



**FORMATION OF RESEARCHERS AND MULTI-REFERENTIALITY:
EMERGING ISSUES**

FORMAÇÃO DO PESQUISADOR E MULTIRREFERENCIALIDADE:
QUESTÕES EMERGENTES

FORMACIÓN DEL INVESTIGADOR Y MULTIRREFERENCIALIDAD:
CUESTIONES EMERGENTES

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ABSTRACT: In the present text, the objective is to present elements that particularize my work in the formation of the researcher, in the *stricto sensu* graduate academic masters, considering the multi-referential as an epistemological perspective for the production of knowledge. This work refers to my practice as a mentor in education, whose status is student / worker in an academic master's degree. This perspective materializes in a method for problematization of educational practices, which is based on a conceptual triad and two operative notions. The method is a spiral path, in which the subject who produces knowledge formulates a singular question that questions the respective field of knowledge, through a methodology for the construction of the research problem. The results point to a diverse set of forms of resistance to the productive hegemonic model of *stricto sensu* post-graduation, in Brazil, at different levels: scientific, professional, formative and existential. Multi-referentiality indicates possibilities for (re) articulating fields and subjects, knowledge and knowledge, which are commonly dissociated or mutually excluded. This is the radical meaning of an epistemology of the heterogeneous. From my point of view, this perspective (re) actualizes the inseparability of politics and education, in the problematization of the interaction (reciprocal action) of the action of the singular subject in a neoliberal global conjuncture.

KEYWORDS: Researchers formation. Higher education. Crisis of the education. Scientific education. Professional practice.

RESUMO: No presente texto, o objetivo é apresentar elementos que particularizam meu trabalho na formação do pesquisador, na pós-graduação *stricto sensu* mestrado acadêmico, considerando a multirreferencialidade como perspectiva epistemológica para a produção de conhecimentos. Esse trabalho refere-se à minha prática como orientadora de mestrando em educação, cuja condição é de estudante/trabalhador em mestrado acadêmico. Essa perspectiva se materializa em um método para problematização de práticas educativas, o qual se fundamenta em uma tríade conceitual e duas noções operativas. O método se constitui em um caminho em espiral, no qual o sujeito que produz conhecimentos formula uma questão singular que interroga o respectivo campo de conhecimento, por meio de uma metodologia para a construção do problema de pesquisa. Os resultados apontam para um conjunto diversificado de formas de resistência ao modelo hegemônico produtivista da pós-graduação *stricto sensu*, no Brasil, em diferentes planos: científico, profissional, formativo e existencial. A multirreferencialidade indica possibilidades para se (re)articular campos e sujeitos, saberes e conhecimentos, que comumente encontram-se dissociados ou mutuamente excluídos. Esse é o sentido radical de uma epistemologia do heterogêneo. Do meu ponto de vista, tal perspectiva, (re)atualiza a indissociabilidade da política e da educação, na problematização da interação (ação recíproca) da ação do sujeito singular em uma conjuntura global neoliberal.

PALAVRAS-CHAVE: Formação de pesquisadores. Educação superior. Crise da educação. Educação científica. Prática profissional.

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RESUMEN: En el presente texto, el objetivo es presentar elementos que particularizan mi trabajo en la formación del investigador en el posgrado *stricto sensu* magister académico, considerando a multi-referencialidad como perspectiva epistemológica para la producción de conocimientos. Este trabajo se refiere a mi práctica como orientadora de maestría en educación, cuya condición es de estudiante/trabajador en la maestría académica. Esta perspectiva se materializa en un método para problematización de prácticas educativas, lo cual se fundamenta en una tríade conceptual y dos nociones operativas. El método se constituye en un camino en espiral, en el cual el sujeto que produce conocimientos formula una cuestión singular que interroga el respectivo campo de conocimiento, por medio de una metodología para la construcción del problema de investigación. Los resultados apuntan para un conjunto diversificado de formas de resistencia al modelo hegemónico productivista del posgrado *stricto sensu*, en Brasil, en diferentes planos: científico, profesional, formativo y existencial. La multi-referencialidad indica posibilidades para (re)articular campos y sujetos, saberes y conocimientos, que comúnmente se encuentran disociados o mutuamente excluidos. Este es el sentido radical de una epistemología de lo heterogéneo. Desde mi punto de vista, tal perspectiva, (re)actualiza el carácter inseparable de la política y de la educación, en la problematización de la interacción (acción recíproca) de la acción del sujeto singular en una coyuntura global neoliberal.

PALABRAS CLAVE: Formación de investigadores. Educación superior. Crisis de la educación. Educación científica. Práctica profesional.

INTRODUCTION

In Brazil, *stricto sensu* (master's and doctorate) post-graduation is the *locus* for the researcher's² formation. According to Saviani (2010, p.35), "the defining element of the *stricto sensu* postgraduate course is the research, which determines the objective to be achieved for which teaching competes as a mediation aimed at establishing and guaranteeing the requirements for the development of research". In Brazil, universities constitute the hegemonic *locus* of scientific production. In this context, the formation of the researcher is inseparable from the production of knowledge.

According to Hostins (2006, p. 142), "the strongest redirection experienced by the Brazilian university between the years 1980 and 1990 was the transition from its status of public identity – of the Welfare State - to that of identity market – of the business state". This changing economic and political perspective, characterized by canons and neoliberal parameters, corresponds to international orientations for educational policies: "they reveal a precise alignment with the orientations of international agencies such as UNESCO and the World Bank that play a decisive role in legitimizing of the speeches of the transformation agenda" (HOSTINS, 2006, p.144).

These orientations had a direct impact on the (re)organization of postgraduate academic formation, through a structured and diversified set of modifications, such as: "shortening certification time, reducing the number of scholarships and their redefinition of the master's degree with the privileges of the doctorate, the linking of theses and dissertations to institutional research projects" (HOSTINS, 2006, p.144). During this period, other changes

² In this text I do not problematize gender issues, for that reason I work with writing in generic terms and without flexions.

also contributed to recompose the institutional base and postgraduate courses in Brazil: "the expansion of the national postgraduate system, the diversification of the current postgraduate model in order to changes in the evaluation process, the implementation of the journal portal and international insertion" (HOSTINS, 2006, p.146).

As a consequence of the metamorphoses instituted "it is necessary to demand more productivity with so much pressure that, gradually, it gains the epithet 'productivism', denomination with negative characteristics of a process in which the tendency is the quantity to subsume quality". The term refers to "the quantity of publications, the pressure to publish, the means for such and the licit strategies, and others not so much, for the 'production'" (ZUIN, BIANCHETTI, 2015, p.731; 738).

Oliveira (2015, p.360) observes that the postgraduate needs to establish "more limited, restricted study objects that can be executed in the time established for the course". Such demands are the result of a formation "with little time for research, readings, orientations, which can result in the little maturation of the new researcher, the lesser intellectual autonomy, the carrying out of research that seems always unfinished". In analyzing the consequences of the exponential growth of graduate studies in the last decades, in an interview Dalila de Oliveira notes that "evaluation policies have stimulated a productivism that ends up being translated into repetitions and a lot of rhetoric in certain areas, which impoverishes the scientific field" (CUNHA, MENDES, 2015, p.407).

In the present text, the objective is to present elements that particularize my work in the formation of the researcher, in the post-graduation *stricto sensu* academic masters³, considering the multi-referentiality as epistemological perspective for the production of knowledge. Under Saviani (2002, p.153) terms, I understand that the function of the masters is the "initiation to the formation of the researcher"⁴. In Bourdieu's (2005, p.61) perspective, I understand orientation as the place where the advisor establishes certain practical conditions for the orienting to construct its scientific *habitus*, that is, to appropriate a *modus operandi* and develop a "built-in arrangement", for rational activity that is proper to scientific work.

Considering that this work is the result of the communication and the cooperation between the counselor and counselled/student workers, from the point of view of the counselled two interrelated questions: how to construct a research problem from the professional practice?

³ Hostins (2006) shows the present tension in the field of the postgraduate between the academic and professional functions, in a context marked by the neoliberal precepts.

⁴ Saviani (2002, p. 153-154) makes a distinction that I understand to be fundamental to teaching practice, which I empirically constructed in my work: "the main vector of undergraduate courses is professional formation, and not researcher formation". Consequently, scientific initiation at undergraduate level "would rather have the purpose of familiarizing the student (the professional future) with the processes and procedures of scientific research".

What distinguishes a research problem that emerges from professional practice in an academic master's degree?

From the counselor's point of view, two associated problems emerge. On the one hand, an epistemological tension, since my scientific point of view, formed in the French academic scene and in the field of education, beyond mere repetition, or mechanistic reproduction, needed to be "translated" to become pertinent in the professional context and academic in Brazil. At the same time, a political and organizational tension, since the construction of a research program, authorial and consistent, individual and collective, demands a process of work and temporality opposite to the prescriptions and conditionings of productivism.

This text is organized in two segments. In the first one, I present epistemological and theoretical elements of the method for the problematization of educational practices, with which I work, for the formation of the researcher; the method is based on a conceptual triad and two operative notions. In the second one, I characterize questions and methodological procedures that materialize the above-mentioned method and particularize the formation of the researcher, in my practice as a counselor of Masters in education, whose condition is student/worker in an academic master's degree.

MULTI-REFERENTIALITY AND CRISIS OF THE PRACTITIONER

In order to present briefly some particularities of the notion of **multi-referentiality**, I take as a point of reference the conference given by Guy Berger in Brazil in November 2016⁵. The subject then approached was the timeliness and relevance of this concept in the field of education sciences (BERGER, 2016). The conference consisted of a tribute to the work of Jacques Ardoino (1927-2015), a French author who formulated such an idea. Berger and Ardoino have cultivated intense and systematic intellectual and academic cooperation since 1972.

For Berger (2016, p. 1), the origin of the notion evidences the **epistemological position** formulated by Ardoino: the "multi-referentiality was not born of a reflection on the sciences of education, but it was born of a reflection on education as an effective practice for the formation and intervention with adults". For Ardoino (1977, p.11), "education is an inherent practice in every civilizing process. *Explicit or implicit, its purposes, necessarily contradictory, are at the same time concerned with the perpetuation of an established tradition and the possibility of a different becoming*". According to Berger (2016, p.9), Ardoino always considered practice as a *praxis*, that is, "the action of a subject transforming himself as he transforms the world".

⁵ The translations of the texts, from French to Portuguese, were carried out by me.

The notion of multi-referentiality emerges from a long way since the beginning of the 1960s, in which Ardoino worked in the interlocking between different places and professional functions, different spaces and educational devices, considering different disciplinary fields, both of the human sciences and applied social sciences. Its fundamental question was always pragmatic, of the order of doing, operating in the inseparability between **education and politics** (BERGER, 2016). For Ardoino (1977, p. 241) "every educational project [...] necessarily expresses an ideological position, even, and above all, pretending to be apolitical. It effectively supposes choices, options, the interpretation of a worldview, and, consequently, a project of society".

Ardoino elaborated and developed a **model of intelligibility of educational situations**. In this model he approached the complexity of reality through the distinction and articulation of five perspectives: people-centered, interrelated; centered in the group, in the organization, in the institution (ARDOINO, 1977). In the early 1990s he reformulated the notion of multi-referentiality, a term already addressed in his productions of previous decades:

Assuming fully the hypothesis of complexity, or even hyper complexity, of the reality about which one questions, the multi referential approach proposes a plural reading of its *objects (practical or theoretical)*, from different angles, involving both specific *visions and languages*, appropriate to the necessary descriptions, according to distinct *reference systems*, supposed, recognized explicitly *not reducible to each other*, that is, heterogeneous (ARDOINO, 1993, p.15).

For Ardoino (1993, p. 19, my emphasis) "exuberance, abundance, wealth, social practices" signal to the limits "of their classical analysis, through decomposition-reduction". This is why "the contemporary rehabilitation of the term **complexity**". Complexity is not a property or a characteristic of the research object / problem, it is a type of perspective (hypothesis) with which the researcher questions the educational practice (ARDOINO, 1993). For this author,

[...] abstract or concrete decomposition, for example the dissection of the living organism, always leads to the evaporation, disappearance of properties and more specific and global characteristics of the object of such investigations, life, existence, consciousness [...] Whatever the determinisms that condition and can explain their modes of functioning, the human being has its own (self) power of negation, of counterstrategy that gives him, at least in part, the intelligence of these determinisms and a certain capacity to react there, to adapt, if not to oppose or transform them (ARDOINO, 2000, p.256).

The tension between determinism and transformation indicates the complexity of the living organism. As a result, this tension shows the need for a **plural reading** of reality, with a view to producing a break with recurring reductionist views. The realization of this reading presupposes selecting relevant references, which are conditioned at the same time by the

characteristics proper to the research object, as well as by the repertoire (existing and constructing) of the subject (individual and/or collective) that produces knowledge (ARDOINO, 1993). In other words, it is a question of introducing ineluctably (de) limited possibilities of intelligibility.

This work requires epistemological care and rigor, which differs from formal rigidity and simplistic eclecticism. According to Ardoino (1993) it is a work, at the same time, of **polyglot** and **bricolage**. That is, on the one hand, it is up to the researcher to develop conditions of listening and interlocution in relation to distinct and pertinent languages to select. At the same time, apart from a derogatory simplification, it is the researcher's task to differentiate and articulate different, obvious and emerging references that are meaningful to achieve a (re) composition of meanings whose plasticity constitutes an ineluctable becoming.

According to Ardoino (1993, p.30), "new references can always be added there without the vain ambition of totality [in the sense of a complete explanation]. Nor is it a question of drawing a (mythical) view of all points of view". According to Berger, "multi-referentiality is a form of mourning of total knowledge and of a synthesis of all knowledge" (BERGER, MUTUALE, 2012, p.93).

Ardoino did not operate in the sense of "the known to the unknown. He lets himself be invaded by the unknown and then reflects" on such an emergency. Consequently, "it is a question of including in the work of reason, the greater function of surprise, the greater function of the unexpected". In this perspective, the production of knowledge is characterized "much more by a reflexive approach to practices", an act that potentially contains the possibility of the **discovery** of/about the (un)known (BERGER, 2016, p.7).

Multi referential thinking leads to the production of a knowledge that evidences the **plurality of meanings**, either by the diversity of sources of references of ideas; either by the multiplicity of subjects (individual and/or collective) involved in the analyzed scene, thus establishing different points of view; either by the continuous (re)elaboration of the sense of *praxis*, in the tension between alterity and temporality. In other words, to work in this perspective means, in the act, to bear the presence and articulate different elements whose structure and function are radically different.

[...] multi-referentiality, therefore, is much more in this re-articulation not of different disciplinary fields, but of a triple work on knowledge, on the construction of oneself and on the construction of the world and of the social which is the political. Jacques's true multi-referentiality is not a multi-referentiality which would be a particular theory of plural epistemology but much more an *epistemology of the heterogeneous*, that is, of the re-articulation of fields which are normally totally separated and that he spent his time trying not to unify them, but to articulate them among themselves (BERGER, 1999, p.39, I emphasize).

In order to problematize the formation of the researcher, I articulate the **multi-referentiality** to two other scientific perspectives, thus forming a **triad of inseparable references**. As I shall show below, this triad is about constructing an epistemology of heterogeneity through the partnership of practitioners and researchers to analyze "on the spot" educational practices.

In the terms of the **socio analytical institutional analysis**, the institution "is not a 'thing' (sociological version) nor a phantom (psychological version) but a process: the movement of historical forces doing and undoing social forms" (LOURAU, 1978, p. 69). The institution constitutes a field of tensions, between instituted forces (established and conservative) and instituting forces (dynamic and transforming), from which emerges the institutionalization (momentary stabilization) of the social form. From the individual to the state, all social forms are an institution. The institutional analysis investigates relations of power and relations with knowledge (LOURAU, 1970). The "analysis in situ" tries to "decipher the relations that individuals and groups maintain with institutions" (LOURAU, 1970, p.267). In this sense, it provokes the emergence of non-knowing (the invisible, the unspoken, the hidden, the scotoma, the unconscious) of subjects involved in the educational situation analyzed (AUTHIER; HESS, 1981).

The multi - trajectory model for the evaluation of social policies puts facts and speeches in relation to trajectories of different actors present, in several planes, in the social fabric of the considered educational practice. The objective is to analyze unique narratives to identify human needs and social demands, observe interactions among interlocutors, build hypotheses for change, and follow the development and the effects of innovative actions. This model presupposes the construction of participative research-formation devices that promote the partnership between researchers and practitioners to produce knowledge (ZECCA, 1989).

One point of convergence of these three references is the possibility for the production of an **epistemological rupture**, conditioned to the change of place of the subject that produces knowledge: the subject, individual or collective, traditionally dissociated from the problem/object that investigates, starts to question his practice recognizing himself implicated in the social fabric he interrogates.

Implication "is a knot of relationships; is not 'good' (voluntarist use) nor 'bad' (legal-police use) [...] it is always already there" (LOURAU, 1990, p.113), that is, it is an existing one to analyze. As an "object to be elucidated", implication "reveals itself as a *way of being*, opaque to consciousness and supported more than chosen [...] it is another special mode of knowledge production of which it will become an integral part" (ARDOINO, 1983, p.19-20).

The subject that analyzes its implication considers the interaction, relationship and reciprocal action, between subject-object-situation (LOURAU, 1988). This analysis requires a paradoxical work between simultaneous and opposing forces: subject approximation/distance,

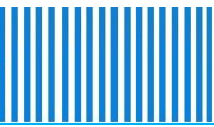
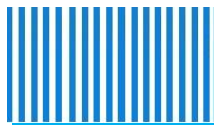
delimitation/complexification of the object/problem, subjectivation/objectification of knowledge. According to Devereux (1980), the (re)construction of scientific rigor presupposes a work of elucidation of disturbances that cross the researcher, which is distinct from the illusion of neutrality, the fantasy of transparency and the aspiration of objectivity of science. In epistemological terms, the analysis of implication leads to the problem of subjectivity as constitutive of the process for the production of knowledge.

To articulate elements of this set of theoretical references, I work with **two operative notions** - the practitioner's crisis and paradigmatic tension. In this way, I establish an organizing principle of thought and a singular place from which the subject begins the process for the production of knowledge. At the origin I elaborated the notion of **the practitioner's crisis**, in the field of education sciences, in order to understand the discomfort that shows up during the path of the social worker, in the intertwining of academic formation, professional practice and political militancy.

In the etymological sense, the term crisis, from the Greek *krísis*, means "change, sudden imbalance; state of doubt and uncertainty; tension, conflict" (CUNHA, 1996, p.228). The crisis establishes doubts, unpredictability and opens a field of possibilities, with different tendencies: of transgression and change; of (re)accommodation and return to the *status quo*; or aggravation of the initial situation. The notion of practitioner refers to the subject who practices in different fields of intervention (social, educational, political, therapeutic, scientific, etc.) in different organizational and institutional instances.

The crisis of the practitioner constitutes three interlocking and interdependent elements: existential (problems of professional identity, individual and collective); political (difficulties with relations of power and relations with knowledge) and scientific (conflicts between theory and practice). The hypothesis is that overcoming the crisis assumes that the practitioner becomes a practitioner-researcher about his own practice to produce knowledge. As a consequence, subsidies are thus generated in order to potentially contribute to the (re)construction of professional, organizational and scientific projects (DALPIAZ, 1994).

The crisis of the practitioner, initially approached as an analytical notion of the research problem, became an epistemological notion in my scientific practice (DALPIAZ, DE LA FARE, 2000). The practitioner, in asking himself about his own practice, operates the logistic principle of complexity: "[...] the whole is in the part that is in the whole" (MORIN, 1986, p. 101). This principle assumes that the question of the singular subject expresses a problem of the respective field of reference, at different complementary levels of complexity (DALPIAZ, 2005, 2015). The **issue of the subject** is characterized at the same time as an indication that signals implicit meanings of practice (GINZBURG, 1989) and, in institutionalist terms, as an analyzer, since it allows "[...] to reveal the structure of the institution, provoke it, force it to speak" (LOURAU, 1970, p.283).



The practitioner's work to formulate a singular question produces a **paradigmatic tension**, revealing the concomitance and conflict between different traditions and demands that constitute the subject in its practice, in different organizational and institutional instances (DALPIAZ, DE LA FARE, 2000).

The triad of conceptual references (multi-referentiality, socio analytical institutional analysis, multiple trajectories for the evaluation of social policies) and the two operative notions (practitioner's crisis, paradigmatic tension) are a cross-referencing of the **method for problematizing educational practices**. Method means path, which is inspired by principles to be operationalized, and is not reduced to formal procedures to be repeated or reproduced. The method refers to a set of ideas that establish a perspective and certain strategic conditions, considering the realization of a path to the production of knowledge. The recursive principle of the method corresponds to a spiral path, in which process is product and vice versa in the construction of knowledge (MORIN, 1986).

In the sequence, I present characteristics of the work that I conduct for the formation of the researcher, which is based on the method for problematizing educational practices.

FORMATION OF THE RESEARCHER: EMERGING ISSUES

In multi-referential terms, the term **formation** is associated with the hypothesis of the unfinished subject, that is, the subject-author of his destiny is always to become, in the emergence of the plurality of oneself, in the interaction with the diversity of the world, in the plasticity of their social practice. According to Ardoino (1977, p.242), formation implies association and complementarity between "knowledge, know-how and knowing to be and become".

In the present text I am considering emerging elements of my *praxis* as a counselor of Masters in education, whose particularity is her student/worker status in an academic master's degree. From my point of view, I understand that it is in the very experience of orienting, for the student to become a researcher, that I become a counselor. According to Bourdieu (2005), in the masters to the orientation, corresponds the responsibility for establishing conditions that propitiate the constitution of the scientific *habitus* of the orienting. Since it deals with the formation of student worker research, two epistemological questions are posed for me: how to construct a research problem based on professional practice? What distinguishes a research problem that emerges from professional practice in an academic master's degree? Next, I will indicate four questions that, among others, emerge from my practice and indicate **difficulties that cross the formation and production of knowledge of the master's degree/worker**.

From the point of view of **professional practice**, I consider that the practitioner's experience is complex, since it constitutes a multiplicity of interacting elements: social, economic, political, cultural, psychological, etc. (MORIN, 1986). These elements materialize in different intervention plans, then intertwined: individual, group, collective, organizational, community, etc. The master's degree is marked by oral culture and his experience constitutes him as subject (ZECCA, 1989): there is a lot to tell, to comment, to interrogate, to reflect.

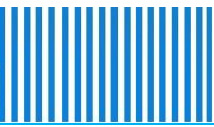
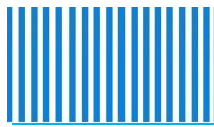
From the point of view of **academic practice**, I find that the practitioner presents difficulties in reading and interpreting theoretical texts, as well as writing based on established academic canons. In addition, at the beginning of the master's degree, the student presents a worldview and a look at reality marked by pre-built objects. "The strength of the pre-constructed is that, being inscribed at the same time in things and in brains, it presents itself with the appearances of evidence, which goes unnoticed because it is perfectly natural" (BOURDIEU, 2005, p. 49).

Pre-constructed objects are related to common sense, that is, "with representations shared by all, whether it be the simple common places of ordinary existence, or the official representations often inscribed in the institutions [...] in the objectivity of social organizations" (BOURDIEU, 2005, p. 34). The academic world also produces "learned common sense" (BOURDIEU, 2005, p. 48) by promoting forms of simplification and even trivialization of ideas, as well as forms of mechanistic reproduction and even simplistic repetition of procedures.

From the point of view of the **implication of the researcher**, according to Lourau (1990, p.112), the implication approach often leads to an "ideological nebula", since it is confused with terms such as: "commitment, participation, affective investment, motivation, etc.". Lourau (1990) proposes the concept of over implication to characterize elements that hinder, disguise and even conceal the implication of the subject: the overwork required for the production of surplus value, exploitation and submission based on alienation, the performance of quality circles, voluntarism in the name of different causes, isolation and the predominance of a single perspective of analysis.

From the angle of the over implication, I also observe that the practitioner projects a number of concomitant and implicit demands to be addressed in formation in order to become a researcher: public policy evaluation, reorientation of professional practice or social insertion, personal development, learning scientific method and expression of its originality as an individual and collective subject. In the genesis of this set of demands lies the desire for transformation.

From the point of view of **scientific production**, in a multi-referential epistemological perspective (ARDOINO, 1993) I understand that this heterogeneous set of difficulties mentioned above produces the ever-problematic requirement of distinguishing different



possible forms for the production of knowledge, whose origin lies in the practice of the subject that produces knowledge. This requirement, in my view, is a prerequisite for establishing parameters of a rigor that enables a qualified scientific production, on an emerging topic of practice, in an academic master's degree.

In an exploratory way, in a work to be conceptually developed, in the practice of orientation I try to differentiate and problematize, in the interlocution with the counselled, different positions of the subject that produces knowledge: personal questioning (asking itself about the purpose of its own existence), professional intervention or social (produce modification in reality), evaluation of practice or policy (to understand the meaning of the action taken), formation of the subject (become another "in action"), research itself (building an empirical-theoretical problem) (DALPIAZ, 2003).

As indicated in the previous segment of this text, the crisis of the practitioner constitutes an epistemological notion that establishes a singular place from which the subject initiates the process for the production of knowledge. The crisis is understood here as a questioning moment of certainties instituted. The practitioner, when interrogating about his own practice, expresses a problem of the respective field of reference.

My hypothesis for triggering orientation is that the initial account of the orienting expressed in a "spontaneous" writing contains clues, although in filigree, about elements that make up the subject's question. At the beginning of the orientation, the counselled is led to report on his formative and interventional course, as well as reflect on the path until then realized, through an instrument called **free text**. As a consequence, subjective questioning, objectified in writing, establishes "in act" the place that introduces the "starting point" of the process to produce knowledge. The free text is an instrument of the orientation to work the analysis of the implication of the counselled in order to elaborate the research problem.

In the orientation, this work inaugurates the **methodology for constructing the research problem** constituted of three distinct moments, to which correspond the respective investigative instruments:

- explanation of the problem of practice: analysis of the subject's involvement in relation to his or her professional practice and/or academic and/or militant. Instrument: free text;
- formulation of the theoretical problem: from questions emerging from the free text, elaboration of a contextual/conceptual map, formed by the constitutive categories of the problem of practice. Instruments: bibliographical and documentary studies; if applicable, contacts and/or interviews with researchers and/or other professionals with recognized knowledge about the problem at hand;

- complexity of the empirical-theoretical problem of research: realization of (re)formulation and establishment of unfolding of the research problem. Instruments: interlocution with practicing peers in the empirical field, deepening of bibliographical and documentary studies.

In addition to an apparent linearity, the three moments indicate paths to explore, which interlock and influence each other, in the construction of the path to be traveled by the subject who produces knowledge (DALPIAZ, 2015). This methodology materializes the method for problematizing educational practices, which particularizes my singular practice as a counselor.

In other words, by means of this methodology I construct a **research-formation device** with a view, at the same time, to materialize/operate the method for problematizing educational practices, as well as instituting conditions that favor the constitution of the scientific *habitus* of the orienting. For Berger, the device concerns "the meeting between elements of an intellectual type and an organization linked to a way of occupying space, a way of occupying duration" (BERGER, MUTUALE, 2012, p.102).

In this form of research-formation it is a question of producing a rupture in relation to the place of the subject that produces knowledge: from the traditional dissociation between subject and problem/object of research, the subject begins to recognize the interaction (reciprocal action) between these elements. Another rupture to be produced is in the "conversion of the look" of the researcher, that is, the formation has the function to provide conditions to "give new eyes" as the initiatory philosophers sometimes say "(BOURDIEU, 2005, p.49).

FINAL CONSIDERATIONS

In the present text, the objective was to present elements that particularize my work in the formation of the researcher, in the post-graduation *stricto sensu* academic masters, considering the multi-referentiality as epistemological perspective for the production of knowledge. Initially I presented epistemological and theoretical elements of the method for the problematization of educational practices, with which I work, for the formation of the researcher. The method is based on a conceptual triad and two operative notions. The method is a spiral path, in which the subject who produces knowledge formulates a singular matter that questions the respective field of belonging. In the sequence I characterize questions and methodological procedures that materialize the said method and particularize the formation of the researcher, in my practice as a counselor of the master's degree in education, whose condition is student/worker in an academic master's degree.

In Brazil, educational policies in general, and in particular post-graduation *stricto sensu* masters and doctorates are marked by international orientations that establish canons, parameters and requirements, which are based on the neoliberal business model. This environment is characterized by a complex set of conditions and conditionings that establish a *modus operandi* productivity in the practice of the counselor and counselled.

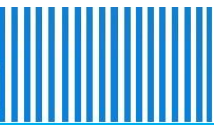
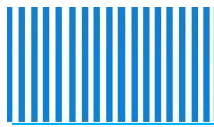
According to Dejours (2004, p.33-34), "the contemporary evolution of the forms of work organization, management and administration, after the neoliberal turn, rests on principles that precisely suggest sacrificing subjectivity in the name of profitability and of competitiveness". Dejours (2004, p. 34) emphasizes, among others, two principles: "systematic recourse to the *quantitative and objective evaluation of work*", which "functions above all as a means of intimidation and domination"; "*individualization* and the call for widespread competition among people, between teams and between services", which "lead to the development of unfair conduct among peers and the ruin of solidarities".

However, Dejours (2004, p. 34) stresses that "the contemporary evolution of work organization is not a fatality". For this author "no organization [...] no system works by itself, automatically [...] to function, every system needs not only the obedience of men and women, but their zeal, that is, their intelligence".

According to Ardoino (1977), education encompasses two contradictory purposes, which operate in educational practices: determinism and transformation. From my point of view, I understand that the work in the researcher's formation contains possibilities, paradoxically, to realize **forms of resistance to the productivist hegemonic model**. As I have shown throughout this text, I have sought to develop an epistemology of the heterogeneous, which is particularized by the operative notions of the practitioner's crisis and paradigmatic tension.

From the scientific point of view, the **methodology for constructing the research problem** creates the conditions to (re)organize the subject's relationship with his own knowhow, with the knowledge of reference authors, and also with the knowhow of practicing field pairs empirical of origin. This work produces, at least in part, a break with the simple repetition of notions and concepts simplified by common sense and academic fashions.

From the professional point of view, **the analysis of the subject's overlap** as a path to the formulation of the research problem, leads the mastering student to establish some distinctions between different spaces and devices in which he intervenes, and from which, initially intertwined and confused, emerges his research topic. This work leads to establish some symbolic boundaries between the academic space, the professional space and, if necessary, the space of militancy. This distinction, through a work of differentiation, provides the conditions for an empirical-conceptual production, proper to academic space, which, at



least in part, differs from the narrative of experience, from the abstract and disembodied discourse, from the documentary restitution, from the prescriptive discourse.

From the formative point of view, working in a **counselor and orienting partnership** provides conditions for the explanation of structurally different knowledge. Through a process of interlocution, a common and shared theme is constructed, which has the function of counselor and of orientation for the academic walk, of the student who prepares to become a researcher. This process makes it possible to establish a negotiation space for adjustments in formation courses, which are necessary during the journey. This cooperation produces a rupture, considering forms of alienation, which materialize in the submission of the master's degree to tasks, referrals and decisions supposedly unquestionable. On the other hand, works already in progress show possible ways for the continuity of the partnership with the master's degree, in the condition of egress, in particular in devices of co-authorship of texts.

From the existential point of view, it is a question of establishing a **regular and systematic space / time**, so that the counselor and orienting converse about the practice in common, proper to the formation of the researcher, in all possible instances and throughout the formative process in the masters. The conversation situation builds a systematic micro-social environment, of listening and authorization, in which individual expression is exercised, not judgment of the other, a shared reflection and debate of ideas. In this way, this context provokes the emergence of technical learning needs, demands of theoretical knowledge, imperatives of protagonist, desires of authorship. Simultaneously, it promotes the experience, always disturbing and never ending, with the deconstruction of authoritarian positions, deterministic visions, mono referential thoughts.

To finish. Multi-referentiality indicates possibilities for (re)articulating fields and subjects, knowhow and knowledge, which are commonly dissociated or mutually excluded. This is the radical meaning of an **epistemology of the heterogeneous**. From my point of view, this perspective (re)actualizes the inseparability of politics and education, in the problematization of the interaction (reciprocal action) of the action of the singular subject in a neoliberal global conjuncture.

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