

# University Solidarity Management: Weaving Possibilities on Decolonial Terrain

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## Abstract

*In the perspective of discussing a university management proposal that places an alternative epistemological conception and understands the multidimensionality of human beings and social systems (as a critique of economic instrumentality) and the multidimensionality of the educational phenomenon, this article presents a theoretical synthesis, an essay of idea, in the sense of proposing a model of solidarity management, in the perspective of its dimensions (Cosmopolitan Rationality; Multidimensional Model of Administration Management; Intercultural Translation). The solidary management of the university centralizes the debate on interculturality from the perspective of emancipation, while activating the reflective process on how to strategically operationalize actions that are guided by an integrative rationality and coordinate the dimensions of the educational phenomenon, in this case: culture, politics, pedagogy and economics. It is in the scope of a democratization of knowledge that this management advances from the “societal” management, as it comprehends a perspective on participation that qualifies the knowledge and practices of social agents in building proposals as credible, and the social organization should focus its efforts and trigger the experiences of the subjects so that the intercultural translation process incorporates comprehensive and purposeful practices within symbolic interactions.*

**Keywords:** Societal Management. Epistemologies of the South. Substantive Rationality. Academic Dependency.

## Introduction

In the Brazilian context, as well as in the other countries considered peripheral, the models disseminated in the European and Yankee realities entered the constitution of universities (Duarte et al., 2012), perpetuating the logic of migration from the countries of the North to the nations of the South (Ghilherme & Santamaria, 2015). This export diffuses specific conceptions of these models in the way of thinking about higher education in peripheral countries, which is reflected in the policies adopted (Sander, 2007a, Sander, 2007b). In addition, it reflects natural contradictions in adherence to imported models, distant from the contextual reality of the recipient countries, which also deepens a type of dependency, the academic one (Beigel, 2014a, Beigel, 2014b, Beigel, 2016).

It is understood that, the new moment expands the attention of peripheral cultures, seeks to expand the history of the world and calls for intercultural and symmetrical dialogue between thinkers from the south (Dussel, 2016), given that there are other options to make sense of history (society, economy, political organization, international relations, etc.) when projects that assume the decoloniality of knowledge are assumed (Mignolo, 2014), a more complex ethnography that makes emerging epistemic options tangible (Meneses, 2008). With the post-colonialist panorama, it is argued in favor of a transition paradigm, in the proposal of an epistemic “decolonization” (Mignolo, 2017).

With regard to university management, alternative discourses take into account the fact that organizational studies still resonate with colonialist elaborations, thus requiring their reinvention supported by new bases (Justen, 2013). Certainly, in the defense that university management represents a specific field of study and intervention in organizational theory (Sander, 2007b), it is argued that universities have typical characteristics that differentiate them from other social organizations (Solino, 1996). As a result, it is vulnerable to sustain itself in performance standards of the competitive-market context, which makes it closer to the business model, supported by the profit perspective (Amarante, Crubellate & Meyer Jr., 2017) and to distance itself from its social relevance (Spatti, Serafim & Dias, 2016), impairing the observance of criteria of historical, political and sociocultural relevance of the knowledge produced (Miranda & Costa, 2014, Weber, 2015).

In contrast, Santos (1989a, 2010) debates on crises of legitimacy, institutionality and hegemony, contextualized by virtue of the competitive logic that underpins the corporate and market models. In addition to these crises, social and political challenges are added, reflecting in the discussion of the need for new management models, aligned to resistance, to overcoming the liberal idea (SANDER, 2007b). Reading Almeida Filho (2007, p. 191), it appears that discussing corporate logic within the scope of university management is the main dilemma to be faced by the university system in the 21st century. At the same time, the author gives clues in relation to overcoming proposals, by assuming the idea “[...] Habermasian communities ideas of dialogue [...] resulting from sharing and true Exchange” (Almeida Filho, 2007, p. 191).

Thus, the crisis-changes have gained even more momentum when university management expresses itself as “[...] an integral part of a broader process of growth and organizational development, whose direction seeks to find or find, continuously, its point of view. stability” (Colossi, 2015, p. 81). And, on the change side, university management, in adherence to its social relevance, has as its horizon the idea of

renewal, expressed by Almeida Filho (2007, p. 192), when he expresses that the academy needs to advance beyond moral development, cultural and economic, to achieve true sustainable social development “[...] through realistic proposals and concrete actions firmly committed to peace, equity and social justice”.

Under the conception of modern science and, due to its instrumental aspect regarding the rationality that operates in the sense of social organization (Ramos, 1989), the reading of innovation in the educational field “[...] follows the logic between cost and the benefit [...] as its correlate of carelessness and destruction” (Messina, 2001, p. 227). With that, Messina (2001, p. 227) contrasts what idea you can have with innovation, as it can “[...] make it possible for subjects and institutions to be more self-owned, but full and autonomous in their way of being, doing, think or, on the contrary, submits them to a unique logic, accepted as natural”. Part of this opposition is in the defense that the educational field should not be regulated by the market logic and that the management of this system should be inspired by other administrative readings .

In this aspect, even if innovation in its conceptualization in the context of an instrumental rationality, its conduct must be relativized when it incorporates another logic of rationality, particularly that which focuses on thinking and acting within the scope of ethics and cultural diversity. It is argued, then, in favor of a university management that places an alternative epistemological conception and understands the multidimensionality of human beings and social systems (as a critique of economic instrumentality) and the multidimensionality of the educational phenomenon.

In this context, the article aims to discuss the model of solidarity management, from the perspective of its dimensions (Cosmopolitan Rationality; Multidimensional Model of Administration Management; Intercultural Translation). Considering that the defense that this management can assume elements of coping with the three crises of the university (hegemony, legitimacy and institutionality) and, specifically, it aims to define alternative discourses (southern epistemologies, society and multidimensional management) as insights for the conception of three dimensions to the exercise of solidarity management: Cosmopolitan Substantial Rationality, which recognizes the person in his multidimensional (Ramos, 1989) and plural (Almeida Filho, 2007, Santos, 2002, Santos 2007b) condition, the Multidimensional Model of Education Administration and Intercultural Translation, which guide the search for quality of collective life, through intercultural relevance, political effectiveness, educational effectiveness and economic efficiency, as performance criteria in line with the mediation to be developed through intercultural translation .

## **2 From university crises to necessary changes**

As a reflection of social movements around the world in 1968 and, the manifest questions about the hierarchies of knowledge and power expressed within university life (Wainwright, 1998), Santos (1989a, 2010) theorizes about the existence of crises in the university (hegemony, legitimacy and institutionality), associating them with challenges to modern science in the context of the expansion of society that is affirmed under economic regulation .

The hegemony crisis has as its genesis what inspired the 1968 revolt, in this case, the formation for high culture, supported by theories, in tension with the demands for popular culture, attentive to the instrumental practices necessary to work in the capital system. The 1968 movement also illustrates the

crisis of legitimacy, while the explosion of the academic population brought up the discussion about the role of the university in society, in the face of a formation that no longer met social concerns (Santos, 1989a, Santos, 1989b, 2010). The expansion of access, in these terms, responds to the idea of massification, required by the capital production itself (Pina, 2017), which illustrates the statement that the academy when not performing its social function (meeting social demands - market), it is no longer legitimated as the only higher education social institution (Ésther, 2011).

The institutional crisis, in turn, reflects the erosion of hegemony and university legitimacy, becoming more visible in the last 20 years (Santos Filho, 2015). In this crisis, institutional responses are no longer able to manage the conflicts of contradictory social demands, evidenced both in the appeal to the university's social responsibility - in attention to social problems aggravated as a result of environmental, social and economic degradation - as well as in the role of the institution in production scientific and technological capable of facing the progressive deterioration of social policies under the welfare state crisis and providing economic and social development.

With the prerogative of the participation of companies in higher education, there is the conformation of performance criteria increasingly closer to the competitive logic, (effectiveness, performance and productivity) (Santos, 1989a; 2010), obscuring academic autonomy due to neoliberal pressures (Wanderley, 2002). The institutional crisis, therefore, returns to address the problem of economic centrality, then from the perspective of university management, within the scope of institutional responses and their consequences for society.

With the crises of hegemony, legitimacy and institutionality, it becomes ambiguous “to whom” and “what” higher education is for. Responding to these inquiries under the understanding of the market, Santos Filho (2015, p. 225) understands that “[...] the university allowed itself to be functionalized by the demands of capitalist development and defrauded the expectations of social promotion of the working classes through means of false democratization”. In this way, crises are aligned as problems of a society from a competitive perspective, including social responses that aim to minimize conflicts over access to higher education, but that result in a democratization not extended to concrete social changes.

The reading of Santos (1989a, 2010) stems from the fact that contradictory functions, demands and responses reveal the list of challenges facing universities for the 21st century. In the context of crises, the economic / instrumental and social / symbolic duality is critical based on a model of society that demands employability and, at the same time, calls on the academy to reflect social values to be fundamental in the conduction of alternative projects. In this horizon, Santos (1989a, 2010) considers it urgent to face crises and options that show weight on the social role of university knowledge, when different knowledge and practices are aligned with demands to solve social problems.

The coping strategies, in the idea of Santos (1989a, 2010), meet a counter-hegemonic attitude, in adherence to the proposal of “pluriversity”, when the university space is revised through respect for the plurality of the human being. With this, it defends the democratization not only of access to higher education, but also of the knowledge produced, emphasizing the diversity of knowledge, the narrowing between theory and practice and the contextualization of investigations. Ecology, then, reinforces the idea that the relationship between diverse knowledge and its agents must be constructive, riddled with sustainable and dynamic interactions, without compromising the autonomy of each one of them (Santos,

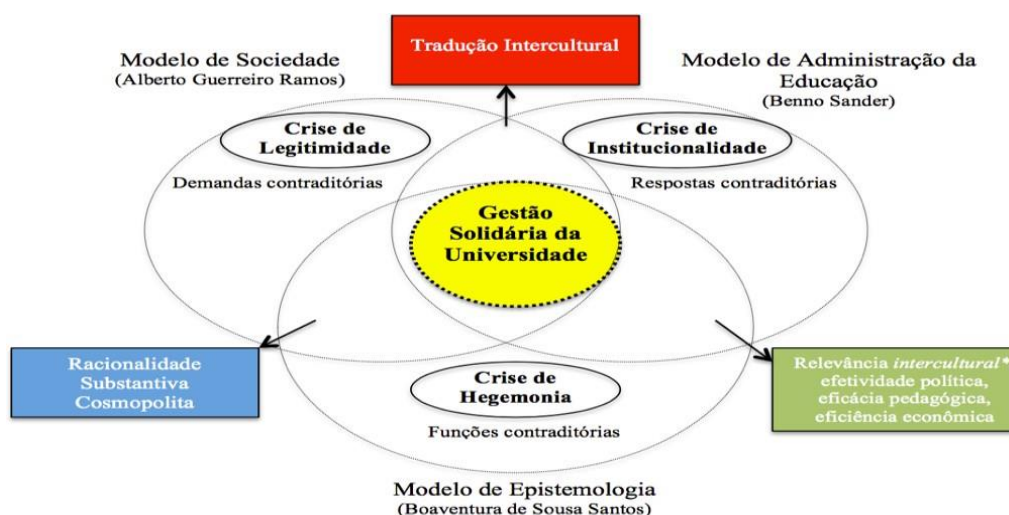
2007a). It is understood, therefore, the harmony of the ecology of knowledge with the valorization of plurality (difference and diversity), the incentive for distinction (the creative potency of each subject) and the reduction of inequality (greater promotion of equity).

### 3 Methodology

A synthetic proposal, in this research, concerns the idea of an outline to be deepened by experience, dialogue, criticism, refutation. Therefore, an outline is proposed, as the way of “[...] if not the outline of a theory, at least some intuitions that give it originality and creativity” (Bertero, 2011, p. 342), as says Freire (1996, p. 25), the result of an “[...] epistemological curiosity”. A new approach is required, an essay of ideas, conceptions and theories (Meneghetti; 2011), driven by uneasiness and desire to overcome theoretical-empirical problems insoluble by the theories given, institutionalized conceptions. A synthesis proposal, too, represents an “[...] invitation to go ahead in the production of knowledge, a stimulus to the reading of other works and to the expanded observation of concrete phenomena” (Cattani, 2003, p. 14).

Three theoretical sets make up the referential framework of the research (Figure 1). Each of them is discussed in the perspective of the crisis of hegemony, legitimacy and institutionality. Although theories are complex, Becker's recommendation (1997, p. 127) follows, regarding the fact that the “[...] model provides answers to the theoretical questions of the study and demonstrates the contribution of each part of the structure analyzed to explain the phenomenon”.

Figure 1 - Theoretical design of the research



Source: Prepared by the authors (2017).

Note: \* “Intercultural relevance” is spelled in place of the diction “cultural relevance”, which appears in the multidimensional model of education administration .

Three readings are derived from these discussions and support the elaboration of a theoretical synthesis (solidary management), in this case, the cosmopolitan substantive reason, the intercultural translation and the education management model (intercultural relevance, political effectiveness, pedagogical effectiveness and economic efficiency). Therefore, the assumptions of this research are the

statement that: 1- solidary management constitutes the administration model capable of facing the crises of hegemony, legitimacy and institutionality of the university; 2- in the face of the crisis of legitimacy, solidary management considers the multidimensionality of the person and social systems (multidimensional society); and 3- in the face of the crisis of hegemony, solidarity management considers the plurality of the human person (Epistemologies of the South).

## **5 Solidary management: outline of a synthesis**

In order to enter into this discussion as the intention of synthesizing a university management project, it is necessary to understand the Southern Epistemologies project and the multidimensional model of education administration.

### **5.1 Overcoming hegemony in the perspective of the southern epistemologies Project**

The university's hegemony crisis shows that the epistemological conception, the mainstay of modern science, leads to problematic results in relation to the quality of life of people and social groups. Considering it as an ideation of knowledge structured around a capitalist production system, epistemology in terms of modern science neglects human plurality (Santos, 2010). With that, this topic deepens the discussion, by outlining the Southern Epistemologies Project as an alternative proposal, this being a reference to support a new idea of knowledge in consideration of differences, diversity, and social practices. Such a project, therefore, suggests insights into the hegemony crisis and offers elements for overcoming it.

Initially, the emerging discourse on the epistemological field in the social sciences inserts cultural disputes and counter-hegemonic battles with a focus on emancipation, independence, autonomy and liberation (Giurleo, 2014). Boaventura de Sousa Santos is a reference in this field, as he demarcates a critical-emancipatory proposal from the perspective of reinventing social emancipation (Bonet, 2010). The Epistemologies of the South Project is the result of the author's trajectory who, since 1960, has made academically transgressive efforts, when many of his theoretical proposals take on modalities of action strategies (Bonet, 2010), in the possibility of unraveling the domination frames of Western modernity (Salatino, 2014).

With regard to the historicity of epistemology, it is understood that the epistemological reflection around the issue of the coloniality of power, knowledge and being emerges (Dussel, 2016, Lander, 2005, Mignolo, 2017, QUIJANO, 2009), in perspective incontestating the epistemic patterns raised under a selective rationality to the orbit of knowledge that implies the negation of what does not converge to the values of western modernity (Mignolo, 2017). Colonialism, in this case, naturalized differences between north and south, modern science of non-science (invalid knowledge) and justified domination, which implied the deliberate destruction of the knowledge and culture of peoples, others, non-civilized people. These are responsible for clarification, knowledge of the First World. At this point, Santos (2016) highlights what constituted itself as an “epistemicide”: the destruction of knowledge, subjectivities, cultures of subjects subject to domination; a universal project, to homogenize the world, opposing and reducing the epistemological diversity of the world (Santos & Meneses, 2009).

In any case, the concept of “Epistemologies of the South” questions Eurocentrism, not only from a geographical perspective (from a “knowledge” that is done outside Europe). Post-coloniality, in turn, centralizes criticisms of modern rationality and its implications for the denial of the diversity of knowledge (Meneses, 2008). The new moment expands the attention of peripheral cultures, seeks to expand the history of the world and calls for intercultural and symmetrical dialogue between thinkers from the south (Dussel, 2016), given that there are other options to make sense of history (society, economy, political organization, international relations, etc.) when projects that assume the decoloniality of knowledge are assumed (Mignolo, 2017), a more complex ethnography that makes emerging epistemic options tangible (MENESES, 2008). Underlining this challenge is the recognition of the exhaustion of the intellectual and political model that has sought to impose itself as global in recent centuries (Márquez-Fernández, 2012, Meneses, 2013).

With the post-colonialist panorama, it is argued in favor of a transition paradigm, in the proposal of an epistemic “decolonization” (Mignolo, 2017). In announcing the idea of paradigmatic transition, Santos (1989b, 1999a) distinguishes two types of knowledge crisis experienced at the end of the 20th century: those of growth, alluding to Thomas Kuhn and Jean Piaget, who dramatize the autonomy of scientific knowledge in relation to other knowledge modalities and practices; and the degeneracy crisis, spread after the Second World War, which implies a paradigm crisis, considering scientific knowledge as a practice of knowledge, among others and, not necessarily, the best. Within the scope of social systems and, still, as a reflection of the crisis of degeneration, the paradigmatic transition announced by Santos (1999a, 2007b) places two paths in the social sciences: social regulation (structural-functionalist) and emancipation. The first, based on a totalizing idea, foresees the knowledge of order about chaos (knowledge-regulation). The second incorporates knowledge based on an ecology, when knowledge, considered in its multiplicity, shares for solidarity (knowledge-emancipation).

As a path to emancipation, Santos (2002) defines the recognition of the other as an agent of relevant social practices based on solidary reason, in the perspective of overcoming the colonial logic based on hegemonic knowledge. Knowledge-emancipation, in this case, assumes the ecology of knowledge as an epistemological change, considering modern scientific knowledge as necessary and important, but calls for other knowledge for a dialogue that enhances sustainable and dynamic interactions of social agents (Santos, 2007a, 2007b).

Because it originates from the principle that the world is epistemologically diverse, defined by the search for a horizontal dialogue, the ecology of knowledge brings unintelligible (by modern discourse) social experiences and practices into intelligible (by ecological discourse) (Santos, 2007a, 2007b). With this, it becomes possible to establish futures through a political act, which converges scientific analysis with utopian thinking, considering that alternatives are considered based on people's creativity in overcoming their social problems (Santos, 1999a, 1999b).

In line with the idea that a new epistemology must be pragmatic and realistic, supported by hermeneutics, the ecology of knowledge is configured as an essential dialogic exercise for the Epistemologies of the South project. Thus, this idea is faced with the following demand: ) how to promote dialogue between social agents that have different cultural, social and political bases? The idea of intercultural translation seeks to answer this question.

The innovative step in intercultural translation comes from the need to establish emancipation with a mainstay in a new relationship between respect for equality and the principle of the recognition of difference, and, through modern thinking, the principle of equality is discussed, not that of difference. (Santos, 2007b). In this sense, intercultural translation acts as “[...] epistemological support for emancipatory practices” (Santos, 2002, p. 206). In this sense, through intercultural translation, it is possible to make understandable knowledge and practices silenced by modern logic. Thus, there is talk of transposing the abyssal logic, in the idea that the knowledge and practices of the north (in the perspective of modern science) and those of the south can dialogue and produce other knowledge, which are closer to the concrete demands of the people involved in this production (Santos, Araújo & Baumgarten, 2016).

Indeed, the Epistemologies of the South project represents a set of propositions articulated to confront coloniality, in the proposal of a method, transgressive sociologies (absences and emergencies), which symbolically expand knowledge and practices and constitute futures supported by real options (Escobar, 2016). The project reflects a post-colonialist thinking and, therefore, its conduct needs to cultivate a “decolonial” sociological imagination (Savransky, 2017), in the perspective of recognizing that there is no cognitive justice without existential justice and this is marked by the constitution of possible futures with preservation of the intellectual heritage of the peoples of the “Global South” (Tilley, 2017).

## **5.2 Overcoming legitimacy from the perspective of the multidimensional model of society**

With this topic, a theoretical possibility of addressing the university's legitimacy crisis is expressed, with discussion that instigates not only its overcoming, but also advances to an idea about university management capable of providing new horizons for academic training and society. Thus, the multicentric (or multidimensional) project of society calls for the meaning of biological existence and survival in adherence to the idea of the future, which, perceptible by ethical action, focuses on sustainable efforts, based on solidarity and participation (Ramos, 1989; Santos, 2002, Santos 2007a, Santos 2007b).

The project is formulated based on the delimitation of social systems, whose idea invokes the need for the existence of multiple types of systems, transforming the formal economic organization into a restricted and incidental enclave in the human living space (Ramos, 1989). The limits of each system and its internal requirements (law of adequate requirements), in the sense of Ramos (1989), must reinforce the objectives of each system, respecting the diversity of its activities, the needs of its entities and the delimitation of each social space.

The requirements for resource allocation and the optimization of transactions between these systems are defined in terms of the regulation of social systems, supported by the paraeconomic paradigm (Azevedo & Albernaz, 2015). In this way, Ramos (1989) defends a “[...] substantive political theory of allocation and relationships between social enclaves, necessary for the qualitative stimulation of social life.” (FARIA, 2009, p. 432). With the paradigm, Ramos (1989) reports on the creation and distribution of wealth, paying attention to the enjoyment of coexistence between human beings, to the adequate requirements of each social system, and to social and ecological externalities. For this reason, it thinks in terms of economic efficiency, without sacrificing the requirements of equality and equity, and, in this case, it is in line with the concept that “the social and economical healthy coexistence of the principles of competition and cooperation is” (Lisboa, 2003, p. 249).



The paradigm under analysis reveals the new science's commitment to social and environmental problems, placing them as a problem of the capitalist social system, but seeks, through the creative-pragmatic way, to formulate a set of concepts-prescriptions in order to enable the social scientist and the social agent in the exercise of overcoming such issues. Thus, the multidimensional model of society, based on the paraeconomic paradigm, is based on the premise that people are multidimensional and, therefore, need social systems capable of giving way to updating human beings in symbolic social interactions. Within these relationships, Ramos (1989) conceives of the possibility of the human being acting according to a substantive rationality, when he raises consideration about the plurality of the human being and his political exercise in the face of engagement with social transformation in the course of what defines as good society. In relation to organizations, this idea of reason is still obscured, whereas the mainstream of rationality and organizational intelligibility still shows the economic parameter (Justen, 2013), admitted as inherent to instrumental rationality, to the economic man, to the marketing logic (Ramos, 1989).

In the same way, Santos (2002, 2007a) undertakes an alternative conception of rationality. Cosmopolitan reason, being raised on criticism of indolent reason, is expressed as the possibility of symbolic expansion underlying new modalities of understanding and transformation of the world. In this reading, the idea of a reason emerges from a “decolonial” project, in the face of the recognition of historical violence directed at subjects inserted in the historical plot of the colonial world. With the idea of cosmopolitanism, therefore, substantive reason, adhering to the political consideration of a critical-reflective agent of social transformation, is directed to changes in the context of confronting coloniality. In line with substantive rationality (Ramos, 1989), cosmopolitan rationality (Santos, 2002, 2007a) places the importance of symbolic interaction at the same time that it resorts to the idea that it is in the dialog that the flow of experiences is possible before the intercultural translation that, in addition to referring to “decolonial” projects, highlights the establishment of social actions conducive to the realization of man and his multidimensional nature, his material and symbolic condition. In these terms, the constitution of social spaces conducive to symbolic interaction is emphasized, which, in the organizational panorama, is evident in the search to provide mediation, participation, consensus and adhesion in interculturally relevant strategies, as dimensioned by Sander (2007b).

Thus, it must be recognized that symbolic interaction is an argument to bring substantive Reason closer to cosmopolitan Reason. From this, the sense of substantive cosmopolitan reason derives, which situates the multidimensional being, endowed with rationality, which enables him to act ethically as a social agent engaged with social transformation; and the plural being, which characterizes its uniqueness and the diversity of its social group. For him, symbolic interactions are essential for the free expression of his potentialities and, in favorable social spaces, encouragement for the expression of experiences for the constitution of social and administrative actions relevant to solidarity, to emancipation. Thus, “[...] it is possible to create a transformative rationality [...] a new thinking based on the emancipation of man”. (Mozzato & Grzybovski, 2013, p. 512-513).

### **5.3 Overcoming institutionality from the perspective of the multidimensional model of education administration**

The multidimensionality in education imposes a new theoretical and methodological treatment for management, starting from non-reductionist and fragmented conceptions of reality. Thus, as a synthesis, there is a simultaneous vision of the multiple dimensions in the search for actions that guarantee attention to relevance, effectiveness, efficiency and effectiveness, with emphasis on the idea that the substantive dimension (political and cultural) needs to regulate the instrumental dimension (economic and pedagogical) (Sander, 2007b) .

In relation to instrumental issues, the economic dimension of the educational institution involves aspects “[...] financial and material, structural, bureaucratic norms and coordination and communication mechanisms” (Sander, 2007b, p. 96). Thus, the dimension is related to an external instrumental performance, under the economic logic, before the ability to manage financial resources to obtain maximum productivity. The pedagogical content involves the principles, panoramas and educational techniques related to the achievement of educational objectives, which range from the teaching visions to the methodologies adopted, thus being what guarantees the specificity of educational management (Sander, 1995, Sander, 2007b). With an emphasis on this dimension, an internal instrumental performance is carried out, based on the coordination, creation and use of criteria, methods and spaces to meet the objectives of education, guided by parameters of effectiveness, to achieve objectives of a pedagogical nature (Sander, 2007b).

The political dimension, in turn, places strategic actions in the political context, with an emphasis on social responsibility that they must emphasize (Sander, 1995, Sander, 2007b). Within this scope, the educational institution is called upon to consider the internal demands of an economic and pedagogical nature, with those of the external order. The dimension, therefore, is characterized by the search for effectiveness, based on a substantive external performance, given that it seeks to achieve objectives demanded by members external to the institution (Sander, 1995, Sander, 2007b). The cultural dimension, finally, relates values, beliefs and attitudes of various orders (philosophical, anthropological, biopsychic and social) of the participants of the educational system, as well as of the community (Sander, 1995, 2007b). It is considered an intrinsic dimension, because its emphasis is on relevance for all those considering the ethical values they aspire to in the socio-cultural context.

In the convergence of the four dimensions of the multidimensional paradigm of education administration, two aspects highlighted by Sander (1984, 1995) place it within the scope of democratic management, in this case, mediation (political and administrative) and collective participation. The first expresses the fulfillment of the role of the administration, in view of the function of equating the demands and the dimensions, between the confluences and contradictions that characterize the educational phenomena within the society; the second involves the necessary basis for politically meaningful and culturally relevant management. It is in this sense that it is recognized the importance of the academic community (including its internal and external members) to convey the meaning of educational actions to improve their concrete realities (Sander, 1995).

In Sander's understanding (1984, 1995, 2007b), mediation and participation are the main functions of educational management, considering it inserted in global realities, constituted by dialectically articulated dimensions, with sometimes opposite, sometimes complementary emphases. In the exercise of mediating and participatory management, the ordering of the criteria for administrative performance within

the scope of the four dimensions is effective in view of the commitment to the consequences of administrative actions for human and social development, qualitatively. It is, therefore, in the managerial sphere, combined mediation and participation, that a new status can be instituted to the institutionality of the University. In this course, however, it is necessary to analyze in which perspective this mediation and this participation, given the complexity of organizational phenomena in the university context, can carry out plural dialogues, based on the commitment to the human being in his multidimensional condition .

With the proposal of multidimensional management of education, by Sander (1984, 1990, 1995, 2007b), it is argued that the university can manage its dimensions in order to equate the economic, pedagogical, political and cultural criteria in a way that the substantive aspects may prevail over instruments, based on the concept of collective human quality of life, based on the ethical values of freedom and equity. With this, this management can provide answers to the institutional crisis supported by the search for overcoming conflicts through a holistic approach to organizational phenomena. Regarding the idea Sander (1984, 1990, 1995, 2007b) also being attentive to the interculturality in the university (Cortés, Dietz & Zuany, 2016, Romero et al, 2016), debates on a university “decolonial” (Reyes, 2013), in response to the promises of progress propagated as necessary for development (Mignolo, 2017). In this regard, it is believed that the approach to university management based on the multidimensional model needs to consider the intercultural dimension, even in the context of expanding the internationalization of higher education in recent years (Santos & Almeida Filho, 2012).

Within the university, interculturality places the plurality of human beings, in relation to their differences and to the social diversity in which they participate (Almeida Filho, 2007). The recognition of the other that Santos (2002, 2007b) proposes, when affirming the idea of knowledge-solidarity, makes attention to interculturality central in an alternative project, when management prioritizes the exercise of intercultural translation. Indeed, it is understood that living with diversity represents an important challenge in view of the prospect of building a more just world (Lisboa, 2003).

### **5.5 Solidary management of the university**

Preliminarily, accused by the reading that Bizarria and Tassigny (2017) make of Ramos (1983), through their analytical model of administrative strategy (purpose, active agent, strategic factors, objective possibilities, consensus), university management, now proposed, it requires instruments of an administrative model aligned with its function of social organization reflected by the solidarity bias, as an innovative model synthesized in this research.

First, it can be inferred that the “purpose” of solidary management reflects the notion that its relationship with society makes it seek quality of life for its members. With this, knowledge-solidarity influences the type of knowledge elaboration that should emphasize, or at least enhance, as, for example, the formation of expertise in the scope of solidarity economy and social technologies. With the idea of solidary management, this would not be knowledge peripheral to the main currents of academic science, but it would be the axis for which the university's political-pedagogical projects would be organized .

The “active agent (s)” of this process, when deliberating (on) actions capable of realizing knowledge-solidarity, assume (m) commitment to the Social Responsibility of University Knowledge (RSCU), as it defends Santos (2010), and not only with University Social Responsibility (RSU), while the

center of the subject is not in the social action that this institution does, but in the academic training it develops, it enables the subjects to reflect on various possibilities of income production, for example. These competences that lead to lasting social relevance, as they institutionalize, via knowledge, through the curricula, an alternative of “worldview”, as stated by Alarcão (2001).

These actions also assume performance criteria, in this case, intercultural relevance, political effectiveness, pedagogical effectiveness and academic efficiency. These dimensions of the educational reality are both revealed as “strategic factors”, when management manages to favor the prevalence of substantive issues over instrumental ones, as they derive from them “objective possibilities”, when the manager considers, analyzes and seeks resolution to limits and challenges that the integrative approach of these dimensions produces.

Finally, the “consensus” that is sought strategically is based on the importance of adhering to the purpose, which is a reflection of the knowledge, understanding and identification that one has with the institutional mission. With the idea of consensus, intercultural translation is added, in the sense of providing symbolic interactions to the process of democratic participation. With these, the members of the organization are activated to the circumstance of strategic agents, at the same time that their knowledge and experiences are activated through dialogue and, with this, the resulting knowledge-solidarity is incorporated into the organizational practices. These points lead to referring to solidarity management as a strategic administration, assuming the RSCU as an assumption, as defends Santos (2010).

Given the strategic consistency of the innovative model and, from the perspectives of coping with crises, three dimensions of solidarity management are derived, in this case, the substantive cosmopolitan reason, intercultural translation and the education management model (intercultural relevance, political effectiveness, pedagogical effectiveness and economic efficiency) (Figure 2)

Figure 2 - The university's solidary management model



Source: Elaborated by the authors (2017), based on Santos (2002), Sander (2007b) and Ramos (1989).

Note: \* “Intercultural relevance” is expressed by replacing the diction “cultural relevance” in the multidimensional model of education administration.

The first, substantive cosmopolitan reason, highlights the concept of human being in this project, in this case, multidimensional and plural, when social and cultural differences and diversity are recognized and considered in the strategic scope. This reason makes solidarity management raise the centrality of the consequences of the university's actions in relation to society. It is with this idea of reason that the importance of symbolic social interactions and human development in them is discussed, a point that is increasingly problematic due to the intensification of technologies of interaction and communication in daily life in social relations .

Regarding the dimensions of the educational reality, as described by Sander (1984, 1990, 1995, 2007b), solidarity management is carried out in line with the global and integrative conception of these dimensions. However, the second dimension, intercultural, is defined, replacing the cultural one, given that, due to the advancement of the democratization of higher education in the last decade, and also by the creation of institutions dedicated to internationalization (Santos & Almeida Filho, 2012). Intercultural translation settles the debate on mediation, participation, consensus and adherence in this context.

As a third dimension, it brings to the management the debate about the university's hegemony crisis and its confrontation through the epistemological path. Intercultural translation calls for the knowledge-solidarity that Santos (2016) sustains when exhibiting the Southern Epistemology project, at the same time that it argues that the colonality of knowledge must be a concern that management must stick to. For this purpose, the solidarity management approach still attaches particular importance to the active participation of the subjects involved, both in the university and in the community where it operates. It is in the sense of symbolic spaces and understanding strategies that Solidarity Management focuses on taking Ramos (1989) the understanding of symbolic interactions and Santos (2002) the intercultural translation in the sense of an ecology of knowledge. However, such participation is also emblematic of “Societal” Management, which prioritizes questioning about centralization and authoritarianism in the exercise of power in the public sphere (Paes de Paula, 2005).

In line with Solidarity Management, the “Societal” nature calls the active agent to the constitution of social life, but solidary knowledge informs that the activation of this human capacity is enhanced when there are spaces for intercultural translation, when in the interactions of social agents the dialogue between knowledge and practices is built up in search of solutions to the problems expressed in the particular context of citizens' lives in their material and symbolic existences. Thus, if, within the scope of “Societal” Management, “[...] it seeks to feed from different channels of participation and model new institutional designs to connect municipal, state and feral hopes” (Paes de Paula, 2005, p. 159), Solidarity Management focuses its efforts on understanding what Wainwright (1998) places as knowledge democratization, a policy of affirmative knowledge of an alternative vision that, invoking its social character, emphasizes that solutions to social problems can emerge before greater understanding of their actions through mutual understanding, thereby opening up “[...] possibilities for forms of social regulation and control that use practical knowledge and recognize their fallibility” (Wainwright, 1998, p. 55).

It is in the sense that Wainwright (1998) grants democracy that Solidary Management is understood to be, intrinsically, democratic, considering the epistemological sense that it incorporates in the construction of knowledge that generates social transformation, validating the plurality of knowledge. It is in the way knowledge is approached that solidary management advances from “ societal ” management,

considering that participation is guaranteed when one understands a “[...] radical and participatory approach to democracy” (Wainwright, 1998 , p. 125), comprises the formulation of policies before the democratization of knowledge through the empowerment of agents with strategies capable of triggering their experiences described in social knowledge and practices.

## **Final considerations**

As a synthetic proposal, the university's solidarity management approaches the way Justen (2013, p. 75) positions itself in relation to education, in this case, “[...] to be built on and by the interaction of man with his fellow men, the community and the environment, linking to a purpose [...] constituting a true instrument of emancipatory power”. Therefore, it is clear that the solidary management of the university centralizes the debate on interculturality in the perspective of emancipation, while activating the reflective process on how to strategically operationalize actions that are guided by an integrative rationality and coordinate the dimensions of the educational phenomenon, case: culture, politics, pedagogy and economics. It is in the scope of a democratization of knowledge that this management advances from the “societal” management , as it comprehends a perspective on participation that qualifies the knowledge and practices of social agents in building proposals as credible, and the social organization must focus efforts and trigger the subjects' experiences so that the intercultural translation process incorporates comprehensive and purposeful practices within symbolic interactions.

In theoretical terms, it is not envisaged that solidary management, as designed in this research, can be conducted in analyzes in contexts foreign to higher education, particularly in the public context. This reading results from the theoretical background that, in an articulated way, derives from the raised proposal, being contextualized for the university field. Such limit/ possibility of research can favor with that the solidarity management, as it is taken in this research, is element of subsidy to other proposals of the management that have as horizon the solidarity, also for the same field. For what was raised, a given perspective is assumed, social emancipation, which makes it situate itself as a theory of critical management.

In the same way, this research does not have an instrumental perspective of integrated, reflected knowledge. There is a pragmatic epistemological reading that “[...] should give preference to forms of knowledge that guarantee the greater participation of the social groups involved in the conception, execution, control and enjoyment of the intervention” (Santos, 2007a, p. 29 ). It is in this sense that some possibilities for action are raised, suggestions that are shown only in the horizon of a solidary knowledge assumed as a purpose.

Finally, the clash between models, policies and theoretical conceptions involved reinforces the affirmation of the need to advance in the understanding of how to establish a university under a logic different from that which organizes current knowledge and practice. With this, it is understood that the few managers, not inculcating, are faced with the difficult task of organizing the new, but, in proposal, triggering that there is an individual and collective dimension of accountability that can expand the building of a university from a new perspective epistemological, when the university management, made by many, plays a key role.

Thinking about and producing a new university from this perspective comprises a broad involvement of action, with an important social influence, as it collaborates with a corporate organization guided by knowledge that generates different ways of being in the world, sociability arising from various ways of producing material and symbolic existence. Whether this amplitude will be experienced, derived, estimated, or even asleep by the cognitive political current that prevails before the capitalist logic, referenced in the academy by modern science, only history will confirm. The engagement in the present and the commitment to the future, however, can lead to ruptures, when human action is recognized as capable of giving new contours to this story in the face of the bet, the rebellion, the search for better living conditions in society .

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