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Participatory Approaches in Social Work Research

I met Professor Ewa Marynowicz-Hetka at the 3rd European Centre for Social Work Resources Seminar which she co-created with Geneviève Crespo, then the director of the École Supérieure en Travail Social. This seminar started with a small group of researchers from across Europe, questioning the epistemology of participatory approaches to social work. We soon shared an intellectual proximity in the way of understanding everybody's place in this type of approach. I am indebted to her for some first-rate discussions on the epistemological characteristics of the postures of research in participatory approaches. These exchanges enriched my own reflection on what I call Science-Action in Social Work. In addition, I had the honour of her being a member of the jury for my habilitation (HDR): A big thank you!

All research work is based on a vision of the world that underpins the research subject or project as well as the methodology used. The epistemological reflection cannot be dismissed and is consubstantial with any research. Inversely, the methodological and conceptual choices made throughout the research draw a logic that links theoretical, methodological and epistemological issues.

In March 2017, some thirty research organizations and civil society organizations signed the Charter of Science and Participatory Research in France. This charter[1] gives participatory research the following definition: "participatory science and research are a form of scientific knowledge production in which actors from civil society participate, individually or collectively, actively and deliberately". The "participatory" spectrum is wide and should be looked at more closely.

Since Kurt Lewin (1951), research in the social sciences has made the register of forms of research evolve by theorizing not only on the actors practices but by

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[1] http://institut.inra.fr/Partenaires/Sciences-et-societe/Toutes-les-actualites/Signature-Charte-des-sciences-et-recherches-participatives- en-France (acessed: 10.06.2019).

integrating them into the construction of research projects. Most of these research projects aim to understand what is happening to them in real life situations.

The references used to qualify this research range from clinic to collaboration, partnership to intervention, as well as applied sciences. They are centered on people, with some emphasis on the function mechanism. Three research designs appear in the landscape of participatory approaches: action-research in partnership or collaboration, action-science, and intervention-research. These three forms do not integrate participation in the same way. While collaborative action-research seeks to overcome the gap between researchers[2] and technicians and aims to share methods and results, science-action aims rather to mobilize actors in the production of knowledge, and to enhance the actors' expertize research-intervention meanwhile, aims at solving the problems for which research is sought. Like the other two, it is contextual and aims to produce actionable knowledge.

Management sciences, through their project of disciplinary knowledge, remain on the border between science and action. A proposal to deal with this problem is precisely to integrate a contributor position and to accompany the change: it is impossible to envisage this objective without the participation of some (the people concerned) and others (the researchers). It is then a question of abandoning the so-called neutrality of the researcher in social sciences in order, on the contrary, to take into account their implication and make visible the conditions of their intervention in order to show what the spirit of a scientific undertaking is (David 2000).

In the first instance, we will discuss the issue of participation and what participation it is. Followed by how the strength of the involvement of the researcher comes to position the issue for Social Work Research (SWR). It allows us to demonstrate the methodology that we have built as we have progressed in our research problem: namely access to sustainable food for families and persons in a situation of precarity.

The issue of participation

No originality in recalling that the managerial logic and the managerial ideology (de Gaulejac 2006; Le Gof 2016), that accompany it, have profoundly transformed the management of the "social". The New Public Management, present in all social and medico-social programs, puts forward 8 characteristics (Chappoz, Pupion 2012), including the participation of users in the definition and evaluation

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[2] In the original French text, given our gender, we make the choice to feminize the vocabulary and do not choose inclusive writing.

of public services. This participation is required for efficiency in the use of public funds and the economic efficiency of public and parapublic services.

In SWR, the shift of the user (Jaeger 2014) as research target rather than that of beneficiary, to go on to become associated with the research and today being positioned as "expert by experience" shows us that participation is not linear and mostly evolves in its standards in line with social and managerial expectations; it is no longer possible today to obtain a public subsidy or private funds without using participation as a criterion for intervention, and consequently, for evaluation: for example, the "Fondation de France" has awarded 88M euros to 4897 projects in 2016 with the presence of this criterion (49% of funded projects).[3]

On the Social and Solidarity Economy side, integration organizations expose the participation of employees that are considered vulnerable. In a literary review, A. Mousty (2016) shows that the participation of these employees is non-existent: both because there is no implementation, and business leaders do not recognize this participation as useful to the running of their company. They express an assumption that employees in integration, given that their life course excludes them from the labour market, are not able to participate in the running of a company. In addition, employees in integration internalize this "unconscious" incapacity and for the most part, they consider their situation as an opportunity and hold special recognition of management.

Participation is therefore a polymorphous concept and in this context, what does it mean? The definition of participatory research in the charter signed by thirty organizations takes into account diversified programs ranging from:

– health prevention planning for a segment of the population identified as poor with the intermediation of an NGO,

– taking (with the help of citizens) inventory of biodiversity by counting individuals in each species,

– updating the professional knowledge of trades by mobilizing professionals for analysis of their activity,

– solving difficulties in an organization by relying on the actors involved, etc.

We could extend this list of examples, but what is clearly apparent is that the participation is not the same and the researchers' posture is also not on the same level. Based on our research experiences, we have identified three participatory forms that assign each other's positions:

– reaction to proposals or points of view presented by experts or specialists,

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[3] We were able to identify this criterion on 49% of the projects from the 2016 activity annual report; it does not mean that this criterion is not present in the other projects but there is nothing to clearly identify it; https://www.fondationdefrance.org/fr/rapport-annuel (acessed: 10.06.2019).

– deliberation that requires specific knowledge and experiences; the consequence is that most of the time, it will involve specialized actors, designated as representatives,

– recognition of different knowledge through participant interventions and degree of participation according to the sponsor.[4]

In any case, the power relationship of those who know about others is a crucial point about how this generates the degree of participation. This power relationship is not at all linear and even less static and often determines the level of participation. Although researchers can often position themselves in knowing and imposing their framework of thought, the fact remains that participation may be the result of legal obligation, as is the case with the French law of 2002 renovating social and medico-social action.[5] The important change in this law compared to that of the law of 1975, lies in empowering individuals. The change of vocabulary is symptomatic of this transformation since there are definitely beneficiaries or users but the attribution of "person in difficulty or distress" has made an appearance. In order that persons can comprehend what is being proposed to them, the law foresees that all the information necessary for the expression of their informed consent is communicated. Access to information is one of the conditions for the direct and active participation of individuals. These are the basics of a top-down social action design, implying that it is about starting from the person's needs. Participatory approaches will then serve as a distinction for certain social action operators, in particular to modernize their market segment: the "expert by experience" for some, and labeling tools and practices for others, in the name of dignity.[6] Hence, the importance of knowing who uses participation and for what purposes.

Knowledge and learning skills are today part of the power to act. Therefore, participation cannot be observed without considering it from all of these elements: social relation and access to information and knowledge.

Participatory research and the question of the researcher's involvement

If the constructivist paradigm (that the world is not given once and for all and there is no timeless rationality) is often the reference point in this way of conceiving participatory research, we think the fact that there is no separation between the

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[4] http://www.atd-quartmonde.org/nos-actions/penser-agir-ensemble/croisement-des-savoirs (acessed: 10.06.2019).

[5] https://www.legifrance.gouv.fr/affichTexte.do?cidTexte=JORFTEXT000000215460&categorieLien=id (acessed: 10.06.2019).

[6] As if all of us were not experts of our own history with a claim to dignity.

observing system and the observed system is an essential presupposition. The implication and therefore its analysis are at the heart of our posture and will require considering them together in the implementation of research applications.

We have chosen to start from relational responsibility ethics (Paturel 2014), answerable to care, a theory defined by Tronto, based on his work. This theory is accompanied by ethical considerations that consist in making the forms of exclusion and fragility visible, and conversely, of recognition, generated through the links between the actors, posing the vulnerability and the interdependence of human beings as anthropological basis.[7]

In this theoretical framework, the participatory approach is relational: whether from the actors' interactions or the different forms of links between people, implements and actions. The ethical preoccupation is going to be focused on the relations, namely the classical unit of analysis which is the actor (individual or group) is here replaced by the relation (Tronto 2013). In addition, conflicts arising out of the nature of responsibility are addressed by giving a central place to the social, political and economic positions of individuals and institutions. Relational responsibility is closer to conviction ethics despite its name.

Being a social worker requires distance, guaranteeing a vision that takes into account the resonances of our own life course; this attitude does not disappear when our professional activity changes and we integrate a research collective. The concept of implication makes it possible to leave the confrontation subject/object and to conceive the dynamic relation; the approach is rooted in the fact that the object remains permanently present and slips into the smallest interstices; it crosses us with a back and forth effect where daily life is not dissociated from intellectual life, they are reinforced by each other. At this point, the implication becomes the heart of the research process:

The implication is the node of the relationships of the individual to the world from which he is born and in which he participates. This also includes the sum of the threads that attach it, conscious and unconscious, as passive and active options that flow from its own folds. This space, between intimate and social, in perpetual transductive shifts, cannot be […] subjected to any organization, projected in a universe […] where no stable border can be permanently installed (Perrault-Soliveres 2001, p. 234).

There is no social work if there is no concrete manifestation and formalization of concern for the other by the enunciation of values. Social workers are personally involved (as a subject) and have to carry out a mission with professional imperatives. It is at the crossroads of these two dimensions (that of the subject, and that of the actor) that the know-how, the skills, the reference experiences and the culture carrying values are manufactured. The skills mobilized for social work are

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[7] It can be thought for all living things.

those of the helping relationship: attentive listening (conscious and unconscious) of the person, identification of projections of oneself on the other, control of countertransference, hindsight on the situation, apprehension of elements of the situation and contextualisation in the professional and personal environment. To improve these skills, introspection and a reflexive approach are needed. Reflexivity, in the sense of professional practice, consists of a process of introspection, and an explanation of the existential implicitness of one's own history. The goal is to be more effective or efficient and to account for the explicitness of the action in the eyes of peers: professional practice feeds on this reflexivity.

Acutely conscious of the subjectivity at work in our posture and influenced by these professional gestures, related to our past activity as a social service assistant, it is a matter of constructing a methodology that makes this particular angle acceptable. The most complex aspect is to report the toing and froing that occurred simultaneously or independently of each other, in their complementarity or contradiction.

Our previous work experience, source of richness in understanding and collecting data, often came up against the distance needed to develop a research question: these clashes are themselves important to identify in order to keep the indicators of involvement to feed the research itself.

This passage happens through hypersubjectivity. It deals with "a giving of oneself with a particular attention to the world, that wants to maintain the other and the self permanently in an experiential historicity that characterizes individuation" (Perrault-Soliveres 2001, p. 251). Hypersubjectivity is in these conditions, the access to "a whole jumble contained in facts, by the unavoidable expression of the various subjectivities at work in each of the individual expressions" (ibid.).

This dimension of reflexivity is essential when we co-create participatory research and it is good that we understand its meaning and method from our experience as a social worker. However, the majority of participatory research does not provide the time, the financial means and the necessary access conditions for this reflexive work. Indeed, it is not only a question of returning to ex post research but to approach it ex ante. The procedure cannot consist solely of feedback but must materialize through tools: individual and collective research journal, notebooks, traces of reflection, peer group, etc. These reflexive methods guarantee, in particular, that the social relationship between the participants and the democratic process is brought to light. In addition, these tools and the work of reflexivity are valuable in the evaluation of research objectives. In addition, our experience in participatory research has allowed us to experience the possible disqualification from development of actors as to the legitimacy of the presence of researchers who regarded their expertise and perspective (non-participatory approach) as being superior. Consequently, they were not given, by other actors

any legitimacy to be present in the field. The current period, in particular by the extent of managerial ideology, makes technical expertise the truth, without the possibility of any controversy: the participation is then understood as throwing light from the stakeholders to inform the expertise.

Survey methodology

The research posture on the side of people participation, anchored in this hypersubjectivity described in the previous point, sensitive to the asymmetrical social relation forced us to polish our survey methodology. On the other hand, our experience as social workers working on social surveys has forced us to the question "how we do it". It is therefore by trying to hold together all these elements that we gradually put together the survey methodology presented here, anchored in our research question about access to sustainable food for families and persons in precarious situations within the challenges of climate change. We also teach it in this embedded form as an approach to the ethics of care.

The context of social support for food in social work

Populations in precarious situations are constantly invaded by intrusive examinations of their lives. There are constant demands to unravel one's life story, and to have to tell it is often the counterpart to obtaining access to their rights or to extra-legal aid. These constraints create tension for them, caught between social control through disclosure of their privacy and submission to these requirements that become the norm for the way they disclose their lives. These obligations to tell the story of their lives are therefore a humiliating process which they have to go through to get the help or support they need.

The theme of food is quite complex to address, not for the object as such; but because food is the legal pretext on the one hand, to obtain help from the populations concerned and on the other hand, as a margin for maneuvering for social workers or volunteers to justify their intervention.

For example, to access a social grocery store, the family or the person concerned must put a dossier together. This project justifies the work of social support carried out by salaried professionals.[8]

The nature of the projects is based on the fact that the domestic saving made on the purchase of food products will be used, among other things, to pay an

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[8] Most often than not, they are counsellors in social and family economics on budget education.

energy bill or will enter into a repayment plan for rent debts. In social support, the purchase of food at the price of social groceries (that is to say 10 to 30% of the price in supermarkets) are "translated" at the real price with the idea that the person must become aware of what it costs to become self-sufficient. The link between the project aim and the translation of prices into real terms (as typically found in supermarkets) to ensure that people learn to be more autonomous is quite strange: at no time is it taken into account that if the resources of these persons does not increase, if there is no financial compensation through social assistance or income from activity, even with a 100% desire for autonomy, there is no great opportunity for them to regain control of their way of obtaining food supplies products.[9]

Accounting standards from the budgets of these families have been instituted over time by social policies via social agencies (such as the Caisse Allocations Familiales – Family Allowance Fund) and the practices and training of social workers. Perrin-Hérédia (2016) shows that this construction of accounting standards that allows agents of social action schemes (commissions that grant financial assistance, debt overload commissions) to carry out their activities, produces categories of management without connection to the current circumstances of the people concerned. Notably, "the leftover-to-live" is what is supposed to remain after subtracting all the fixed and exceptional expenses from income and divided by the number of people living in the home. The basis of calculation is a monthly average and collects all income. As Perrin-Hérédia points out,

the ethnographic survey […] showed that most households do not consider their resources and expenditures as undifferentiated. In some families, in particular, family allowances or alimony have a special status: they can be used only for children's expenses (clothing, leisure, future expenses) and are not, in this case, at any time, considered to be suitable for the settlement of loans (Perrin-Hérédia 2016, p. 32).

In addition, for social workers to arrive at this calculation, they must list all the family's expenses, and to this end, track down the way they spend each euro. This listing must be justified with invoices and without it, it will be estimated according to "reference budgets" established either during the concerned social workers' training or as proposed by the National Observatory of Poverty and Social Exclusion (ONPES 2015).[10]

In what appears to be a neutral method applied by professionals who have learned both from the matrix of these domestic budgets and the needs recognized

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[9] This analysis is valid for other budget items.

[10] We assisted in the restitution of the ONPES methodology (October 13, 2015); on that occasion, we had expressed our concern that the food item was so low and that sustainability was not included in any of the categories in this reference budget.

by social institutions, we are in fact, at the heart of this process of the above-evoked tension.

Access to food is conceived through food aid and in the form of foodstuffs; and it is because the aid is in the form of food products that the "project" is justified, the counterpart to access the social grocery store. When the counterparty is not in the payment of an invoice or a refund, one may be obliged to attend an activity at the social grocery store or the food aid operator: a cooking workshop[11], a nutritional or health workshop, etc.

THE EXAMPLE OF COOKING WORKSHOPS: COOKING

Cooking workshops are ambiguous tools in the field of social work. They cause confusion as to their actual purpose.

They find their place in a long history of social accompaniment of the working-class environments which is this tension between control and social help. The presuppositions are that the working classes don't have the knowledge and that they must be taught so that they have a chance to be included in society. These assumptions are valid for all other aspects of everyday life, but diet as a system, in fact, founds the way we do society. It is therefore, invisibly, an element of inclusion in or exclusion from it.

In an international comparative research[12] carried out by Fischler and Masson between 2000 and 2002 on the food models and the link with the body and health, a categorization of three elements appears: the product, the conditions of its production, and the way of eating.

For France, eating together is the most important aspect: conviviality, not just for holidays or Sunday with family and friends, but everyday life. For Italians (ONPES 2015, p. 44) the product and the its quality pass before commensality; for Americans (ibid., p. 55), food is above all a succession of nutrients and an intimate act.

This survey allows us to understand why food in France is used in the context of social policies and charity work as a form of integration into society and why the discourse around the social bond is as strong: it is not so much the change of food practices which is at stake but the fact of keeping the social bond as signification of proximity or distance with society.

We have a better understanding of why social workers have captured this dimension through these workshops. But these workshops are never analyzed with regard to the social control they exert on both the fact of submitting to the French food model and its instrumentalization in the service of developments related to health and new health standards.

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[11] In 2015, the Food Bank had 4369 kitchen workshops, and reached 33 000 people.
[12] Six countries concerned: France, Italy, Switzerland, Germany, England, the United States.

The field survey

Given this context, the way in which the investigation is conducted proves to be delicate: not only in the way of conducting it but also in the biased responses stemming from the directive to tell one's life story.

Data collection requires several sources and cannot be based on interviews alone, regardless of the nature of the interview. For this we combine several entries:
- a first linked to observation,
- a second to the interviews,
- a third from documentary sources.

These three entries are rather traditional; the peculiarity is that it is necessary to have all three in order to triangulate the data. Triangulation avoids ending up with data that goes in one direction and others in the opposite direction, making it impossible to deduce, to analyze, or to understand anything.

We insist on the observation posture which seems to us to be the cornerstone of this methodology. The interviews (Kaufmann 1996) and the documentary research (Albarello 2012; Dumez 2013) are well informed in literature.

1. Observation

At the origin of social work training in France, the School of Superintendents opened its doors to the sociology of Le Play (Paturel 2010; Aballéa 2013). All the methodological work put in place by them was based on observation work and the collection of data in situ: in other words, empirical data collected in the workplace. From this data, they analyzed the work situations of women and young people and took their life trajectories into account. Then they made proposals for improving their working conditions.

Similarly, the survey work conducted in the United States by settlement social workers (Ward 2013) was based on empirical work from their interventions.

For both, the scientific process was present, with tension between knowledge and action, between the theoretical approach based on theory and thereby deductive and a practical approach, thereby empirical and inductive.

This social survey approach is taken up by the interactionists within the framework of the *Field Training Project*; they actively participated in the development of what is the hallmark of the School of Chicago, from field sociology to laboratory sociology. Gold (1958) distinguishes four postures in the participant

observation: the complete observer, the observer as participant, the participant as observer, and the complete participant.[13]

It is this position of participant as observer that we adopt in a majority way, including by assuming the role of researcher.

Directly inspired by this work, Pfadenhauer (2005) formulates four distinct criteria of "observant participation" in contrary to "participant observation":

• Firstly, research is ideally aimed at the production of observational data, but also at experiential data, to increase the type of materials collected.

• Secondly, if arbitrations are necessary in the field, participation has priority over observation. The choice is not so categorical. Indeed, there is a range of possibilities between the two extreme approaches. The ability to alternate between one and the other gives rise to a better presence.

• Thirdly, the goal is to seek an insider perspective rather than an outsider perspective. The production of knowledge is built on a direct experience in the field, subjective rather than on the development of a distant and approximate point of view, which is said to be objective.

• Fourthly, the distance required for the scientific approach is carried out in successive stages, at the rate of analytical breaks negotiated with the fieldwork. In its academic sense, it is supposed to be based on objectified distancing of the proximity relations inevitably woven into fieldwork. The goal is to become aware of the effects of the survey, to accept the problems of entanglement between the researcher and her fieldwork and to propose a way to treat them. Participation can be intense, temporarily overshadowing lucidity and intellectual availability. This moment is particularly useful for describing moments of research during which the participant's daily life takes over the observer's part, preventing her from acting as a researcher, having time to record information, discussing and taking a step back with respect to its object. The consequent implication on fieldwork is to understand the inside of a phenomenon bias unknown for the researcher or the scientific community, passing from the status of "outsider" to that of "insider". In addition, an intellectual commitment is necessary for intervention research because this justifies the use of this notion. In these conditions, the researcher participates in the change that has been made and/or hoped for.

These four principles serve as a central framework for calibrating the "observant participation" approach. An important limitation of this posture is that it takes time to build. The success of "observant participation" therefore lies in its ability to integrate the observed environment. It is not something that is innate. Our previous training and our hyper-subjectivity are completely at ease in this posture and allow us to manage the change of role necessary for these comings and goings both in the intensity of the participation and the reflexivity to this

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[13] Developed by Renaud Mousty (2015, p. 470) in his doctorate thesis.

participation. This simultaneous presence to oneself and to others, the intelligence of situations in relation to being attentive to people, thus open to an improvisation that builds pliability in its exchanges.

These skills are necessary for observant participation, giving us the possibility, in food aid distribution places for example, to chat with people in queues, without adding to their constraints. But all this is possible because an ethical framework exists and is undertaken concretely and done in an open manner, not in a clandestine way. The peculiarity of the notion of ethics is precisely to show the obligation to defend a process of truth in the making (Badiou 2009). With each confrontation of points of view, it is possible to track traces in the wake created by this situation. It is not necessary to opt for an investigation incognito insofar as the status of the researcher in the organization is precisely to work on these situations.

2. Interviews

In our case, the interview, depending on the contact person[14], focuses on one or two objects. Unlike a closed, directive or semi-directive questionnaire, it is not a question of collecting verbatim from the fieldwork to respond positively or negatively to pre-established hypotheses, but rather to methodically frame the comings and goings between proximity and distance from material, access to information and production of research questions, observation and interpretation of facts.

This method is not based on the administration of pre-established questions, but on a list of points of attention that are addressed freely, in an on the spur of the moment discussion. Thanks to this flexible process, it is possible to tackle delicate situations. The principle adopted to consider an opinion as representative of the situation is that of saturation (Glaser, Strauss 1967; Kaufmann 1996). Saturation is reached when the last data collected divulges nothing or almost nothing. The objective is to capture the diversity of the actors' representations, the sample of participants is considered representative when the accumulated data no longer have a new character, that is, they confirm what has already been collected and bring nothing new. This method allows access to the necessary material, but it does not guarantee the quality of the material collected.

The preparation of the interview with a heuristic grid that erases the findings of the necessary data is an indispensable preamble. Then the work on the catchword/phrase formulation is central because it is this catchword/phrase that will be investigated. However, all this depends on the context of the meetings, the place, and what will happen.

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[14] Often in the context of food aid, it is mainly women who are present.

SURVEY ON THE USE OF CANNED FOOD IN FOOD AID DISTRIBUTION

We're seeking to know the eating habits of people receiving food aid from an operator that historically distributes this type of help in a working-class neighborhood of Lille and more especially the use of canned goods.

The people line up and are in one of these situations where they had to go through different stages of inspection to have the right to receive this food distribution.

Various scientific nutrition studies alert us to the poor quality of the food in populations with small budgets; the presuppositions mentioned above on poverty on the one hand, the promotion through the new food model of fresh products (especially marketed through short channels) on the other, strongly devalue the content of food aid distributions. For the families and the people concerned, it is a double challenge: get this help and make do with the products distributed: hence the importance of the catchword in our contact. In addition, we had read a number of studies (FranceAgriMer 2014; UPPIA 2018) which considers the use of canned foods by all consumers as something that is not valorized.

We started with the following question: How do you cook canned foods?

From that catchword/phrase, we told people that we recognize canned foods as food to cook and that we recognize their skills to do so. We were able to talk to people both individually and in small groups. We did about 225 interviews lasting from 15 to 45 minutes.

This type of methodology involves limiting the reproduction of the interpretation of what has been said as far as possible. It is a question of giving interviewees the freedom to expand on what they say:

We can (we must) be more rigorous, more demanding on the form and on the coherence of what we propose than the people in the field who themselves are not, but we rarely make up an explanation principal, an interpretation of their situation and their behavior, which would not have occurred to them at all. Quite the contrary – it's a feeling I have often experienced – people in the field are theory producers, "ordinary erudites", to whom it would be stupid not to listen to, and would be foolish to take their reasonings as a given (Girin 1989, p. 3).

This means being interested in the thoughts of others, to their way of reasoning, while being wary of fables and able to flush out the foibles. One way to do this is to work on the temporality of facts.

In parallel, interview notes are written during the meeting and they exclusively compile benchmarks and observations as to the reliability of the exchange. This work consists in putting down on paper the moment of the interview in which they intervene as quickly as possible. The goal is twofold: on the one hand, to free one's mind from that sensation and focus on the present moment; on the other hand, it allows one to go back to it during the analysis stage.

The final task is to write about the exchanges in a logbook, and then take the time to complete the notes, including initial impressions immediately after the logging. This compilation work will provide additional elements to recontextualize the interview in the analysis phase.

This record-keeping is absolutely essential and requires writing discipline. Indeed, in this particular context, we never record exchanges. Interviewees are hostile to it, and this safeguards against any loss of trust but the direct consequence is obviously rigorous logging.

Conclusion

How is this methodology under the responsibility of Science Action within social work? Ending with a question mark may not be the clearest stance. However, in the debate on the existence of a disciplinary field of social work, we believe that epistemological issues are important to define a way of thinking about research on the social question rooted in the professional knowledge of social work.

The international definition of social work[15] represents a boundary defining this field, and we believe that a specific methodology survey is part of another milestone. This proposed methodology, inscribed in the history of social surveys and "Leplaysian" social surveys, contributes to the existence of this second boundary. In this "second boundary" pool, there are other trends such as the "evident-based boundary practice", which is more focused on the needs of new public management. Our methodological proposal is in opposition to this trend.

The spectrum of participatory research is broad and it would be more appropriate to speak of participatory approaches than to qualify research as "participatory". Indeed, participation cannot be decreed and the degree of participation will oscillate along an axis determined by the decision-making power on the orientation of the research hypotheses and the collection of data.

We also take a stand in this range of participatory approaches, notably by not sharing the belief of neutrality and cold and distant objectivity. However, this does not mean not exercising scientific rigor. Participatory research results from co-working between researchers and non-researchers relying on reciprocity in an ethic of relational responsibility. Such involvement is most often shared and cannot be just a rule or institutional participatory imperative imposed or decreed by the creation of a market segment. However, approaching research work as a professional activity in a participatory approach does not indicate that we would be in a consensual space that would put an end to power relations; moreover, it is also a question of making research visible as a professional activity with its own knowledge and practices: doing research is also a profession. Given our history and our experience with minorities, we know that the relationships of domination of different knowledge are to be understood, together in their macro dimensions (for example, academic knowledge vs experiential knowledge, gender issues, and

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[15] https://www.eassw.org/global-definition-of-social-work (acessed: 10.06.2019).

postcolonial, etc.), and in micro scales (for example, the same issues in inter-individual relationships).

The complexity of social issues in the economic and political stakes at the beginning of the 21st century shows us that the democratic question is central: citizens do not want to be left out of the production of knowledge that impacts their daily lives. Participatory research, drawing on the skills of social work, can take its place in the social science research register, particularly by focusing on integrating reflective tools. These tools make it possible to maintain the asymmetrical social relationship between researchers and non-researchers and the search for epistemic justice. La Recherche En Travail Social – RETS (Social Work Research) on this research register, is then reconnected with one of its objectives which is social transformation for all, in a project of mutual emancipation, very different from removing rifts between researchers, technicians and social work technicians as this promotes collaborative action research.

For now, we can simply confirm that the scientific framework of management sciences, allows us to develop through the use of research intervention, a methodology survey that takes into account the international definition of social work as an ethical basis and can be concerned about populations in situations of precarity. In addition, by placing the recipients of social action deployments as a co-actor of research, participatory approaches offer a twofold result:

– on the one hand, by revealing inequalities and by designing new knowledge and knowledge derived from cross-approaches,

– on the other hand, by allowing the recipients of these inequalities to appropriate these by the dissemination of scientific knowledge and the processes by which this knowledge is obtained.

Thus the social recognition engendered by this process participates towards protections against social contempt.

Our conviction is that the multidisciplinarity needed in our time can be guaranteed by management sciences, and secondly, because the issues around climate change will have a strong impact on the most vulnerable populations. Social work needs to think about the future, to produce new knowledge, to imagine interventions: research-intervention is a framework which makes it possible to answer these two imperatives.

It is this ensemble, epistemological and methodological, that we call Science--Action in Social Work and which guides us in the SWR where epistemic justice and social transformation are central.

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