as the concretely conducted research action(s). I consider the whole period as enriching for me and my personal practice and definitely not as a mere obligation in order to gain a degree. This **synopsis** also serves as a summary for me in order to reflect on my role and my status and the circumstances that affected my stay in São Paulo.

Having said this, perhaps some of the factors that mainly impacted the course of this thesis are clearer now, thus let's see how the red line through it can be tied.

List//Motivations//Demands

KEYWORDS **non-authoritative, non-hierarchic , genuine participation, open access, practicability, emancipatory, field research methodology**

Personal **motivations** and **demands** on [my] research actions hold a pivotal role, by now expressed as a form of **relevance** different from the notion of **academic relevance** which I will draw on in more detail *later on (p.37)* .

My motivations and demands are of subjective nature. **Subjectivity** has already been briefly mentioned in the *introductory paragraph (p.7)* of the Methodology chapter and is a topic worth mentioning [briefly] again in order to make the demands on my research transparent. Later on, when I argue for **Action Research (p.22)** as the thesis' research framework, further notions of **subjectivity** and specific **standpoints** will be considered from the viewpoint of knowledge production .

To begin with, I would like to reveal my subjective position in this research. In a sense I am a **subjective observer** and, as shown later on, to a certain extend an **observed subject** as well due to the fact that I did not just passively observe my surroundings but also actively participated in it. For me it is important to reveal those facts in order to uncover the steps that are necessary to tie a red line through this thesis

revelation of subjective positions

As every investigating subject is different, her social position, and her political values, should be explicitly clarified so to put a light on the question of subjectivity. Nonetheless this confession, necessary on one side, is not by itself sufficient to control the effects of the investigation, neither it is to clarify completely the author's socio-political distortion. The way to Knowledge in precise science is usually filtered by a measuring tool, while in social sciences it is filter by a subjective observer. On one side it is proper to describe the measuring tool, on the other it is correct to reveal subjective positions. But none of these epistemological

path will get to the understand of pure Reality. (Cattaneo, 2006, p.20)

Some of my subjective positions and impressions have already been formulated in the notes about my *São Paulo experience* (p.10) . These notes represent a first reflection about this thesis and its research action(s) and bundle statements that formulate a basic self-conception as...

subjective positions already uncovered

...an attempt for genuine participation and acceptance of differences,

thus, an attempt for realizing research action(s) in a non-authoritarian and non-hierarchical manner.

... an attempt to shape a complementary component of the people's struggles on the streets.

...an attempt to find a non-elitist but common language, where academic and non-academic spaces may converge.

...an attempt to shape a space for exchange and raising of awareness about the people's struggles.

...an attempt to reflect on my personal practice and the contention of constraints and existing contradictions between different spheres of reality.

thus, an attempt to dissolve the separation of academic, political, social and private space.

... an attempt to avoid to represent or speak for anybody. I want to be together with the people and experience myself what they are experiencing.

thus, I am aware of my twofold role and its contradictions as scholar and activist and my alignment with the latter.

...an attempt to adapt the frame this thesis is embedded in on institutional level according to the principles I formulate here.

Figure 7.1 An attempt to determine personal motivation and demands:
Part I

I conceive my thesis and its research actions as inherently political . Political due to the fact that I consider it as a medium that supports and to a certain extends reproduces the struggle of the people I collaborated with. Political as well because I understand my research actions as the intention to act in a non-hierarchical and emancipatory manner (even though I can not achieve this to full extend). I understand non-hierarchical and emancipatory praxis as a critique of the status quo of current social praxis.

research is political

In my utopia, emancipation and genuine participation could create spaces at all levels of the city that would not function according to the excluding logic of the currently existing ones, according to the logic of those spaces that are representing and [re]producing social discrimination. Actions performed in those space could have the potential to either transform them or create new ones where discrimination and its roots are not existing any more or are at least contested and progressively dismantled.

Therefore I conceive **space as political**. It is political because the space the city represents [here, the space of the street population in São Paulo], is the space of resistance and struggle for transformation, the space where a multitude of realities unfold, the space where my personal practice unfolds, as well as this thesis' research actions.

My position that this thesis is a complementary component of existing struggles of street people in São Paulo, does not mean that I expect concrete social change as its direct result and outcome. For me, provoking social transformation goes far beyond the scope of this work, far beyond the scope of the frame it is embedded in and constraint by. However, I think that every step towards an emancipatory and self-determined transformation of society is worthwhile to undertake. Therefore I hope this thesis could contribute to undertake further steps into that direction and to function as least as a **strident mean of communication and information distribution** for that purpose.

In order to be strident⁸ and probably provoke ideas, reactions or critiques, this thesis and its content have to be **freely accessible**. I also believe that open access to information is desirable in general because this thesis' content is drawn on other people's knowledge, that shared it with me for instance or inspired me to reflect on what I know. Therefore I cannot and do not want to restrict what others shared freely. Open access enforces the political aspect of my research because it undermines current **intellectual property [IP]** rights. IP equals the denial of access to knowledge and a continuing **economic utilization** of a **commodity** called 'knowledge'. I think that knowledge restricted by IP cannot benefit society because society possesses no means for access and use.

A [political] **self-conception** of my thesis and its intended research action(s) is desirable for me and could probably permit my research action(s) to contribute, even though just to a small extent, to an **emancipatory social transformation**. Then I would consider my research as **relevant**. Therefore I would like to denote my additional positions on order to complete my **demands** on my thesis as ...

space is political

strident communication as a building block towards social transformation is relevant

strident communication is possible by open access to information

research becomes relevant if it can contribute to an emancipatory social transformation

⁸ here in the sense of the German meaning 'plakativ'

- ... relevant to consider my research action(s) as political.
- ... relevant to consider my research as small building block towards a social transformation which should be strident in order to distribute information.
- ... an attempt to make the information this thesis provides freely accessible and usable and not just locked-in the academic space.
- thus, I prefer open access to all information, narratives and thoughts this thesis is composed of.
- ... an attempt to turn something present but invisible or masked out into something visible but not as a invention of something completely new.
- thus, I prefer to evoke a reaction and not just a sole analytical and systematically sound reproduction of [a] 'reality'.
- ... an attempt to decouple the question of relevance of research action(s) from the [western] scientific norm of being innovative, objective and systematic, in order to examine situations solely on an atomic level, which masks out the context those situations have been embedded in,
- thus, I prefer to work qualitative and event driven instead of systematic and quantitative, in order to make as many of contingent experiences as possible

Figure 7.2 An attempt to determine personal motivation and demands:
Part II

The hereby presented [subjective] **motivations** and **demands**, compose the basic layer this thesis is build upon. The very first demand of **non-authoritarian** and **non-hierarchical** praxis pervades in a sense all other positions. Therefore I would like to draw attention on this demand in order to clarify its fundamental importance for me.

muß eigentlich in ein anderes kapitel

I could even go as far as to say that this thesis could also be considered as another type of self-determined action, because I considered it as a component of a struggle and it was made possible by genuine participation between us. I actually don't know in how far this kind of closed loop positively contributes to the thesis' form and content or in how far it would cancel out the narratives of other actions which are supposed to be included here in the first place.

Non-[Authoritarian//Hierarchical] Attitude

KEYWORDS **non-authoritative, non-hierarchic , motivation, emancipatory, self-determination**

Non-authoritarian and **non-hierarchical** attitude shall pervade the ground on which this research shall be elaborated. This aspect is fundamentally important for me due to the fact that these concepts represent certain attitudes that I try to follow in my personal practice but also due to the fact that this thesis is partly based on information provided freely by people that are struggling for a social transformation of their marginalized reality. I consider my research action(s) to be part of this social and political struggle and therefore argue that my research praxis is supposed to follow the attitudes of my personal praxis. This praxis is also reflected in my approach to research that is mainly determined by **Action Research [AR]** as I will explain later in more detail later on (p.??) .

*non-authoritarian
and non-
hierarchical per-
vasion*

From my point of view, non-authoritarian and non-hierarchical attitude is strongly interdependent.

Non-Hierarchical Praxis

The fact that research is often embedded in an existing academic framework already represents an implicit **hierarchy** which could, and often lead(s) to situations where research agents [scholars and research projects for instance] primarily follow their own agenda and logic, **in terms of participation, constraints and benefits, for them, the project or the academic circle.**

One example is the **REF MISSING(often heard question)** , that has also been directed to me in São Paulo, in how far academic research with marginalized people really supports the struggle of the ‘participants’ whose role is basically limited to the provision of information utilized by the scholar to write his or her thesis and through whose completion he or she gains a degree that offers better possibilities on the [academic] job market and career outlooks while the participants still do not see any improvement of their situation.

One could argue that through a the scholars’ more powerful position, he or she can direct more [institutional] power to provoke those transformations that research was lacking but for me personally this is no argument. Gaining a better position for instance has a more or less immediate effect on one’s own life while trying to realize social change through institutions takes a long time with unpredictable outcome, if there is an outcome that leads to proficient transformation at all. One can question the role of institutions as ‘change-makers’ and agents of transformation in general if one looks at decades of aid and development projects that did not lead to any large scale and sustainable transformation of social inequalities existing all over the world **REF MISSING** .

Therefore I want to question the terms under which **participation** in [research] actions is defined and exercised. Is it exerted as a simple justification for the realization of inherently unjust research actions or [development] projects **REF MISSING(tyranny to transformation)** or is it exerted as an non-hierarchical and

*participation ex-
erted as tyranny
or emancipatory
self-determination*

emancipatory approach to exercise self-determination **REF MISSING(tyranny to transformation)** in research but also in struggle? The question of participation is relevant for me in the context of for social **struggle** but also for **research** in general because I would like leave the academic space to enter the streets and join the people to realize this thesis research from a different **standpoint**, from the **standpoint of the streets** and its people.

Coming back to the notion of non-hierarchical praxis I perceive another implicit power hierarchy inherently embedded in the academic framework of my research due to the fact that I can go abroad, possible through scholarships, a situation barely realisable by those that shall participate in or which are addressed by particular research actions, hence, here, the status as foreign research agent automatically implies a difference in status between the research agent itself and those that shall participate in the agents actions [if this is supposed to happen at all].

This situation can be described plastically with a quote of a street dweller **I met and talked with (p. 96)** in a small and shady street in the centre of São Paulo:

Tell me, what does a guy from the first world do here in the third world? Why are you here? Don't you have problems to solve and analyse in your country? (own Source, 2010)

Non-Authoritarian Praxis

Non-authoritarian attitude is the practice I am affiliated with. Here, a contradiction could arise because I would like to experience those situations and conditions that would be incorporated for a however defined research purpose. Therefore I would like to get in touch with the people and become active in their struggle, because I feel solidary with their struggle, because I would like to realize research actions as part of this struggle. In order to do this, to get in touch, to experience, I would never impose acts of authoritative actions upon those that provide information, that share their trust with me, neither through implicit or explicit actions, nor in oppressive or seductive ways.

non-authoritarian actions in order to conduct research, neither oppressive nor seductive

Apart from the question of access, thus access to the people, their reality, their struggle, the question of access to the research' outcome is related to a non-hierarchically attitude as well.

Due to the fact that my research is based on **co-authored** information and personal experiences on the one hand, and on theoretical frameworks conceptualized in books, journals or available through the internet on the other hand, I would also like to question the way this compound of information is [or has to be] made accessible usually in the academia.

openly and infor-mation freely available and open knowledge

Little is openly [thus freely accessible] published in academic circles due to an elitist attitude and the **commodification** of knowledge and information, where knowledge, even though elaborated and produced in public institutions or

based on peoples knowledge, remains behind impermeable walls, remains solely accessible to those that have selected and appropriated that knowledge or which have the necessary [monetary] resources or the necessary status in order to do so.

This situation describes another facet of **purpose** and **demand** on my research action(s), here as demands of **free distribution** and **open accessibility** to the thesis outcome.

Another notion of rather practical nature is the time frame reserved for thesis writing and research action(s). The initially contemplated and official period for research actions and theoretical examination had to be 5 month, 2 to 3 reserved for empirical research abroad, the remaining time reserved for theorizing and writing of the final thesis.

Now, I exceeded those specifications due to the fact that research action(s) in São Paulo already lasted 6 month, while writing this thesis took another 6 month. Thus again I return to the question of **constraints** and **benefits** the academic research agent is **accepting and seeking (p. 19)**.

Looking back at the time that has been passed since I arrived in São Paulo, I have realized that if I had followed the **strict time setting** imposed on me, I wouldn't have had the time to reflect on and adjust to the situation I entered. I would not have time for self-organisation of my research action(s), to get in touch with the people nor to build relations among us. This would then probably have led to a work that just followed the logic of acquiring an academic title or developing a technical fix **REF MISSING** tyranny - participation while leaving context, approach, praxis and effect of conducted research actions rather insignificant, just as necessary means to the anticipated end.

research actions conducted in existing institutional frameworks or self-determinately organized

weiß noch nicht ob ich den teil so beibehalte

The notion of lack or abundance of time is directly related to conditions under which research actions are realized and how research is organized: either embedded in existing institutional frameworks, following their inherent constraints and logic of imposing predetermined objectives from above upon others, or self-determined and emancipatory, adopting the particular standpoint from below of those that shape and participate.

The concept of **participation** is visible in this thesis title and theorizing but also represents the **REF MISSING(basic approach)** of research realization in São Paulo. Therefore, in depth theorizing about participation on an **REF MISSING(abstract)** and **REF MISSING(concrete)** level is one **objective** of this thesis.

hier könnte nochmal eine übersicht hin , welche themen von der antiathoritären frage durchzogen sind, als letzter überblick bevor wissenschaftliche herangehensweisen betrachtet werden.

noch wichtig? This has consequences for my research actions and rises more fundamental questions:

What is the purpose of research? How do I conduct research? What is my role? How is my role perceived? How do I approach people? What do I want from them? What do they want from me? Can we find common ground to collaborate coequally?

do fundamental questions correlate with motivation and demands?

Figure 7.3

For whom? To whom? By whom?

open access

hier kann noch ne word map rein

overview of mentioned anti-authoritarian / non-hierarchical themes.

Action//Activist//Research

KEYWORDS **action, activist, action research, activist research, research framework, participatory, knowledge production, emancipatory transformation, standpoint, partial, social movement, alternative content, academic, movement, theorizing**

I determined **Action Research [AR]** as the overall methodological framework for this thesis. This choice has been sudden in a sense that I honestly didn't know anything about **AR** prior to the thesis research actions. Neither for academic nor for activist purposes. It is also just now, while writing this methodology chapter, that I understand more comprehensively what **AR** represents and what it could include. I want to provide room for those aspect in this chapter.

By gaining a more comprehensive idea of **AR** I am also concretely confronted for the first time with the question 'How is knowledge created and disseminated', a question asked in the studies of knowledge, the so called **Epistemology**⁹ ¹⁰. I also want to dedicate some room for this question and its effects on the thesis knowledge production.

I currently would say that my personal practice intuitively included some of the approaches **AR** can be chosen to be composed of. However, as it is the first time that I get in touch with **Action Research** as an approach to research, I can already say that I did not and could not fully assimilate it. This holds also partly true for the thesis self conception or my personal practice and conviction, which is to a large extend the foundation of this thesis understanding of **AR**.

So, what is hidden behind the term **Action Research**? In a sense, the word **Action Research** by itself seems already matching the way I intend to do research. This may be a relatively weak justification but nonetheless it nearly

⁹ website: <http://plato.stanford.edu/entries/epistemology/>

¹⁰ In German: Erkenntnisstheorie

hits the mark. is research that emerges from within a **social movement**, from within the struggle against the peoples oppression and discrimination, by playing an active role in the **movement theorizing**, in the movements analysis of the reality it is embedded in and in the intended transformation of this reality (Morell, 2009, p.40).

I refer here to social movements as collectives or groups of marginalized people¹¹, whose intention is the resistance against existing oppressive power structures and their transformation into an [more] emancipatory power. Looking at **AR** as mere methodology that is not bounded to an emancipatory attitude but rather represent a set of tools that can be used in many contexts (Morell, 2009, p.21), in academic social movements research (, , p.), by activists and movement themselves (Periferies Urbanes, 2010, web)¹³ or even as a research [or consulting] praxis that may even contradict emancipatory praxis, ie. in international development¹⁴ ¹⁵ ¹⁶. In the course of this thesis I am always referring to my first notion of **Action Research** as approach to movement theorizing.

In practice, one instance of **movement theorizing** through **AR** is **workers inquiry**, the subjective workers view on and analysis of the situation of the workers in the fabric, of being exploited and alienated, their knowledge about their needs and the necessary transformation according to those needs. **workers inquiry** emerged from within a movement, conducted by the activists, the workers, themselves. In Italy for example, visible in the **Workerism [Operaismo]** movement that originated from debates in the journal **Red Notebook [Quaderni Rossi]** in the early sixties of the 20th century, which finally led to the Italian workers' struggle at the end of that decade (Wildcat, 1995, web)¹⁷.

the thesis notion of Action Research

AR in different context

workers inquiry

[...]

sie waren durch ihre Untersuchungen auf kommende Kämpfe vorbereitet, hatten die Probleme innerhalb der Fabrik analysiert, hatten die Arbeiterdiskussion verfolgt, um die Arbeiterforderungen auf die Flugblätter schreiben zu

¹¹ social movements are not necessarily mass movements for me, and in the context of this thesis I mean any kind of group or collective, no matter its size or outreach. Marge Piercy wrote in her poem 'The Low Road'¹² (2006) that a social movement

goes on one at a time; It starts when you care to act, it starts when you do it again after they said no; It starts when you say we and know what you mean, and each day you mean one more (Marge Piercy in Hall, 2009, p.48)

¹³ website: <http://periferiesurbanes.org/?p=165>

¹⁴ website: <http://blogs.worldbank.org/category/tags/action-research>

¹⁵ website: <http://www.lga.sa.gov.au/site/page.cfm?u=2420>

¹⁶ website: <http://blogs.helsinki.fi/tzredd-actionresearch/>

¹² website: http://www.margepiercy.com/sampling/The_Low_Road.htm

¹⁷ website: <http://www.wildcat-www.de/wildcat/64/w64opera.htm>

können und auf Versammlungen als politische Linie durchzusetzen. Sie hatten gelernt, »daß es schon Kämpfe gibt, bevor sie offen ausbrechen«. (Wildcat, 1995, web)¹⁸

weitere beispiele für konkrete umsetzungen von action research

Transborder Immigrant Tool, Feminist Theory, Interface Journal

außerdem ein mapping der bewegungen in São Paulo: Rede Extrema Sul, MNPR, MNCR, MTST, MST, Ay Carmela, Indymedia,

Außerdem wäre noch eine mapping von Tools nötig Flickr + Fotos, Journale + Zeitschriften, Webseiten + Blogs + Portale, Zines + Flyer + Zeitschriften, Software, Videos, eigenpersonale Medien also,

Many forms of knowing

If I take a look at social movements and collectives and their organized struggle, I can perceive the production and articulation of own content and analysis of the particular reality, in order to develop the necessary step(s) to transform and overcome it. Here, knowledge emerges from within the struggle and is supposed to facilitate it (Barker, Cox, 2001, web).

In this perspective, movement theorizing is an aspect of the work that people do as they try to create institutions (movements) that will enable them (indirectly, through a change in the social order) to meet needs that are not currently being met. (Barker, Cox, 2001, web).

Different notions of theorizing, knowledge and content can be distinguished here, notions that are relevant for this thesis research [there are much more notions not considered here] which is grounded on actions conducted in a social world:

¹⁸ through their inquiry, they have been prepared for coming struggles, they have analysed the problems within the fabric, they have been following the workers discussions in order to write the workers demands on flyers and to accomplish a political line during reunions. They have learned ‘that struggles already exist before they openly break out’. (Wildcat, 1995, web)

Academic Theorizing assumes that knowledge can be created independent of the existing social order, that it is therefore not biased by its producer, its point of view and the existing social context (Sprague and Kobrynowicz, 2004, p.31), that it is formulated based on the neutral and systematic observation of facts and real world situations, an observation where the academic observer and his/her subject of observation are distinct (Juris, 2007, p.171). This distinction also reproduces the social order, theorizing remains merely a theorizing about the subject of research which reinforces the distinction between the privileged [scholar] and the oppressed [subject of research]. Observed and described facts and evidences are supposed to be reproducible in order to be analysable and explicable (Sprague and Kobrynowicz, 2004, p.26), only so they are considered valid for academic theorizing and can become relevant for the derivation of corresponding generalized theories and 'generic propositions' (Barker and Cox, 2001, web).

academic
theorizing and
empirical research

Movement Theorizing is concerned with a concrete struggle, formulated by the direct necessity of the people to change a situation that constraints their individual well being and freedom (Gramsci in Barker and Cox, 2001, web). **Movement Theorizing** incorporates the existing social order (Sprague and Kobrynowicz, 2004, p.31). It is formulated from a subjective position according to personal or collective needs, formulated through praxis and actions, from a pragmatic and directly affected viewpoint (Barker and Cox, 2001, web), destined to transform and overcome the current structures of oppression (Sprague and Kobrynowicz, 2004, p.35). **Movement Theorizing** is in movement, continuously adjusting to the changes of the environment it is emerging from, to the impacts of the struggle it facilitates (Barker and Cox, 2001, web). It comes from below and is inconvenient for those that are interested in keeping the world as it is (Fox and Fominaya, 2009)1. It does not break down its environment into atomic units, stripped off their context, then analysed statically, but draws upon a flora of actions and situations, each of them able to change the direction **Movement Theorizing** is pursuing (Routledge, 1996a, p.516).

movement
theorizing and
action research

I wanted to draw some attention to those examples because I perceive AR as a valid and emancipatory approach for conducting research and theorizing. My conception of **Action Research** [and those of the given examples] originate from the people and their particular realities and struggles. The produced knowledge and content is the result of peoples intellectual work, which has for me the same significance as knowledge produced in the academic space [or in journalism for instance]. Knowledge is **partial**, not absolute, no matter from where it originates, because it is created out of a particular situation, out of a particular social order with its social relations, with a particular focus and perspective, from a particular [standpoint]standpoint+theory¹⁹. Therefore it does not

partial knowledge

¹⁹ the concept situated and partial knowledge is an articulation from the feminist standpoint that has been explicitly articulated in 'Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective' by Donna Haraway and 'A Feminist Standpoint: Developing the Ground for a Specifically Feminist Historical Materialism' by Nancy Hartsock.

represent a singular and mystical, one and only truth that is naturally given or justified (Haraway, 1994) 157.

[...]

each subject is specific, located in a particular time and place. Thus a knower has a particular perspective on the object. At the same time, this locatedness gives access to the concrete world; knowing is not relative, [...] , rather it is partial (Haraway, 1988, p.a)nd (Hartsock, 1983, p.i)n (Sprague and Kobrynowicz, 2004, p.27)

Hence this thesis prefers the standpoint of the marginalized people of the streets of São Paulo. Certainly, the form of knowledge creation, distribution and adoption differs from the [constructed] norm of academic theorizing, but Barker and Cox nicely describe this difference as at least complementary rather than contradictory when they write that theorizing in struggle...

[...]

can be usefully understood as theoretical because it is not simply a product of 'the situation' or 'folk culture', but is rather a process of ongoing intellectual engagement, whose results [...] shift over time. [...] [it] is grounded in the process of producing 'social movements' against opposition. It is always to some extent knowledge-in-struggle, and its survival and development is always contested and in process of formation. Its frequently partial, unsystematic and provisional character does not make it any the less worth our attention, though it may go some way towards explaining why academic social movements theory is too often content with taking the 'cream off the top', and disregarding - or failing to notice - everything that has to happen before institutionalized social movement theorizing appears in forms that can be easily appropriated. (Barker and Cox, 2001, web)

Looking at the time in São Paulo, I would say that AR has been the consequential way of being together with the people from the streets, collaborating with them, participating in their actions. This was possible because I left the academic space I was bounded to [due to the fact I write this thesis in an academic framework] during my time in the city.

I also choose AR, because I think that the knowledge and conceptualisation of the situation on the streets, formulated by the very people from the streets, is an enrichment for academic work in the sense that it could engage people to become more active, contest the status the academic space represents and

by that introduce other ways of thinking, theorizing and adopting it. Such an engagement back on the streets, in social life, for an emancipatory transformation, shows that the private is politically, that research is political. The socially constructed spaces of academia and those spaces it aims to explain and conceptualize are supposed to be de-constructed in order to really facilitate a transformation (Routeledge, 1996b, p.400) and not to just reproduce the current status [which is build upon capitalism, race, gender, patriarchy, violence, power]. Therefore I make plenty of use of the information and content provided and created by the people, along with my personal and collective experiences and general theories.

Tendencies of Action Research



Figure 7.4 Five main tendencies Action Research is aiming for, according to (Morell, 2009, p.23,24)

Continuing with the justification of choosing AR as main methodological framework for this thesis, I found the work of Morell quite helpful. Morell conceptualized in her article '[Action research: mapping the nexus of research and political action](#)'(2009) different tendencies that are aimed to be achieved when conducting Action Research and of whom some have been briefly described already. She is arguing explicitly from the perspective of social movement activism and theorizing, there mainly from the global justice and resistance movements standpoint (Morell, 2009, p.21-23), thus not from an explicit ethnographic or anthropologist standpoint but from an activist standpoint, from within the movement.

In short, the five main **tendencies** that she distinguishes as aims of Action Research are...

tendencies of Action Research is aiming for

participative and collective collaboration in actions and theorizing based on methods that immanently do allow everyone that collaborates to participate in research, that reduce or overcome hierarchies in the best case - That allows research to be conducted horizontally, on an equal base, not directed from a central instance - Where actions and theorizing are organized and developed autonomously according to the necessities of the struggle, its objectives, the desires of the people which determine the terms of research - Which contests the academic way of knowledge production, access and acceptance.

the production of alternative content composed of different data or media, based on ones own particular standpoint, based on ones own skills, in contrast to the generally accepted scientific and research outcomes, in forms of research papers and thesis' for instance. This **alternative content** aims to explain and strengthen ones own positions and contests the status quo that is intended to be transformed. Content production is not the same as knowledge production in the sense that the produced knowledge becomes visible and understandable in alternative content.

the development of strategic thinking for political processes that are necessary for the intended transformations the struggle is directed to. This also means a reflection on the purpose of struggle, thus a reflection on the questions 'Who we are?', 'What do we want?', 'What do we do?'.

the building of relationships and networking connections - Where academic theorizing and movement spaces benefit and complement each other - Where academic theorizing can be used to strengthening movement positions and allow for complementary analysis - Where movement theorizing can benefit academic theorizing by providing different standpoints to areas of research and by criticizing the excluding structures of academic spaces - Where networks of solidarity, knowledge and awareness can be weaved to allow for distribution of information and actions across local and global levels, disciplines, themes and motives - Which provides ground, reasons and inspirations to become more active and involved in concrete struggles.

the opening of knowledge - Which contests the contemporary form of knowledge management and exploitation in academia [in education], the contemporary concept of intellectual property rights, where, once knowledge is extracted from the source [the field], it is transformed from an open resource into a restricted, protected and monetized resource, not even accessible to those that provided it - Which seeks for other ways of knowledge management and learning based on non-discriminatory forms of use, distribution and access and by that seeks to overcome the immanent power structures of the commodified and privatized knowledge systems - Which seeks to expropriate knowledge and transform it into a common resource, potentially benefiting all.

Figure 7.5 Five main tendencies Action Research is aiming for, according to (Morell, 2009, p. 23-24, 39-41)

Those tendencies show that **Action Research** is an organic framework consisting of various concrete methods, tools, objectives and aims, that depend on the context **AR** is applied in. Those tendencies should also not be seen independent of each other but rather complementary. They support and call each other, even if not all of them are always present in each particular approach of **AR** (Morell, 2009, p.24). One could argue for instance that the production of **alternative content** requires participative methods anyway because alternative content may reflect the position of a particular movement or a particular analysis by a movement, thus is drawn on a common understanding and standpoint of the movement.

In this thesis, not all of those suggested tendencies are present nor do they proclaim equal shares. The experience gained in São Paulo is drawn on certain practices that I gather under the term of **Action Research**. I want to lay out those practices next in order to derive the final objectives of this thesis, that will allow a concrete positioning, a concrete statement about the intention, expectation and realization of this thesis.

starting to articulate objectives

Participative//Collaborative

From my point of view, a participative and collaborative approach to my research action(s) is a major demand. As mentioned *elsewhere* (p.19), I intend a transparent, non-hierarchical and non-authoritative research action, not observed through the lens of a scholar but from the standpoint of the people I stayed with, which is or has become my standpoint as well.

I experienced, observed and absorbed those situations the people shared with me, that I entered into by myself, but I also participated and collaborated by being on the street, through discussions, through sharing time and by spending it together.

...observing and participating in actions

I was very happy that we shared our time and ideas because we could declare those fragments of society that usually prevents us from talking to each other as invalid. Being on the street means to be a highly marginalized and oppressed fragment of society, segregated from the rest of the city, just as much as the inhabitants of gated communities are, just as much inhabitants of the [translation missing] are.

...overcome fragmented social spaces

But in contrast to living in a **gated community [condomínio fechado]**, oppression is constantly present on the street [even though, other types of repression are directed towards the inhabitants of condos.]. That's what we perceive and experience. This repression is manifold, a certain kind of architectural repression designed for excluding people, violence by police, state and institutional agents, violence by the people on the street, repression by the transformation of the city and the further advancing of societies' segregation and fragmentation.

...repression

The situations the people experience day by day lead to forms of self-determined praxis and actions of the people, in order to transform their situations and often just to survive. What I excerpt from the time in São Paulo is

the pace and exclusion the cities urban transformation creates, and the counter strategies and actions put into practice and in opposition to it.

So to say, our collaboration and participation allowed me to learn how to decipher the city from below, how to perceive the *lived space* that *Henri Levebfre* is talking about, that space that extends over the concrete urban space that we see, touch and feel everyday and over the symbolical urban space that recalls memories or feelings. They suggested that I walk asking questions²⁰. By *asking questions* I determined what shape this thesis could take, methodological wise, action wise and theoretical wise.

I comprehend people's and movement struggle in São Paulo as a critique of the absence of the *right to the city* and *access to the city* that is demanded in many facets and flavours. Along with the demand of access and right to the city comes the demand of genuine *participation* in the city's, thus one's own affairs. As I addressed the fragmented society earlier, the notion of *citizenship* and the actual denial of citizenship for the marginalized fragments of society goes hand in hand with demands for genuine participation to achieve access and the right to the city.

By *asking questions* about our [my] experiences and actions I determine the way to theorize, formulate and produce knowledge for this thesis.

*walking asking
questions*

*theoretical consid-
erations*

Open Knowledge

In my *list of demands and motivations* (p.15) I already determined that the process and outcome of this thesis is supposed to be transparent and freely accessible. Thus *opening knowledge* is a major objective and will be respected by making all produced content *instantly accessible*, for example on the web. Further on, the progress of the thesis can be tracked online as well. Making the progress *transparent* may also help others to understand under which conditions research was intended, what worked out, what had been adjusted, what was impossible to do and what was grounded on wrong preconceptions.

*... transparency
and free access*

Opening knowledge also means that no one *possesses* the right to own and monetize the formulated knowledge, the thesis and the produced content. These information are supposed to benefit all and allow reproduction and reuse under similar terms. This condition can be achieved by using a *open licence*. Free access and room for reuse could also facilitate the formulation of *critique* and *reflection* because one must not be privileged to access content or to issue critique.

*... no intellectual
property rights
and open review*

Another important point is the fact that I went abroad for this thesis. Back at home, a huge geographical distance exists and only opening knowledge and *sharing* it freely, has the potential that those with whom I stayed together can spot, utilize and criticise it. Opening knowledge means also *translating* English text to Portuguese or even German, but also to use a language that is understandable [which may be the hardest part]. Language is crucial because when

*... location inde-
pendent access and
translations*

²⁰ This is a reference to the *Zapatistas* walking we ask questions [*preguntando caminamos*]

we were together, we mainly spoke Portuguese and not English or German. Translations are not only necessary with respect to the thesis writing but also with respect to the documentation of the thesis process.

Opening knowledge also means that all [or at least the majority] external references I use, cite and refer to, must be freely **accessible** as well to allow to inspect them and to independently make up one's own mind about their content and statement instead of relying on my [probably biased] interpretations.

... free and accessible sources and references

Alternative Content

The production of **alternative content** is an **immanent attribute** of this thesis, even though it is not its **main objective**. I understand alternative content as distribution of own positions and **standpoints**. Besides those that are primarily interested in content, the movement(s) that produce the content, for instance, others shall be reached by its distribution as well. Alternative content may have diverse forms of expression, different from conventional forms such as an academic thesis or research paper.

...an immanent feature

In São Paulo, the movements and collectives I stayed with produce their own content and thereby express their own standpoints. People from the streets write for **street journals**, **media collectives** from the streets produce their own **films** and **photos** and transport their own **narratives** about the city, about the **social processes** and **urban transformations** that affect them. Other collectives write their own **dossiers** and express their claims and analysis for their struggle.

...this thesis as alternative content?

How would this thesis then fit into such an environment? Its form is certainly more rooted in the common academic framework because at the end, it will become a master thesis. However, through its particular **standpoint** and formulation of **partial knowledge** it is supposed to express narratives that happen on the streets, in the depths of the city. In that sense it represents an alternative form of content. As main **alternative content** I consider the thesis blog which represents the main publishing platform and which provides space for all types of [multimedial] content and links to various platforms which in sum compose alternative content which is not entering this thesis in its current form.

...academic knowledge made accessible to the people

From my perspective, this thesis is also a medium of the struggle of the people, thus it shall **benefit movement theorizing** in the sense that it provides access to **academic knowledge** that is normally not accessible to non-academics. Access to **academic theorizing** can help to further strengthen own positions as argued *already* (p.28) by understanding from which standpoint discourses and discussions are actually mediated by those that are opposed by movements, on which arguments those discourses are based on. One example is **citizen participation** and **the right to city**, issues that are already visible in **movement theorizing** and state-led discourses in São Paulo, as we will see later on.

...movement content injected in academia

By perceiving this thesis as part of the struggle of the people, a **further intention** is to **inject movement content** in academic space. It has *already been*

argued (p. 26) that movement theorizing is not less relevant than [academic theorizing] and that the produced content could help to overcome or converge the borderlines between those two very different spaces.

Building Relations

Especially during my stay in São Paulo, new personal relations have been established. Actually, it would have been impossible to write this thesis without personal relations. It was a long lasting process to establish them on a friendship base.

...personal relations

In fact, reflecting about the time in the city, personal relations led to contact with various social movements and collectives. There was not a single movement nor a single person I collaborated with but with a spectrum of people most of them affiliated with the streets. Therefore I cannot claim that a certain movement positions are reflected by this thesis, nor a certain individual one. With all of them I experienced different situations: with *R.* I spend two days and nights in the centre of São Paulo, together with *I.* I hung around at *Praça República*²¹, with the REF MISSING(aRUAssa) media collective we visited one of the newly occupied buildings at the centre for conducting an interview with the people there, *X.* showed me the REF MISSING Psycho Drama improvisation theatre he is taking part, we met at REF MISSING(AyCarmela), REF MISSING(OCAS), in a park in Bras²², always perceiving the city from below, from the streets.

...movement relations

People, movements and collectives were often bound to particular spaces in the city. Thus besides relations to people and their movements, relations to people and their spaces has been established as well. This interrelation of spaces in the city with people of the city is one important aspect for the organization of the people and their struggle that I shall take in mind when narrating experiences from São Paulo.

...relations between people and spaces

Leaving the local level for a while, networking beyond the time of the thesis is intended as one concrete objective. One could distribute knowledge and content from São Paulo, from the people and the movements, probably in form of self-organized information events for example or by constructing concrete solidarity networks for the constant flow of information and the exchange and documentation of ideas [which is already done to a certain extend by Facebook anyway]. It has to be discussed with the people if such an proposal is acceptable and imaginable or if other forms of intercontinental relations can be established, if at all. Hence, the question of networking remains to be seen, as it is an objective for the time after the thesis finalization, as it depends on the collaboration and participation of the people in all states of its realization.

...relations beyond the scope of this thesis

²¹ Praça República: <http://osm.org/go/M@ziMgJJM-->

²² park in Bras: <http://osm.org/go/M@zihKHJQ->

Notes about my personal experience of Action Research

Some further notes though before continuing asking questions and finding answers. Notes about **my role** in the contradicting spaces of academia [**as a student**] and the streets [**as an activist**]. It has been shown that **AR**, as it is presented here, is a research approach for **movement theorizing**, is thus part of a movements praxis and struggle.

Even though I feel sympathetic to the people and support their demands and struggles, show my solidarity and participate in their actions, I had no sufficient time to get really engaged in a continuous and structural manner in existing struggles, may they be occupations for housing or another type of transformation of the street reality, to name just a few right now. I therefore remained somehow in an intermediate space, not really diving completely into the street reality nor staying outside as a sole observer.

I would therefore say that my thesis is not to full extend a work from an **activist perspective**, **from within**, but surely it is not about the streets from an **academic perspective**, even though it incorporates **academic knowledge**. Probably this space I feel myself located into, is a space...

[...]

*where neither site, role, nor representation holds sway,
where one continually subverts the other (Routledge, 1996b,
p.400) in (Juris, 173, p.2007).*

What literally remains completely out of reach is a **collaborative writing** or **co-theorizing** process. Before I continue I just want to cite a fraction of a definition of contemporary **collaborative ethnography** [even though I do not consider me an and this thesis as ethnographic work] because I would say that this definition, even written in a formal manner, fits in its core statement the approach that I intend(ed) to turn into practice, which

[...]

deliberately and explicitly emphasizes collaboration at every point in the ethnographic process, without veiling it-from project conceptualization, to fieldwork, and, especially, through the writing process. Collaborative ethnography invites commentary from our consultants and seeks to make that commentary overtly part of the ethnographic text as it develops. In turn, this negotiation is reintegrated back into the fieldwork process itself.
(Lassiter in Rappaport, 2008, p.1)

Thus, here its is again, that contradiction between academic and activist researcher. For a collaborative writing process, which would return its results back to the people as well, was no space. And due to the fact that activist

knowledge is fluid and progressing, further reflections on the once produced content and the resulting action would be necessary, which means that cycles of collaborative writing, reflection, action and re-writing would be required. Here, mainly time constraints but also the constraints of the academic space come into play again. As already mentioned in the introduction of this *Methodology chapter* (p.7) , the plain time I spend together with the people has been basically three month, thus it was not even possible to start thinking about a collaborative writing process. This process could have started after those initial month' of participating and experiencing, but at this time, I had already to return to Germany. From my point of view, a collaborative writing and feedback process would have required several month, especially when thinking about the conditions this process would have been realized under.



Figure 7.6 Thesis creation and content situated in context

Being back in Germany means that the direct contact to the people has been lost. The possibility to hang around with them, to meet here and there, in the city, in cultural and political spaces, somewhere on the streets. Contact is therefore only possible through digital communication which makes a collaborative writing process impossible for me. We use the Internet , Email , Facebook or Orkut , but for more than one way communication we are not prepared. Even if we would, double effort had to be put in translation work because in my case it is fundamentally important to communicate in Portuguese, which would mean to translate all produced content into English at least as well, if necessary also into German. This situation would be the optimum but my current reality does not provide space and time for such as effort. A deadline must be kept. The alternative would have been to stay longer but just plain visa issues would not even allow that.

So, what are the consequences of this observations? Basically that what happens usually, I will report and theorize just by myself in order to keep the

deadline for this thesis. I will try to translate relevant parts into Portuguese afterwards, make everything accessible online on the *thesis blog*²³ and will try to keep the contacts alive in order discuss about a network of information and knowledge exchange but also to self-organize events on grassroots level to distribute information about the São Paulo experience.

What to do next?



Figure 7.7 The tendencies of this thesis research in the framework of Action Research

This mapping may visualize to what extend I perceive this thesis following tendencies in AR, as described in the individual sections above. All of them represent immanent attributes of this thesis such as defined in the thesis *list of demands* (p.15). **Opening knowledge**, is a main perspective and **general objective**, as much as **participation** and **collaboration** in research, with the main constraint that the entire process of writing **is not done** in a participative manner. **Building relations** is immanent to the cooperative research actions in São Paulo in the first place but is intended to extend over the [academic] scope of the thesis. The production of **alternative content** is a minor tendency in the sense that the thesis still has its academic shape to a certain extend but accompanying alternative content can be created mainly in form of documentation of the thesis' process, published on open platforms, freely accessible.

²³ website:



Figure 7.8 Access to thesis outcome

Having generally framed and explained the approach to Action Research in this thesis by now, I will derive which objectives , methods and tools are the consequences.

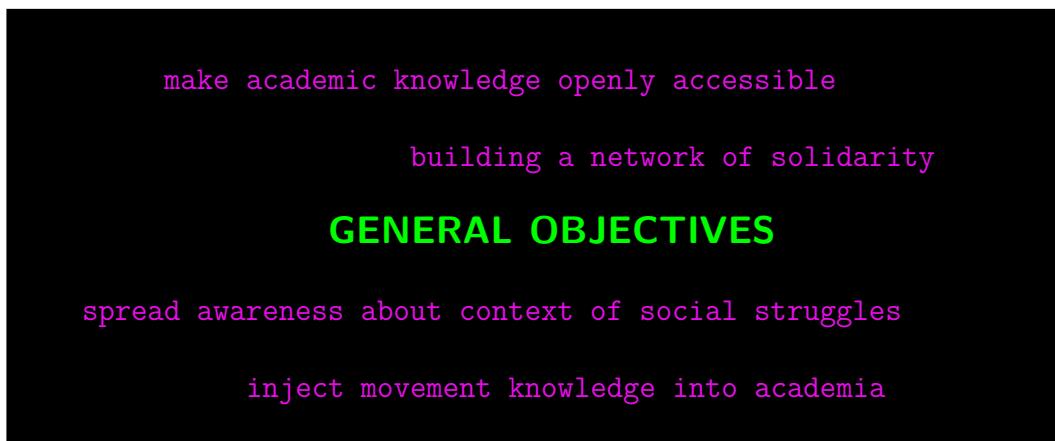


Figure 7.9 General thesis objectives

weitere inhaltliche ergänzungen

p27. The experience of the Zapatista Consulta and the Zapatista slogan “preguntar caminando” (“walking, asking questions”) is a methodological reference to this approach. Following this inspiration, some initiatives use surveys, interviews and discussion groups as an opportunity to talk to others and with themselves, to break down distances in the fragmented social space, and to search for common notions that describe personal reality and seeking forms of resistance and cooperation (Malo, 2004).

im empirischen teil kann ich mit einer karte der bewegungen und orte in são paulo beginnen

außerdem eine unterteilung in situation, aktion und organisation?

goals: relate self-determined action to the city, its spaces and places, to the cities concepts of exclusion and the self determined praxis against it

urban exclusion: (forms of gentrification, forms of spatial in(justice), forms of architectural opression)

co-theorizing sollte noch erwähnt werden am ende, also nicht nur das schreiben der arbeit. steht in dem text über AR in kolumbien

Relevancy//for Whom//for What?

When I think about Who am I? and What do I want? I tried to propose some answers through the selection of Action Research as *research framework* (p.22) and through the definition of my *self-conception* (p.15) . Those proposals include several notions of relevance here (p.24) and there (p.13) , mostly in terms of ‘relevant for me and the way I think my research has to be organized and realized’.

Even though I think that those notions are relevant I still have the feeling that I did not yet draw emphasis on the question of relevance of my research related to the people and their struggle, the struggle this thesis is supposed to be embedded in as well in order. Thus, I probably have to ask why this thesis is relevant in the first place and for whom?

In order to begin with, I would like to contest the notion of relevance in academic terms because I do not think that my research must merely produce new knowledge and content used to feed into the academic space as it is often REF MISSING(required from scholars) .

relevance of research and social struggle

In order to start contesting I would like to taking a set of questions related to relevance into account. Those questions haven been posed by Don Mitchell in ‘What Makes Justice Spatial? What Makes Spaces Just?’:

Mitchell’s work goes beyond calls for social or political ‘relevance’ in research and practice by reminding us that determinations of relevance always unfold in a historical and professional matrix. With Lynn Staeheli, he has written that calls for relevance in professional practice ‘cannot be separated from questions about why research should be relevant, how research becomes relevant, the goals of research (including political goals), and the intended audiences and beneficiaries of research’ (Staeheli and Mitchell 2005: 357). Those questions of why, how, what and for whom also lie at the heart of any movement for justice (Brown et al, 2007, p.8).

Thus, if I focus my perspective to the space of struggle and if I align my research to the standpoint of the people and movements, I am probably able to define research objectives that provide orientation to determine how my research becomes relevant outside academia and how I prevent to focus on

the already alluded *means to an end* (p. 19) that merely result in personal or academic benefits.

Therefore I would like to determine my *research objectives* according to the questions of relevance from the standpoint of the people and movements, interlinked with my previously defined *self-conception* (p. 15) and *framework* (p. 22) of research.

Why should my research be relevant?

How does my research becomes relevant?

What are the goals of my research?

Who is the audience and who are the beneficiaries?

Figure 7.10 Questions to determine research objectives from the standpoint

I will not answer those questions right now because they will unfold when I determine the research objectives of this thesis in *the next section* (p. 38).

7.2 What do I want?

Reflecting on the question *What do I want?* I would like to outline what I imagine the intention of this thesis could be, what its effect could be, how I think my research is supposed to be realized. Different *objectives* have been already mentioned when I tried to determine *Who am I?* and *What should I do?*. Those objectives represent different scopes that I would like to gaze when asking *What do I want?*.

On the one hand, certain objectives are not linked to the results of theorizing, thus they are not directly linked to the written result of this thesis. I perceive those objectives as immanent features of the process of research action(s). By realizing research action(s) based on the ground I prepared while asking *Who am I?* (p. 8), I realize those objectives, or not. I perceive those objectives are *guiding objectives* for me and my [research] praxis, that I could apply in other contexts' as well because they are to a large extend not directly related to the situation in São Paulo, even though their relevance became apparent to me only when I stayed in São Paulo, together with my people.

guiding objectives

Looking back at the time in the city and as already mentioned at *other occasions* (p. 10), these guiding objectives represent an kind of optimal praxis because reaching all of them or even just a fraction is difficult. They depend solely to a certain extend on my own praxis, will and attitude. Important factors such as time or the lack thereof for instance, are hard to influence because they may be imposed onto me by larger structural factors, the limited time

frame this thesis has to be completed or the long lasting process of building relations based on friendship, solidarity and trust.

Therefore I consider the **guiding objectives** of my thesis as framework I try to act upon but I also know that I cannot and will not achieve all of them.

The other type of **objectives** I would like to mention are those that are directly linked to the thesis theorizing, its written form and the outlook beyond thesis completion.

thesis objectives

By writing this thesis from an **activist perspective**, by not being an academic observer but also by not being entirely engaged in struggle **as mentioned elsewhere** (p.33), I feel a certain **dilemma**. I do not intend to propose what to do next from an academic perspective but I also cannot claim transformation as radical and profound as the people in São Paulo do, because I am still an alien in a way, even though not a complete stranger, but now disconnected from the city and its people, especially while writing this lines, back at home. I think I would feel better if I had formulated this thoughts after a couple of years of living and intense experiencing, as continuation of what I started to experience during my time in São Paulo, which is still an option to realize, but not at this very moment.

I base this thesis theorizing on street experience, on street and movement theorizing, and I consider this thesis as part of the struggle of the people. In the midst of my dilemma I certainly believe that this thesis could contribute to a gain a different perspectives of the lived urban space and struggle we are all part of in our [everyday, academic, activist, marginalized, privileged, criminal] life, a different perspective on the processes that produce and shape our lived space, what we are doing to cope with that and what we are doing to transform it and possess the means of production of our lived space, the city, thus us.

A final note though on the lack of a **research question**. In my current position I don't feel like formulating a research question. I could propose formulating a question about possible strategies for movement struggle but the current frame of my research does not offer the space for such a proposal nor does I feel that I am involved in any struggle in São Paulo to such an extend that it would make sense to even start thinking about such a proposal. The **limiting factor time** that **has been mentioned already** (p.12) is one of the factors that needs to be overcome in the first place in order to become actively involved and participate in struggle. At this moment, my thesis already pose a multitude of questions upon me, more than I could answer right now by realizing it. I perceive my current research just as the first step that could be followed by another one, another day, that can draw on those experiences I made here.

the lack of a research question

Objectives//Guiding

The **guiding objectives** of this thesis are meant to...

...provide transparency about the means of research action(s) and theorizing.

REF MISSING

...define a thesis self conception to reveal my personal standpoint in order allow others to understand my motivation and its influence on the form and content of this thesis and research. REF MISSING

...make transparent that research and thesis theorizing reflects the standpoint of the people on the streets in São Paulo [at least of those I stayed with] REF MISSING(40)

...make transparent that this thesis theorizing is composed of partial street knowledge and partial academic knowledge .REF MISSING(p39)

...open access to the thesis knowledge and content in order to allow tracing back all sources and inspirations I made use of and was influenced by and in order to freely share my content for reuse and formulation of critiques (p.30)

...realize research in a participatory and collaborative mannerREF MISSING(p29)

...realize research in a non-authoritarian and non-hierarchical manner. REF MISSING(p29)

...produce alternative content that is accompanying this thesis realization in order to document the research process and history and which is composed of all sources that are not directly entering the written thesis (p.28)

Figure 7.11 Description of thesis guiding objectives.

Objectives//Theorizing

The **theorizing objectives** of this thesis are meant to...

...mutual nurture academic, movement and personal space in order to strengthen the struggle for social and emancipatory transformation (p. 50)

...benefit movement theorizing by providing access to often restricted academic theorizing and discourses (p. 31)

...inject movement content in academic space (p. 31)

...build a network of solidarity with the people beyond the scope of this thesis (p. 32)

...provide translations to Portuguese for relevant parts of this thesis. REF MISSING

...rise awareness and consciousness about the context in which social struggle and organizing takes place on the streets in São Paulo. p30

...examine academic theorizing that could be relevant for urban social struggles and propose the following themes: the right to the city, participation , citizenship , spatial justice [probably]. REF MISSING(41)

...examine the mentioned themes from the standpoint of self-determined and emancipatory praxis. REF MISSING(42)

...examine the mentioned themes for their proposals of utopian [lived] spaces
REF MISSING .

Figure 7.12 Description of thesis theorizing objectives.

7.3 What should I do?

Where am I now? I know *who I am* (p.8) and *what I want to do* (p.38) . I determined the set of *demands* (p.15) and *attitudes* (p.19) that constitute my personal and research praxis. Therefore I determined *Action Research* as the *framework for this research actions* (p.22) . Based on all those conceptions, I tried to demarcate the *scope of actions* (p.38) that could probably give this thesis a certain *relevance* (p.37) for the struggle of the people.

I think its time now to become concrete and leave the space of imagination for a while.

I would like to outline the realization of my *research actions* and *thesis theorizing* in the following sections. This outline is my attempt of a structure to allow *theorizing and actions* (p.42) going hand in hand, to outline which *methods* are used for *theorizing* (p.45) and *research actions* (p.45) and which *tools* I considered as helpful to support [alternative] *theorizing* (p.50) and producing *thesis and its content* (p.58) .

things done

theory and praxis revealed

theory and praxis hand in hand	
methods for theorizing and knowledge production	methods for realizing research actions
tools for theorizing and knowledge production	tools for thesis writing and content production

Table 7.1 What should I do? Theory and Praxis revealed.

Theory//Versus//Practice

KEYWORDS **deductive, inductive, empirical, theoretical, qualitative, quantitative, participatory, tyranny, hierarchies, authority, emancipation, self-determination**

wie kommen theorie und praxis zusammen ich muss noch erklären wie die theorie und die praxis zusammenkommen. in der praxis geht es umforderungen aufgrund von verschiedenen situation, in der theorie geht es um eine bertachtung derforderungen aus einer meta perspektive. das zusammenkommen ist dann die erweiterung der meta ebene und/oder die erweiterung der praktischen ebene und/oder die zukünfige nutzung des erzeugten wissens.

noch ein zitat von ian hacking über wissenschaft

How do theory and action go hand in hand? Finding an answer is the difficult part of this thesis. It is difficult because my concept of knowledge and its production is different from the academic concept.

When choosing Action Research as **research framework** (p.22) , I defined that my aim of knowledge production and theorizing is neither universal validity nor generalized abstraction. Thus I do not intent to formulate a general theory from the insights gained during my research actions in São Paulo nor do I intend to prove or disprove any existing theory.

My thesis is a locally focused, its research actions are limited to just a **couple of districts** (p.11) in the centre of São Paulo. One of its **objectives** is the **raising of awareness and consciousness** (p.40) about the realities on the streets, from the standpoint of the **people that are living in the situation of the streets** (p.48) . Another **objective** is the **mutual nurturing** (p.40) of **academic space** and **movement space** in order to converge and benefit the theorizing emerging from those very different spaces.

I argued **already** (p.29) that I narrate from a subjective position, the position of the people, the position of movements, my position, that is biased because it represents knowledge that is shaped by practice of struggle, that is situated in the reality of struggle, that is lacking requested academic objectivity and is not based on systematic surveying in order to be useful for academic purposes.

Narrating helps to articulate **who we are** and **what we want**, expressing **our perspective of the space we live in** (p.48).

Narrative inquiry (CONNELLY & CLANDININ 1988) allows us to explore our personal histories in an effort to understand how who we are impacts on what we value and what we do. The "evidence" consists of narrative accounts of significant moments in our past which helps us understand our values and provides insight into current decision-making. There may be elements of documentary evidence, but on the whole the evidence consists of the narrative reconstruction of incidents which we believe to be important for understanding who we are (Newman, 2000, web)²⁴.

On the other hand, I do not deny the signification of academic theorizing, I only argue that I do not **conform to follow academic norms** in my process of theorizing and knowledge production because I consider the knowledge in this thesis as part of a particular social space, constructed from the standpoint of the people and collectives that are living and struggling in the real urban space in São Paulo.

In the same way, a primary use of "social construction" has been for raising consciousness. This is done in two distinct ways, one overarching, the other more localized. First, it is urged that a great deal (or all) of our lived experience, and of the world we inhabit, is to be conceived of as socially constructed. Then there are local claims, about the social construction of a specific X. The X may be authorship or Zulu nationalism. A local claim may be suggested by an overarching attitude, but the point of a local claim is to raise consciousness about something in particular. Local claims are in principle independent of each other. You might be a social constructionist about brotherhood and fraternity, but maintain that youth homelessness is real enough (Hacking, 1999, p.6).

In São Paulo, many people are frequenting the centre of the city, the lived space that the centre represents for them, but ones own knowledge about that space is certainly different if one is seeking a place to sleep on the streets day by day, repressed by police and institutional agents, seeking for cardboard to collect and sell or if one is frequenting the bars, the shopping malls or the office, running ones own legal business there. In those few examples I encounter already different perspectives of the same space, different lived spaces so to say, which are resulting in the production of different knowledge about

²⁴ I found this quote appropriate even though it expresses an approach to action research as personal perspective of a teacher

them, knowledge of those that are repressed and knowledge of those that are benefiting, for instance.

The scientific way

But coming back to the initial question. I will first take a look at common options I would have in academic terms. My selection here refers to the so called **REF MISSING** inductive-deductive approach.

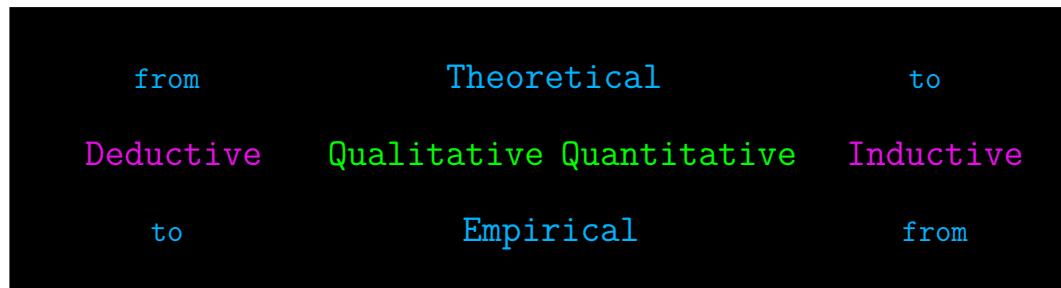


Figure 7.13 Scientific approaches to research

übersicht über wissenschaftliches vorgehen

- qualitative
- quantitative
- inductive
- deductive
- empirical
- theoretical

Our way

What I feel contradictory in applying an inductive-deductive approach is that it is meant to analytically and systematically prove or disprove a theory or to formulate a new one.

When choosing action research I have chosen my standpoint and defined what I intend to do by narrating, by producing qualitative but unsystematic accounts of experiences and gained insights. Those narrations do not serve to prove or disprove a particular theory. They serve to narrate and theorize from our standpoint, to filter out particular concepts and ideas that are implicitly embedded in the struggle [embedded in the sense that peoples claims for participation, citizenship, right to the city, self-determination are also subject of academic theorizing]. By

[critically] reflecting on each standpoint we can benefit our and academic theorizing, trying to find ways of converging both spaces, trying to benefit our struggle.

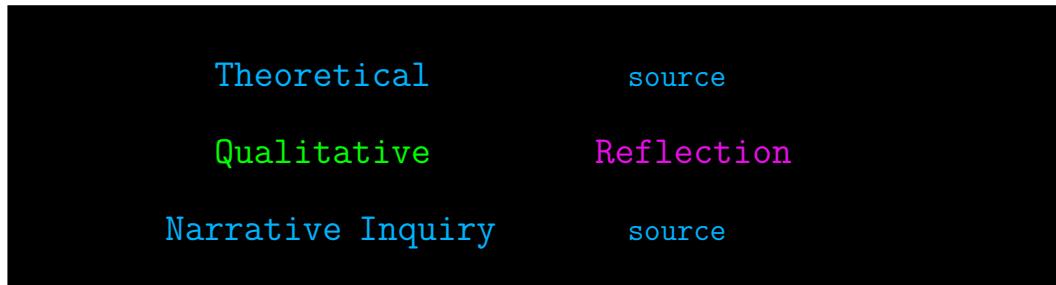


Figure 7.14 My approach to action research

übersicht über wissenschaftliches vorgehen

- qualitative
- reflection
- narration

Putting it all together

Methods//Theorizing

KEYWORDS **theorizing, movement, academic, writing, literature review, translation, convergence, nurturing, themes, self-determination, right to the city, citizenship, participation, methods**

an outline for theorizing

- academic theorizing: literature review of themes
- converging/translating/nurturing: movement theorizing and academic theorizing
- non-participative writing process

Methods//Participating//pant]]//Observ[ver//vation]

KEYWORDS **method, participant, observation, observer, participating, narration, movement content, standpoint, action research, roles,**

What did I do during my research action(s) in São Paulo? How did I approach **Action** **Research**

At the beginning, my **role** has been certainly that of a **passive observer**. When I went for instance for the first time [after two weeks being in the city or so] to a workshop of the **aRUAssa collective**²⁵ [which actually has not given itself that name then], I merely observed what the collective was doing, what it was discussing and planning. I also talked with the collective about the reasons why I was there, in São Paulo, what the aim of my research was supposed to be, primarily to introduce myself. For me this was a normal behaviour because we did not know each other and I felt myself still an alien in the city, had to cope with my Portuguese skills, thus had to find my way.

Then there has been a shift at a point I cannot exactly determine any more. A shift from the role of the **passive observer** to the role of the **participating observer**, which explains itself most obviously for me when I stayed with *R.* for two days on the streets, where we organized our place to sleep, discussed and talked with people and when I experienced, unfiltered and raw, what it means to stay on the streets but where I also started to understand how to read the city, its excluding architecture, its institutions for the good and for the bad.

A third shift occurred from the role of a **participating observer** to the **participant observing** or maybe the **activist observing**. I can also not define when this third shift happened, but one situation that probably represents this shift is the interview²⁶ that **we** conducted as aRUAssa collective in one of the occupations in the centre of the city. Thus I identified myself with the collective as active part of it, sharing its attitude and intention.

Those three roles have always been present during that period, in different intensities though. Towards the end, there has been probably not much left from the role of the **passive observer**, because I knew my people, I participated in the flow of their activities, I was much more confident than at the beginning, being capable of actually contributing and being active.

I would also say that the adoption of different roles dependent on the context I was located in, can be traced back to the fact that I participated with **different intensity** (p.33) in the **lived space** of different people, movements and collectives but was and could not become **fully engaged** (p.33) in them. I would have needed much more time, one of the limitations of my research actions that has been **noted out earlier** (p.12). Thus...

²⁵ website: <https://rtc.noblogs.org/post/2010/05/31/oficina-de-v-deo-workshop-film-making-with-mobile-devices/>

²⁶ website: <https://rtc.noblogs.org/post/2010/10/11/entrevista-ocupacao-avenida-ipiranga-pt/>

I describe my approach to action research as a participating and collaborative approach, where I assume the role of a participating observer and participant observing [or activist observing], two roles that I assume depending of the context I am located in.

Figure 7.15 Capturing my roles in action research.

The written reproduction of my approach to action research consists of several practices.

One is the narrative. Narrating stories of experiences, situations, insights, incidents and occurrences can be as beautiful as in the '*Street Corner Society*', a study of an mostly Italian immigrant district in Boston in the early nineteen forties.

The liquor traffic of prohibition provided many of the prominent racketeers of today with their business experience and financial resources. In the early years of prohibition there were a large number of small liquor dealers in active competition. Prices fluctuated, and spheres of operation were not clearly defined. Competition often led to violence.

As time went on, some of the more skilful, energetic, and daring of the dealers gained in financial status and power, so that they were able to push a number of smaller independents out of business and extend their control over others. This combination movement continued steadily and, in Eastern City, reached its height shortly before repeal under the leadership of a man who became known as 'the Boss' (Whyte, 1993, p.111).

My narrations will hopefully reflect the fact that I assumed different roles, by being much broader in scope, not focusing on one particular action but expressing a wider range of experiences I made and insights I gained. By no means my narrations will reach literary quality because I am not an experienced writer nor an experienced social researcher and by far not proficient enough in English or Portuguese.

My narrations will be complemented with all kinds of *movement, street and miscellaneous content* (p.50) that is useful to draw a broad but dense picture of the *themes* (p.38) determined as *relevant* (p.37) from the *standpoint* of the streets and its people. Thus...

The scope of narrations will cover a wider range of experiences and insights, complemented by additional movement, street and miscellaneous content in order to produce a broad but dense picture of relevant themes.

Figure 7.16 Capturing the scope of narrations and content emerging from action research.

Another practice to reproduce my approach to AR in written form is the incorporation of content not narrated by me. Even though my narrations are already affected by the experiences and insights I gained through *actions and genuine participation* (p.30) with my people, I also have access and make use of content produced by the people [an by other related local sources], thus *movement content and theorizing* (p.31) enters the scene here, affecting and complementing my content and theorizing, allowing to align my thesis and research actions to the standpoint of the streets in São Paulo. This standpoint is not representative to 'the' streets because I did not have contact with everyone on the streets nor did I visit every meter of streets. My standpoint is still rooted in the streets, a partial one of many others. I would like to give a short example.

When we passed by the front Cathedral da Sé²⁷ , the massive cathedral an the south-western corner of Praça da Sé²⁸ , the central place of downtown São Paulo, I saw a cathedral completely fenced by two meters high iron lattice, shielding public space around the building from the people. Public space that prior to that has been used as shelter by the people in street situation, now transformed into closed space to get rid of unwanted subjects (own Source, 2010).

I wrote this example from the standpoint of the streets. I could also have written that the lattice finally solved the problem of homeless people around the cathedral, but I did not because I narrated the situation from the standpoint of the people I passed by with and that are affected by it immediately because they lost a location where they found shelter. I also used the terminology of the people from the streets that call themselves *pessoas em situação de rua* [people in street situation] instead of homeless or street person.

The standpoint of narrations and content reproducing my experiences and insights is that of the people I participated and collaborated with.

Figure 7.17 Capturing the standpoint of narrations and content emerging from action research.

die referenzen und beschreibungen zu participant observing und participating observer fehlen noch

- (Aggarwal, 2000)
- (Cattaneo, 2006)
- (Rappaport, 2008)

²⁷ Cathedral da Sé: http://osm.org/go/M@ziKS_1G--

²⁸ Praça da Sé: <http://osm.org/go/M@ziKciPa-->

- (Schöne, 2003)
- (Smith, 1997)
- (Whyte, 1993)

die schwerpunkte der erzählungen fehlen noch

- right to the city
- self-determination
- participation
- citizenship

die themengebiete der erzählungen fehlen noch einige vorschläge

- orte
- aktionen
- organisationsformen
- fordernungen
- repression
-

wie sind die erzählungen geordnet und weshalb wurden sie ausgewählt

- dokumentation von erlebtem, gedächtnissprotokoll, schmierheft, computer-notizen, etc
- verlorengehen von inhalt durch gedächtnissprotokoll, übersetzung ins deutsche und dann ins englische
- in São Paulo gibt es keine ordnung, was ich jetzt sehe, ist das nächste mal anders, wir können uns nicht irgendwo verabreden und immer sicher sein das wir da sein werden, wir wissen noch nicht mal ob wir jetzt auf dem geradesten weg zu unserem ziel kommen werden, irgendwas kann immer passieren, irgendwen können wir immer treffen, und dann ändert sich vielleicht unser plan. deshalb kann ich die erzählungen nicht in chronologischer reihenfolge aufschreiben, meine ordnung ist nicht-ordnen. lieber die

möglichkeiten nutzen zu verlinken, zu verweisen, anstatt eine künstliche ordnung von etwas zu schaffen was an sich keine ordnung hat.

- *weil nicht alles so einfach ist versuch ich keine klarnamen der leute zu benutzen und oft keine detaillierten beschreibungen von orten und auch nicht immer den kontext warum wir wo waren. transparenz ist bis zu einem gewissen punkt notwendig, wird aber zur gefahr wenn menschen konkreter dadurch konkreter repressions ausgesetzt werden.*

Tools//Theorizing

KEYWORDS **citizenship, right to the city, spatial justice, participation, open access, media, theorizing, journals, resources, tools**

In contrast to research actions in São Paulo, **theorizing** for this thesis remains to a large extend my individual work as it has *already been stated* (p.33) . This thesis theorizing draws on other theorizing manifold in form and expression. This thesis theorizing draws also on those *denotations* (p.24) made when introducing **Action Research** as overall research framework.

One of the *already defined* (p.39) **objectives** of this thesis is the convergence and eventual overcoming of separateness of **theorizing** in academic and social space, thus the mutual nurturing of both spaces in order to facilitate the struggle for social and emancipatory transformation.

*mutual nurturing
of academic and
social space as ob-
jective*

In order to reach this **objective** , the **partial knowledge** from the streets must enter this thesis as well as the related **partial academic knowledge** . It will be proposed in the next paragraph which knowledge, theoretical discussions and considerations this could eventually be.

*open accessibil-
ity of content and
sources*

Further on, I would like to realize the demand of **open accessibility** of produced content but also of used sources of information. Open access to sources shall give everyone the possibility to easily access and allow an individual or collective reflection on them. This has several consequences, mainly with respect to access of academic papers but also with respect to access to information from sources in São Paulo, such as newspapers or movement content. Therefore I would like to separately handle these types of access to information.

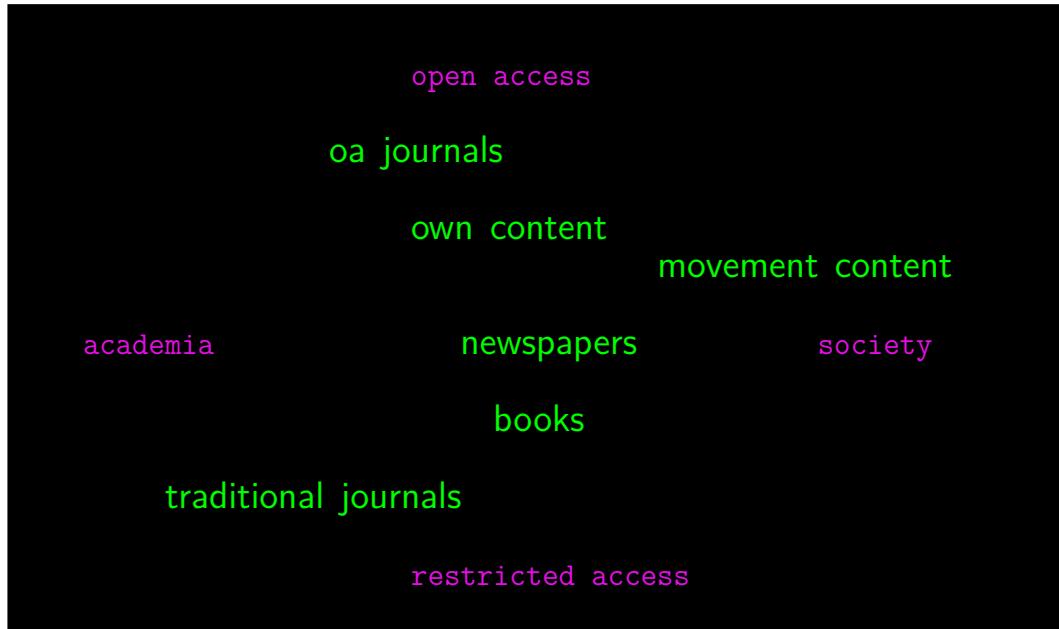


Figure 7.18 Types of sources of knowledge and content

I would also like to note again that this thesis is written from a particular *standpoint*, from the *standpoint of the people on the streets* (p.25) because I considered myself affiliated with them when I has been in São Paulo and due to the fact that I experienced the city to a certain extend through them and through their experience.

the movements standpoints affect the shape of this thesis

My *personal standpoint* may also be present in this thesis, which probably affects the sources of information I am going to select and to utilize for the thesis theorizing. Especially when we talk about [OA] to sources of knowledge and content, the knowledge in corresponding journals or other free sources does not represent the full spectrum of available knowledge [most of which is still locked up behind academic or corporate walls]. If then OA journals and other free sources organize their *knowledge production* and *distribution* according to other conventions [where knowledge is treated as a common resource that shall benefit all, for instance], the accessible content may reflect these modes of access and production standards. The '*Manifest*',²⁹ of the *Rhizomes Journal*³⁰ illustrates this succinctly.

my personal standpoint affects the shape of this thesis

Rhizomes oppose the idea that knowledge must grow in a tree structure from previously accepted ideas. New thinking need not follow established patterns. [...] We are not interested in publishing texts that establish their authority merely by affirming what is already believed. Instead, we encourage migrations into new conceptual territories resulting from unpredictable juxtapositions (Rhizomes, web).

²⁹ website: <http://www.rhizomes.net/files/manifesto.html>

³⁰ website: <http://www.rhizomes.net>

Such concepts may affect the knowledge accessible for me and by that the ground I draw my argumentation upon. By mentioning this I once more would like to render transparent the question of [academic] **objectivity** and **neutrality** versus **partial knowledge** that is produced according to different **standpoints**, which is the perspective I am committed to by choosing **Action Research** as overall **research framework**

Which knowledge and content is relevant then?

Within the considerations of **Action Research** as **research framework** (p.22), **several themes** (p.30) have already been mentioned. These themes are expressed in various flavours in the demands of **urban social movements** in São Paulo.

The following passages are taken from manifests and flyers of **Frente da Luta pr Moradia** [FLM], **Movimento Nacional Catadores de Rua** [MNCR] **Movimento Nacional da População de Rua** [MNPR] and **Rede de Extremo Sul de São Paulo**. They shall briefly illustrate some of the actual discourses that are pushed forward from the movements standpoint.

REF MISSING(flyers with demands of MNCR, MNPR, FLM, etc)

While being together and discussing with the people, I comprehend that the mentioned themes are related to the concrete praxis that urban social movements and collectives exhibit, may it be through self-determination and participation in actions, through the question of **Who we are?** and the related citizenship discourse or through the struggle for **access to the city** and its assertion of the **right to the city**.

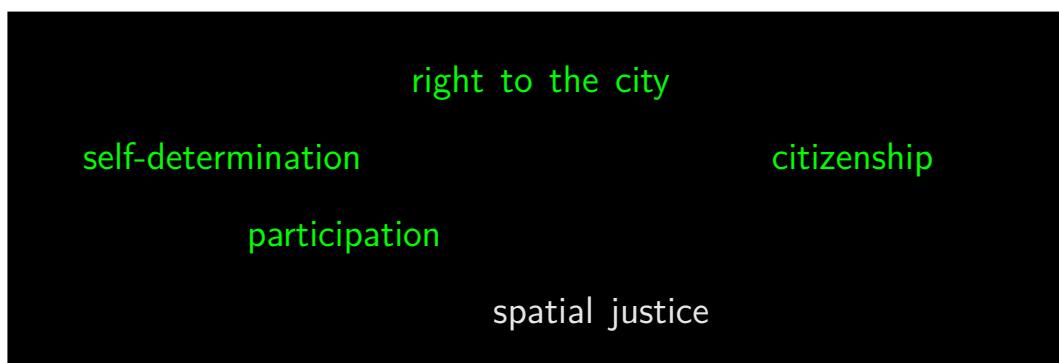


Figure 7.19 Themes of this thesis theorizing

Thus by following the discourses of urban social movements in São Paulo and
REF MISSING(succinct research on academic and movement discourse in general...)

...I would propose to take the following themes into account, as core of this thesis theorizing : the right to the city , self-determination , participation , citizenship , spatial justice(probably)

...I would like to examine these themes on an abstract level as my contribution to movement theorizing and struggle and in order to provide access to related content and knowledge that could be applied in further movement theorizing.

For me, those themes are inherently connected to the city as social space and metaphor for society, thus we that live in the cities, the way we are organized [on all levels] in our theorizing+lived space , how our lived space is organized, how the notion of citizenship is currently used and how self-determination and participation in the production of the city asserts access and the right to the city , which oppose the contemporary other-directed praxis of city production. Therefore, ...

... I would like to examine the mentioned themes from the standpoint of self-determined and emancipatory praxis because those standpoints are inherent to this thesis but often also part of the praxis of social movements and collectives in São Paulo.

What I think is relevant for this thesis theorizing is the examination of the prospects that self-determined and participatory production of the city may provide. Therefore...

... I would like to consider the new [social, political, lived] spaces that could be constructed while examining the selected themes.

Channels of academic knowledge

As sources of academic knowledge I will mainly use open access journals³¹ and papers that are freely available on the internet and whose licence allows reuse, such as creative commons³² or the like. All sources will be listed in the thesis reference chapter (p. 116) with the link to their download addresses.

open access journals, blogs and other open sources

³¹ Traditionally, a journal serves as publication channel of academic papers and research results. It is fed by scholars and serves academic agents. A traditional journal claims to provide high quality standards through peer review of publications by specialists, profound in the different topics. It is thus like a library of specialized publications, where only a selected and approved number of publications enters and where access is restricted mainly to academic and research agents which still have to pay a high fee for their library card

³² An open licence allows authors to keep their property rights for their product instead of transferring them to a publisher. An open licence also gives an authors the freedom to share with others and grant others the right to reuse instead of denying them any right that goes beyond the right for consumption.

I will also make use of articles and essays available on scholar's websites, blogs and other online platforms if I find them useful for this thesis. In certain cases, such as books and other printed media, no online access may be possible. I will try to minimize this kind of sources wherever possible as long as I think that their exclusion can be compensated with an equivalent that is open accessible. Even though I have access to a certain number of closed scientific journals due to my status as student, I will only make use of them if the provided information are freely accessible.

During the course of literature selection and research I discovered an increasing number of academic [OA] journals, in social sciences for instances. Besides a larger number of still very academically aligned OA journals, a smaller number of open access journals is emerging, which are theorizing for instance 'for and about social movements' ([Interface Journal](#)). There, one can already perceive the convergence of academia and social movements because published articles are written from the standpoint of a movement, as reflection on the peoples struggle but also from the standpoint of activists rooted in academic and movement space.

Channels of peoples knowledge

The scene of movement and people theorizing is quite different. In São Paulo, knowledge and content are disseminated through different channels. Movements and collectives make their content freely accessible online, on own websites, blogs or social media platforms such as Flickr or Vimeo. Thus movement content is produced not only in text form but spans a wide range of mediums. Photographic documentations of events are accessible at Flickr, alternative media coverage of events and issues are posted to Indymedia Brasil, communities of the peripheries of São Paulo feed their own blog with reports from their sites.

digital movement content

Besides virtual channels, movement content can always be found at the local level, at self-organized and social centres, at events and actions in the city, or distributed by vendors of street papers for instance. When being together with the people, we frequented many spaces in the city, day by day, for various purposes, in order to fetch food, to participate in a workshop about poetry, to conduct an interview in a occupation. Being at those space always meant the discovering of various publications made by movements and collectives. Publications have different forms and content, the call for demonstration on a small printed flyer, a handout with background information about a particular struggle, a manifest of an occupation, or even DVD's with collectively made films.

concrete movement content

In contrast to the readily available concrete and digital content, theorizing whose outcome is content, takes place in various settings.

I participated in various assemblies and workshops of different movements and collectives and got a glimpse on the relevant topics of the peoples struggles. But not only 'official' assemblies and meetings provide space for discussion and

theorizing through discussion

theorizing, also our time spend together discussing in the LOC MISSING(park) below the train rails in LOC MISSING(Brás) or at the REF MISSING(public Piano)

in the LOC MISSING(Luz) train station or the nearby LOC MISSING(Parque da Luz) offered plenty of space for exchange of experiences and arguments about the situations we are residing in.

On some occasion, movements and academia joined and shared the same space. During the First Colloquium of Autonomous Territories [Primeiro Colóquio Território Autônomo]³³ in Rio de Janeiro, the question was raised how social movements and academia could support each other and cooperate in struggle from a spatial, libertarian and autonomous perspective (Primeiro Colóquio Território Autônomo, 2010, web)³⁴.

Besides discussions and dialogues, the concrete experience and perception of the city is tremendous and important for me personally, because through my lived experience I could make up my own mind and understand the arguments of the people that made and make those experience in a much more intense fashion and on a more frequent base. I perceived our walks through the centre, our rambling through the streets for two days and nights, our visit to the new occupations for conducting interviews, or the young guy on crack I ran into and talked to several times, as a kind of liberation from the abstraction and depersonalization of theoretical and research papers on similar topics. As I argued elsewhere (p.10), being on the streets directed my vision to those topics that now enter this thesis and that helped me to understand what the purpose of this thesis could be.

*theorizing through
experience and
perception*

Channels of other knowledge

Besides movement and academic theorizing and content, other sources of knowledge and content have not been left aside. Newspapers from São Paulo such as REF MISSING(Folia de São Paulo) for instance were REF MISSING(frequently reporting) about issues related to the streets, often about conflicts or the corresponding REF MISSING(political agendas) to handle the ‘problem of street populations’. Published orders of political agents are to a certain extend part of the movements and peoples REF MISSING(formulation of critiques and demands). To a certain extend, newscasts are accessible online for free or are gathered on REF MISSING(websites and blogs affiliated with the streets and its struggles).

newspapers

For theorizing I also incorporate content from zines and movements about urban struggles and urban development that are not rooted in São Paulo, such as the *Abahlali baseMjondolo*³⁵ a slum dwellers movements from South Africa or any other source of inspiration that helps me to realize this thesis. Especially this methodology chapter with its immanent question about the *meaning of knowledge* (p.22) and the process of knowledge production and formulation

*more on social
movements and
alternative content*

³³ website: <https://territorioautonomo.wordpress.com/>

³⁴ website: <https://territorioautonomo.wordpress.com/convite/>

³⁵ website: <http://www.abahlali.org/>

is drawn on several free sources that are related to militant ethnography ^{36 37}
³⁸, action research and feminist struggle.

Finally, OA journals that draw on different forms of knowledge production and theorizing about topics related to this thesis are taken into account as well because they provide even more differing perspectives, from even more differing standpoints.

more on open journals

bin noch nicht ganz glücklich mit diesem letzten teil, hört sich so wischiwaschi an

The main setting of knowledge and information sources

The sources of content and knowledge can now be assembled into pools of open knowledge and content . The mentioned sources may only render very broad pools that are utilized for this thesis and that are actually extended by a relatively large number of individual sources, too many to mention here.

I will also make a distinction between offline and online access because some sources are most easily accessible online because their main distribution platform with the highest outreach is the internet, such as OA journals, while others are just available offline, such as street papers, flyers and the like, because they are primarily addressed to the local people. Even though the virtual world provides plenty of inspirations and content for reuse, being on the streets often provides just temporary means for entering the virtual space and much information can only be found in printed form, offline, distributed at social or cultural centres, at demonstrations or other urban spaces.

As mentioned before, several pools of open sources are utilized in this thesis. A pool of OA journals , mainly a resource of academic theorizing, disconnected from the streets in São Paulo. A pool of sources for movement theorizing mainly related to the social struggles in São Paulo, and a pool of mixed sources , not necessarily related to strict movement or academic theorizing, located in São Paulo but also detached from any concrete place, covering the themes of this thesis from different perspectives, according to different conventions and objectives.

³⁶ website: <http://periferiesurbanes.org/?p=165>

³⁷ website: <http://periferiesurbanes.org/?p=2136>

³⁸ website: <http://periferiesurbanes.org/?p=2553>

³⁹ website: <http://interfacejournal.nuim.ie>

⁴⁰ <http://www.jssj.org>

⁴¹ <http://ijoc.org/ojs/index.php/ijoc/index>

⁴² <http://www.ssoar.info/>

⁴³ <http://www.qualitative-forschung.de>

⁴⁴ <http://scholar.lib.vt.edu/ejournals/SPT/>

⁴⁵ <http://escholarship.org>

⁴⁶ <http://en.scientificcommons.org/>

⁴⁷ <http://www.ssoar.info/de/portale/kommunikationsgesellschaft.html>

Accessed [DA] Journals [online]		
Interfaces ³⁹ a journal for and about social movements.	Justice Spatiale – Spatial Justice ⁴⁰ a journal about spatial justice and spatial inequality on from local to global scales.	International Journal of Communication ⁴¹ a Journal centred in communication, networks and society.
Social Science Open Access Repository ⁴² a repository of articles and papers centred in social science.	Forum Qualitative Sozial Forschung – Forum Qualitative Social Research ⁴³ a Journal that addresses qualitative research.	Techné ⁴⁴ a Journal about research in philosophy and technology.
eScholarship ⁴⁵ a repository provided by the University of California	Scientific Commons ⁴⁶ a repository of articles and papers.	Kommunikation@Gesellschaft ⁴⁷ a Journal about society, media and communication.

Table 7.2 Accessed Open Access Journals [online]

Accessed Movement Content [online and offline]		
Indymedia Brazil ⁴⁸ an open platform for self-publishing of independent and critical media	Passa Palavra ⁴⁹	Ocas ⁵⁰ a street paper in São Paulo
Forum Centro Vivo a forum about urban reform in Brazil	Flyers, Posters, Handouts made by movements in São Paulo	Narrations and Poems made by people in São Paulo
Photos and Videos made by people in São Paulo	Own media such as audio and video recordings	

Table 7.3 Accessed Movement Content [online and offline]

⁴⁸ website: <http://midiaaindependente.org>⁴⁹ <http://passapalavra.info>⁵⁰ <http://www.blogdaocas.blogspot.com>⁵¹ <http://www.reclaiming-spaces.org>⁵² <http://www.occupiedlondon.org/>⁵³ <http://www.republicart.net/>⁵⁴ <http://www.rhizomes.net/>⁵⁵ <http://www.polis.org.br/>

Other Content Resources [online and offline]		
Reclaiming Spaces ⁵¹	Occupied London ⁵²	Republicart ⁵³
Rhizomes ⁵⁴	[Instituto Pólis ⁵⁵	Books, Blogs, Web-Platforms and Services
São Paulo Newspapers such as REF MISSING(newspapers)		

Table 7.4 Other Content Resources [online and offline]

In order to allow reproduction, reuse and access to this thesis, all content will be published under an **open licence** ⁵⁶. The licence is not restricted to non-commercial use only because I think that commercial users shall provide their content in an open access manner as well if they make use of free content. This would allow access and reuse of commercial content as well, which is normally restricted⁵⁷.

selection of a publishing licence

This thesis and all further online content is published under a **Creative Commons Attribution-ShareAlike 3.0 Unported [cc by-sa 3.0]** licence.

Tools//Content

KEYWORDS **tools, writing, research, thesis, research, bibliography management, open maps, media archives, blog, online, offline, content**

The tools that I used during my research actions and thesis completion are mainly tools for documentation purposes and information structuring. I intend to raise **transparency** about what I am doing and how I reached the various stations from since the begin of my research. Transparency can only be reached if information, theorized knowledge and produced content this thesis is composed of is freely accessible. This also means for me that others should be able to reproduce [technical wise] what I have done. They should be able to access the same tools that I accessed, without barriers and limitations. Thus, **open access** to this thesis content is mandatory while at the same time **free access** to applied tools is inevitable.

Those notions imply a **non-commercial** and **political attitude** in order to guarantee for instance that the blog platform functions as long as its is supported by its community and not as long advertising generates sufficient cash, that

⁵⁶ website: <http://creativecommons.org/licenses/by-sa/3.0/>

⁵⁷ you are free

- to Share - to copy, distribute and transmit the work
- to Remix - to adapt the work
- to make commercial use of the work

censorship is not an option for the service providers, that the means of publishing and communicating and the corresponding infrastructure lay in the hand of the communities and not in the hand of a single individuals or corporations.

In a sense, the chosen tools fall to a certain extend into the category of **techno-political tools**, that Morell referred to as an experience of **Action Research** that aims for

[...]

systematizing information for the creation of (networking) tools. (Morell, 2009, p.25)

I do not aim for the creation of **techno-political tools** in the first place but aim to apply and make use of them. Most of the tools I use are made for the virtual space, made to feed the flow of information with own content but also to manage it in various fashions, for instance when structuring my literature sources or when scanning through **OA** journals for existing sources of knowledge. They help me writing this thesis chapters and blog posts, to backup and share them. They are mainly composed of **free software**⁵⁸ and **non-commercial social web services**. Free software tools help me, above all, to produce content while non-commercial web services [based on free/open source software] help me to document, freely publish, distribute and establish transparency.

Besides those tools for digital information production and the realization of writing activities, I use a couple of gadgets in order to document what I experience, see, hear and feel. Those **documentation tools** allow me take a snapshot of a particular situation, in most cases in form of photos, but also videos, field recordings and personal notes.

tools for documentation

Documentation mainly produces multimedia content that is made available on the thesis blog but which is also supposed to enter the thesis. My personal notes and memory protocols are one source for the rendition of my São Paulo experience.

58

Free Software is a set of principles designed to protect the freedom of individuals to use computer software. It emerged in the 1980s against a backdrop of increasing restrictions on the use and production of software. Free Software can therefore be understood historically and ethically as the defence of freedom against a genuine threat. (Myers, 2006, web)⁵⁹

⁵⁹ website: <http://rhizome.org/editorial/2006/sep/22/open-source-art-again/>



Figure 7.20 Scope of application for tools utilized during thesis realization.

One notion though on those **information** that are aimed to be produced, collected and structured by the tools mentioned in a moment. Those information represent my standpoint and to a large extend the standpoint of the people I collaborated with. We share common sets principles with our standpoints overlapping. The information gathered here are therefore our selection, our responsibility, biased by us, and equally important, they may trigger different interpretations, by us and by others, by those that may make use of them, due to the difference in our personal experience and our different vita.

A difference is a very peculiar and obscure concept. It is certainly not a thing or an event. This piece of paper is different than the wood of this lectern. There are many differences between them - of colour, texture, shape, etc... Of this infinitude, we select a very limited number which become information. In fact, what we mean by information - the elementary unit of information - is a difference which makes a difference (Bateson, 2000, p.457-459) ⁶⁰ .

The **thesis' blog** is the main platform that interconnects all content, produced with different tools and services, published on different platforms. The blog interlinks them all, the platforms that make available content freely and easily

the thesis blog as main publishing platform

⁶⁰ website: <http://plato.acadiau.ca/courses/educ/reid/papers/PME25-WS4/SEM.html>

accessible for usage and reproduction, services and tools that allow tracing of thesis progress and tracking of research history. The blog that interlinks virtual platforms turns into *alternative content* (p.28) itself which is not directly entering this thesis in its present form because this content represents knowledge in motion, which emerged from the *São Paulo Experience* (p.10), unstructured, unordered, unpredicted and theorized based on the very moment of its occurrence.

Tools and Services		
blog <i>rtc.noblogs.org</i> ⁶¹ used as main publishing platform	bibliography <i>zotero.org</i> ⁶² used for storing and sharing references and sources of this thesis	open maps <i>openstreetmap.org</i> ⁶³ used for adding geographical content for São Paulo and generating maps found in this thesis
open maps <i>Merkkartor</i> ⁶⁴ used for offline map manipulation	media archive <i>archive.org</i> ⁶⁵ used as online audio archive	media archive <i>videobin.org</i> ⁶⁶ used as online video archive
writing environment <i>TeXworks</i> ⁶⁷ used for text writing and editing	writing environment <i>Gimp</i> ⁶⁸ used for image manipulation	writing environment <i>github.com</i> ⁶⁹ used for thesis backups and text reconstruction
communication <i>Jabber Chat</i> ⁷⁰ used for instant messaging	communication <i>Email</i> ⁷¹ used for message exchange	communication <i>MicroBlog</i> ⁷² used information distribution
documentation portable stereo audio recorder for field recordings	documentation mobile phone for taking photos and videos	documentation a jotter for taking notes

Table 7.5 Tools and services utilized for virtual content production. and open distribution, theorizing and multimedially documentation.

Having defined this rooster of application categories and tools, lets take a brief look at them in order to discover their concrete purpose in the course of research action(s) and thesis writing.

Means of Communication

*r3cl41m@riseup.net*⁷³ is my email account provided by the *riseup collective*⁷⁴ which provides secure communication services for activists that work on ‘liberatory social change’ (*riseup.net, web*). Riseup is a self-determined project that aims to control its communication and web infrastructure.

email @ riseup.net

*r3cl41m@jabber.ccc.de*⁷⁵ is my jabber account for instant messaging, provided by the *Chaos Computer Club*⁷⁶, the largest organized and publicly visible group of computer enthusiasts and hackers in Germany. *Jabber*⁷⁷ is an open and freely available instant messaging protocol which is supported by a variety of mail clients, such as *Pidgin*⁷⁸. The *CCC* provides free infrastructure such as the jabber server I registered my account with.

chat @ jabber.ccc.de



Figure 7.21 The thesis micro blog @ identi.ca (cc-by-sa Author)

[*https://identi.ca/r3cl41m*](https://identi.ca/r3cl41m)⁷⁹ is a *microblog*, similar to twitter but based on open source software and microblogging protocols. This *microblog* has mainly the purpose of distributing short snippets of information related to my research to the people that follow this blog. Even though this *microblog* has been registered since the beginning of my time in São Paulo, I made little use of it then because I didn’t see a real advantage of using it for the realization of my research action(s). This will probably change during the course of the writing process because it seems suitable for me to just publish interesting and relevant information related to my research. Even though I did not utilized my *microblog* during or for research actions, I made plenty of use of information published on Twitter, mainly announced events of collectives and social movements in São Paulo. Thus, microblogging has been relevant for me as consumer, for getting to know what is happening in the city, but not as part of my own praxis.

microblog @ identi.ca

⁷³ website: <mailto:r3cl41m@riseup.net>

⁷⁴ website: <https://riseup.net>

⁷⁵ website: r3cl41m@jabber.ccc.de

⁷⁶ website: <http://www.ccc.de/>

⁷⁷ website: http://en.wikipedia.org/wiki/Extensible_Messaging_and_Presence_Protocol

⁷⁸ website: <http://pidgin.im>

⁷⁹ website: <https://identi.ca/r3cl41m>

Writing Environment

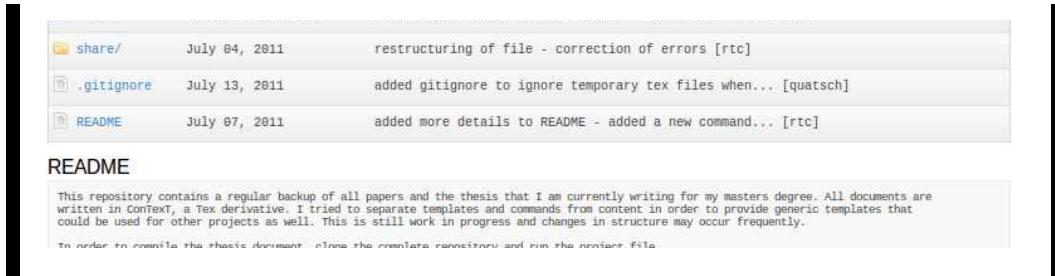


Figure 7.22 Repository for thesis text files @ [github.com](https://github.com/reclaimourcity/rtc) (cc-by-sa Author)

<https://github.com/reclaimourcity/rtc>⁸⁰ is the online repository where I **backup** and **share** the written chapters of this thesis. **Git**⁸¹ allows me to backup my written files, compare different versions of one file and to **recover** any file or file version that I may have lost on my local computer. I share my thesis files with others on **Github**⁸², an [commercial] online platform that hosts a multitude of git repositories, mainly related to software projects. Setting up an own file repository on **Github** is free but implies certain restrictions such as non-private repositories only. Git allows me trace the history of my written files from their beginning as empty files until their final version, completed and formatted correctly.

thesis documents
@ github.com

TeXworks⁸³ is an editor that understands the **TeX** language. **TeX**⁸⁴ is a typesetting language which generates nicely formatted pdf documents from plain text documents. TeX is a programming language that provides syntax to format text and to layout documents, in a sense similar to the formatting capabilities of wikis, but much more powerful. I use **ConTeXt**, a TeX derivation, to write this thesis. In general, TeX files are plain text files, thus human readable, which is nice in order to track their changes via **Git** or for comparing different versions of one file. **TeX**, **ConTeXt** and **TeXworks** is free software.

TeX

Gimp⁸⁵ is a free software image manipulation program that I use to prepare all graphical content placed in this thesis and on the blog.

gimp

⁸⁰ website: <https://github.com/reclaimourcity/rtc>

⁸¹ website: <http://git-scm.com/about>

⁸² website: <https://github.com>

⁸³ website: <http://www.tug.org/texworks/>

⁸⁴ website: <https://secure.wikimedia.org/wikipedia/en/wiki/TeX>

⁸⁵ website: <http://www.gimp.org/>

The screenshot shows a left sidebar titled 'Collections' with a tree view of 'My Library' containing categories like 'examples::selected', 'master thesis', 'notícias::ocupações', 'notícias::polícia', 'notícias::população de rua', and 'research proposal'. The main area displays a table of bibliographic items with columns for 'Title', 'Creator', and 'Date Added'. The items listed are 'Nobel Lecture' by Schrödinger (2011-08-05 07:40), 'Movement knowledge: what do we know, how do we create knowledge and what do we do with it?' by Cox and Fominaya (2011-07-28 12:13), 'The Third Space as Critical Engagement' by Routledge (2011-07-28 10:04), and 'Critical geopolitics and terrains of resistance' by Routledge (2011-07-28 09:48).

Figure 7.23 Repository for thesis bibliographic references and sources @ zotero.org (cc-by-sa Author)

http://www.zotero.org/r3cla1m_7h3_c17y/items⁸⁶ is the online repository where I store and share all bibliographic references and sources. This repository is public accessible and contains all references and sources that I consider to use for my thesis. By doing so, I comply with my demand to make my used sources accessible for others. After this thesis completion, my online repository will contain lists of used and unused references, including their positions in the virtual space where I discovered most of them. **Zotero**⁸⁷ is a free software add-on for the **Firefox-Browser**⁸⁸ that allows me to generate references from websites, library portals, [OA] journals and literally all sources imaginable. I use Zotero for the automated generation of a reference list for my thesis as well as for the structuring and clustering of references by using **tags**⁸⁹.

references
and sources @
zotero.org

Media Archives

The screenshot shows a search results page for 'archive.org' with a sidebar for 'Media Archives'. The results list three items: 1) An interview recorded on Saturday, 9th of October 2010, at the occupation of FLM (Frente de Luta para Moradia) at Avenida Ipiranga in the center of São Paulo. One of the women that coordinates the occupation explains their organizational structure, the aim of their struggle, from where the people are coming.... The occupation is one of four simultaneous occupations that were realized on the first October weekend in 2010 by various movements that fight for housing rights for the poor 2) An interview (in portuguese) with alderon from rede rua in são paulo (<http://www.rederua.org>) [pt] entrevista (em portuguese) com alderon da rederua em são paulo (<http://www.rederua.org>) 3) A recording from CONDEPE-SP about the meeting on August 5, 2010, at the Espaço de Cidadania 'André Franco Montoro', situated on Largo Pedro do Corrêa, no. 184, terceiro, Centro de São Paulo. O CONDEPE tem o intuito de 'investigar' as violações de direitos humanos no território do Estado de São Paulo, encaminhar às autoridades competentes as denúncias e representações que lhe sejam dirigidas, e estudar e propor soluções de ordem geral para os problemas....

Figure 7.24 Audio recordings @ archive.org (cc-by-sa Author)

audios @
archive.org

<http://www.archive.org/search.php?query=creator:'r3cl41m'>⁹⁰ is the space where I stored those audio recordings that I made during my time in São Paulo. Those recordings have been mainly made during public assemblies of social movements and the civic society of the city. Two interviews has been conducted and recorded as well, one with **Alderon** from **REF MISSING(RedeRua)** and one with people from the **REF MISSING(Ocupação Ipiranga)**. **archive.org**⁹¹ is a non-commercial archive of the internet and of all types of media whose

⁸⁶ website: http://www.zotero.org/r3cla1m_7h3_c17y/items

⁸⁷ website: <http://www.zotero.org>

⁸⁸ website: <https://www.mozilla.com/en/firefox/>

⁸⁹ website: <http://www.zotero.org/support/doku.php?id=tags>

⁹⁰ website: <http://www.archive.org/search.php?query=creator:'r3cl41m'>

⁹¹ website: <http://www.archive.org>

copyrights expired and which now belong to the public domain, thus to us all. [archive.org](#) provides also space for self-made media as long as it is published under an [open licence](#).

<https://videobin.org>⁹² is a non-commercial hosting service for online videos. I used to upload some videos that I made during my time in São Paulo.

videos @
videobin.org

Mapping Tools



Figure 7.25 New map content @ openstreetmap.org (cc-by-sa Author)

<http://www.openstreetmap.org/user/reclaimourcity>⁹³ is a collaborative and open map maintained by its community and anybody how wants to participate in map completion. I used [openstreetmap.org](http://www.openstreetmap.org)⁹⁴ mainly to add missing spots of São Paulo that I have been visited and passed through. Some maps based on [openstreetmap.org](http://www.openstreetmap.org) will be prepared for this thesis in order to visualize our radius of action in and our perception of the city.

community
maps @ open-
streetmap.org

<http://merkaartor.be>⁹⁵ is free software that mainly has been used mainly to add content to the [openstreetmap \[osm\]](#) of São Paulo. This includes streets, cultural centres, public squares, thus many places I frequented during my time in the city and which had not been entered into the map. I use Merkaartor also to draw the paths of the journeys I undertook in São Paulo in order visualize at which place and in which areas I have been. Later on, I also used the build in online editor of [osm](#). Merkaartor is free software for offline [openstreetmap.org](#) manipulation.

merkaartor

⁹² website: <https://videobin.org>

⁹³ website: <http://www.openstreetmap.org/user/reclaimourcity>

⁹⁴ website: <http://www.openstreetmap.org>

⁹⁵ website: <http://merkaartor.be>

Directing the Flow of Information

Contemporary interpretations of scholars such as [David Harvey](#) and [manuel Castells](#). Hence, the right to the city is used here primarily to describe the development of the 'capitalist city', its negative effects for its habitants and the potential utopias that could be made possible, in contrast to other approaches such as the 'creative city' developed by urban theorists like [Richard Florida](#).

[Read the rest of this entry »](#)

NOV 13, 2010 • 0

encontro das ocupações em são paulo 13-15

- [maps::tools](#)
- [notícias::ocupações](#)
- [notícias::polícia](#)
- [notícias::população de rua](#)

free publications

- [a cyborg manifesto \(1991\)](#)
- [civil disobedience](#)

audio and video recordings

all recordings at [archive.org](#)
[rtc@archive.org](#)

sharealike

licensed under a Creative

Figure 7.26 The thesis blog @ rtc.noblogs.org (cc-by-sa Author)

<https://rtc.noblogs.org>⁹⁶ is the blog that serves as the main publishing platform of this thesis. During research action(s), this blog is used to gather street diaries, to publish theorized knowledge, events and thoughts about research and what I experienced. The blog also interlinks those platforms that are used to store and publish audio and video content, that publish gathered bibliographic references and sources and all other content related to research. Besides documenting the progress of research another important aim shall be the publishing of the entire thesis in English and the translation of relevant parts in Portuguese later on. Finally, all produced content and theorized knowledge shall be made available there, in order to give as much accompanying context for the written thesis as possible. The thesis blog may draw a picture of research progress and by this it embeds the research history and provides evidence about my personal standpoint and the standpoint of this thesis theorizing. I consider the blog as complementary to the written thesis because the blog's content is in a sense visible through a rougher and unfiltered lens [not considering my personal filter and triggers that led to the contents' creation], unlike the written thesis that represents cycles of writing, reflection and rewriting.

publishing @
rtc.noblogs.org

Documenting experiences and the urban space

I used my portable audio recorder mainly to record public assemblies and impressions from the city. I did conduct just a few interviews, even if we planned to conduct more, thus me and the people I stayed with, but eventually those plans never worked out due to the unpredictability of the daily street life which often prevented our recording plans. I would also say that the traditional way of interviewing, having prepared a certain set of questions that cover a certain catalogue of indicators relevant for analysis has not been an option for me because primarily I had to know which questions would be relevant to ask and once I knew them I would also know their answer implicitly because I then possessed the knowledge to know what is relevant and for what reasons. However, I am glad that I had the opportunity to record my current set of audio's and for the next time I would consider audio recording more as a kind of radio program, where people freely express what they want to communicate, as if it would be their radio program. I think that audio recordings can be used

audio recordings

⁹⁶ website: <https://rtc.noblogs.org>

in a more organic way than the artificially created interview situations, which would probably also lead to immediately benefit the people if they organize their ‘program’ and distribute it independently. Conversations must also not necessarily one by one but can easily involve more people.

I used my mobile phone to take plenty of pictures and to record short video sequences. Similar to the question of audio recording, I did not take photos or record videos of every situation. Especially when other people have been involved I usually did not even ask for permission to take photos because many people felt a kind of repression on the streets, mainly based on threatening experience with police or other state agents and did not like to see them on photos, probably published online, where they could be recognized. On the other hand, some people on the streets are used to take own photos and videos with mobile phones for instance [of they can afford them], which are meant as a protection, especially when it comes to violent infringements against street people are recorded by the witnesses for preserving evidence. As my personal policy, I only took photos after I got the permission of the people and I always garble faces on photos where necessary. In general, the mobile phone is a handy gadget that seemed suitable for me for instant documentation, even though its quality is by far not as good as a digital camera. On the other hand, a mobile phone is something normal while carrying many electronic gadgets for this and that tasks may increase the possibility of loosing them.

photos and videos

My small jotter I carried along with me, served as the medium to write down my experiences or the things that we discussed among each other. I did not record every single situation because sometimes it would not have been the right time to do so, sometimes I forgot my jotter or I forgot to take notes. Writing for me is quote different than taking photos or recording videos because it is a visible work, which often interrupts the flow of the situation and the flow of conversation if I am an active participant, in contrast to recordings which are less disturbing and almost invisible. Therefore I mainly tried to take notes when I felt myself in a calm environment, often at home or lonely at some public spot.

written notes

I excluded the means of communication in the above mapping because those means are meant as channels for discussions, to stay in touch with each other and to exchange [local] information that are relevant for us.

A final point to mention before turning to the next chapter is the fact that even if open and free access to the means of production is given, it does not necessarily mean that those means can be applied and reused immediately. Other factors may influence their usage such as affiliation with or denial of technology in general, access to an internet connection or computer, the skills necessary to use these tools. At the end, the tools I have chosen fit my needs best and can only be considered as a proposal ‘how to do things’.

7.4 And Now...?

Final words about methodology.

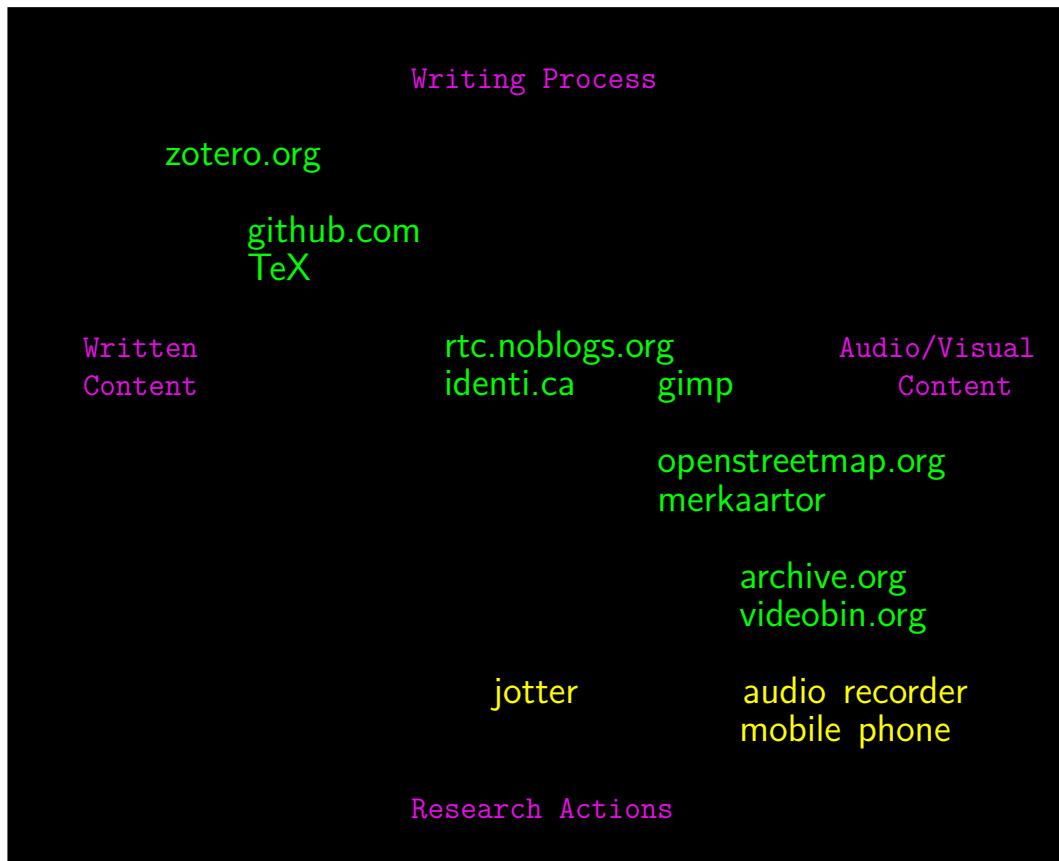


Figure 7.27 Utilized tools during thesis realization.

8 Narrating Inquiries

Narrating Inquiries about the São Paulo experience.

8.1 Structural//Complexity

actors	collectives	movements	individuals	groups
places	public spaces	cultural	self determined	institutional
standpoint	abandoned	settlements		
aims and goals	jail	crime	addict	individual
roles	movement	in street situation		
actions	visibility	dignity	right to the city	participation
organizing	work	housing	health care	education
	access to the city			
roles	passive observer	observing participant	participating observer	
actions	street cinema	workshops	psycho drama	housing occupation
organizing	daily solidarity	film making	manifestations	recycling
	mini-feira	open university	collective lunch	festivals
	street journals			
	rules of conduct	assembly	horizontal	vertical

Table 8.1 The diary's structural complexity

8.2 São Paulo//Diarie

Contains a selection of narrated diaries.

Penaforte

N. is a friend that I got to know on a Sunday in July, by coincidence, at the entry of **REF MISSING(Ay Carmela)**. At this day I met with *R.* there and *N.* suddenly passed by with a friend of him. They were heading towards **Parque Dom Predro⁹⁷**, but *R.* and *N.* are friends and so we started talking and **headed through the neighbouring streets (p.92)** later on that afternoon.

N. doesn't live on the streets (he said that he stayed only one month on the streets, back in the 80ties) but normally spends his time with the people at **LOC MISSING(Praca da Sé)**, **LOC MISSING(Largo São Francisco)** and other central areas. He said that he is an '*informal streetworker*'. He said that he likes to talks and discuss with the **people in street situation** and tries to (re)establish their self confidence, tries to give them back the feeling that they are humans and just listens to their stories because not many others are doing so.

He said that he is doing what he is doing because one of the realities of the streets is that the realities of the **people in street situation** are nearly **invisible** for the eyes of the always running citizens, although their presence is massive, especially in the **LOC MISSING(centre of the city)**, but throughout São Paulo as well.

After I met him the first time we didn't see for some weeks but ran into each other again at **LOC MISSING(Praca da Sé)** one day at late afternoon, when *I.* and I were just coming from **LOC MISSING(OCAS)**, our destination **LOC MISSING(Praca de República)**.

He was sitting with two friends on a bench. One young boy, below twenty, and an older guy with a long grey beard, couldn't speak fluently anymore. Their appearance, hands, faces, foots, shoes, clothes, marked by the streets. We embraced us all like family and friends. *N.* introduced us and said that he was spending this afternoon there, at **LOC MISSING(Sé)**, together with his friends, talking and listening.

He then invited me to join him for lunch on the following Sunday at **community refectory [Refeitorio Communitario]⁹⁸** at **Consolocão⁹⁹**, usually called **Penaforte**

Penaforte is one of those places that exists throughout the city where receive, among others, free breakfast or lunch, sometimes opened every day, sometimes at particular days only. I several times with different people to different places, scattered over the centre. This time, with *N.* we planned to go there for lunch on Sunday. Our Sunday was special because a **Grupo de Sopa [cooking crew]** from the **welche?** church was supposed to cook then. Today's group is coming once a month, in order to prepare food for the people.

So, we met on the next Sunday at around 11:30 a.m in front of **Penaforte**, at the margins of **LOC MISSING(Bela Vista)** and **LOC MISSING(Consolacao)**. **LOC**

⁹⁷ Parque Dom Predro: <http://osm.org/go/M@zihBwQr->

⁹⁸ Refeitorio Communitario: <http://bit.ly/mSREpy>

⁹⁹ Consolocão: <http://osm.org/go/M@y3X2vUO-->

MISSING(Penaforte) is not far from the centre, from **LOC MISSING(República)** or **LOC MISSING(Anhangabú)**, maybe a 15 minutes walk. On the map it is even closer to **LOC MISSING(Avenida Paulista)**, the avenue that symbolizes the high-speed of city, its wealth and informality. I guess I cannot properly describe **Paulista** in just a few words, but the reality that is visible just starting a few meters from here, climbing upwards through a steep and wealthy belt of high-risers is quite different than ours here on the streets, waiting for lunch.

Its already hot, like 30 degrees or more, and even though the doors are still closed and lunch is going to be served that day around 01:00 p.m, a huge crowd of people, probably 200+, has already gathered and more are arriving continuously, waiting in front of the building, occupying the side-walk and parts of the street. The crowd consists mainly of men, a few women, I saw perhaps 5, and some homosexual men.

Right at the entrance to the street, a 3 or 4 floors high **abandoned and barricaded building** starts to occupy the space till the house that hosts **streets+refeitorio+penaforte**. Such a long queue of people without house are waiting for food in front of an abandoned building.

bild vom leeren haus bei penaforte

When N. came he embraced some people that he knew, we talked a little in the shadows of the buildings on the other side of the street, waiting. The general atmosphere is rather depressed, people are waiting, alone, or with their own small crowd, sometime talking, often just silent. The people that are occupying the margins of the streets are laying on **cardboard [Papelão]**, the others sitting or standing. I see many ordinary looking people, normal clothes rather then run down, one guy wearing a suit, appearing more business like. N. told me that most of the people are coming from **Albergues** and that those in situation of the streets [day and night] are only the minority here. I did not ask why... On **REF MISSING(other occasions)** I learned what the it is supposed to mean to live in **Albergues**.

After a while, maybe 20 minutes after we met, two cars of the **municipal civil police [Guarda Civil Municipal]**. The **Guarda Civil Municipal [GCM]** appears, stops, and 4 police men and women get out the cars. The two cars pull in at the other side of the street, while the 4 officers straightly approach those people laying on the cardboard, ordering them to leave the street immediately to return on the side-walk, which all of them do after some discussion with those officers. This street is little frequented by cars on that Sunday and the side-walk is already crowded with people waiting.

After that action, the officers return to the other side of the street where one of their cars is still parking, waiting in the shadow of the adjacent building while observing the scene. The other police car is passing by once in a while. I asked N. why they are at all because for me it appeared solely as a demonstration of power sending the guys away from the street. N. said that they always stop once they pass by because they know that during that time, many people are here and they looking for 'troublemakers'.



Figure 8.1 BelaVista: Police intervention in front of Penaforte (cc-by-sa Author)

The GCM is one of actors in the São Paulo that are actively engaged in oppressing people in street situation REF MISSING(referenzen zu berichten über die polizei, condepe, park, policia militar, etc)

Then suddenly, two men from the crowd near the entrance, start to argue, first shouting loud, then starting to fight, mainly pushing each other around. The reason is not obvious because N. and I also stay on the other side of the street, talking. The waiting police is intervening immediately, trying to separate them with batons in their hands, shouting on them and pushing them away from each other. People from inside the house are joining the scene as well, trying to calm down the two guys as well as the police.

N. said that its sad to see that the people are still fighting against each other although they are all in similar situations. In this case the fight was probably for a better position in the line.

After a while, the scene settled down again, the police returned to other side of the street, continuing observing the scene and finally the doors are opened and the waiting people are entering the building. Lunch is ready.

We wait a bit and follow once everybody is inside. We enter a huge hall, mainly equipped with rows of tables and chairs, crowded immediately and no space for everybody to sit. We are standing and waiting as well. Even though many people are inside, the atmosphere is still very dense and depressing, people are not talking much, just waiting for their food.

At Penaforte one must be registered in order to receive a meal. Everyone is supposed to possess a piece of paper that proves that he or she is registered. This paper must be shown at a counter at the entrance, additionally, everybody puts his or her name on a list of attendance. Among food, the place offers medical support once a month, has a small library, a small basketball/football field in the backyard, and offers several empowerment workshops such as creation of artesian crafts. Penaforte is existing since 2000 and is organized and maintained by RedeRua (p.??) in cooperation with the REF MISSING(Prefeitura de São Paulo) (RedeRua, web).

On this Sunday, the people formed groups in order to receive their lunch. When I was there with I. some days before (p.??), the lunch was distributed directly in the huge hall to everybody, this time, each group receives their lunch in the basement floor, accessible for all over a long ramp. Each group has to wait until the previous one has finished. 4 or 5 groups have been formed, which altogether rush through their lunch in little more than one hour. Once a group is finished they almost immediately leave the place.

Once we finished, everybody leaves soon, just a few stay a bit longer, talking to the assistants and volunteer workers. N. and I also stay longer, talking a young guy that lives in an Albergue close by and looking at the newly published Guia da Rua (p.??) whose aim is to raise awareness about the legal rights of the people in street situation.

After some time we leave as well, together with the guy, in order to take a walk to the centre, chatting about the coming elections []which has been held



Figure 8.2 BelaVista: Police intervention in front of Penaforte (cc-by-sa Author)

last Sunday]. For the guy, none of the candidates are an option because the situation on the street never improved during the last years, instead, it became more and more difficult, with more and more people entering the streets, thus he don't believe in any of the politicians and prefers not to vote at all. He is also upset by not having access to information concerning the streets. He says that he stays in an **Albergue** in the central area and do not know when a new **Albergue** gets opened or closed, this kind of information never arrives at him. He said that he heard about a new **Albergue** at **LOC MISSING(Lapa)**

weeks after its opening and if he had known he would have tried to get a place there because he cannot stand the people at his place, to many of them are aggressive. From there we entered the question of mobile phones and the ridiculous high rates for calls imposed by any operator in Brazil, which simply doesn't allow him to afford and use one¹⁰⁰. The young guy left us at some corner and N. and I were wondering how it came that he had to enter an **Albergue**. During our walk N. was telling him that he should keep his spirit up and that his situation is not forever. What else could he do?

Finally we arrived at **LOC MISSING(Anhangabú)** and split up to go our own ways for that day. N. was always busy and organizing things and was heading towards some appointment that day. Before we split we made an appointment to *meet for lunch* (p.83) at the following Tuesday at **LOC MISSING(Padre de Chá)**, a place run by the Franciscan church, close to **LOC MISSING(Praca da Sé)**.

Around//Praça de Repúblca

Everytime I met I. at **ocas** we finally walked by foot from **bras** to **república** in the centre. I. walks everyday, in the morning from his **albergue** to several spots in the city, often to **ocas** in **bras**, to temporal work or to his **syndicate**. In the evening he stays at **república**, right in the centre, before he returns, still by foot, to his **albergue**.

During this walks we often encountered unexpected situations and other people from the streets. Especially around **república** at night, another type of citizens is representing the streets, certainly different from the people that frequent the same region by day on their ways to their offices, shops and working places.

república

and its adjacent and diverging streets at night means the encounter of informal DVD vendors ([translation missing]), informal food, **Cachaça** and softdrink distributors, circulating military and civil police, street population, **Catadores**, drag kings and queens, normal pedestrians and other inhabitants of the centre, all passing, meeting and doing business there.

Praça de
República

At night, when the shops are closing, pretty much garbage is dumped in the pedestrian areas forming big piles, often **to the benefit(?)** of the

¹⁰⁰ for statistics about phone operators and prices take a look at (*Horst, 2009, web*)¹⁰¹

¹⁰¹ New Media Practices in Brazil: <http://bit.ly/oLYxid>

Catadores which are even more present at night then during the day, gathering there and loading their [translation missing] with Cardboard (**Papelão**) or other recyclable materials.

Immer wenn I. und ich uns in **ocas** getroffen haben sind wir von dort zum **republica** zu Fuß gelaufen. Immer der gleiche Weg über das **viaduto25demarco** nach **se** und von dort über das **viadutocha**, durch die Fußgängerzone zum **republica**.

I. geht eigentlich jeden Tag zu Fuß, egal wohin. Morgens geht es los von seiner **albergue**, ins Zentrum, ins Internetcafé, zu temporärer Arbeit, in sein **sindicato** oder nach aLocationEcas. Im Laufe des Tages gibt es Essen in einem der **casadeconvivencia** im Zentrum oder in den angrenzenden Vierteln. Dorthin zu Fuß ist die Norm. Abends hängt I. meistens am **republica** rum, bevor es zurück in die **albergue** geht.

Während unserer Streifzüge durch die Straßen sind wir oft in unerwartete Situationen geraten und haben viele Andere von den Straßen getroffen. Besonders Nachts transformiert sich das Zentrum, um **se**, **luz**, oder **republica** mit seinen angrenzenden und abzweigenden Straßen und Wegen auf denen andere Bewohner und Besucher_Innen des Zentrums das Bild prägen . Sie passen nicht in das tägliche Gewusel von rennenden Menschen auf ihrem Weg zur Arbeit, zum Shoppen oder ins Büro.

Während Abends die Geschäfte im Zentrum schließen, sammeln sich um **republica** die DVD Verkäufer mit Ihren mobilen und informellen Ständen voller **Kopien(?)** aktueller Filme und Musik, die informellen **cachaca**, Alkohol und Erfrischungsgetränke VerkäuferInnen mit Ihren Ständen, ergänzt durch das Angebot von fahrbaren **Kochwägen(?)**, dazwischen die **catadores** die alles brauchbare wie **papelao** aus den riesigen Müllbergen extrahieren, die die Shops tagtäglich im Zentrum anhäufen. Militär und Zivil Polizei ist immer präsent auf ihren Patrouillen zu Fuß oder in **viadutos(?)**, auf der Suche nach aller Arten von informellem Business.

Die Straße wird zum Treffpunkt der Straßenbewohner_Innen, Drag Queens und Kings, Kinderbanden, Bewohner_Innen der Region, Jugendlichen auf Ihrem Weg zur **galleriaderock**, **nigerianischen(?)** oder **bolivianischen(?)** Immigranten, uns allen, die vorbeigehen, sich treffen und stehen bleiben und Teil dieser abendlichen Szenerie werden.

Sad Encounter

Ich hab I. an einem Montag in **ocas** getroffen. Abends sind wir Richtung **republica** gegangen. Auf dem schon oft gegangen Weg durchs Zentrum über **rua25demaio(?)**, treffen wir eine Freundin von I. , eine scheinbar mittelalte Frau. Sie scheint total am Ende, ihr Gesicht ist blau und grün und geschwollen, und Tränen überströmt.

Sie bittet I. um Hilfe, denn sie weiß nicht wo sie ist und wie sie zu ihrem Schlafplatz kommen soll, der ganz in der Nähe zu sein scheint. I. kenn den Ort

auf jeden Fall, er ist wohl ca. 15 Minuten zu Fuß entfernt. Sie bittet ihn sie zu begleiten aber I. möchte nicht mit ihr gehen sondern erklärt ihr stattdessen den Weg. Zuerst ist sie sehr enttäuscht und bittet ihn mehrere Male eindringlich, nach einiger Diskussion ist dann erstmal alles ok. Sie beginnt zu erzählen dass ihr Mann sie gerade **extrem verprügelt hat** und sie total verloren ist. Wir beide stehen nur da hören uns ihre Geschichte an, ansonsten sind wir ratlos und wissen nicht was wir tun könnten. I. versucht sie zu trösten und dann macht sie sich auf den Weg

Nachdem sie uns beide umarmte und schließlich verließ, erzählt I. das die beiden schon seit zehn Jahren befreundet sind. Damals ist sie mit Anfang zwanzig aus **parana** nach São Paulo gekommen, so wie er. Seitdem lebt sie auf der Straße, ist zum Crack Junkie geworden, und mit einem Mann verheiratet der sie regelmäßig verprügelt. I. kennt Ihren Schlafort gut, denn sie ist übernachtet dort seit jeher. Er kennt auch ihren Mann und befürchtete auf ihn zu treffen wenn er sie dorthin begleiten würde. Für ihn ist gegenseitige Hilfe auf der Straße wichtig und notwendig aber er zieht eine Grenze wenn er eigene Probleme bekommen könnte, da seine Situation für ihn schon prekär genug ist.

Nach diesem traurigen Zusammentreffen gehen wir beide zu den in der Nähe stehenden **informellen Schnapsverkäufern** und teilen uns ein paar Pinnchen **cachaça**. I. lässt das eben erlebte nicht so recht los. Er macht sich sorgen was noch alles mit deiner Freundin passieren kann und entschließt sich morgen als erstes zu ihr zu gehen um zu schauen wie es ihr geht. Für I. gehört das Treffen von Freunden von der Straße zum Alltag, mit all diesen traurigen und schönen Momenten.

I. bleibt an diesem Abend besorgt und erzählt noch wie er vor einigen Tagen auf dem Weg durch **crackolandia** ausgeraubt wurde. Einer der **Crack Junkies** die um **luz** die Straßen bewohnen verfolgte ihn und zwang ihn seine Jacke abzugeben. Danach sollte er auch noch seine Papiere rausrücken, was er aber nach viel Bitten nicht musste. I. meinte das der Verlust seiner Jacke nicht schlimm wäre im Vergleich zum Verlust seiner Papiere. Deren Verlust und Ersatz hätte viele Konsequenzen, bürokratische aber auch die Gefahr auf der Straße in eine Bullenkontrolle zu kommen. Außerdem hat I. mehrere Ausweise die ihm zB. Zugang in die **[translation missing]** gewähren und so einen notwendigen Bestandteil zum erfolgreichen täglichen Überleben darstellen.

Wir uns am nächsten Tag wieder. I. ist sehr besorgt denn er ist morgens seine Freundin besuchen gegangen und fand sie nicht dort wo sie gewöhnlich anzutreffen ist. Nun macht er sich große Vorwürfe am Tag davor nicht für eine halbe Stunde mit ihr gegangen zu sein. Er macht sich Vorwürfe weil er wusste das es ihr bei unserem Zusammentreffen richtig mies ging und er zu egoistisch war und nicht in Ihren Konflikt mit reingezogen werden wollte. Nun ist sie nicht da und er weiß ob etwas mit ihr passiert.

I. schmeißt deshalb all seine Pläne für die nächsten Tage über den Haufen und entschließt sich seine Freundin in der Stadt suchen zu gehen. Er will verschiedene Schlafplätze auf der Straße und **[translation missing]** aufsuchen um nach ihr zu fragen.

I. verschwindet danach für drei Tage auf den Straßen São Paulos, zu Fuß auf der Suche nach seiner verschwundenen Freundin.

Die Situation im Zentrum war für mich ziemlich krass. Wir beide stehen dort und hören uns die Horrorgeschichte einer zerschlagenen Frau an, während um uns die Leute strömen und nur marginal von uns dreien Notiz nehmen. Vor allem die Hoffnungslosigkeit der Situation von I's. Freundin hat mich traurig gemacht da ich auch nicht wusste wie wir Ihr helfen können.

Auch die Geschwindigkeit und Plötzlichkeit mit der unsere vorher fröhliche Wanderung durch die Stadt innerhalb eines Sekundenbruchteils umschlug in hilfloses Dabeistehen und Erfahren einer Geschichte die sich überall in der Stadt zu jeder Zeit wiederholt und von der sonst keine Menschen mitbekommen hätten, war erschreckend. Dazu die Tatsache das I. in seiner eigenen, schon prekären Situation, noch die Kraft findet für mehrere Tage durch die Stadt auf die Suche nach einem Menschen zu gehen, ist für mich krass und zeugt für mich von einer total großen Wertschätzung der Leute untereinander, und einer anderen Wahrnehmung der Stadt und Ihrer Räume, in der es klar ist wo Menschen zu finden sind oder wo die Menschen der Straße untereinander Wissen wo sich die anderen Befinden oder potentiell aufhalten können. So wandelt sich eine Sache, die sonst eventuell nur einen Telefonanruf bedeutet, in eine Aufgabe die mehrere Tage in Anspruch nehmen kann, zusätzlich zum eigenen Überleben.

Informal Streetlife

Almost every time we spent some time at **republica**, heavy police presence was

Saturday's

An einem Samstag treffe ich A. , I. und zwei anderen im **parkOcas** unter den Metro-Schienen der **gelben Linie(?)** . I. **war betrunken und** hat als Erstes eine Runde mit meinem Fahrrad gedreht. Der Rest blieb im Park. In diesem [park0cas]¹⁰² wohnen einige Menschen, hier treffen sich Jugendliche oder wir um **Weed zu rauchen und** abzuhängen oder es wird Fußball auf dem **eingezäunten Sandplatz(?)** gespielt.

Wir haben uns irgendwo an Tische gesetzt in deren Nähe 3 Jungs abhingen. Später kam ein Vierter dazu, der erst mit uns redete und später zu denen anderen ging. Die die öfter hier sind kennen sich oft und so begrüßen sie sich zuerst und tauschen Infos aus was in letzter Zeit passiert ist und ob alles in Ordnung ist, oder auch nicht.

Später rauchen die Vier **weed**, genauso wie wir. Während wir uns danach unterhalten kommt eine **[translation missing]** Patrouille die Straße entlang gefahren

¹⁰² location:

und hält in unserer Nähe. Es steigen zwei **Bullen(?)** aus, gehen auf die vier Jungs zu und fordern sie ohne Zögern mit gezogenen Pistolen auf sich mit dem Gesicht zur Wand zu stellen. Alles passiert schnell und ohne Geschrei oder Gewalt. Bei den Vier wird **weed** gesucht, Personalien werden kontrolliert und mit der Basis über Funk abgecheckt. Die [\[translation missing\]](#) fand nichts, verwies die Vier aber aus dem **parkOcas**. Die **bulle(?)** warten danach noch einige Zeit, ohne dabei Anstalten zu machen uns auch noch zu kontrollieren, und fahren dann davon. Das alles dauerte ca. 20 Minuten.

Das Verhalten der Polizei kriminalisiert Menschen, oft Jugendliche, die sich in öffentlichen Plätzen treffen und verallgemeinert als potentielle Drogenkonsumennten betrachtet werden. Die Polizei verhält sich repressiv und demonstriert ihre Machtposition in dem sie ihre Kontrollen direkt unter Androhung von Waffengewalt durchführt. Interessant fanden wir dass vermutlich unser bunt gemixtes Aussehen, A. , dunkelhäutig mit Dreads und eher Reggaslastig gekleidet, Z. , auch dunkelhäutig, auch in ne Reggaerichtung gehend und ich als Weißer in schwarzen abgerockten Klamotten und die anderen beiden eher Jung, in Bermudas, T-Shirt und [\[translation missing\]](#) und unterschiedlichen **Alterserscheinungen(?)** die [\[translation missing\]](#) nicht dazu veranlasst hat uns auch zu kontrollieren, wir also nicht in das Bild der Gruppe von jugendlichen Drogenkonsumenten passten.

Unsere Diskussion handelte derweil von folgendem: Wie kann die Situation auf der Straße beendet werden?

Z. würde eine Kooperative gründen, mit 25000 Mitgliedern, mit all denen die auf der Straße leben. Jede_r einzelne würde gefragt werden was er_sie machen wollen würde. Die Kooperative würde den einzelnen Geld geben um die eignen Ideen umzusetzen, zB. wohnen, Kunst, Musik, etc. Er würde aber gleichzeitig 'einen teil der Methoden aus der Militär Diktatur' anwenden, also die Leute in den Knast stecken, die die gegebenen Möglichkeiten missbrauchen.

Weiter meint er das der [\[translation missing\]](#) und die Politiker von der Misere der Leute leben und keinerlei Interesse hätten etwas an der Situation der Straßenbewohner_innen zu ändern, sprich mit den Menschen eine Möglichkeit zum Verlassen der Strasse zu überlegen und umzusetzen. Ein Beispiel sind die [\[translation missing\]](#) in denen den Menschen nur Fernsehen und Essen angeboten würde, nur um sie abzulenken, also passiver Konsum statt aktive Änderung. Deshalb macht seiner Meinung nach eine Kooperation mit dem Staat wenig Sinn.

Z. findet das der Glauben wichtig ist und das die Menschen eine gute Bildung benötigen die für alle zugänglich sein muss. Er sagt aber auch das nicht jede_r von sich aus von der Strasse weg will oder kann. Das muss respektiert werden und in diesem Fall ist die Gesellschaft als Kollektiv verantwortlich diese Menschen nicht allein zu lassen. Das wäre seiner Meinung nach eine von vielen Möglichkeiten die Strasse zu verlassen, auch im Hinblick auf die für die Menschen in **carackolandia** (crackland), die schwer in selbstorganisation aus ihrer zerstörten Umwelt raus kommen werden.

In **carackolandia** sammeln und ergänzen sich die krassesten Effekte des Ausschlusses von Menschen durch die Stadt an sich: **Crack**, Junkies aller Altersklassen, extrem organisierte 'Kriminalität' vom Dealer bis zu Laboratorien, das Leben auf der Straße, tägliche und massive Sichtbarkeit von Polizei deren einziges Tun darin besteht die Menschen tagsüber öffentlichkeitswirksam durch die Gegend zu hetzten um große Ansammlungen zu verhindern oder aufzulösen.

Abends ändert sich dann das Bild (crackolandias) komplett. **santaeffigenia** , eines der Viertel in der Gegend um **luz** , bei Tageslicht extrem wusselig mit Myriaden von Geschäften und Menschen auf den Straßen, einem Clustering von einzelnen Arten von Businessen pro Straße oder per Block, Fahrräder und Motorräder, Elektronikläden, Musikläden, Laptop und Handyshops, alles lässt sich finden und bestimmt tagsüber das Bild der Gegend.

Abends, nach 7 Uhr, nachdem die meisten Läden geschlossen wurden, sammeln sich hunderte von Crackjunkies in den gleichen Straßen die wenige Stunden vorher von ganz andere Menschen genutzt wurde. Es wird offen und ohne Angst Crack verkauf, 3-5 Reais pro [translation missing] (Crack Stein) und die Menschen schießen sich total ab.

Das ganze Treiben wird aus der Ferne von obligatorischen GCM Wägen und Bullen betrachtet, die aber meistens nicht einschreiten.

crackolandia

ist ein Ort den die Leute von der Strasse meiden sofern sie nicht Teil der Crackszene sind. Es gibt deswegen auch unter den Straßenbewohner_innen eine klare Abgrenzung und Aufteilung des urbanen Raums, mit unterschiedlichen Gruppen von Straßenbewohnern_innen in unterschiedlichen Gegenden. **crackolandia** ist ein Beispiel von extremer **segregation**, **miocao** , **se** oder **republica** sind andere Beispiele.

Zurück zu unserer Diskussion: Alle scheinen irgendwas in Richtung Bildung machen zu wollen. Z. will Psychologie studieren und Musik machen, A. will Musik und anderes 'irgendwas' machen.

Einige Zeit nachdem die Bullen weg sind, kommt I. zurück, immer noch gut betrunken. Alle wollen zurück nach **ocas** gehen, nur er nicht. Deshalb machen wir uns zusammen auf den Fußweg zurück ins Zentrum.

Im Zeitraffer sind das etwas folgende Punkte in der zentralen Gegend São Paulos: von **parkOcas** in Richtung **viadutocha** , darüber und an den **tendas** vorbei, über **se** , dann ins **refeitoriarederua** in **bixiga** , nahe der **ruaaugusta** , durchs Zentrum zurück zu **republica** und schließlich auf den Markt der dort jeden Samstag stattfindet. Dann trennen sich für diesen Tag unsere Wege.

Während unseres Weges vom **parkOcas** wunderte sich I. das die PM keinen der 4 Jungs die kontrolliert wurden, mitgenommen haben. Das sei sonst die Regel weil sie immer jemanden mitnehmen (müssen). Die PM hält bei

solchen Aktionen die Knarren immer direkt ins Gesicht der ihrer Ansicht nach 'Verdächtigen'.

Außerdem war heute für I. Brasilien, São Paulo, die Paulistas, die Politiker und die Polizei eine einzige große Scheisse. 'Os paulistas podem se fuder, fuder mesmo e o resto do povo também'. I. meint das sich São Paulo nie ändern würde, höchstens immer schlechter werden.

Er erzählte das er von einem Organisator seine **sindicato** raus geschmissen wurde, was wohl der Grund für sein heutiges Saufen und seine Wut sein könnte. Seiner Meinung nach erzählen einige der anderen viel, machen aber letztendlich nix weil sie alle Drogen nehmen, Maconha (Weed), Cachaça (Zuckerrohr-Schnaps), usw.

Er will einen Kurs machen für den er eine Prüfung im Oktober bestehen muss. Er spricht viel über **Inclusão Digital**, die unter anderem notwendig ist um sich zB. für einen Kurs anzumelden, einen Lebenslauf zu schicken oder den Unterrichtsstoff aus dem Internet zu bekommen. Das erlernen der Tools (er benutzt Orkut, Facebook, Yaho und Googlemail) hat lange gedauert, etwas, das heute seiner Meinung nach viel einfacher für die ist die mit **NM/DK** aufwachsen.

Für ihn ist das Internet wichtig (obwohl er auch schon mal seine ganzen privaten Daten angibt um an einer Umfrage teilzunehmen). Da er keinen eigenen Computer besitzt sucht und kennt er alle Möglichkeiten Computer und Internet umsonst zu benutzen. Einige Orte wären zB die **galeriaolida** , **ocas** , **ay** , **metrose** , **culturalbancobrasil**?

.... in der **galeriaolida** zB. muss er immer seine Zeit im Voraus ausmachen und dann pünktlich sein da er pro Tag nur eine Stunde an den Computern sein darf (mit 10 Minuten Tolleranz). Er sagte das eine jährliche Vollmitgliedschaft in der **galeriaolida** 170R kosten würde, die er sich nicht leisten kann. In der **galeriaolida** ist er meistens Samstags und Montags Abends, ansonst **ocas**

Nach dem **viadutocha** gehen wir auf den **se** und treffen dort N. der uns für den nächsten Tag, ein Sonntag, zum Essen ins **refeitoriarederua** , wohin wir gerade schon unterwegs sind, einlädt. N. war zusammen mit einem älteren, ziemlich betrunkenen, Freund und einem Jugendlichen, höchstens 18 Jahre, schon mit vielen Anzeichen beginnender Zerstörung.

Auf der anderen Seite von **se** trafen wir einen weiteren Bekannten von der Straße, total zerstört. Er konnte nicht richtig reden und gab nur Laute von sich. I. meinte später, dass das die Realität auf der Strasse ist, die die Menschen alle verändert. Aber trotzdem seien sie alle Menschen und dürfen nicht auf der Seite liegen gelassen werden. Auch wenn es nicht möglich ist mit einigen von Ihnen zu reden, muss es immer versucht werden, und das macht I. immer.

Auf dem Weg von **se** Richtung **refeitoriarederua** erzählt I. , dass er alles was in der Stadt zum Überleben notwendig ist, am Anfang, als er vor 16 Jahren als Immigrant aus **parana** nach São Paulo kam, gelernt hat. In einer seiner Erinnerungen suchte er zu jener Zeit einmal einen Ort im Zentrum und fragte

die Bullen die er unterwegs traf. Die schickten ihn aber nach **Tucuruvi** in der nördlichen Zone (Zona Norte) der Stadt. Mit dem Bus und seinen letzten Reais investiert in die Fahrt kam er dort an, fragte rum, aber niemand kannte den Ort den er suchte, bis eine Frau im sagte das er ins Zentrum zurück müsse da sich dort der Ort befindet den er suchte. Die Bullen haben ihn also absichtlich in die falsche Richtung geschickt obwohl er sich schon ganz in der Nähe befand als er die Bullen fragte.

Wir kommen **refeitoriarederua** spät an. Das Essen wird drinnen schon verteilt und alle Menschen haben sich schon einen Platz gesucht. I. hatte fetten Hunger weil er gestern und heute noch nichts gegessen hatte, auch eine der täglichen Erfahrungen die er als Arbeitsloser der in einer **albergue** (statt auf der Straße) schläft macht.

Er meinte das die Menschen in den **albergues** um 5 Uhr morgens aufstehen müssen, auf einen ersten Kaffee warten und dann alle auf die Straßen verschwinden, viele als Ziel die **nucleosconvivencia**. Dort warten sie dann auf Frühstück oder Mittagessen. Danach bis zum Abend warten, wenn sie wieder in die **albergues** reingelassen werden.

das **refeitoriarederua** ist in **bixiga**, in der Nähe von **ruaaugusta** und war schon voll mit Leuten, fast alle Tische besetzt. Samstags und an den Feiertagen gibt es Saft und ein Brötchen, heute mit Wurst und Käse. I. meinte das sich die Leute sogar darum manchmal streiten und das viele Menschen die dorthin kommen nicht auf der Strasse leben, sondern auch in **albergues**.

Die Stimmung drinnen war mehr als gedrückt, nur wenige Menschen redeten miteinander, der überwiegende teil Männer, nur ein oder zwei Frauen. Einer der Mitarbeiter war cool und nett zu uns. I. wollte zuerst Wasser trinken, aber nicht das gefilterte sondern aus der Leitung :D

Nachdem Essen sind wir schnell wieder verschwunden, Zigaretten rauchend Richtung **republica** an einer **Besetzung** auf **ruamartinsfontes** vorbei, der Verlängerung von **ruaaugusta**. Unterwegs treffen wir immer wieder Leute die I. kennt. Auf der **25demaio** haben wir mit einem der [translation missing] Verkäufer über Fußball gequatscht. I. meinte das die Paulistanos immer denken das sie die besten sind, und der Rest [translation missing]. Und in Rio denken sie genauso. Das eigene Team ist immer am besten, der Rest sind nur [translation missing].

Am **republica** angekommen sind wir über den Markt den es dort immer Samstags gibt, gegangen und haben etwas gegessen, er **tamora(?)**, ich ein Stück Kuchen. Dort haben wir mit einem der **securities** geredet, der eigentlich aus Rio kam. Der erzählte irgendwas von einem reichen deutschen Typen der eine Brasilianerin geheiratet hat und hier ein fettes Business mit Holz oder so, am Start hätte. I. hat seine **tamora(?)** aufgehoben, für später, ich hab meinen leckeren Kuchen aber direkt aufgegessen und trennten sich unsere Wege für diesen Tag. Ein trauriger und schneller Tag.

Zum Schluss meinte I. noch das er jederzeit ein Interview mit mir machen würde, weil es seiner Meinung nach immer etwas bringt, bzw. hilft und einen Nutzen hat.

Padre de Chá

About a lunch at Largo de São Francisco.

Day//Night//Streets

Today, R. and I are going to realize our two days journey on the streets. We meet at [Ay Carmela](#), it's early in the afternoon. R. intention is to introduce me to the lived space of the people in street situation, that I experience how to organize daily life on the streets, how people support each other and how people are adversely affected by public policies, institutions and agents.

This week São Paulo is going to be [hit by a cold weather front¹⁰³](#) [13/07/2010](#). It is already cold today, probably 15 to 20 degrees during the day but at night, temperature will drop to 10 to 12 degrees. It will start to rain as well.

heavy rain and its effect on the streets

Some days later heavy rain is basically stopping the movement in the city for one week. [Newspapers report impassable roads¹⁰⁴](#) [14/07/2010](#) caused by floods throughout the city.

The cold weather has severe effects on the movement of the people on the streets. Those that are in streets situation will leave the lower places of the centre in order ascend the steep hills up to [Avenida Paulista¹⁰⁵](#). Looking at the city topographically, [Tendas](#) or [República](#) are located in the valleys of the surrounding hills. Once heavy rain hits the city, those lower places are much more prone to floods than the upper areas on the hills, where [Avenida Paulista](#) is located for instance. Thus heavy rains forces people to leave the lower areas and ascend upwards in order to avoid being flooded away and in order to find a more or less secure and dry place to sleep.

Even though those urban floods are not comparable to river floods, during the period of heavy rain small rivers pop up everywhere on the side walks and the streets because the city is sealed by constructions and water is searching its way wherever possible, accumulating in streams that make it impossible to sleep on the ground.

Day One

But for now, we start our journey downwards, descending [Rua Carmelias¹⁰⁶](#) until it hits [Rua Frederico Alvarenga¹⁰⁷](#). There, at the corner we meet one of

¹⁰³ website: <http://bit.ly/mQxbEJ>

¹⁰⁴ website: <http://bit.ly/nrKPY7>

¹⁰⁵ Avenida Paulista: <http://osm.org/go/M@y3Wjuw>

¹⁰⁶ Rua Carmelias: <http://osm.org/go/M@ziKy3jL-->

¹⁰⁷ Rua Frederico Alvarenga: <http://osm.org/go/M@ziK8Ucu-->

R's. friends. He is sitting there at the corner most of the day, almost everyday. Right now he is sleepy and does not talk much. We do not stay long, R. is just asking how his friend is doing and then we continue. R. says that he knows him since he hits the streets, years back, and since then the guy always stayed at that corner every day.

We are heading towards the **Tendas**. They are not far away, just two streets, located below **Viaduto 25 de Marco¹⁰⁸** where **Avenida Rangel Pestana¹⁰⁹** traverse a branch of **Rio Tietê¹¹⁰** ¹¹¹ that crosses through the northern part of the city's central area.

We arrive at the junction where **Rua Dom Pedro II and Avenida Rangel Pestana¹¹²** are crossing and meet another friend of R. . He tells us that the **GCM** has just taken all his possessions, his bag and all the goods he was selling on the streets because he could not show a permission as street vendor when **GCM** has been checking him. Thus he has just lost all means to generate income.

We cross the street and entering the **Tendas [tents]**. **Tendas** is the name of an area converted to a public service that receives people in street situation. The **Tenda de convivência [Tent of gathering]** at Parque Dom Pedro is a service provided by the Secretaria Municipal de Assistência Social of the Prefeitura de São Paulo ¹¹³ .

The **Tendas** at Parge Dom Pedro consists basically of a huge tent, open to one side, packed with people sitting on banks and chairs, in front of a TV. The backmost part is occupied for showers and toilets. Outside the big tent, groups of people are sitting everywhere, some of them talking, some just quite. The atmosphere is rather depressed. We talked to a social worker who told us that they are also offering workshops from time to time, such as **nochmal in meine aufzeichnungen schauen**. The **Tendas** are open during the day from 8h in the morning until 9h in the evening and closed for the night.

loosing means to generate income

entering the Tendas

woher kommen die leute nochmal? alberque oder strasse oder beides?

mehr über die tendas in meinen aufzeichnungen

The **Tendas** are located at a spot of the centre that is usually not much frequented, except by cars that rush over the three lane avenue that is passing above them in order to traverse the river. It is noisy and the air is polluted by massive traffic that is circulating all day long from the centre to the eastern regions of São Paulo and vice versa. The traversals at **Parque Dom Pedro¹¹⁴**

¹⁰⁸ Viaduto 25 de Marco: <http://osm.org/go/M@ziLozVF-->

¹⁰⁹ Avenida Rangel Pestana: <http://osm.org/go/M@ziLozVF-->

¹¹⁰ Rio Tietê: <http://osm.org/go/M@zie@K>

¹¹¹ Rio Tietê at Wikipedia: <http://bit.ly/pv1cQg>

¹¹² Rua Dom Pedro II and Avenida Rangel Pestana: <http://osm.org/go/M@ziK3nYF-->

¹¹³ website: <http://bit.ly/qImvjC>

¹¹⁴ Parque Dom Pedro: <http://osm.org/go/M@ziLozVF-->

, thus above the **Tendas** , eventually connect the centre with Brás and the **Radial Leste**¹¹⁵ highway that head towards the eastern margins of the city.

Especially the notion of artesian workshops becomes contradictory when we thought about the friend we met just before, who is actually living from vending artesian goods on the streets and who has been expelled by the police for doing so.

According to R. , the **tendas** are just another way of keeping people in their miserable situation because they do not provide a single proposal to sustainably improve the situation of the people. For R. they are solely a justification for public institutions, civil and police agents, to banish people from the central commercial areas and send them here because the city wants clean the commercial centre of all unwanted subjects. What awaits them at the **Tendas** is the just a TV, some workshops, food and sanitation. R. said that the chemical sanitation is dirty like hell and that he would not take a shower here anyway.

R. : *Look what people can do here. Nothing. They just sit in front of the TV all day long and wait until the place closes its doors at night. Tomorrow they will be here again but how can they improve their situation then?*

We leave the the **Tendas** after a while and head towards **Tendas** . R. says that a research has been released at the end of last year [2009] which determines the number of people in street situation in São Paulo between 13000 und 14000. He says that this number is way to low. According to the estimation of the very people on the streets, the number of could be between 20000 and 25000.

heading towards Sé

The study conducted by **Fundação Instituto de Pesquisas Econômicas [Fipe]** [Institute of Economic Studies Trust] says that 13666 people in São Paulo are considered being in street situation, half of them staying in **Albergues** [7079], the other half staying on the streets [6587] (**Schor and da Costa Vieira, 2009, p.4**)¹¹⁶.

official census
about people in
street situation

R. complains that those numbers are wrong because....

¹¹⁵ Radial Leste: <http://osm.org/go/M@zoEwXb->

¹¹⁶ **Fipe** is private not-for-profit institute that supports research of the Faculty of Economy, Administration and Accountancy of the University of São Paulo (FEA-USP) (**O que é a Fipe**)

R. : You know what? Albergues are like human deposits. You have to wake up at 5 o'clock in the morning, you get a coffee and then they kick you out. You can only come back at night, punctual, depending on the place you are. Sometimes at 9 p.m sometimes later. The only thing you do there is sleeping. You cannot leave your stuff there because others will steal it and they don't allow you to keep your stuff there. There is nothing where you can deposit your stuff. And can you imagine that people stealing from others in the same situation?

R. : Sometime people make noise all night long, how can you sleep then? If you don't obey the rules they kick you out immediately, its like prison in there, but imagine people that lived on the streets for 10 years or so, how can one force them to obey those rules? Their life on the streets changed their behaviour, you cannot force them to follow rules that did not exist on the streets. I preferred to stay on the streets instead of being 'home' punctual, leaving my ID there and always being afraid that someone will come to take my stuff away. Its a human deposit. People are not empowered there, they are just taken from the streets for the night but left in their miserable situation. During the day you have to hit the streets anyway. Then people are just waiting to get back at night, that's all what happens when you go to the Albergue. It doesn't change anything.

R. : *And how can it? Albergues are packed up. Mostly men are received there, a few of them are for mixed gender or families. But men and women are then always separated strictly. An what does the Prefeitura? They even close Albergues, alone last year X of them have been closed, all together about 1200 places, X at Y, X at Y and X at Y. One of them, Cirineu is located to the opposite of the Camerá Municipal. The politicians did not want to see the miserable reality in front of their faces so they just closed it. When new Albergues are inaugurated they are far away from the centre. People have to take public transport there, for example to and once they are there they won't come back to the centre because there is no work for them, their social network is not function there, as is does here in the centre and if they can't earn money they can't afford public transport back here. Its a convenient way for the city to expel people from the central areas and clean them up as positive side effect.*

R. : *Let's go there to Cirineu there at the Camerá Municipal, the one they closed some month ago, eliminating X places*

So we are heading to the *Cirineu*, the *Albergue* opposite to the *Camara Municipal [Municipal Chamber]* at the corner of *Viaduto Jaceguai and Rua Santo Amaro*¹¹⁷.

We flow through the centre meeting people at every corner. The centre is the lived space that *R.* knows inside out. Literally every corner, every small street, every blind, wall, canopy, roof and loophole that protects from rain, wind and that protects one self from others. *R.* says that he never slept alone, they always stayed in small groups, with his *familia* that meant protection and reliance.

Here a street where *R.* slept with others for three years under a shop's canopy, every night until the place was secured with a lattice so that no one could sleep there any more once the shop closed its doors in the evening and the lattice shielded the canopy.

We already crossed *Viaduto do Chá*¹¹⁸ and enter *Rua Barão de Itapetininga*¹¹⁹ where we meet another friend of *R.* with his wife. This friend is not in street situation but works as a social worker for the public service whose agenda are the people in street situation. He tells us that he just has quit his job at the service because it was no longer possible for him to support what has been

¹¹⁷ Viaduto Jaceguai and Rua Santo Amaro: <http://osm.org/go/M@ziIyW@E-->

¹¹⁸ Viaduto do Chá: <http://osm.org/go/M@ziJvMDT-->

¹¹⁹ Rua Barão de Itapetininga: <http://osm.org/go/M@ziJ5YHu-->

required from him in terms of forcing people away from the streets. R. and he are talking a long time because they have not seen each other for month.

Then we leave them and turn to *Anhangabaú*¹²⁰ and from there towards *Cirineu*, floating through the overground pedestrian way connecting the centre with the bus terminal *Terminal Bandeira*¹²¹. Here the same picture, everywhere friends and known faces R. is acquainted with, sitting in between the constant stream of people heading to the metro stations, the bus terminals or elsewhere.

From there we are climbing up the road to *Viaduto Jaceguai*¹²². Its getting dark, must be around 7 p.m. We just take a look at the place, there is not much to see, just the history is important. We continue, R. would like to show me one of those *Albergues* that receives families and mixed gender. Its located at *Rua São Domingos*¹²³. At the entrance just an old woman waiting to get inside. We are staying here just a short while.

It is already dark now and the area is shady so we decide to return to the centre, to *Praca Ouvidor Pacheco e Silva*¹²⁴ for a short break and for organizing something to eat. Once we arrived there we are already 4 or 5 hours floating through the area.

R. : *Do you see how the city is constructed. Look here, do you see this walls? They shield the ventilators that are blowing warm air from the inside of the building. The shop just constructed those walls because people were sleeping on the lattices above the ventilation system. There has always been a warm stream of air. Especially with temperatures like today you would have seen the lattices full of people because its the only warm place here outside. Now they put those walls there to prevent that have an incentive to come and stay here. They think its not good for their business, but look, there so many people still sitting here and freezing today.*

¹²⁰ Anhangabaú: <http://osm.org/go/M@ziJpyD2-->

¹²¹ Terminal Bandeira: <http://osm.org/go/M@ziI9Gin-->

¹²² Viaduto Jaceguai : <http://osm.org/go/M@ziIyW@E-->

¹²³ Rua São Domingos: <http://osm.org/go/M@ziIIROe-->

¹²⁴ Praca Ouvidor Pacheco e Silva: <http://osm.org/go/M@ziI@zJh-->

R. : *And have you seen those shops on the opposite of the Faculty of Rights? They installed those massive lattices there to prevent people to sleep below their canopies. But this is public space, they privatized public space by making it inaccessible and try to draw us out from here by preventing us to stay in areas that protects. And the Prefeitura is happy because now this private shop owners are doing the dirty business of installing stuff that is supposed to make our life even more difficult. The Prefeitura does not even need to do this because the people are doing it already. There at Sé you have already seen that the cathedral is entirely fenced. They fence a church that is supposed help everyone. Its a property of the church but this church is as worse as the Prefeitura. They only care about the tourists coming there to shoot photos but what is with those that used to sleep there, at those walls?*

R. : *You see, the centre used to support us in our daily struggle but now there is not even water in the dwells at Sé or República and only one public toilet in the whole area. We will go there tomorrow morning after we woke up. The city is ripped off every infrastructure that supported us. Have you seen benches somewhere? If there are benches they are too narrow to sleep on them. But most of the public spaces do not have any bench, and where are we supposed to wash our self or go to toilet. The public opinion is that we piss everywhere but what would you do without toilet living on the streets. And even to the bars you cannot go because you can use their toilets only if you buy something. Every citizens is struck by this situation but we are the guilty ones.*

R. says we have to wait until 9 p.m. because then **citizens** and **grupos de sopa** [Soup Kitchen] will arrive and distribute food. Till then we sit here on a low wall, around us other people, mostly men, waiting for the arrival of food. Its cold, we are freezing.

R. says that when you live on the street you need to learn from where you can get food for free, without money. Water is another problem because there are no public wells left in the centre, thus those that distribute food mostly also bring water. The distribution takes place at different spots in the central area, often in the evening.

There are other places such as courtyard of an **abandoned villa** alongside the **Minhocão** at **Rua Apa**^{125 126}. R. says that the people in street situation below

the Minhocão are separated from those of the centre but also from those at Luz, they do not have much contact. We decide to go to Luz later on but that we spare **Minhocão** for tonight.

*I perceived the **Minhocão** as even rougher than the centre. It is hard for me to say, its probably the heavy car traffic and those traffic jams all day long, the pollution, the noise. Even it is not that long from the centre, its a different world already. I had never contact with people living there and those I met in the centre never went there as well.*

Around 9 p.m. the first van is entering the pedestrian area around **Praca Ouvidor Pacheco e Silva**¹²⁸. Its a van of a **grupos de sopa**. They stop and one guy on top of the bed is distributing half litre plastic bottles of water to everyone that is approaching the van. R. and I are taking two because we didn't drink since the afternoon. We also get some bread and returning to our place. R. says

R. : *Look how fast everything goes. They are not allowed any more to do this here.*

After some minutes the van has nothing left and is leaving the area. On the opposite of the place, another car is stopping, this time a father with his two kids. He opens the trunk of his car and takes out boxes with cups of warm food. The movement of the people is starting again. The family is passing the plastic cups with warm noodles, sauce and some meat to everyone. R. says that this family is doing this every week, always on the same day, at the same time. We talk with them shortly before they leave and they say that they had prepared around 80 portions at home for tonight. As fast as they arrived they leave. Their portions are distributed fast as well and within a couple of minutes all cups are gone. R. says that those that do not go to the **Tendas** or the **Albergue** have now probably got their first and last meal of the day.

I feel a bit strange not eating the meat in my sauce but I leave it for R. . I would never complain about it because we were both hungry and no one would throw away stuff the other could eat. It is ridiculous to prohibit the self-organisation of food distribution. That people freely organise the distribution implies that they care about the situation in the city and that their practice is pragmatic and self-determined. They simply come to the place where the people are. Nothing more and nothing less.

¹²⁵ Rua Apa: <http://osm.org/go/M@ziHwnfo-->

¹²⁶ **Minhocão** is the name of the elevated highway Presidente Costa e Silva and covers a large extend of **Avenida São João**¹²⁷, leading from the centre to the West, to **LOC MISSING(Barra Funda)**. Some impressions of the **Minhocão** can be found at [Minhocão, 24 horas](#). The Minhocão is open for traffic during the day but is closed at night and on Sundays all day long. There is much to say about that street, but this has to wait till another time.

¹²⁷ Avenida São João: <http://osm.org/go/M@ziNBCw>

¹²⁸ Praca Ouvidor Pacheco e Silva: <http://osm.org/go/M@ziI@zJh-->

some days later I found several newspaper articles about the same topic. They are arguing from the standpoint of the owners of commercial businesses in the central areas and from the standpoint of the cities public agents.

übersicht hier hin und nochmal auf die tendas eingehen.

Seeing the car leaving we are also leaving the place, saying goodbye to everyone around us and heading towards **República**.

The Night

Looking for a place to sleep.

Day Two

Visiting more places, a emergency case and the final visit of CONDEPE.

Collective//aRUAccca

Meetings and Actions

T. : *Look, when you leave jail, you cannot return to your family or friends. They won't accept you anymore, you are stigmatized. You are also stigmatized by the society because who wants to employ you or rent an apartment to you when you tell them that you come straight from jail. So you have no money and no perspective. You have just two options, either you enter the streets and you enter crime. The prison does not re-socialize you. You enter jail as a part time criminal but you leave it as a professional.*

Interview with Ocupação Ipiranga

Encounters//Talks//Streets

I would like to start with a citation by **Cleisa Moreno Maffei Rosa** taken off her book '**Vidas de Rua**' [Street Lifes] :

No entanto, ficavam à mercê do controle burocrático exercido pelos órgãos governamentais e, no limite, reiteravam

*ações imediatistas ligadas à higiene e alimentação, des-
tituídas de conteúdo de natureza socioeducativa. Algu-
mas organizações procuravam sobreviver sem verbas públi-
cas, mas - a duras penas - recorriam a apoio de grupos
solidários.*

*Não havia pesquisas, estudos ou levantamentos atualizados
sobre essas questões, nem mesmo programas alternativos
que apontassem para autonomia das pessoas atendidas nos
serviços e participação nas decisões institucionais - ele-
mentos fundamentais à conquista da cidadania da população
de rua (Rosa, 2005, p.174).*¹²⁹

R. lent me this book when we made up *our plan to hit the streets* (p. 93). It is full of stories from people living in street situation, content from the standpoint of the streets, narrations so detailed that I do not need to intend to do the same. I have taken the quote above because it seeks for ways to practice autonomy, self-determination, participation and citizenship. The following narrations shall give a small insight into self-determined actions that are already practised, on small scale though, but with direct impact on various forms of struggle. However, the aspect of violence is also part of those narrations because violence in its various facets is part of the daily realities on the streets. It should not be neglected because it has an impact on social struggle.

Around Ay Carmela

Today is the last Sunday of the month, its end of July. I went to **Ay Carmela** for **collective vegan lunch** that is organized *every last sunday*¹³⁰ of the month and met R. there.

We met the first time at the free mapping festival *você está aqui, mas por quê - um festival de mappeamento livre*¹³¹¹³² in June. R. knows the streets of city inside out because he was in street situation more than a decade and just recently, some month ago, managed to leave the streets and moved into an apartment.

He is super engaged in the struggle of the people because as he said, he constantly fears that people will continue to die on the streets because they lack everything and are prone to many forms of violence on the streets. He refers

¹²⁹ In the meantime we remain at the mercy of bureaucratic control exerted by governmental bodies and, at maximum, reiterate the immediate need of hygiene and alimentation, stripped-off content of socio-educative nature. Some organisations are seeking to survive without public aid, but - with heavy legs - run after the support of solidary groups. There exist no research, study or contemporary inquiry about those questions, no alternative programs that are directed to the autonomy of the people received at public services or to the participation in institutional decisions - fundamental elements for conquering citizenship for the street population.

¹³⁰ website: <http://ay-carmela.birosca.org/node/334>

¹³¹ você está aqui, mas por quê: <http://ay-carmela.birosca.org/node/433>

¹³² i am here but why: <https://rtc.noblogs.org/post/2010/07/25/i-am-here-but-why/>

to the massacre of 15 people in street situation in August 2004, killed by death squats of the military police and private security agents (Dossiê, 2009, p.63-64) ¹³³(o Trecheio, 2009, p.1) ¹³⁴ but also to the current higienista [cleansing] policy of the city that aims to REF MISSING(clean the central areas) [such as Sé, República or Luz] off the people in street situation by expelling and forcing them through agents of civil service and GCM into social institutions such as the *tendas at Parque Dom Pedro* (p.83) .

R. offered me a trip through the city, to show me around, literally, in order to get in touch with people in street situation but also to experience what is meant by **being** in street situation, how we then have to organize our day and night, our food and shelter. While making this plan, here at the entrance of *Ay Carmela* , a friend of R. is coming around, together with a teenager. It's N. , with whom I will spend some time *here* (p.70) and *there* (p.83) . N. says that he is accompanying the young guy because he cannot take care of himself. They are heading towards LOC MISSING(Parque Dom Pedro) and N's. stop and talk with us makes him quickly anxious continue their way.

R. , like he is always doing, is introducing me, telling N. what I am doing in São Paulo, that we are making plans to stay on the streets. N. like he is always doing is super kind and says that he thinks that it is important that people outside Brazil get to know what is going on in São Paulo. N. does not stay long because his friend urges him to continue. N. says that he is dedicated to him today because he is still a very young guy, just recently entered the streets and he needs someone who shows him around, shows him the places that he should know. Before N. and his friend leaves we agree on meeting again later this afternoon, at the place where R. is living now.

Shortly afterwards we are heading towards R's. place. After arrival we fixed our plan first of all. R. said that we should stay at least one week on the streets, moving through different areas of the city, staying in the centre but also moving to the east, Brás, Mooca, Belem.

metting R. and N.
for a trip through
the centre

at R's. place

I felt a bit uncomfortable because I just got acquainted to the city and did not feel ready for such a long trip.

Our compromise is finally just an introduction, *two days on the streets* (p.83) . Then, R. gave me a some material that he has been collecting about the struggle on the streets.

hier können fotos von den sachen die R. mir gegeben hat rein plus erklärungen dazu

- *ausweis zum kongress der catadores*

¹³³ The mentioned Dossier is collaborative work of various civil society organisation and non governmental institutions that meticulously maps the illegal execution of people by institutional and state agents, by the police on the streets or in prisons for instance

¹³⁴ O Trecheiro is a street journal published by Rede Rua and includes reports and articles written by people in street situation



Figure 8.3 Cover of *o Trecheiro* about the massacres in 2004 titled *A war without end [Uma guerra sem fim]* (<http://bit.ly/mXpSTr>)

- *handschriftliche aufzeichnungen*
- *buch "vidas de rua"*
- ...

He says that he is also a militant of the Movimento Nacional da População de Rua [MNPR], the movement of the population in street situation (p.??), and that he is now taking some time off in order to organize his own life and

because he is fearing repression by police, that according to him, is observing active members of MNPR.

hier fehlt noch was zu MNPR

I asked him what he thinks about the **right to the city** but for him another question is much more important. The question of **access to the city**. Being formerly in street situation, this means access to educational facilities, access to decent work, access to a decent housing, access to participation in the cities decisions. For him, being on the streets means not having access at all, to nothing, not even food, being totally excluded.

Once N. arrived we talked about the perception ‘the society’ has about the people in street situation and other marginalized groups

	R. : <i>Do you know how they call us in the media, what society thinks of us? They call us Noia, Vagabundo, Zumbi, what else...?</i>
	N. : Ladrão, Bandito...
	R. : <i>...Bicho, they call us bicho! You see? This is what people think of someone living on the streets, someone not human, an animal...</i>

After a while we decide to take a walk back to **Ay Carmela** and talk with people in **LOC MISSING(the surrounding area)**. R. says that it is already late afternoon and probably a good time to meet some people there because they are usually arriving around that time in order to secure their space for the night.

walking to the centre

We enter **Rua do Carmo**^{135 136} and pass an **abandoned construction site**, an unfinished high-riser¹³⁷, maybe 20 floors high, its red bricks exposed, no windows, missing walls, on the third floor clotheslines packed with laundry to dry and in front of it, on the small court leading to the street, some children playing while a few people are leaving and entering the improvised ramp into the interiors of the building.

On the other side of the street some **blocked up and abandoned houses** as well. A back road is passing behind a colonial building at the corner. There we are heading towards, to the back road. Its the place where people are declaring their space for the night to come, on the stairs to the side entrances to the church.

There we meet a group of four guys. Neither N. nor R. know them but we are getting in touch with them right away. Two are already massively drunken,

meeting four guys

¹³⁵ Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->

¹³⁶ Rua do Carmo is one of those roads that cross the ancient settlement area of São Paulo. Impression and pictures from that time can be found at [São Paulo de garoa](#)

¹³⁷ More information about this abandoned build are available at [São Paulo abandonada](#)

another one, probably the oldest is hectically talking and standing still, the fourth one, the youngest, is sitting with the other two on the stairs. *R.* introduces us and asks them to tell me a bit about their situation, telling them that I am in the city to get to know about the struggle on the streets.

*For me this kind of situations have always been uncomfortable. I always feel somehow exposed as a stranger, somebody different, not belonging to the place or the people [which is how it is anyway], even though my clothes are in similar bad conditions then of most of those I meet, even though I speak Portuguese and even though I its my demand for transparency that the people know directly why I am there at that particular moment. Here my role is that of a **passive observer** and this sometimes leads to arguing and reluctance.*

The hectically guy is asking immediately:

He: Does he understand Portuguese.

Me: Sure I do.

He: Then tell me, what does a guy from the first world do here in the third world? Why are you here? Don't you have problems to solve and analyse in your country?

ein teil fehlt noch

The young guys interrupts and wants to know if I speak English as well.

wie war nochmal der name von ihm?

After affirming he is asking me questions about Germany in rough and broken English slang. He says that he has been to South Germany for a month on a trip with his religious youth group. He says that he is not from São Paulo, just arrived a month ago and went immediately to the streets. The hectic guy is interrupting us, asking:

He: Do you believe in god?

Me: No, I don't.

He: Whooo, Irmãos, did you hear that, he is not believing in God. You are not a good person if you don't believe in god.

Me: So what, I believe in something else...

He: Whooo, did you guys hear that, he is not believing in God.

Luckily, *R.* came to save me but now he has to start arguing with the hectic guy:

R. : *Irmão, I lived on the streets for many years and I have never seen you in this area. You don't wanna tell me what I have to believe in or he.*

N. finally calmed everything down with his conciliatory way of arguing, telling the hectic guy that it does not matter in what we believe and that one religion is not better than another. What counts that we show solidarity for each other. Point.

The hectic guy, now calming down, but ready to start another ritual. This time he offers everybody to drink from a bottle they are sharing. In the meantime a car stops right at our side, the driver asking through the window

R. : *E aí irmãos, what's up? How are things going? Anything's going on around?*

The guys tell him that everything is relaxed, nothing special is going on. This seems sufficient for him and he drives away. Once the car is out of sight the hectic guy asks:

R. : *Irmãos, I wanna buy a new bottle. I need five Reais. Alemão [that is me], can you spare some Reais?*

I gave him the five Reais note I was carrying with me, the others said they do not have money. The hectic guys takes them and disappears. We did not see him that afternoon again. Then R. has to leave as well, N. and me stay a bit longer. N. is talking to the two drunken guys and the young guy starts to talk with me again. After a while he says

He: *Alemão, I just wanna ask you if you can give me five Reais. Look, its nothing personal. I just wanna tell you that we need Crack now and it's better for you to leave because it will become urgent soon and you probably don't want to be here then. It's really important now because we had our last stone already some hours ago. So I ask you, do you have five Reais now?*

Me: *Sorry, but I gave my money the other guy....*

He: *Look, its really important for us now. How long would it take for you to go home get the money?*

Me: *I live too far away. It would take 2 hours or so to come back...*

He: *Ok, then better you get off soon and if you could get any money it would really help us much...*

N. is approaching me and we decide to leave because the situation won't become favourable for us, so its better to say good by. The young guy then called out to us:

He: *Come around the other day, alemão, we are always here, around this time.*

While we are slowly walking towards LOC MISSING(Sé) and then further on to LOC MISSING(República) N. said:

N. : *It was good that we left, it was not safe any more, they turn crazy when they need crack. And the next time you better don't give them money. The one guy never came back and probably also went to get some crack. One stone is just five Reais.*

This was the last time I saw N. for a while, until I run into him some weeks later at *Praca da Sé* (p. 70) .

Meeting again

Two or three weeks after we met the *four guys* (p. 95) at a back road of *Rua do Carmo*¹³⁸, I pass there nearby. I hear somebody shouting

: Alemão, come here!

Its the young guy we met back then, sitting there, close to the metro entrance of LOC MISSING(Sé), together with a bunch of other people. We greet each other and he starts immediately:

He: *Alemão, I go back to my home town. I can't stand this city any more. Since I arrived here I stayed on the streets, but I cannot stand it any more. I did not find work, Crack is killing me. I'm finished with this city, I have to leave for now, getting back my life.*

Me: *Good news! When do you wanna leave?*

He: *I take the bus next Tuesday. How long do you stay?*

Me: *Till November probably.*

He: *Then we'll meet again. My plan is to return to São Paulo in October or so.*

Me: *Look, take good care and who knows, probably we'll meet again...*

¹³⁸ Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->

We never met again.

PCC

On another day I meet R. again. We are talking about the *four guys we met* (p.95) at a back road of *Rua do Carmo*¹³⁹. R. asks if I have an idea who that guy in the car has been, who was stopping and asking the crowd there. I say that he is probably police or something. R. says that this guy was no police but that he was patrolling for the **Primeiro Comando do Capital [PCC]**. He was patrolling and asked the people on the street what they have seen, if something happened, if police was around. R. asks me if I every heard that loud fireworks somewhere, not during football games, but just when I was in the centre. He said that those fireworks are the signals for new deliveries arriving at the **bocas de fumo** and the one patrol we say probably belongs to one of them.

PCC and the streets

We continued to talk about **PCC**. Just some days ago, on the 31th of July, online and offline mass media [*Folha de São Paulo*¹⁴⁰, *Último Segundo*¹⁴¹, *Estadão*¹⁴²] reported that **PCC** launched an assault on a captain of the **Rondas Ostensivas Tobias de Aguiar [ROTA]**, a special unit of the **[MP]** of São Paulo. Two men tried to kill a captain of the **ROTA** in front of his house when he left in the morning. One day later, during the night from Sunday to Monday, again two men shot at the head-quarter of the **ROTA** that is located right beside **LOC MISSING(Parque da Luz)**, close to the city's **LOC MISSING(main train station)** at **LOC MISSING(Luz)**. Several journals report later on, that within 2 days after the last attack, 7 or 8 suspects have been killed by **MP** in São Paulo [*Radio Agência NP*¹⁴³, *Carta Capital*¹⁴⁴].

PCC attacks ROTA

The other day, I brought the July issue of *Caros Amigos*, inside an article about **PCC** called '*Por dentro do PCC*'^{145 146}. The article renders an interview with two anthropologist, Karina Biondi and Adalton Marques, who have conducted anthropological studies inside the prison system in Brazil^{148 149}. In its introduction, the article states:

who is PCC?

¹³⁹ Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->

¹⁴⁰ website: <http://bit.ly/pTNkSJ>

¹⁴¹ website: <http://bit.ly/d01dWz>

¹⁴² website: <http://bit.ly/rnA6q0>

¹⁴³ website: <http://bit.ly/a8ciGl>

¹⁴⁴ website: <http://bit.ly/d3gLpl>

¹⁴⁵ *Por dentro do PCC [From within PCC]*

¹⁴⁶ a shortened version of the article is *available online*¹⁴⁷ as well

¹⁴⁸ Karina Biondo: Junto e Misturado: uma ethnografia do PCC

¹⁴⁹ Adalton Marques: Crime, proceder, convívio-seguro: um experimento antropológico a partir de relações entre ladrões

¹⁴⁷ website: http://carosamigos.terra.com.br/index_site.php?pag=revista&id=145&iditens=690

A Caros Amigos conversou com os dois antropólogos sobre os princípios e a organização do PCC, essa facção criminosa tão grande quanto pouco compreendida pela população do Estado com a maior população carcerária do Brasil (Delamnto and Moncau, 2010, p.36)¹⁵⁰

Me personally, I know little as well, my knowledge is not even partial, that's why I am seeking for more standpoints. The notion of crime and jail is omnipresent in the narrations of the people, in the narrations of the streets but also as issues for actions, for instance as a theme discussed by the aRUAAssa collective (p.91) for a small film project.

das ist noch überhaupt nicht gut und muss auf jeden fall noch überarbeitet werden.

PCC is one reality of São Paulo I stumbled across but I do not aim to argue in favour or against it. For me, the situation is too complex to understand but I also do not want to neglect it because I have the feeling it is relevant to think about the reasons and manifestations of what is called crime, what is called the prison system, the police system, because they all produce the city [the lived space of society], and they are produced by the city and affect social struggle in turn.

wie kann die überleitung hier aussehen? crackolândia, polizei, straße, crime?

This may probably be their truth but I am seeking other standpoints. Then the picture becomes blurry and gets different notions:

As principais avenidas de São Paulo nunca estão desertas. Não posso enumerar os motivos que levam as pessoas a ganhar as ruas durante a madrugada, mas um deles conheço bem: é o dia de visita nas cadeias. À minha direita, reconheço essa motivação em duas mulheres que dividem o peso de uma grande sacola, provavelmente cheia de alimentos a serem entregues ao parente preso. Eu nunca havia notado esse tipo de movimentação antes da prisão do

¹⁵⁰ Caros Amigos spoke with the two anthropologists about the principles and the organisation of PCC, this criminal fraction, so large but little understood by the population of the state [of São Paulo] with the largest number of prisoners in Brasil.

meu marido [...] ^{151 152} (Biondi, 2010) in (Huberman, 2010, web).

Returning to ‘the crime’, R. talks about another invisible face of the streets. He explained that at some of the place we visited, houses have been converted from occupations of social movements to illegal apartment complexes. He says that occupations of social movements are sometimes infiltrated by ‘the crime’ [according to his notion]. In those cases social movements are slowly drawn out by drug dealers for instance. Once the building has been entirely overtaken, rooms are prepared for renting and the building, initially occupied by social movement due to a lack of affordable housing, serves as an illegal apartment complex, generating profit.

social movements affected by ‘crime’

We have been in such a house, a former an industrial building, several floors high. Once this building was overtaken, walls have been brought up inside, establishing new rooms on each floor, ready to rent. In that house, probably 5 apartments are residing on each floor. The one where we have been was not very large, one room, a kitchen and sanitation.

Organized occupations are attempting to prevent such a development by defining and applying rules of conduct within their buildings. The interview we made with people (p.???) of a hotel occupied by Frente da Luta por Moradia [FLM] at LOC MISSING(Avenida Ipiranga) is bringing this matter up as well.

Collective Vegan Lunch

Every last Sunday a month, the *collectively cooked vegan* lunch at Ay Carmela is my favourite place to be. For me such a day is important in various ways.

at Ay Carmela again

First and foremost the lunch offers space for socializing. Its an event open for everybody, starting at noon and organized by the *Ay Carmela collective*. Is a place for meeting friends and to get in touch with other persons. For me as a stranger this is important. The lunch is also meant to support the payment of bills of the space.

I personally love the place anyway because this is where I am coming from, what I consider important to organize and maintain, from an activist perspective.

At *Ay Carmela* I also *met friends like R. and N.* (p.92) or the aRUAssa collective (p.???) .

¹⁵¹ The main streets of São Paulo are always in motion. I cannot count all the motives that drive the people onto the streets at dawn, but one I know good enough: the visiting day at the prisons. To my right I recognize this motive in two women sharing the weight of a heavy bag, probably full of foot that they will deliver to an imprisoned relative. I have never noticed this type of movement before the imprisonment of my husband [...]

¹⁵² This section of the book has been published in an interview with Karina Biondi [Interview] ¹⁵³ . I decided to cite it because it describes invisible facets of São Paulo better then I could do.

¹⁵³ website: <http://www.cartacapital.com.br/sociedade/fechado-com-o-comando>

Besides those important reasons [personally spoken], the organization of **Ay Carmela** as a self-determined space is already an action of self-determination.

O Espaço Ay Carmela! é um centro político-cultural autogestionário mantido por grupos, movimentos e indivíduos autônomos da cidade de São Paulo. Um lugar de construção de ações e conhecimentos coletivos, além de um pólo de produção, reunião e dispersão de informações, saberes e transformações. O Ay Carmela! é localizado no centro de São Paulo, próximo ao marco zero. E é mais uma forma de afirmar que o centro é nosso, das pessoas, de quem vive e circula por essa cidade e não do capital, das corporações ou do estado. (Ay Carmela, 2010, web)^{154 155}

Ay Carmela offers infrastructure and space for collectives and movements to meet and organize. Even though it has to pay rent and bills, it seeks to balance them independent from institutional support, in a self-organized manner, by conducting events such as the lunch for instance [as one example of much more that has to be done].

who is Ay Carmela?

I mention **Ay Carmela** and the monthly lunch in particular because I would like to pick out three examples of usages and organization of the space: the organic market organized by **Movimento dos Trabalhadores Rurais sem Terra [MST]**^{156 157} during the lunch, recycling by a collective of **Catadores** and meeting place of the **aRUAssa** film collective , the latter two described elsewhere (p.106) (p.91) .

kurze erklärung von mst fehlt noch

People of the **MST assentamento [settlement] Irmã Alberta** , located in Perús at the fringes of the city of São Paulo, started to establish an **mini-feira [mini market]** during vegan lunch¹⁵⁸ .

mini-feira by MST

O MST (Movimento dos Trabalhadores Rurais Sem Terra), por meio do assentamento Irmã Alberta, de Perus, na Grande São Paulo, estará no Ay Carmela vendendo produtos que foram produzidos no assentamento, no próximo domingo (27/6).

¹⁵⁴ website: <http://ay-carmela.birosca.org/Sobre>

¹⁵⁵ Ay Carmela! is a self-determined cultural political centre maintained by groups, movements and autonomous individuals of the city of São Paulo. A place to construct collective ideas and actions, a pole to produce, assemble and disperse informations, knowledge and transformations. Ay Carmela! is located in the centre of São Paulo, close to the mark zero. It is another form to affirm that the centre is ours, that it belongs to the people that live in and move through this city and not to the capital, the corporations or the state.

¹⁵⁶ Movimento dos Trabalhadores Rurais sem Terra [Movement of Landless Rural Workers]

¹⁵⁷ MST: <http://www.mst.org.br/>

¹⁵⁸ website: <http://www.mst.org.br/node/10157>



Figure 8.4 Ay Carmela at night (cc-by-sa Author)

Serão verduras, legumes, frutas entre outros produtos que, além de serem fruto da luta pela terra, possuem qualidade (são orgânicos e cultivados sem agrotóxicos) e ótimos preços. Ou seja, você poderá comprar produtos saudáveis, baratos e contribuir com a luta popular brasileira¹⁵⁹ (Organização Popular Aymberê, 2010, web)¹⁶⁰ ¹⁶¹ .

Usually a woman supported by several others arrived by car in the morning, bringing their products. They set up several small tables on which they put mainly organic vegetables, herbs, fruits¹⁶² and coffee cultivated and produced in their settlement.

All products are strictly organic, thus cultivated without *agrotóxicos [pesticides]* and *gene modified [GM]* plants. At the *mini-feira*, 500 gram of organic coffee costs about 5 Reais, a similar price as one has to pay in cheap supermarkets¹⁶³ for non-organic coffee. Organic coffee [*as well as organic products in general*] are luxury products, often only available at more expensive supermarkets¹⁶⁴ where it costs about 3 or 4 times as much as at the *mini-feira*.¹⁶⁵

I perceive Vegan lunch and Mini-Feira as political actions. One purpose is to maintain space, Ay Carmela through donations by offering and collectively preparing lunch, the settlement through selling food. The reason that the mini-feira can be held here, is [among others] the availability of free space provided by the place Ay Carmela. At these days, people that are engaged in social struggles in the city frequent the place, but neighbours of the surrounding area are coming around as well, probably not all for lunch but for buying organic food. They may have just seen one of the distributed flyers on the streets in the neighbourhood and usually probably just pass by.

¹⁵⁹ At next Sunday (27/6) the MST settlement Irmã Alberta in Perus, São Paulo metropolitan area, will be at Ay Carmela to sell products that have been produced by the settlement. Vegetables and fruits will not only be sold at good prices, they are of good quality (organic and cultivated without pesticides) and are the fruits of the struggle for land. Thus, you can buy healthy and cheap products and contribute to the popular struggle in Brasil.

¹⁶⁰ MST: <http://www.mst.org.br/node/10157>

¹⁶¹ Organização Popular Aymberê: <http://www.opaymbere.wordpress.com/>

¹⁶² Such as feijão, milho or mandjoca

¹⁶³ Bom Dia, for instance

¹⁶⁴ Pão de Açúcar, for instance

¹⁶⁵ Prices can also be compared online, for instance at <http://www.nacional.com.br>.



Figure 8.5 Ay Carmela Fyler - Vegan Lunch (<http://bit.ly/pXdQcX>)

The practised modes of production and distribution are self-determined. Distribution is self-organized, directly brought by the settlement [the producer], without intermediate dealers, not generating profit. The gathered money is used to maintain the spaces necessary to allow this practices.

The organic food produced by the *Irmã Alberta* settlement is a luxury product accessible through luxury supermarkets. At those Sundays it is shown on a small scale that healthy food is not supposed to be a matter of affordability and monetary accessibility, that those practices of production and distribution could benefit much more people as the common modes profit oriented production and distribution.

Returning to the *mini-feira* once more. One month before I had to leave São Paulo, the people of the *Irmã Alberta* settlement are proposing to everyone interested to visit their settlement in order to participate in giving lessons in domains of personal knowledge and skills. They say that many of those living in the settlement will not be able to enter university because they may lack the necessary school degrees or simply cannot afford to travel by public transport to the campus everyday. Thus the settlement came up with the idea of an open university at the settlement. They said that many of them would like to learn English for example. They therefore proposed an open day for everybody to come and decide together with the people how classes could be organized for specific areas of interest, what topics are of interest, what topics could be provided, in what frequency are classes supposed to be conducted. I personally feel pity that I could not participate in that proposal because my time in the city was converging towards its end.

open university
at the settlement
Irmã Alberta

One could categorized all those actions as informal work and organizing, thus a practice not according to legal rules. This would lack a large part of what is actually done here. The spaces involved here are self-organized, in the city centre as well as at the fringes of the city. The practice of these actions do determine a way of [self] organizing without the notions of profit making and

exploitation by freely agreeing on the terms of what could be done and how it could be done.

This practice means exchange between the urban space and the space at the fringes. It includes the access to healthy and affordable food in urban space and access to knowledge and education at the fringe, according to non-discriminatory agreements made among those that are interested in pushing this practice forward. Exchange is also meant physically, by visiting each other, working collectively with each other.

It also shows that concrete geographical places are necessary to develop such a praxis.

Recycling

Another short narration. I went earlier to **Ay Carmela** today, it is mid-morning. Inside I meet a man and a woman that are separating trash and bundle it to large packages. They are members of a **collective of Catadores**. The self-organised space that **Ay Carmela** represents is collectively used to gather waste in there and process it further: separate it, bundle it up and transport it away.

The existence of self-organized and free space allows collective organisation. As the **mini-feira** (p.102), free agreements between the space and the collective represents yet an additional possibility that strengthens self-determined practice. The **aim of space and action** are similar here as well. Its a proposal to **act collectively, in solidarity**, to organise the struggle for **self-determined work and life**, instead of acting competitively, exploiting one another. This is not a difficult praxis. Even though affordable or free space is rare in a city like São Paulo [despite the many abandoned buildings], where it is available, people and groups can start to practice and experience similar ways as the collective of catadores, the mini-feira and open university of **MST** or the vegan lunch of **Ay Carmela** already do.

Catadores de Lixo [waste pickers] are often organized in the social movement of recyclers **Movimento Nacional dos Catadores de Materiais Recicláveis** [**MNCR**]. **MNPR** [National Movement of Collectors of Recyclable Materials] Even though **MNPR** is a national wide movement, it is organized in small and independent units on the streets, by that realizing an collective approach to work, self-determined, independent of class and political parties

Acreditamos na prática da ação direta popular, que é a participação efetiva do trabalhador em tudo que envolve sua vida, algo que rompe com a indiferença do povo e abre caminho para a transformação da sociedade.

Desenvolvemos nossas ações na busca de uma sociedade mais justa e melhor para todos. Buscamos a organização de nossa categoria na solidariedade de classe, que reúne



Figure 8.6 Bundled up recycled material at [Ay Carmela](#) (cc-by-sa Author)

forças para lutarmos contra a exploração buscando nossa liberdade. Esse princípio é diferente da competição e do individualismo, busca o apoio mútuo entre os companheiros(as) catadores(as) e outros trabalhadores.

Lutamos pela autogestão de nosso trabalho e o controle da cadeia produtiva de reciclagem, garantindo que o serviço que nós realizamos não seja utilizado em benefício de alguns poucos (os exploradores), mas que sirva a todos.

Nesse sentido organizamos bases orgânicas do Movimento em cooperativas, associações, entrepostos e grupos, nas quais ninguém pode ser beneficiado às custas do trabalho do outro. (MNCR, 2008, web)¹⁶⁶ ¹⁶⁷

Catadores massively shape the image of the city, of its central areas. They pull large and self-made two-wheel trolleys, packed with materials collected from the streets, piled up two meters high. Trolleys full of material hold in place by tight ropes, ultra heavy, pulled by just one person [often men], moving slowly through pedestrian areas, through the heavy traffic on packed streets, always moving on the outer right lane, a trolley the size of a small car, collecting stuff society has no use for any more.

When R. and I have been *looking for a place to sleep* (p. 91) one night, we asked a Catador who was already sleeping in his trolley parked close to a wall, for *papelão* to share. His trolley was full of collected cardboards. His trolley was his bed for the night.

Recyclable material is everywhere. While I. and I are *on our way* (p. 78) towards *República*¹⁶⁸, crossing the pedestrian area at *Rua Barão de Itapetininga*¹⁶⁹ early at night around 7 p.m. when commercial business is closing, we always see piles of waste, cardboards, plastic bags, the daily residuals of consumption, thrown on the street. Catadores are then gathering there, collecting, separating, piling up all the stuff they can make use of, a nightly ritual, the area occupied by trolleys and catadores, still working while everybody else is going home or is just arriving for nightly entertainment.

¹⁶⁶ O que é o Movimento : http://www.mncr.org.br/box_1/o-que-e-o-movimento

¹⁶⁷ We believe in the practice of popular direct actions, that is, effective participation of the worker in all spheres that affect his life, something that breaks the indifference of the people and opens a way for the transformation of society. We develop our actions in search of a more just society, better for everyone. We are seeking to organize according to our terms of solidarity of the class, that unites power for our struggle against the exploitation that chases our freedom. This principle differs from competition and individualism. It seeks the mutual help between companions, catadores and workers. We struggle to self-determining our work and for the control of the means of production of recycling, guaranteeing that our service is not utilized to benefit a few (the exploiters) but benefits all. In this sense we organize the movement's organic bases as co-operations, associations, depots and groups in which nobody can benefit at the costs of the work of others.

¹⁶⁸ República: <http://osm.org/go/M@ziMgnTK-->

¹⁶⁹ Rua Barão de Itapetininga: <http://osm.org/go/M@ziJ2Vp4-->



Figure 8.7 Depot of MNCR in Vial Madalena (cc-by-sa Author)

I did not have much contact with *Catadores*, only at those few occasion where we showed solidarity and met in a particular situation on the streets. They are workers, the ones we met are catadores in street situation. A bit of their available movement content is reproduced here and no in depth insights besides those few mentioned can be narrated.

noch ein bild von catadores?.

Network//RedeRua

This sections contains narratives about the work of RedeRua, a communication nucleos for street people.

Interview with Alderon

An interview with Alderon, one of the organizers of RedeRua.

Other Work

About the work that RedeRua is doing.

Social Center//Ocas

About OCAS, the place and its work.

Psycho//Drama

What is Psychdrama?

Other//Places//Cities

About other places, other cities

Missing//Links

Was ich verpasst habe und was nicht klappte

- *MNPR marsch nach Brasilia*
- *aufnahmen mit I.*
- *aufnahmen mit X.*
- *das psychodrama projekt von X. mit der akademie der PM*



Figure 8.8 Psycho Drama at [Centro Cultural de São Paulo](#) (cc-by-sa Author)



Figure 8.9 Psycho Drama at [Centro Cultural de São Paulo](#) (cc-by-sa Author)

- *projekt mit T.*
- *rede extremo sul*
- ...

8.3 Still a lot left...

Final words about narrating Inquiries of the São Paulo experience.

9 Theoretical Themes

Structure of concepts of the determined theoretical themes.

9.1 Citizenship

9.2 Participation

9.3 Right to the City

9.4 Self-Determined Action

9.5 Almost finished...?

Final words about theoretical themes.

10 Conclusion

CONCLUSION HERE

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<http://anthro.ucsc.edu/directory/details.php?id=35>
<http://ay-carmela.birosca.org/node/334>
<http://ay-carmela.birosca.org/node/433>
<http://ay-carmela.birosca.org/Sobre>
<http://ay-carmela.birosca.org>
<http://bit.ly/a8ciGl>
<http://bit.ly/d01dWz>
<http://bit.ly/d3gLpl>
<http://bit.ly/mQxbEJ>
<http://bit.ly/mSREpy>
<http://bit.ly/mXpSTr>
<http://bit.ly/nrKPY7>
<http://bit.ly/oIYxid>
<http://bit.ly/pTNksJ>
<http://bit.ly/pv1cQg>
<http://bit.ly/pXdQcX>
<http://bit.ly/qImvjC>
<http://bit.ly/rlQyOQ>
<http://bit.ly/rnA6q0>
<http://bit.ly/rqfzXn>
<http://blogs.estadao.com.br/olhar-sobre-o-mundo/minhocao-24-horas/>
<http://blogs.helsinki.fi/tzredd-actionresearch/>
<http://blogs.worldbank.org/category/tags/action-research>
http://carosamigos.terra.com.br/index_site.php?pag=revista&id=145&iditens=690
<http://creativecommons.org/licenses/by-sa/3.0/>
<http://en.scientificcommons.org/>
http://en.wikipedia.org/wiki/Extensible_Messaging_and_Presence_Protocol

<http://escholarship.org>
<http://git-scm.com/about>
<http://ijoc.org/ojs/index.php/ijoc/index>
<http://interfacejournal.nuim.ie>
<http://merkaartor.be>
<http://midiaindependente.org>
<http://passapalavra.info>
<http://periferiesurbanes.org/?p=165>
<http://periferiesurbanes.org/?p=2136>
<http://periferiesurbanes.org/?p=2553>
<http://pidgin.im>
<http://plato.acadiau.ca/courses/educ/reid/papers/PME25-WS4/SEM.html>
<http://plato.stanford.edu/entries/epistemology/>
<http://rhizome.org/editorial/2006/sep/22/open-source-art-again/>

<http://rtc.noblogs.org>
<http://scholar.lib.vt.edu/ejournals/SPT/>
<https://github.com/reclaimourcity/rtc>
<https://github.com>
<https://identi.ca/r3cl41m>
<https://riseup.net>
<https://rtc.noblogs.org/post/2010/05/31/oficina-de-v-deo-workshop-film-making-with-mobile-devices/>
<https://rtc.noblogs.org/post/2010/07/25/i-am-here-but-why/>
<https://rtc.noblogs.org/post/2010/10/11/entrevista-ocupacao-avenida-ipiranga-pt/>
<https:// rtc.noblogs.org>
<https://secure.wikimedia.org/wikipedia/en/wiki/TeX>
<https://territorioautonomo.wordpress.com/convite/>
<https://territorioautonomo.wordpress.com/>
<https://videobin.org>
<https://www.mozilla.com/en/firefox/>
https://www.zotero.org/r3cla1m_7h3_c17y/items
<http://videobin.org>
<http://vivipara.blogspot.com/2010/09/militao-paisagens-e-brasileiros.html>
<http://www.abahlali.org/>
<http://www.archive.org/search.php?query=creator:r3cl41m>
<http://www.archive.org>
<http://www.blogdaocas.blogspot.com>
<http://www.cartacapital.com.br/sociedade/fechado-com-o-comando>
<http://www.ccc.de/>
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<http://www.jssj.org>
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<http://www.midia independente.org>
http://www.mnacr.org.br/box_1/o-que-e-o-movimento
<http://www.mst.org.br/node/10157>
<http://www.mst.org.br/>
<http://www.occupiedlondon.org/>
<http://www.opaymbere.wordpress.com/>
<http://www.openstreetmap.org>
<http://www.openstreetmap.org/user/reclaimourcity>
<http://www.polis.org.br/>
<http://www.qualitative-forschung.de>
<http://www.reclaiming-spaces.org>
<http://www.republicart.net/>
<http://www.rhizomes.net/files/manifesto.html>
<http://www.rhizomes.net/>
<http://www.rhizomes.net>
<http://www.saopauloantiga.com.br/edificio-rua-do-carmo-93/>
<http://www.ssoar.info/de/portale/kommunikationsgesellschaft.html>

<http://www.ssoar.info/>
<http://www.tug.org/texworks/>
<http://www.wildcat-www.de/wildcat/64/w64opera.htm>
http://www.zotero.org/r3cl41m_7h3_c17y/items
<http://www.zotero.org/support/doku.php?id=tags>
<http://www.zotero.org>

<mailto:r3cl41m@riseup.net>

r3cl41m@jabber.ccc.de

13 Locations

Anhangabaú: <http://osm.org/go/M@ziJpyD2-->

Avenida Paulista: <http://osm.org/go/M@y3Wjuw>

Avenida Rangel Pestana: <http://osm.org/go/M@ziLozVF-->

Avenida São João: <http://osm.org/go/M@ziNBCw>

Cathedral da Sé: http://osm.org/go/M@ziKS_1G--

Consolacão: <http://osm.org/go/M@y3X2vU0-->

park in Braś: <http://osm.org/go/M@zihKHJQ->

Parque Dom Pedro: <http://osm.org/go/M@ziLozVF-->

Parque Dom Predro: <http://osm.org/go/M@zihBwQr->

Praca da Sé: <http://osm.org/go/M@ziKciPa-->

Praca Ouvidor Pacheco e Silva: <http://osm.org/go/M@ziI@zJh-->

Praça Repúblida: <http://osm.org/go/M@ziMgJJM-->

Radial Leste: <http://osm.org/go/M@zoEwXb->

Repúblida: <http://osm.org/go/M@ziMgnTK-->

Rio Tietê: <http://osm.org/go/M@zie@K>

Rua Apa: <http://osm.org/go/M@ziHwnfo-->

Rua Barão de Itapetininga: <http://osm.org/go/M@ziJ2Vp4-->

Rua Barão de Itapetininga: <http://osm.org/go/M@ziJ5YHu-->

Rua Carmelias: <http://osm.org/go/M@ziKy3jL-->

Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->

Rua Dom Pedro II and Avenida Rangel Pestana: <http://osm.org/go/M@ziK3nYF-->

Rua Frederico Alvarenga: <http://osm.org/go/M@ziK8Ucu-->

Rua São Domingos: <http://osm.org/go/M@ziIlR0e-->

Terminal Bandeira: <http://osm.org/go/M@ziI9Gin-->

Viaduto 25 de Marco: <http://osm.org/go/M@ziLozVF-->

Viaduto do Chá: <http://osm.org/go/M@ziJvMDT-->

Viaduto Jaceguai and Rua Santo Amaro: <http://osm.org/go/M@ziIyW@E-->

Viaduto Jaceguai : <http://osm.org/go/M@ziIyW@E-->

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17 Translations

- agrotóxicos [pesticides] ►
 assentamento [settlement] ►
 A war without end [Uma guerra sem fim] ►
 Camara Municipal [Municipal Chamber] ►
 cardboard [Papelão] ►
 Catadores de Lixo [waste pickers] ►
 community refectory [Refeitorio Communitario] ►
 First Colloquium of Autonomous Territories [Primeiro Colóquio Território Autônomo] ►
 Fundação Instituto de Pesquisas Econômicas [Institute of Economic Studies Trust] ►
 gated community [condomínio fechado] ►
 Grupo de Sopa [cooking crew] ►
 Grupos de Sopa [Soup Kitchen] ►
 higienista [cleansing] ►
 mini-feira [mini market] ►
 Movimento dos Trabalhadores Rurais sem Terra [Movement of Landless Rural Workers]
 ►
 ►
 Movimento Nacional dos Catadores de Materiais Recicláveis [National Movement of Collectors of Recyclable Materials]
 ►
 municipal civil police [Guarda Civil Municipal] ►
 pessoas em situação de rua [people in street situation] ►
 Por dentro do PCC [From within PCC] ►
 Red Notebook [Quaderni Rossi] ►
 Tenda de convivência [Tenth of gathering] ►
 Tendas [tents] ►
 Vidas de Rua [Street Lifes] ►
 walking we ask questions [preguntando caminamos] ►
 Was soll ich tun? [What should I do?] ►
 Was will ich? [What do I want?] ►
 Wer bin ich? [Who am I?] ►
 Workerism [Operaismo] ►

18 Abbreviations

AR	Action Research
AR	Action Research
cc by-sa 3.0	Creative Commons Attribution-ShareAlike 3.0 Unported
CCC	Chaos Computer Club
FIPE	Fundação Instituto de Pesquisas Econômicas
FLM	Frente da Luta por Moradia
FLM	Frente da Luta pr Moradia
GCM	Guarda Civil Municipal
GM	gene modified
IP	intellectual property
MNCR	Movimento Nacional dos Catadores de Materiais Recicláveis
MNCR	Movimento Nacional Catadores de Rua
MNPR	Movimento Nacional da População de Rua
MNPR	Movimento Nacional da Populacão de Rua
MST	Movimento dos Trabalhadores Rurais sem Terra
osm	openstreetmap
PCC	Primeiro Comando do Capital
ROTA	Rondas Ostensivas Tobias de Aguiar

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