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# 1 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.

*aims of this chapter*

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**.

*subjectivity and the influence of my personal conviction*

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*

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.

## 1.1 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)<sup>1</sup>

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-directed*<sup>2</sup>. 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.

<sup>1</sup> website:

<sup>2</sup> guided by external standards

## Notes about the São Paulo experience

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](#) <sup>3</sup> or the self-organized space called [Espaço Ay Carmela](#) <sup>4</sup>. 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](#) <sup>5</sup>, 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*

<sup>3</sup> website: <http://www.midiaindependente.org>

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

<sup>5</sup> 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 *gíria* has been developed in that space and is used by those that shape and indwell it, just as it is the case for São Paulo'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.

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.

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*<sup>6</sup> produces.

*time and temporal constraints*

*foreign expert and local adept*

<sup>6</sup> 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.9) 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 Tsing <sup>7</sup> 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 separate paths.

Clearly, the separation of those spaces existed and exist, because eventually, I didn't life 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 life, 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*

<sup>7</sup> 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 of 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.31)** .

My motivations and demands are of subjective nature. **Subjectivity** has already been briefly mentioned in the **introductory paragraph (p.1)** 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.16)** 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. (Catta-  
neo, 2006, p.20 )*

Some of my subjective positions and impressions have already been formulated in the notes about my *São Paulo experience* (p.4) . 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 posi-  
tions already un-  
covered*

...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 1.1** 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

*research is political*

this to full extend). I understand **non-hierarchical** and **emancipatory** praxis as a critique of the status quo of current social praxis.

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 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 strident<sup>8</sup> 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 my 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*

<sup>8</sup> 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 1.2** 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 this 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 pervasion*

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 transformation 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 ones 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 exerted 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. 14) 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.

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.

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

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

*open access information and personal experiences*



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.13) .

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.

*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 antiauthoritären frage durchzogen sind, als letzter überblick bevor wissenschaftliche herangehensweisen betrachtet werden.*

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

*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?*

Figure 1.3

*For whom? To whom? By whom?*

*hier kann noch ne word map rein*

## 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**<sup>9 10</sup>. 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

do fundamental questions correlate with motivation and demands?

open access

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

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

<sup>10</sup> In German: Erkenntnistheorie

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 people<sup>11</sup>, 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 (Periferias Urbanes, 2010, web)<sup>13</sup> or even as a research [or consulting] praxis that may even contradict emancipatory praxis, ie. in international development<sup>14 15 16</sup>. 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)<sup>17</sup>.

[...]

*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*

<sup>11</sup> 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'<sup>12</sup> (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 )

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

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

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

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

<sup>12</sup> website: [http://www.margepiercy.com/sampling/The\\_Low\\_Road.htm](http://www.margepiercy.com/sampling/The_Low_Road.htm)

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

*the thesis notion of  
Action Research*

*AR in different  
context*

*workers inquiry*

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

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:

<sup>18</sup> 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. The 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 Kobryniewicz, 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 Kobryniewicz, 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 Kobryniewicz, 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 Kobryniewicz, 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)<sup>19</sup>. 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 (Routeledge, 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+theory<sup>19</sup>. Therefore it does not

*partial knowledge*

<sup>19</sup> 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...

[...]

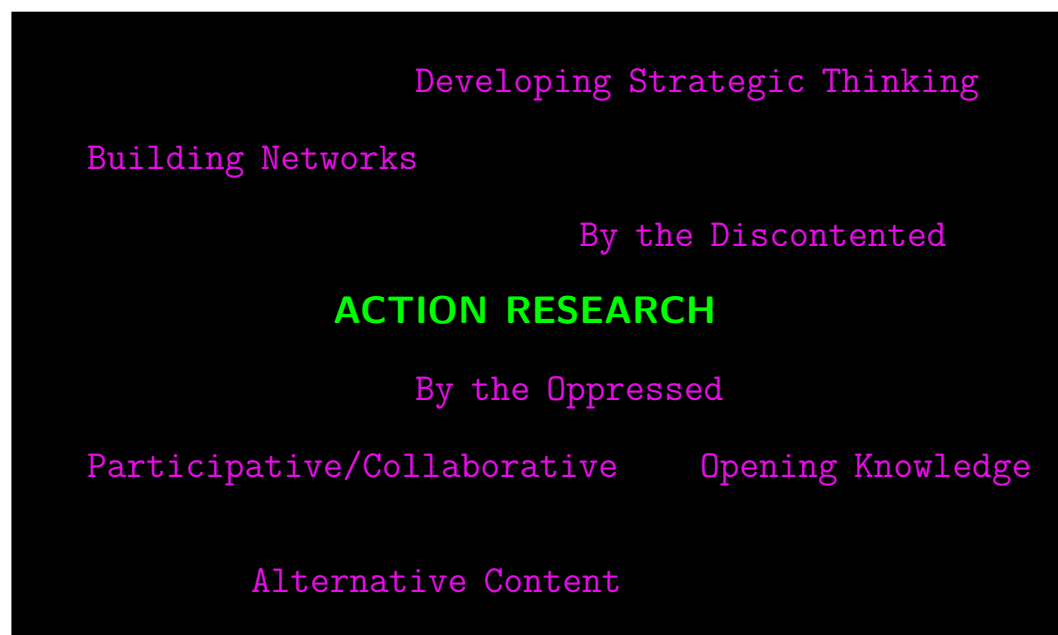
*can be usefully understood as theoretical because it is not simply a product of 'the situation' or 'folk culture', but is rather a process of ongoing intellectual engagement, whose results [...] shift over time. [...] [it] is grounded in the process of producing 'social movements' against opposition. 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 (Routledge, 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 1.4** 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 1.5** Five main tendencies Action Research is aiming for, according to (Morell, 2009, p.23-24, 39-41 )



Those tendencies show that **Action Research** is a 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.13) , 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 situation 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 an 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 questions<sup>20</sup>. By **asking questions** I determined what shape this thesis could take, methodological wise, action wise and theoretical wise.

*walking asking  
questions*

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.

*theoretical consid-  
erations*

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

## Open Knowledge

In my **list of demands and motivations** (p.9) 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 exist 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*

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

we where 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.

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 [multimedia] content and links to various platforms which in sum compose alternative content which is not entering this thesis in its current form.

...this thesis as alternative content?

From my perspective, this thesis is a also 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.22) 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.

...academic knowledge made accessible to the people

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**

...movement content injected in academia

argued (p.20) 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**<sup>21</sup>, 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 Bras**<sup>22</sup>, always perceiving the city from below, from the streets.

*...movement relations*

People, movements and collectives where 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*

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

<sup>22</sup> 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 ).

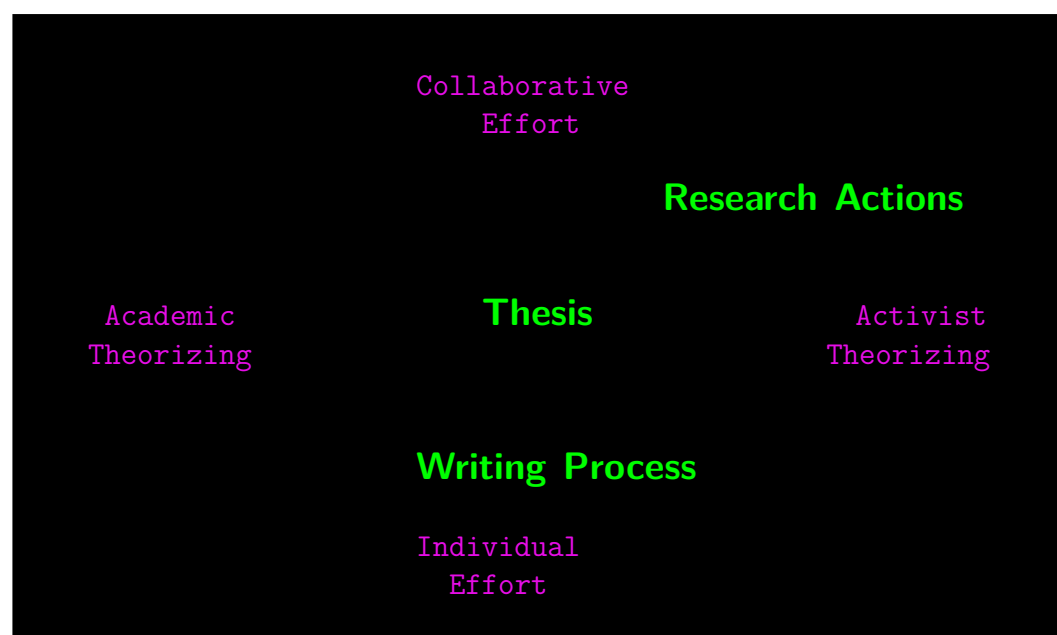
What literally remains completely out of reach is a **collaborative writing** or **co-theorizing** process. Before I continue I just want to cite a fraction of a definition of contemporary **collaborative ethnography** [even though I do not consider me an and this thesis as ethnographic work] because 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 \(p.1\)](#), 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 1.6** 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 an 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 these 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](#)<sup>23</sup> and will try to keep the contacts alive in order to 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 1.7** The tendencies of this thesis research in the framework of Action Research

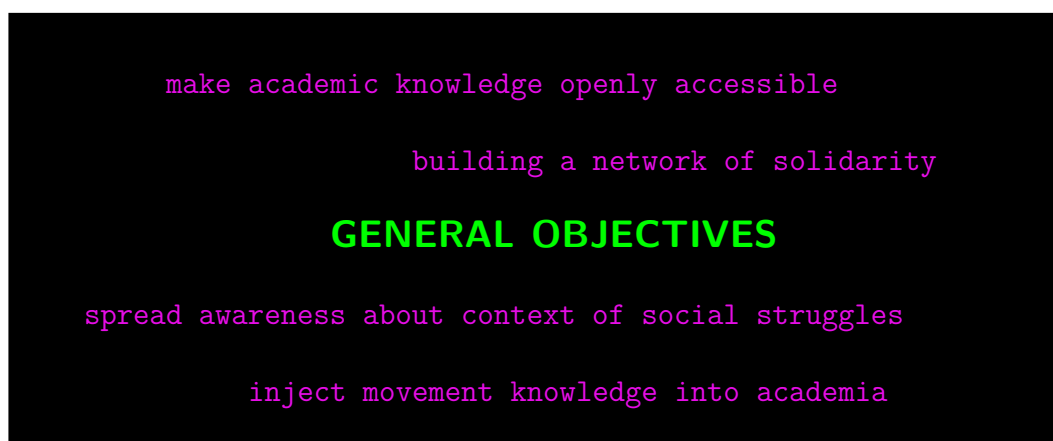
This mapping may visualize to what extent I perceive this thesis following tendencies in [AR](#), as described in the individual sections above. All of them represent immanent attributes of this thesis such as defined in the thesis [list of demands](#) (p.9) . [Opening knowledge](#) , is a main perspective 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 extent but accompanying alternative content can be created mainly in form of documentation of the thesis' process, published on open platforms, freely accessible.

<sup>23</sup> website:



**Figure 1.8** 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 1.9** 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 exlusion and the self determined praxis against it



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

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

## Relevant for whom and 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.16) and through the definition of my **self-conception** (p.9) . Those proposals include several notions of **relevance** **here** (p.18) and **there** (p.7) , 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*

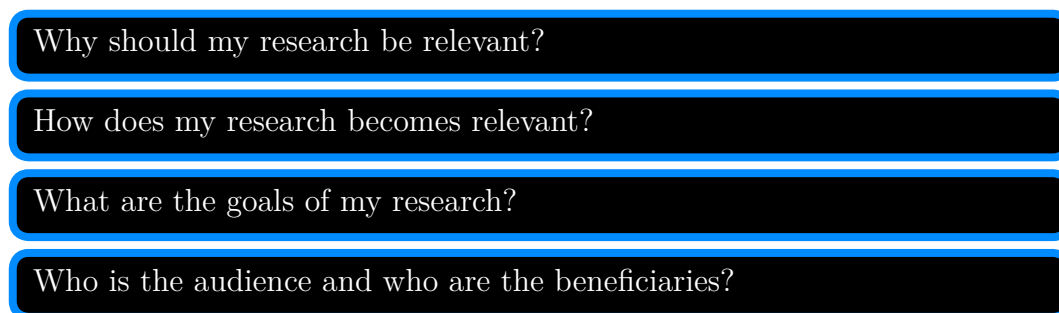
In order to start contesting I would like to taking a set of questions related to relevance into account. Those questions haven been posed by **Don Mitchell** in ‘What Makes Justice Spatial? What Makes Spaces Just?’:

*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.13) 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, inter-linked with my previously defined **self-conception** (p.9) and **framework** (p.16) of research.



**Figure 1.10** 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.32) .

## 1.2 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.2) , 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.4) , 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.27)**, 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.6)** 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*

## Guiding Objectives

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.24)

...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.22)

**Figure 1.11** Description of thesis guiding objectives.

## *Theorizing Objectives*

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.44)

...benefit movement theorizing by providing access to often restricted academic theorizing and discourses (p.25)

...inject movement content in academic space (p.25)

...build a network of solidarity with the people beyond the scope of this thesis (p.26)

...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 1.12** Description of thesis theorizing objectives.

### 1.3 What should I do?

Where am I now? I know **who I am** (p.2) and **what I want to do** (p.32) . I determined the set of **demands** (p.9) and **attitudes** (p.13) that constitute my personal and research praxis. Therefore I determined **Action Research** as the **framework for this research actions** (p.16) . Based on all those conceptions, I tried to demarcate the **scope of actions** (p.32) that could probably give this thesis a certain **relevance** (p.31) 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.36) going hand in hand, to outline which **methods** are used for **theorizing** (p.39) and **research actions** (p.39) and which **tools** I considered as helpful to support [alternative] **theorizing** (p.44) and producing **thesis and its content** (p.52) .

*things done*

*theory and praxis revealed*

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

**Table 1.1** 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 um forderungen aufgrund von verschiedenen situation, in der theorie geht es um eine bertachtung der forderungen aus einer meta perspektive. das zusammenkommen ist dann die erweiterung der meta ebene und/oder die erweiterung der praktischen ebene und/oder die zukünftige 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.16)**, 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.5)** in the centre of São Paulo. One of its **objectives** is the **raising of awareness and consciousness (p.34)** about the realities on the streets, from the standpoint of the **people that are living in the situation of the streets (p.42)**. Another **objective** is the **mutual nurturing (p.34)** of **academic space** and **movement space** in order to converge and benefit the theorizing emerging from those very different spaces.

I argued **already (p.23)** 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.42) .

*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)<sup>24</sup>.*

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 ).*

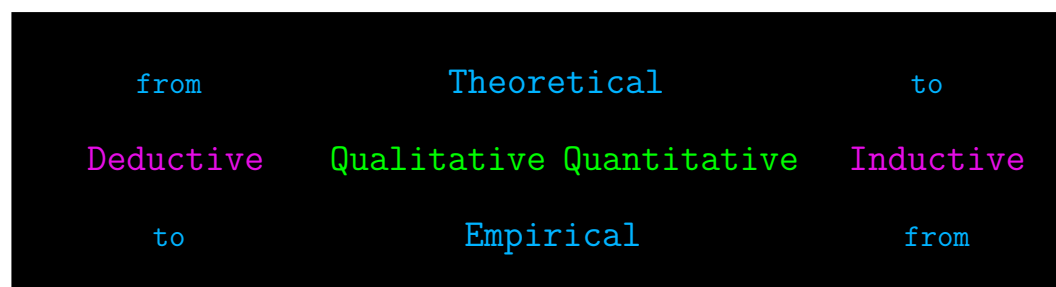
In São Paulo, many people are frequenting the centre of the city, the lived space that the centre represents for them, but ones own knowledge about that space is certainly different if one is seeking a place to sleep on the streets day by day, repressed by police and institutional agents, seeking for 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

<sup>24</sup> 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 1.13** 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.

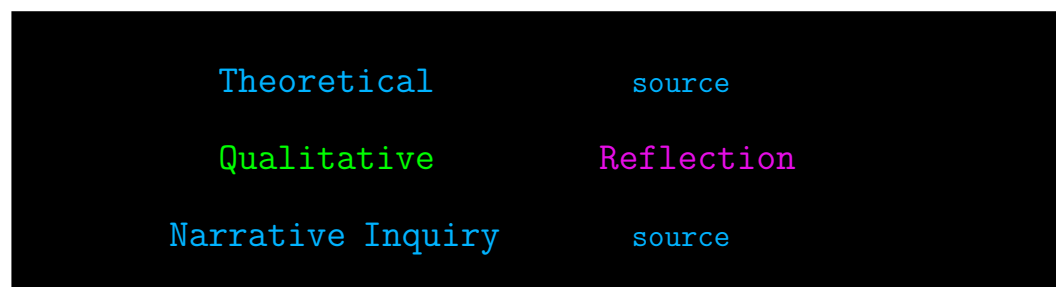


Figure 1.14 My approach to action research

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//Partici[pating//pant]//Obser[ver//vation]

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

AR (es) 16

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.

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 then 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.27)** in the **lived space** of different people, movements and collectives but was and could not become **fully engaged (p.27)** in them. I would have needed much more time, one of the limitations of my research actions that has been **noted out earlier (p.6)** . Thus...

<sup>26</sup> website: <https://rtc.noblogs.org/post/2010/10/11/entrevista-ocupacao-avenida-hipiranga-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 1.15** 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 fortieth.

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.44) that is useful to draw a broad but dense picture of the **themes** (p.32) determined as **relevant** (p.31) 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 1.16** Capturing the scope of narrations and content emerging from action research.

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\_\_\_\_\_

- \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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

*die schwerpunkte the erzählungen fehlen noch*

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

*die themengebiete der erzählungen fehlen noch einige vorschläge*

- *orte*
- *aktionen*
- *organisationsformen*
- *forderungen*
- *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 imer 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 extent my individual work as it has **already been stated** (p.27) . This thesis theorizing draws on other theorizing manifold in form and expression. This thesis theorizing draws also on those **denotations** (p.18) made when introducing **Action Research** as overall research framework.

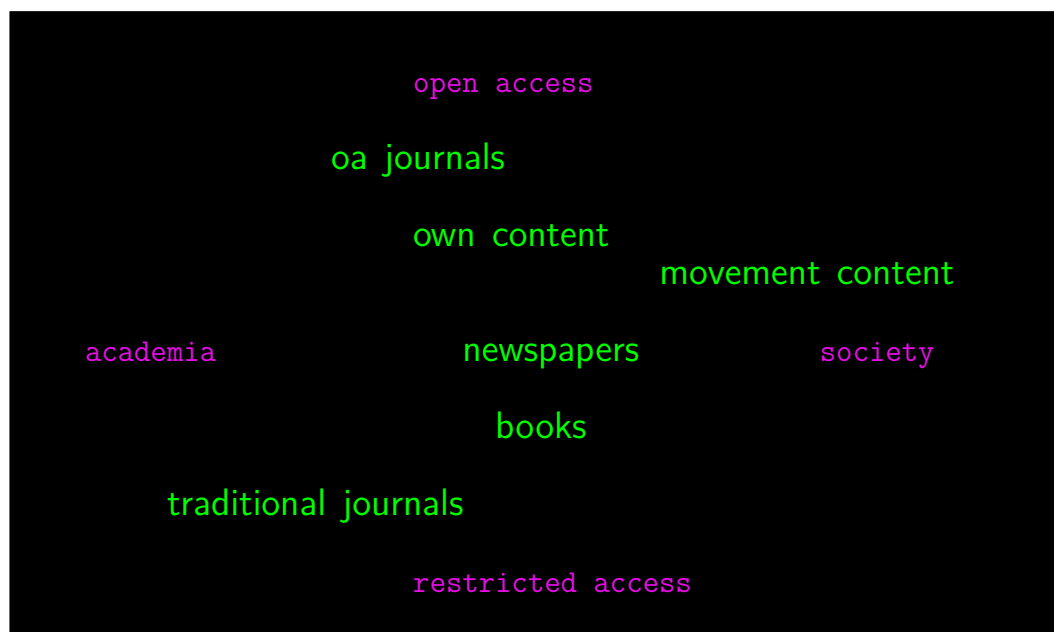
One of the **already defined** (p.33) **objectives** of this thesis is the convergence and eventual overcoming of separateness of **theorizing** in academic and social space, thus the mutual nurturing of both spaces in order to facilitate the struggle for social and emancipatory transformation.

*mutual nurturing of academic and social space as objective*

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.

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.

*open accessibility of content and sources*



**Figure 1.18** 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.19) 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**'<sup>29</sup> of the **Rhizomes Journal**<sup>30</sup> illustrates this succinctly.

*my personal stand-  
point 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).*

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

<sup>30</sup> 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**

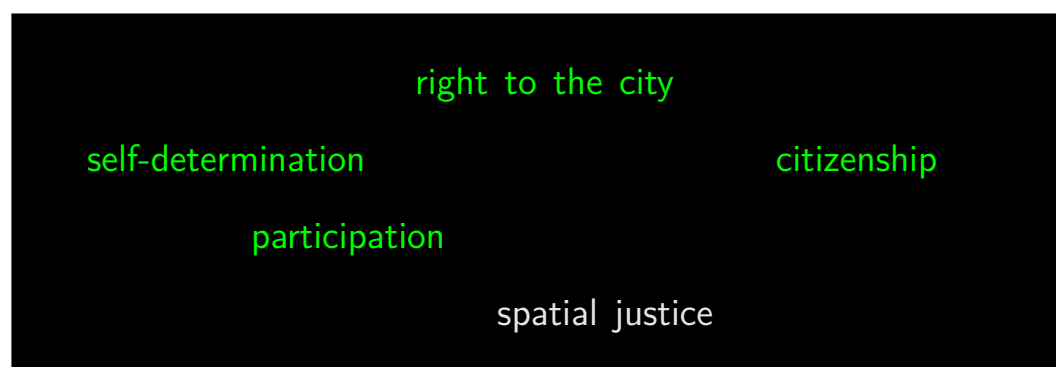
### Which knowledge and content is relevant then?

Within the considerations of **Action Research** as **research framework** (p.16), **several themes** (p.24) 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 1.19** 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 journals**<sup>31</sup> and papers that are freely available on the internet and whose licence allows reuse, such as **creative commons**<sup>32</sup> or the like. All sources will be listed in the thesis reference chapter (p.??) with the link to their download addresses.

*open access journals, blogs and other open sources*

<sup>31</sup> 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

<sup>32</sup> 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]<sup>33</sup> 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)<sup>34</sup>.

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.4), 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<sup>35</sup> 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.16) and the process of knowledge production and formulation is

*more on social  
movements and  
alternative content*

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

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

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

drawn on several free sources that are related to militant ethnography<sup>36 37 38</sup>, 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.

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

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

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

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

<sup>40</sup> <http://www.jssj.org>

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

<sup>42</sup> <http://www.ssoar.info/>

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

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

<sup>45</sup> <http://escholarship.org>

<sup>46</sup> <http://en.scientificcommons.org/>

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

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

Table 1.2 Accessed Open Access Journals [online]

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

Table 1.3 Accessed Movement Content [online and offline]

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

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

**Table 1.4** 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** <sup>56</sup>. 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 restricted<sup>57</sup>.

*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

<sup>55</sup> website: <http://www.polis.org.br/>

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

<sup>57</sup> 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



by its community and not as long advertising generates sufficient cash, that 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**<sup>58</sup> 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.

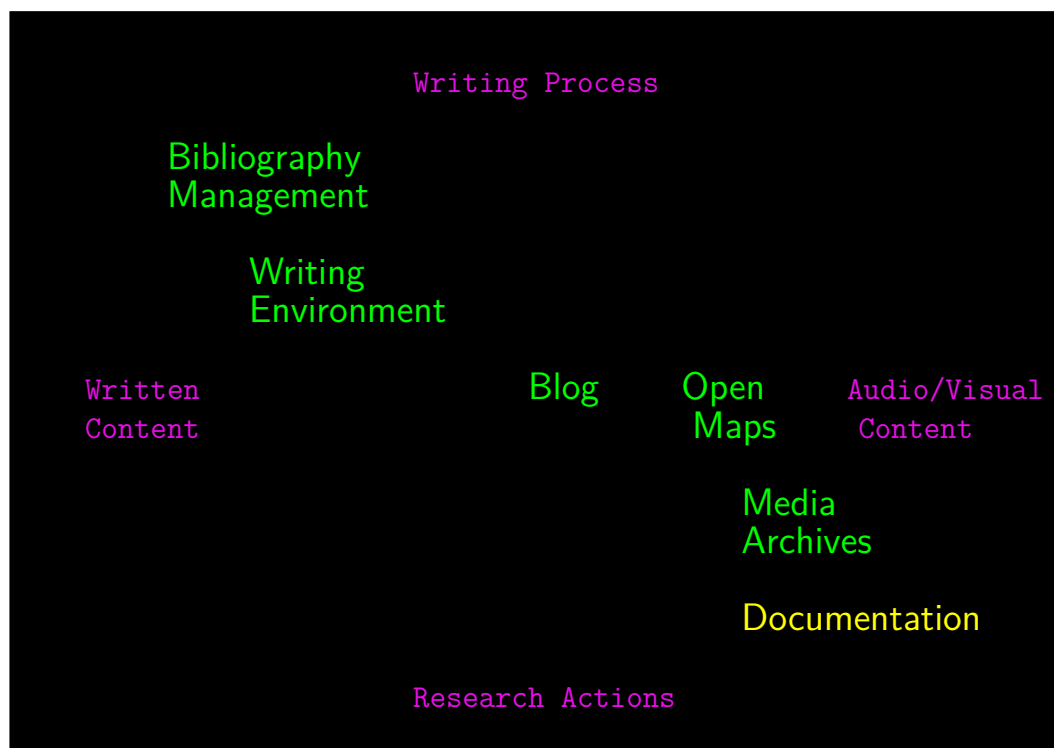
Documentation mainly produces multimedia content that is made available on the thesis blog but which is also supposed to enter the thesis. My personal notes and memory protocols are one source for the rendition of my São Paulo experience.

*tools for documentation*

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)<sup>59</sup>

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



**Figure 1.20** 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 )<sup>60</sup> .*

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*

<sup>60</sup> 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.22) 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.4), unstructured, unordered, unpredicted and theorized based on the very moment of its occurrence.

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

**Table 1.5** Tools and services utilized for virtual content production, and open distribution, theorizing and multimedially documentation.

Having defined this roster of application categories and tools, let's 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](mailto:r3cl41m@riseup.net)<sup>73</sup> is my email account provided by the [riseup collective](http://riseup.net)<sup>74</sup> which provides secure communication services for activists that work on ‘[liberatory social change](http://riseup.net)’([riseup.net](http://riseup.net), [web](http://web)). Riseup is a self-determined project that aims to control its communication and web infrastructure.

*email @ riseup.net*

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

*chat @ jab-  
ber.ccc.de*



**Figure 1.21** The thesis micro blog @ identi.ca (cc-by-sa Author)

<https://identi.ca/r3cl41m><sup>79</sup> is a [microblog](https://identi.ca/r3cl41m), similar to twitter but based on open source software and microblogging protocols. This [microblog](https://identi.ca/r3cl41m) 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](https://identi.ca/r3cl41m) 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](https://identi.ca/r3cl41m) 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*

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

<sup>74</sup> website: <https://riseup.net>

<sup>75</sup> website: [r3cl41m@jabber.ccc.de](http://jabber.ccc.de)

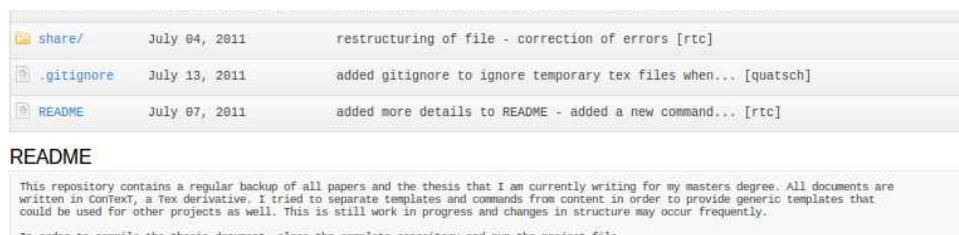
<sup>76</sup> website: <http://www.ccc.de/>

<sup>77</sup> website: [http://en.wikipedia.org/wiki/Extensible\\_Messaging\\_and\\_Presence\\_Protocol](http://en.wikipedia.org/wiki/Extensible_Messaging_and_Presence_Protocol)

<sup>78</sup> website: <http://pidgin.im>

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

## Writing Environment



**Figure 1.22** Repository for thesis text files @ github.com (cc-by-sa Author)

<https://github.com/reclaimourcity/rtc><sup>80</sup> is the online repository where I backup and share the written chapters of this thesis. Git<sup>81</sup> 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<sup>82</sup>, 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

TeXworks<sup>83</sup> is an editor that understands the TeX language. TeX<sup>84</sup> 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

Gimp<sup>85</sup> is a free software image manipulation program that I use to prepare all graphical content placed in this thesis and on the blog.

gimp

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

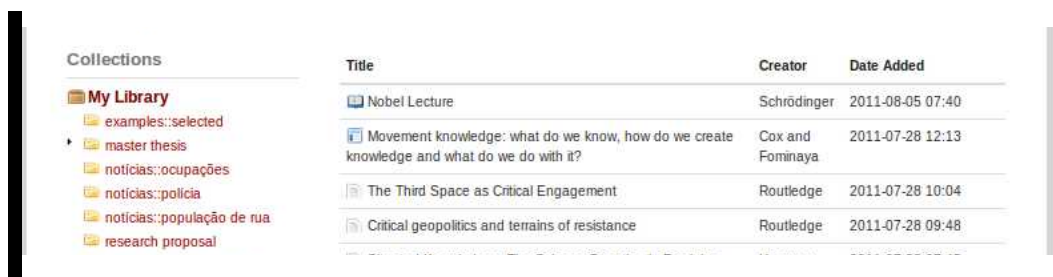
<sup>81</sup> website: <http://git-scm.com/about>

<sup>82</sup> website: <https://github.com>

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

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

<sup>85</sup> website: <http://www.gimp.org/>



**Figure 1.23** Repository for thesis bibliographic references and sources @ zotero.org (cc-by-sa Author)

[http://www.zotero.org/r3cl41m\\_7h3\\_c17y/items](http://www.zotero.org/r3cl41m_7h3_c17y/items)<sup>86</sup> 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<sup>87</sup> is a free software add-on for the Firefox-Browser<sup>88</sup> 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<sup>89</sup>.

references  
and sources @  
zotero.org

## Media Archives



**Figure 1.24** Audio recordings @ archive.org (cc-by-sa Author)

[http://www.archive.org/search.php?query=creator:"r3cl41m"](http://www.archive.org/search.php?query=creator:)<sup>90</sup> 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<sup>91</sup> is a non-commercial archive of the internet and of all types of media whose

audios @  
archive.org

<sup>86</sup> website: [http://www.zotero.org/r3cl41m\\_7h3\\_c17y/items](http://www.zotero.org/r3cl41m_7h3_c17y/items)

<sup>87</sup> website: <http://www.zotero.org>

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

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

<sup>90</sup> website: [http://www.archive.org/search.php?query=creator:"r3cl41m"](http://www.archive.org/search.php?query=creator:)

<sup>91</sup> website: <http://www.archive.org>



copyrights expired and which now belong to the public domain, thus to us all. [archive.org](https://archive.org) provides also space for self-made media as long as it is published under an [open licence](https://creativecommons.org/licenses/by/4.0/) .

<https://videobin.org> <sup>92</sup> 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 1.25** New map content @ openstreetmap.org (cc-by-sa Author)

<http://www.openstreetmap.org/user/reclaimourcity> <sup>93</sup> 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) <sup>94</sup> 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> <sup>95</sup> is free software that mainly has been used mainly to add content to the [openstreetmap](http://www.openstreetmap.org) [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](http://www.openstreetmap.org). Merkaartor is free software for offline [openstreetmap.org](http://www.openstreetmap.org) manipulation.

*merkaartor*

<sup>92</sup> website: <https://videobin.org>

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

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

<sup>95</sup> website: <http://merkaartor.be>



## Directing the Flow of Information



**Figure 1.26** The thesis blog @ [rtc.noblogs.org](http://rtc.noblogs.org) (cc-by-sa Author)

<https://rtc.noblogs.org><sup>96</sup> 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*

<sup>96</sup> 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 losing 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 quite 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.

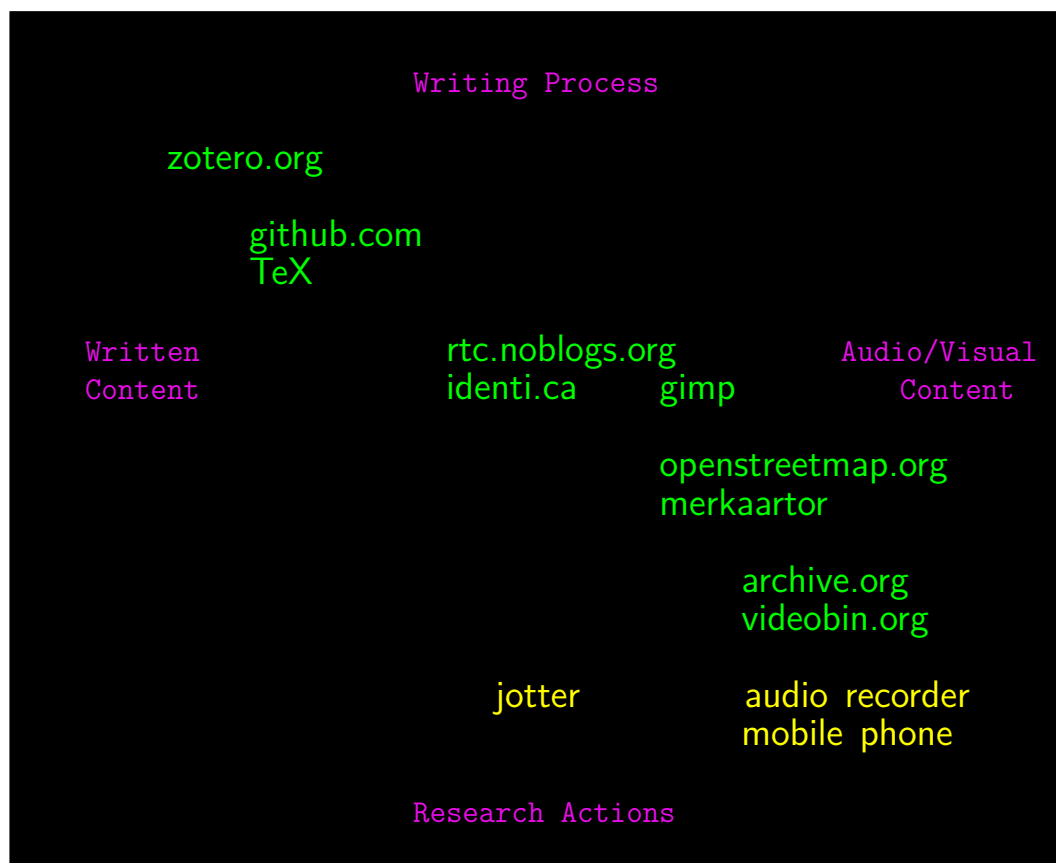
*written notes*

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'.

## 1.4 And Now...?

Final words about methodology.



**Figure 1.27** Utilized tools during thesis realization.

## 1.5 Keywords

. 46

**A**

access to the city 46

Action Research 16

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alternative content 29

building relations 29

collaboration 29

opening knowledge 29

participation 29

alternative content 22, 23, 25

attitude

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city of extremes

são paulo 6

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Creative Commons Attribution-  
ShareAlike 3.0 Unported 52**D**

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demand 15

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  - social 8
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  - who am i? 2
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  - workers inquiry 17
- Z**
  - zapatistas 24

## 1.6 Abbreviations

AR	Action Research
AR	Action Research
cc by-sa 3.0	Creative Commons Attribution-ShareAlike 3.0 Unported
CCC	Chaos Computer Club
FLM	Frente da Luta pr Moradia
IP	intellectual property
MNCR	Movimento Nacional Catadores de Rua
MNPR	Movimento Nacional da População de Rua
osm	openstreetmap

## 1.7 Translations

First Colloquium of Autonomous Territories	[Primeiro Colóquio Território Autônomo]	✖
gated community	[condomínio fechado]	✖
peessoas em situação de rua	[people in street situation]	✖
Red Notebook	[Quaderni Rossi]	✖
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]	✖

## 1.8 Still to Translate

<> translation missing ✖

## 1.9 Text Marks

### a

Alderon ✖

### c

co-authored ✖

conform to follow academic norms ✖

### e

even though they would complement and support the spaces of struggle and academic theorizing ✖

### i

in terms of participation, constraints and benefits, for them, the project or the academic circle. ✖



**p**

Pernambuco or Salvador ❷

**r**

rather libertarian and autonomous than academic, neo-liberal or institutional ❷

**s**

Some maps based on [openstreetmap.org](https://openstreetmap.org) will be prepared for this thesis in order to visualize our radius of a ❷

**u**

us ❷

## 1.10 Remarks

**a**

an outline for theorizing ❷

**b**

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

**d**

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

die schwerpunkte the erzählungen fehlen noch ❷

die themengebiete der erzählungen fehlen noch ❷

**h**

hier kann noch ne word map rein ❷

hier könnte nochmal eine übersicht hin ❷

**m**

muß eigentlich in ein anderes kapitel ❷

**n**

noch wichtig? ❷

**w**

weiß noch nicht ob ich den teil so beibehalte ❷

wie sind die erzählungen geordnet und weshalb wurden sie ausgewählt ❷

## 1.11 Reminders

**h**

hier können noch karten eingefügt werden ❷


**n**


noch ein zitat von ian hacking über wissenschaft 

**u**

übersicht über wissenschaftliches vorgehen 

**w**

weitere beispiele für konkrete umsetzungen von action research 

weitere inhaltliche ergänzungen 

wie kommen theorie und praxis zusammen 


## 1.12 References Missing

40 

41 

42 

**a**

abstract 

aRUAssa 


AyCarmela 

**b**

Barra Funda 

basic approach 

Brás 

Brás 

**c**

concrete 

**f**


flyers with demands of MNCR, MNPR, FLM, etc 

Folia de São Paulo 

formulation of critiques and demands 

frequently reporting 

**l**

Luz 

**m**

Mooca 

**n**

newspapers 

**o**

OCAS ✖

Ocupação Ipiranga ✖

often heard question ✖

**p**

p29 ✖

p39 ✖

park ✖

Parque da Luz ✖

political agendas ✖

Pompeia ✖

public Piano ✖

**r**

RedeRua ✖

República ✖

required from scholars ✖

**s**

Sé ✖

some map ✖

succinct research on academic and movement discourse in general... ✖

**t**

tyranny to transformation ◀▶

**u**

undefined ref missing ◀▶▶

**w**

websites and blogs affiliated with the streets and its struggles ✖

## 1.13 Used References

, , ✖

**a**

Aggarwal, 2000 ✖

author: Anna Tsing ✖

author: Barker and Cox ◀▶

author: Don Mitchell ✖

author: Donna Haraway ✖

author: Interface Journal ✖

author: Lucia Bogus and Suzana Pasternak ✖










author: Marge Piercy ✖

author: Morell ◀▶




author: Nancy Hartsock ✖

author: Rhizomes Journal ✖

**b**

Barker and Cox, 2001     
 Barker and Cox, 2001, web       
 Barker, Cox, 2001, web     
 Bateson, 2000, 457-459     
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 Brockman, 2004, web     
 Brown et al, 2007, 8   


**c**

Cattaneo, 2006     
 Cattaneo, 2006, 20     
 citation: liberatory social change   






**f**

Fox and Fominaya, 2009   



**g**

Gramsci in Barker and Cox, 2001, web   

**h**

Hacking, 1999, 6     
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 hecticguy]   










**j**

Juris, 173, 2007     
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**l**

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**m**

Marge Piercy in Hall, 2009, 48     
 Morell, 2009, 21     
 Morell, 2009, 21-23     
 Morell, 2009, 23-24, 39-41     
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 Morell, 2009, 25     
 Morell, 2009, 40     
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**n**

Newman, 2000, web   

**o**

own source: 2010 ◀▶

**p**

Periferias Urbanas, 2010, web ✖

Primeiro Colóquio Território Autônomo, 2010, web ✖

**r**

Rappaport, 2008 ✖

Rhizomes, web ✖

riseup.net, web ✖

Routledge, 1996a, 516 ✖

Routledge, 1996b, 400 ✖

Routledge, 1996b, 400 ✖

**s**

Schöne, 2003 ✖

Schrödinger, 1933, 316 ✖

Smith, 1997 ✖

Sprague and Kobrynowicz, 2004, 26 ✖

Sprague and Kobrynowicz, 2004, 27 ✖

Sprague and Kobrynowicz, 2004, 31 ✖

Sprague and Kobrynowicz, 2004, 35 ✖

**t**

this document: p. 39 ✖

this document: p. 1 ◀▶

this document: p. ?? ✖

this document: p. 32 ◀✖▶

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 this document: p. 20 ✖  
 this document: p. 19 ✖  
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 this document: p. 4 ◀ ✖ ▶  
 this document: p. 6 ◀ ▶  
 this document: p. 5 ✖  
 this document: p. 7 ✖  
 this document: p. 25 ✖  
 this document: p. 9 ◀ ✖ ▶  
 this document: p. 13 ◀ ▶  
 this document: p. 13 ◀ ▶  
 this document: p. 31 ◀ ✖ ▶  
 this document: p. ?? ✖  
 title: A cidade dos extremos ✖  
 title: Action research: mapping the nexus of research and political action ✖  
 title: A Feminist Standpoint: Developing the Ground for a Specifically Feminist Historical Materialism ✖  
 title: Friction ✖  
 title: Manifest ✖  
 title: Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective ✖  
 title: Street Corner Society ✖  
 title: The Low Road ✖  
 title: What have the Romans ever done for us? ✖  
 title: What Makes Justice Spatial? What Makes Spaces Just? ✖  
 Tsing, 2005, 267 ✖  
  
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<http://ay-carmela.birosca.org>  
<http://blogs.helsinki.fi/tzredd-actionresearch/>  
<http://blogs.worldbank.org/category/tags/action-research>  
<http://creativecommons.org/licenses/by-sa/3.0/>  
<http://en.scientificcommons.org/>  
[http://en.wikipedia.org/wiki/Extensible\\_Messaging\\_and\\_Presence\\_Protocol](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://merkaator.be>  
<http://midia independente.org>  
<http://passapalavra.info>  
<http://periferiasurbanas.org/?p=165>  
<http://periferiasurbanas.org/?p=2136>  
<http://periferiasurbanas.org/?p=2553>  
<http://pidgin.im>  
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<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/2010/10/11/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/r3cl41m\\_7h3\\_c17y/items](https://www.zotero.org/r3cl41m_7h3_c17y/items)  
<http://videobin.org>  
<http://www.abahlali.org/>  
<http://www.archive.org/search.php?query=creator:r3cl41m>  
<http://www.archive.org>  
<http://www.blogdaocas.blogspot.com>  
<http://www.ccc.de/>  
<http://www.gimp.org/>  
<http://www.jssj.org>  
<http://www.lga.sa.gov.au/site/page.cfm?u=2420>

[http://www.margepiercy.com/sampling/The\\_Low\\_Road.htm](http://www.margepiercy.com/sampling/The_Low_Road.htm)  
<http://www.midiaindependente.org>  
<http://www.occupiedlondon.org/>  
<http://www.openstreetmap.org>  
<http://www.openstreetmap.org/user/reclaimourcity>  
<http://www.polis.org.br/>  
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<http://www.ssoar.info/de/portale/kommunikationgesellschaft.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/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](mailto:r3cl41m@jabber.ccc.de)

## 1.18 List of Media

## 1.19 List of Locations

Cathedral da Sé: [http://osm.org/go/M@ziKS\\_1G--](http://osm.org/go/M@ziKS_1G--)

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

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

Pra a Rep blica: <http://osm.org/go/M@ziMgJJM-->