



COLLABORATION: MAPPING THE INTERACTION BETWEEN A BRAZILIAN PUBLIC UNIVERSITY AND A EMERGING SOCIAL MOVEMENT

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Abstract

The Brazilian public university has as one of its pillars to promote everyday approximations between academia and community. Thus, this article seeks to cartography the experience of bringing together a Brazilian public university and a social movement preliminarily called "net", whose ties are strengthening by following the various aspects that are proposed in Social Psychology theoretical and methodological field. Researching in everyday life has served as a hinge that promotes articulation between public policy, social movements and the University. As well, the cartography enables understanding and working on hard lines, flexible lines and immanent lines of escape in this network, promoting dialogue and exchange of experiences to facilitate the empowerment of this group.

Keywords: cartography; everyday life research; social movements; public policies

Introduction

The Brazilian public university has teaching, research and extension as its pillars. With this, it seeks to promote daily approximations between academia and the community. This article reflects on a case in which it describes the



beginning of this network articulation, together with teachers and students of the Psychology program at the State University of Londrina (UEL), during the year 2014. From that moment , ties are being strengthened between various agents of Social Assistance, Education, Mental Health and Justice policies; social movements (of people living on the streets, community art, transsexuals, feminists and street artists) and teachers, students and employees of the UEL. Such articulation between academia, policies and social movements has been provisionally called a "network" and has taken place through monthly organizational meetings, training and cultural events, specific joint work between some of its members and communications via the Internet. To think about the "network", it was decided to bring together two conceptual and methodological perspectives: cartography and everyday research.

Talking about cartography as a qualitative research methodology and intervention strategy is quite a challenge: this concept, as outlined by French scholars Gilles Deleuze and Félix Guattari, is not structured as a rigid method, but as a practice. of understanding and action in the world. Something similar occurs with the everyday research proposed by Spink and his colleagues, who when thinking about the actions that construct this form of research, maintain that "it is difficult to give a scientific approach to activities of the type: 'walking up and down the street and down', 'listening to the public conversations of others', 'chatting in queues' or 'reading the newspapers hanging on the magazine rack of the kiosk' (Spink, 2007b, p. 563).

Thus, faced with the diversity of problems and events studied by the human sciences, the use of qualitative methods opens up to the exploration of other research strategies that are more relevant in the complex field of social and human relations, with their environments. of unpredictability and mutation. For



Minayo, qualitative research can be understood as that which "works with the universe of meanings, motives, aspirations, beliefs, values and attitudes, which corresponds to a deeper space of relationships, processes and phenomena that "they cannot be reduced to the operationalization of variables" (Minayo, 2003, p. 21).

Despite having taken its first steps to consolidate methodologically more than a century ago (Chizzotti, 2006), the Human Sciences continue to be open to the challenge of conducting qualitative research, with its openness to sensitivity, involvement and political participation of the researcher. in the production of knowledge. In addition to this, the absence of neutrality, as a strategic difference in this type of research, opens space for the most diverse mistrust and challenges the human sciences to resist and insist on the production of situated knowledge that, by turning towards quality singular of what it investigates, is in a position to dispense with repetition and testing.

It was in that sense that this article outlined its contours. The problems derived from everyday life, with its extensive connections, multiple agents and subjective components, demand an open and sensitive method through which it is possible to detect, record and appreciate the problem in question, giving space to the expression of its contents and in especially at its different intensities. The present study was constructed taking into consideration this scenario, in which research and intervention walk together, seeking to give cartographic contours to the experience lived in the daily life of social relationships. Cartography, according to Rolnik (1989), consists of accompanying the movements of the psychosocial landscape, that is,

This text constitutes an effort in the sense of building a conversation between cartography and research in everyday life. Both are ways of producing



knowledge that derive from a libertarian and critical epistemology of contemporary times. The dialogue between these research perspectives will be carried out through a case: the beginning of articulation of an intersectoral network of public policies and social movements in a city in the interior of Brazil, with the support of a public university.

Thus, the first objective of this article is to propose some approximations between everyday research and a specific social construction that is the articulation of a network of professionals and social movements that act together with the excluded or economically disadvantaged communities of the city of Londrina, in Brazil, as will be explained in the course of this study. As a second objective, this article seeks to map and analyze the affects experienced in the construction of the network, with the doubts, conflicts and challenges experienced by its agents. To do this, it uses conceptual tools through which it becomes possible to build other worlds, as Rolnik argues.

Investigating and articulating

the daily life of the network: political unfoldings

We live in times of change. In various places in Latin America, public policies are growing and so is popular participation, giving way to self-organization projects and processes of political polarization. Starting in the 1960s, in social psychology, emancipatory theoretical-methodological possibilities began to emerge that dialogue with other sciences and that, based on the idea of societies and subjectivities in movement, criticize total institutions and demand social movements and jobs. communities that advance in the construction of horizontalized relationships. At the same time, capitalism advances with its individualistic and competitive values, which makes the collective work of



social construction more and more difficult to be carried out. The concern of accumulating and consuming is the order of the day.

(...) currently, people are no longer framed by misery but by consumption. Just as in the 20th century, although under a different model, people continue to be captured in a credit system that forces them (if they bought a house, furniture, among others) to work all day and every day, to work overtime, to stay connected. Television offers its images as objects of consumption. (Foucault, 2003, p. 67)

Nowadays, we can speak of a multitude of movements and initiatives that organize and demand better living conditions. According to Hardt and Negri (2000), we are in the middle of the era of media hyperinformation, but the movements know little about each other and the population does not know them either. It is relevant, then, that social researchers can strengthen ties with and among themselves to become stronger and collectively build lives that are more joyful to live. In that sense, researching everyday life can be important to build powerful tools that enable critical studies of power and greater articulation with social movements and public policies, which, in turn, can strengthen the network that will later be recounted and analyzed. .

Research in everyday life encompasses a plurality of studies in social psychology that work with informal practices of coexistence and conversation. It is based on the socio-constructionist argument of language as a creator of realities and thought as a confrontation between multiple voices, with arguments and counterarguments (Billig, 1996). With this basis, it uses everyday conversations and encounters as rich possibilities for research and action, jointly constructed with people who would traditionally be defined as research subjects (Spink, 2008a).



As an example, it is particularly relevant to have as network actors members of the National Street Population Movement (MNPR), made up of people who lived or live on the streets, which has been active in 12 states in Brazil since 2005.

In 2014, the municipal and state coordinators of the MNPR began to frequent the university biweekly for joint work in social psychology and to participate in the "network" events and meetings. At this time, they have expressed that they see enormous meaning in being able to "teach" students and professionals about what it is like to live on the streets and claim their rights (Diario de campo: November 18, 2014). Indeed, this movement teaches a lot about their complex struggle for legitimacy and visibility, in the face of citizens and professionals who define them daily as a homogeneous and marginal population.

According to Spink (2003), field research in social psychology builds a multiplicity of possibilities for studying everyday life, which can be organized into five axes that guided the approach to the actors of the network: 1) centrality of the relationships between "researcher" and "researched", building in that relationship the ethics that guide the research process; 2) use of multiple methods simultaneously, without the need to triangulate or validate each other; 3) use of theoretical-epistemological axes that argue the social construction of reality—of public policies, for example—and its constant transformations located in various places and over time; 4) construction of the research together with the people "investigated", seeking a common horizon, The conception of the field from which it is based is called "field-theme" because it is not restricted to a certain geographical place: it begins at the moment in which the researcher becomes interested in a topic and is constructed in a complex way, with various methodological possibilities. Thus, the field-



topic is not understood as a distant, separate and independent "empirical universe" from the researcher, that is, as the place to which the researcher goes to "collect data" and from which he leaves to "analyze" them. but rather it is a "complex network of meanings, which is being built in a constant dialogue about the research topic. Dialogue is 'debated', 'negotiated' and 'argued', situated within a process that has historical time and place" (Spink, 2003, p. 28).

In this case, although the network began to strengthen its links in 2014 in an intersectoral manner, the authors of this work were building links with it for at least six years: locating students to do their internships in social assistance, mental health and education centers ; training people who went to work in public policies and continued doing psychosocial work with university professors; studying topics of interest to these policies and movements and talking at public events organized by them.

It is always potentially present in multiple fields to which it is believed that it is possible to contribute (Spink, 2003), and which are sometimes articulated with each other, as in the case of the network discussed in this text. This type of research involves, then, spending time talking, negotiating meanings, taking notes, within the university or in different places of interest on the Internet. In that sense, from the ethical-political position of the researcher, Spink (2007) proposes:

If we investigate the everyday we will reproduce again the classic separation between researcher and researched. However, if we investigate in everyday life, we will be participants in those actions that occur in more or less public spaces of coexistence. We are part of the flow of actions; We are part of that community and we share norms and expectations that allow us to presuppose a



shared understanding of those interactions. (p. 7) (The bold is from the researchers)

In the case at hand, it is investigated in everyday life because it becomes part of it: the public university also constitutes a public policy under construction and the psychology degree needs the support of the policies and social movements themselves to articulate the practices of its students. and undergraduate and graduate research, relevant to the network.

It interferes in the everyday life of the network by forming part of it, in a processual and dense way, conversing in places that, because they are so everyday, become invisible, but that are loaded with politics, economics, culture, because everyday life combines in a complex way the "micro" and "macro" categories: there is conversation in the square and street, the wall of a cultural association, the bus, the kitchen or bathroom of an institution that cares for children and adolescents, the hallways of the school or place work in social assistance or mental health, student cultural events in the university cafeteria; We spend time debating, getting to know each other, knowing that as social psychologists we can bring relevant contributions as well as all the other actors, be they social workers, children, grandmothers or transsexuals who demand their rights. The everyday provides "a more chaotic insertion into the world of social actions; a more ordinary and ordinary insertion—different from that of the specialist or the impartial observer" (Spink, 2008, p. 71).

When psychosocial research is carried out in daily life located in places in a country like Brazil, whose history places it among the most unequal in the world, it is necessary to understand how the possibilities of access to a powerful life are for millions of people. people. Unlike some countries in the so-called First World, which still offer education, health and public transportation to the



vast majority of the population, in the south of Brazil—where we are—access to these services and their quality continues. remains debatable and, in some places in the north and northeast, is alarming.

Spink (2012) takes this discussion to the realm of everyday life. He understands everyday life as a dense process made up of thousands of micro-places that are connected or not connected to each other, so studying these connections and disconnections helps to understand how democracy is built in this country. The author defends that, if public policies are intended to reach 100% of the population (for example, that all school-age children can study, which is a topic widely discussed on the Internet), it is necessary to work at least in two channels of action: one that brings policies to the people and another that guarantees that people can reach the policies. The first channel of action would be the construction of schools and other social inclusion devices, the hiring and training of teachers, the development of school programs and the guarantee of books, snacks, cleaning products, teaching materials, among others. In the second, which takes children to school, there would be laws, concepts, transportation mechanisms and practices that remove other difficulties, such as, for example, the government program "Beca Familia", which supplements the family income of 45.8 million people. , transferring financial benefits of 18 to 118 reais—from approximately 5.5 to 33 dollars per month—(Spink, 2012, p. 352). Based on this argument, Spink studies the complex web of blockages that prevent people from accessing a better life or upward mobility, the doors that can open those blockages, and the armored glass (or invisible walls) that can be more difficult to detect. , like the subtle forms of racism,

At the same time, various investigations in everyday life are also interested in how emancipatory movements are configured, that confront these situations



using other logics and that experience complex situations because they are egalitarian initiatives in societies of control. The author finds the word emancipation interesting because, unlike others such as participation or empowerment, emancipation is explicit in relation to power: "it does not presume the incompetence of the other and much less their lack of courage; on the contrary, clearly indicates their situation" (Spink, 2012, p. 361). When it comes to emancipatory movements, informal conversation and joint, horizontal and continuous work appear not only methodologically possible,

As a third important factor to discuss the emancipatory possibilities of organizational processes, Spink (2012) proposes public action as a middle path between blockages and possibilities of emancipation. Public action refers to studying the paths from the State towards civil society and from this towards the State, recognizing the profound repression that it can exercise in the most peripheral sectors of society and also studying innovative practices that democratize access to services. and the possibilities of effective involvement in the construction and implementation of public policies. If the everyday is all you have, that is where you can build more egalitarian places and experiences of resistance and creation:

The place of emancipatory processes is the place of the daily horizon, of the reconstruction of possible relationships; It is not the place of the sky or the great spaces, much less the immediate ground, for a very simple reason. These spaces do not exist: what exists is the place. Look right and left; think about the multiple connections between places that form your horizon of action. That's all—nothing more. In analytical terms we can talk about mez-zanina and medium-range spaces, but basically we are talking about the place where the local and the global connect in a not very comfortable mixture, the place we



inhabit and its emancipatory possibilities (León Cedeño, 2006; Sousa Santos, 2007); because that's just what we have — nothing more. (Spink, 2012, p. 362) If cartography provides a theoretical-methodological vision that helps us understand the constant transformations of contemporaneity and its subjectivities, research in everyday life constitutes a powerful way of building together from informality, coming into contact with other conceptions of time, of body or the paradoxical blockages of the law, supporting public actions and social movements in their possibility of demanding and creating specific policies, adapted to the singularities of each place, built from the bottom up.

Cartography in life: the power of encounters

Better than talking about cartography is to put it into practice in research and interventions. This is because cartography, as conceived by Deleuze and Guattari, is above all a practice, an intervention that acquires contours of creation and resistance from lived experience. A cartography will be precisely made, taking as reference the birth and the first steps taken by the professional network that intervenes in emerging social issues in the city of Londrina. This is provisionally called "Network" and its objective is to articulate the work of professionals who work in public policies and who would not necessarily meet to think together. The idea of producing a network was, then, the result of a slowdown, which, instead of numbers and goals to be achieved,

The first line to be drawn in this study comes from the name "network" itself, on which the following fragment was selected: "set of roads, highways or pipes, which connect to others, branching" (Houaiss, 2001). As you can see, the word network implies, from the outset, the notion of encounters and disagreements. If we take this notion to philosophy, we find Deleuze and Guattari, who point out how far the human being is from constituting itself as an amorphous and



immutable essence. The authors say: "we are made of lines", which in turn "are combined with other lines, lines of life, lines of luck or misfortune, lines that create the variation of the line itself" (Deleuze & Guattari, 1996, p. 66). Accompanying the nascent design of this network and its lines evokes the political movement of interweaving and encounters that were precipitated in it, activating multiple agents such as professionals, users, agents of the State, in end, the plurality of the population. Let's see how.

Some universities in Brazil have been working to support public policies for many years. However, in the psychology program at the UEL, the articulation between the different works of the same department, this one with other departments and psychology with other careers is incipient. In Londrina's public policies, many of them implemented recently, the following situation occurred: they spoke little with each other and, despite the fact that it is established that they must meet in "service networks" in the different territories of the city, for approximately A year and a half ago, several of those meetings also experienced the eternal restart. In some areas of the city there is no clear meaning to these meetings, which seem boring and it is not clear why they exist or how they could be more interesting.

Such a situation is understandable if one takes into account that the psychology career in Brazil is 52 years old, marked by a training tradition in which many centers taught and still teach how to serve the elites in private offices; Brazilian public policies are young, especially social assistance, which had its implementation bases consolidated in 2005 and concentrates the largest number of working psychologists (approximately 8,000). Brazil is a country that historically combined economic growth with social inequality. It was the last Latin American country to abolish slavery (in 1888) and between 1930 and



1980 it went from being an agricultural economy to being the eighth largest economy in the world—in 2014 its GDP was in sixth place. According to Bacelar (2003, p. 1), between the 1920s and 1980s, The Brazilian State was characterized by being "developmental, conservative, centralizing and authoritarian", with incipient public policies that inherited deep historical marks of charity, inequality and precariousness until 1988, with the new national constitution and the resumption of democracy. From then on, it has been advancing in the formulation of progressive public policies, especially in recent years, in which it has been considerably reducing the levels of misery of its population.

However, to a large extent the universities did not pay much attention to this field when preparing their students, which is expressed by various psychologists in the network who say that they were prepared to act in a clinic with a traditional, private individual setting and with upper or upper-middle class clients; They would like their training to have had a more collective vision and for the university to be closer to the policies in which they work, because until now it has been distant (Field diary: September 12, 2014).

Since 2014, an exchange process by different public policy professionals on social assistance, mental health, education and justice has been intensifying at the UEL, through four training events held at this university, four organizational meetings and multiple meetings, communication via internet and specific activities in the different work centers of these policies. In the meetings it was seen that, on the one hand, some professionals criticize the forms of population control that they exercise in their work and, on the other, the desire to support a more articulated, efficient network of services, built from the bottom up, is growing. above, being less violent with its users and professionals. In that sense,



Deleuze and Guattari, in their work *A Thousand Plateaus*, describe three types of lines that are detected and analyzed, namely: hard, flexible and leakage. Such variation in lines and connections of social agents can be perceived in what happens with prevention networks: the work of violence prevention, for example, can be seen with other networks of encounters and make them a successful possibility of prevention. and confronting violence against children and adolescents.

This network possibility would be crossed by the three types of lines. Hard lines are present in the actions of the State, which only occurs through projects duly prepared by agents and professionals hired for this purpose. From its preparation to its execution, there is a long period of time, which, at times, compromises the work, once it distances itself from the resolution of problems that are urgent and emerging. Meanwhile, in Brazil we are experiencing a political moment of strong changes that are largely due to a government policy that is dedicated to the social care of the poorest population. Many criticisms can be made of this Government, but it cannot be denied that throughout history there has not been, until now, services and projects in complete and extensive quantity and quality. In recent years, Approximately 20,000 psychologists were hired to work in public social projects alongside social workers, educators, health and justice professionals. But there are still psychologists who have insertion difficulties, both affective and methodological. In any case, these hard lines, which are designed by the Brazilian State, determine a way of acting that does not always correspond to the lived reality and its details.

It is also worth analyzing the hard lines that imply the values of the professionals themselves with their ways of conceiving and treating service users; These lines appear when some assistance and mental health professionals



from the network say that the policy in which they work is violent with the families and with them in various aspects, and that they end up doing violence too (Diario de campo: August 6, 2014). Sometimes without realizing it, prejudice is present in small gestures, tones of voice, attitudes of distance that, marked by more hardened and conservative conceptions, are expressed in everyday encounters: as reported by one of the network's professionals. , the main weakness of public policies in Londrina occurs when they are not built with the people but for them, from the top down, without considering what interests them and later blaming them for not going to the services (Field diary: April 24, 2014); Another psychologist reported, distressed, that people do not participate in social movements and that she feels alone, participating out of obligation and resentful that other people do not do so (Diario de campo: October 10, 2014). As can be seen from these examples, hard lines are present everywhere and in the least suspicious attitudes. Deleuze says: participating out of obligation and resentful that other people do not do so (Field diary: October 10, 2014). As can be seen from these examples, hard lines are present everywhere and in the least suspicious attitudes. Deleuze says: participating out of obligation and resentful that other people do not do so (Field diary: October 10, 2014). As can be seen from these examples, hard lines are present everywhere and in the least suspicious attitudes. Deleuze says:

The danger of the hard segmental or cutting line appears everywhere. Well, this does not just concern our relations with the State, but rather all types of power devices that work on our bodies, all the binary machines that cut us down, the abstract machines that supercode us; It concerns our way of perceiving, acting, and feeling our regimes of signs. (Deleuze & Parnet, 1998, p. 160)



Expanding in other directions and acquiring a more flexible configuration amidst the practices instituted by the Government and a sensitivity set by more rigid values, the possibility arose, in May 2014, of organizing at the UEL an event called "Prevention and confronting violence against children and adolescents". This had previously been carried out at the University of São Paulo (USP), in alliance with the University of Quebec (Canada) and it was possible to bring part of it to the UEL in August of that year. On this topic, various professionals from public assistance and mental health policies, as well as teachers, students and people from social movements, were invited to share their experience. Several of them already knew each other and knew about the various jobs in this field; others did not know the others. From the event, which was a framework for sharing experiences, ties were strengthened between the different actors of this network, which seems to grow as a multitude, chaotically, combining conflicts with horizontal experiences.

With this ongoing connection movement, agents of the Unified Social Assistance System (SUAS) were added, involved in basic social assistance in different territories: special social assistance for boys, girls and adolescents in situations of violence and for adolescents who comply with measures socio-educational for being in conflict with the law. Professionals linked to child and adult mental health and those related to the use of alcohol and other drugs also joined the network. And others from the judicial system, who work in Londrina in the system of alternative sentences to prison.

The network was enriched with educators and psychologists who work with children, adolescents and their families, either at school, in their communities (during hours opposite to school hours) or building other options for places and work. Students and professors of psychology and social work approached the



network. At this time, it is argued that the UEL has the potential to be more than an academic reference: an academic policy of critical training is emerging, which can reach people through teaching, research and extension. At the same time, currently more people can reach the academy through various mechanisms that facilitate this access, deconstructing the idea that the university is a place to which very few have access and you have to have scientific knowledge to enter. In this case, we are faced with "a relatively flexible line of intertwined codes and territorialities" (Deleuze & Guattari, 1996, p. 102) that operate in different ways. For example, the coordinators of the National Street Population Movement go to the UEL every two weeks, they invited us to a public event organized by them and they got students to organize two cultural events with the theme of people living on the street. As Spink (2012) would say, the advances of this "flexible line" imply that policies can reach more people (network professionals, users, students and teachers) and also that more people can reach policies. Although there is still progress to be made in both directions, public policies are becoming public practices in various everyday micro-places, among professionals,

The university of the study begins to be assumed as part of the public policy network. The exercise of connection between the social movements that act in the city, the professionals of the network and the university begins to be drawn to the extent that the pedagogical and conceptual actions are refined and sophisticated with the incipient network of movements and policies of the common, which is being built in the middle of the different lines. This could be widely experienced in another event, held in 2014, called the 15th Southern Regional Meeting of ABRAPSO (Brazilian Association of Social Psychology). Articulating the theoretical, methodological and academic levels



of diagnosis, which adopts a situated perspective on contemporary life with some social and artistic movements active in the city,

One side spoke about life from its difficulties, limits and powers: they were the social movements and the network, which with their particular style worked on their daily ways of designing life. The other side adopted a conceptual perspective, using an epistemology focused on movement and social transformation. What was noticed with that event was the transposition of a limit: each of these groups was able to experience a resonance—the desire to connect, exchange and empower.

But it is worth mentioning Deleuze and Guattari once again when they say that "the lines of flight come first" (Deleuze & Guattari, 1996, p. 103). Yes. Lines of flight permeate the entire social fabric, all networks of connection and relationship, causing something to always escape the shackles of the hardest or most flexible lines. The thing is that the lines of flight do not wait for their moment to act, they do not wait for an opportunity. They make the organized dimension of life oscillate, tremble and change. In the network, those escapes, those lines of flight were active all the time: in the voices, in the actions, in the testimonies of lived and shared practices that set in motion an experience of intensive encounter between the participants in this construction, of this conversation. With the intensive action of the lines of flight it was possible to design what Deleuze calls "plane of consistency" (Deleuze, & Parnet, 1998, p. 158), which moves towards something beyond the possible and the organized, the which is already established; something in the order of sensitivity and power of bodies.

Deleuze & Parnet (1998, p. 159) declare that "politics is an active experimentation, because it is not known in advance what will happen to a



line." This open dimension of life, with its risks, limits and possibilities, is what makes cartography not a rigid method, but, in its own conceptual condition, a process of creation and resistance. A process that in this case was intensified with various daily forms of encounter that arose from network events: there have been moments of encounter of movements (street artists, people who live on the street, feminists, transsexuals, community culture libertarian), with students and teachers; network professionals giving talks at the university and receiving students in the places where they work; professionals who participate in movements, training events, roundtables, emails and phone calls, people asking when the next meeting will be. The field-theme expands, becomes more intense and we are in it in increasing ways, in various micro-places, making lines of flight more powerful and numerous in everyday life, and producing them in the encounter, a bit at random; investigating and living how flexible lines can be even more flexible and how harm reduction can be done to some hard lines, smoothing the striated terrain of unequal public policies, to be able to tread living artistically. making more powerful and numerous lines of flight in everyday life, and producing them in the encounter, a little at random; investigating and living how flexible lines can be even more flexible and how harm reduction can be done to some hard lines, smoothing the striated terrain of unequal public policies, to be able to tread living artistically. making more powerful and numerous lines of flight in everyday life, and producing them in the encounter, a little at random; investigating and living how flexible lines can be even more flexible and how harm reduction can be done to some hard lines, smoothing the striated terrain of unequal public policies, to be able to tread living artistically.

Final considerations



At the end of this article, the intensities of the encounters and affections experienced between the network and the academy continue to be mapped, seeking, with this openness, the manifestation of different voices that express their ways of understanding, feeling and sharing experiences. After seeing an overview of how training in various places in Brazil has been far from the collective, reproducing to some extent its legacy of inequality, we think it is relevant to create a space for dialogue so that the lines can be expressed and analyzed from different perspectives.

From our perspective, thinking about a university committed to the production of situated and political knowledge implies some challenges: 1) working more directly with the network of movements and policies of the commons; 2) strengthen theoretical ties that allow epistemological, theoretical and methodological transit between several countries; 3) share experiences and look for resonances between the work carried out; 4) promote an approach between the art of living and human rights; 5) continue close to public projects of assistance and empowerment of the population, encouraging them to be carried out with competence and 6) put cartography into practice, inventing a network full of colors, light and connections.

If Deleuze's considerations about cartography and Spink's about everyday knowledge are accepted, it is due to the fact that such references function as a kind of resistance to the growing individualism that gains suffocating dimensions in contemporary times. Such methodologies and conceptual tools, in our understanding, are allies of a more powerful life, which has as its reference the direct participation of social agents in the discussion and creation of ways of living.



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