

Decoloniality and University Management: Unveiling Knowledge in Managerial Narratives

Fabiana Pinto de Almeida Bizarria

Doutora em Administração

Faculdade Luciano Feijão

Universidade da Integração Internacional da Lusofonia Afro-Brasileira,
Ceará, Brasil.

ORCID: <https://orcid.org/0000-0001-8365-8593>

Email: bianapsq@hotmail.com; trabalhoegestao@gmail.com

Mônica Mota Tassigny

Doutora em Educação,

Universidade de Fortaleza

Ceará, Brasil.

ORCID: <https://orcid.org/0000-0001-9483-0547>

Email: monica.tass@gmail.com

Flávia Lorene Sampaio Barbosa

Doutora em Administração,

Universidade Federal do Piauí

Piauí, Brasil.

ORCID: <https://orcid.org/0000-0002-4804-9538>

Email: flsbarbosa@hotmail.com

ABSTRACT

The research analyzes critical this points on talk twenty-one managers of a Federal University, dedicated to the Cooperation International Solidarity, having as theoretical support the South Epistemologies Project, which includes the Interceptor translation cultural and ecology of knowledge, and the Academic Dependency. By means of the speeches Critical Analysis examines four themes and two developments. The themes: "Novelt " and Symbolic Power , unfolding from the perspective of organizational identity, adhesion and participation of its members; Academic training of students and the training of employees , including the perspective of training; Integration, Mobility, Excellence and Internationalization ; Research and Circulation of Knowledge, unfolding in the configuration of Knowledge, Experiences and Knowledge. Some questions are conclusive: a set of arguments that intend the vision of science, within its Eurocentric aspect, institutionalized and reproduced in academic dependence; the affirmation of interculturality as a power, which manifests itself in the exclusion of difference; the significance that the Institution assumes and that propagates as power struggles; identity fragmentation, in the context of managerial actions; and

in the “struggle” “decolonial”, which addresses the confrontation of multiple knowledge in the conformation of “other” possibilities of social life.

Keywords: Epistemologies of the South. Academic Dependence. Interculturality. Interculture translation.

Introduction

The University institution is the subject of the most varied discussions, while historically it is called upon to establish close relations with society, at the same time that it is required to constantly change, due to university reforms (ALMEIDA FILHO, 2007; MARTINS, 2012; MENEGHEL; NOGUEIRA; VIEIRA, 2017). In this reality, it is very concerned about the future and how the university can reconstitute itself in the face of a commitment to social groups, in the face of urgent problems such as, for example, poverty, discrimination, social exclusion and unemployment. The analyzes, however, comprise internal points, without clear propositions that affirm their commitment to society (MELLO et al., 2015), with social relevance (SPATTI; SERAFIM; BRITO DIAS, 2016).

Bringing the discussion to the way and production of the capitalist system, there is knowledge produced in international ranks function when excellence is achieved by productivity and service of economic interests (MENEGHEL; AMARAL, 2016), associated with the idea of “services” that accentuates the commercialization of higher education (PÉREZ; SOLANAS, 2015; SGUISSARDI, 2015). In this case, the importance that academic productivity has assumed in this system is evident (RASMUSSEN, 2015).

Within the scope of the Southern Epistemologies Project, central to the research by Boaventura de Sousa Santos (BONET, 2010), it is understood that the knowledge conveyed from the market perspective, reflects a hegemonic Eurocentric model of knowledge produced from the North, imported by universities in the South globally, those that have a history of colonization processes (GAÑAS; GALLEGO, 2016). And import entails problematic consequences with regard to the coloniality of knowledge (within the academic dependence and intellectual) (Dussel, 2016; LANDER, 2005; MIGNOLO, 2014; QUIJANO, 2009) and be (within the ontological dependence) (ALATAS, 2003), as an expression of a “[...] colonial matrix or pattern of power [...] that justifies the violence of coloniality” (MIGNOLO, 2017, p. 13).

In the discussion of Southern Epistemologies in the university field, the idea of crises in the university (hegemony, legitimacy and institutionality) is used, associating them with challenges of modern science in the context of the expansion of society that is affirmed under economic regulation (SANTOS, 2010). Specifically, in the projection of this study, the hegemony crisis is considered, when the academy is questioned as the only institution capable of giving rise to knowledge, because it fails to equate contradictory, classic (elitist) and emerging (popular/workforce) functions. The crisis of hegemony, therefore, entails criticism of the very conception of knowledge and social function of this (SANTOS, 2010).

In the defense that university management represents a specific field of study and intervention of organizational theory (SANDER, 2007), it is argued that universities have typical characteristics that differentiate them from other social organizations (SOLINO, 1996). This argument is opposed to the idea

that the concept of organization assumes generalized formulas, available to any institutional configuration (GARCIA; CARLOTTO, 2013). Thus, university management is considered an area of study in the scope of Social Sciences, supported by an interdisciplinary investigation and which occupies a position between the field of Administration and that of Education (COLOSSI, 2015).

With this, this research deepens the analysis, by delineating the Southern Epistemologies Project, which is a reference to support a new idea of knowledge in consideration of differences, diversity and social practices (MOZZATO; GRZYBOVSKI, 2013). From these arguments, university management is discussed from the perspective of decoloniality, as an alternative epistemological conception that understands the multidimensionality of human beings and social systems (as a critique of economic instrumentality). An attentive management for interculturality at the university level (CORTÉS; DIETZ; ZUANY, 2016), debates about a “decolonial” university (REYES, 2013).

Thus, the research aims to analyze critical points present in Barney RSOs managers of a Federal University, dedicated to the International Partnership for Development. In this way, the discussion situates university management, based on the narratives of its managers in interaction with a proposal for management within the horizon of “[...] realizing the commitment to the relevance and social relevance based on the innovation and boldness inherent to the solidarity cooperation” (MENEGHEL; NOGUEIRA; VIEIRA, 2017, p. 34).

Southern Epistemologies Project : From Ecology of Knowledge to Intercultural Translation

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 trajectory of the author 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 unveiling the frameworks of domination of Western modernity (SALATINO, 2014).

In recent years, however, there has been a growing concern about the limited capacity to adequately address issues of power, race and coloniality on the part of science with a Eurocentric tradition (BHAMBRA, 2014). In this movement, the concept of the “South” is expressed in dispute. In addition to the good fortune of Sousa Santos, Raewyn Connel emerges with theoretical notions about this concept (ROSA, 2014). The first associates “epistemologies of the south” with the rupture of the abyssal logic, around lines that demarcate valid knowledge of knowledge not considered by modern science, which is linked to the achievement of a project of capitalist society. The second focuses its debate not on epistemologies, but on sociologies produced outside Europe. In this case, it argues about the need for theoretical consideration in relation to what is produced in the south.

The “South” project, still, brings together a heterogeneous group of researchers, with different focuses of analysis, which still makes it a subject in dispute and with elements not yet stabilized, a fact that

gives rise to a challenge about the concrete difficulty of gathering different knowledge and certify it academically (ROSA, 2014). In this way, it is considered a concept under development, as it represents a movement of colonial liberation from an oppressive system, being critical to globalization and its consequences (MENEGHEL; AMARAL, 2016).

The “Epistemologies of the South” concept questions Eurocentrism, not only in 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, 2013). 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 southern researchers (DUSSEL, 2016). Underlying this challenge is the recognition of the exhaustion of the intellectual and political model that has sought to impose itself as global in the last centuries (MÁRQUEZ-FERNÁNDEZ, 2012).

With the post-colonialist panorama, it is argued in favor of a transition paradigm, in the proposal of an epistemic “decolonization” (MIGNOLO, 2017). The transition places the perplexity of the problems arising from the Euro-American domination model, a direct, political, social and cultural domination, which greatly violated the peoples of Latin America and Africa (QUIJANO, 2009). The transition also brings a new perspective of knowledge that, operated in terms of a Southern Epistemology, is moving towards emancipation, by transforming people into social agents with respect for their knowledge, cultures and social practices.

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 social experiences and practices (through modern discourse) into intelligible ones (through 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, 1999).

The ecology of knowledges is configured as an essential dialogic exercise for the Epistemologies of the South project. Thus, this idea is confronted with the following demand: a) 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 of intercultural translation comes from the need to establish emancipation with a mainstay in a new relationship between respect for equality and the principle of 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).

Thus, through intercultural translation, it becomes possible to make understandable knowledge and practices silenced by modern logic. With that, 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).

The Epistemologies of the South project represents a set of proposals articulated to confront coloniality. 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).

The limits of the project, however, meet the institutionalization processes of modern science, in this case, at the university, which, for assuming a millennial *modus operandi*, receives bureaucratic and hierarchical organizational-administrative structures (SOLINO, 1996). Academic dependence deserves particular consideration, since it generates not only obstacles to the practice of intercultural translation, but also poses concrete obstacles to university management.

Epistemologies of the South and University: the challenge of academic dependence

Thinking about the development of society from a post-colonial perspective gives the project Epistemologies of the South the need for new theories and scientific interpretations (MÁRQUEZ-FERNÁNDEZ, 2012), which discuss the primacy of technical-instrumental approaches from the perspective of academic colonialism (ALATAS, 2006; MOTA DÍAZ, 2016), as well as political actions to institutionalize other modalities of knowledge through the problematization of academic domination (SALATINO, 2014).

The project also brings to the debate the epistemological trajectory that gave science, in its modern version, the requirements for the validity of knowledge supported by an institutional range (universities, research centers, journals, for example) that made the dialogue between science unfeasible and other knowledge (SANTOS; MENESES, 2009). Being, so it is beneficial to design the speech and academic practices are problematized and provide conversational spaces and community debate, critical, creative and meetings promoter (MENESES, 2013), even before tensions and asymmetries, experienced in these spaces (GIURLEO, 2014).

In the conception of Dussel (2016), the institutionalization of these places, in the perspective of an intercultural dialogue, favors the encounter of “critics from the periphery” between continents, between realities of the “Global South”, given the fact that recognizing the problems themselves of the south-south reality, in networks for discussion, activates the affirmation of these subjects. Indeed, the dialogue between scholars is questioned, marked by academic domination, oppressive fundamentalisms and teleological certainties, in order to open spaces for the multiple experiences and voices that weave the complexity of societies (MENESES, 2013). Therefore, new concepts are discussed as urgent, other readings of the world, capable of problematizing the management of society, of higher education institutions (SALATINO, 2014), as well as Administration's own theorizing (JUNCKLAUS; BINI; MORETTO NETO, 2016).

Salatiano (2014), in this way, warns about the challenge of the Southern Epistemology Project and contextualizes academic dependence as a field of research in development, representing an important concern in the last decade (BEIGEL, 2016). The theme advances as it emphasizes an aspect of colonialism that had not been explored in the 1960s, when concerns were analyzed in terms of domination / dependence in the economic, political and social spheres (BEIGEL, 2014a).

Intellectual dependence, which spreads in academic dependency, gained great expression in the 1970s. In the social field, movements took on demands for equality and access to social and political rights, when unemployment, social inequality and the awareness of exclusion increased and social discrimination (GUIRALDELLI, 2014; NUNES, 2014). In the Brazilian reality, and in countries in Latin America, “altermundista” or “transnational” movements, rural and urban, took on democratic struggles to slow the advance of globalization, whose expansion put the destruction of local cultures in danger (GOHN, 2011).

These movements echoed in the debate on intellectual dependence over the centuries, when the coloniality of knowledge took shape in works such as those by Edgard Lander and Aníbal Quijano (BEIGEL, 2016); now, no longer limited to national realities, but facing a global phenomenon of exclusion, violence and denial of peoples and cultures, affected in regions that have undergone colonization processes.

In the perception of Salatino (2014), intercultural translation brings problematic elements of analysis in the face of academic dependence and the institutionalization of other knowledge and regulation of their practices, since producing reciprocal intelligibility has political implications, they are institutional arrangements that impose resistance to the legitimation of others knowledge, practices and their agents. The author asks: who is the historical agent? Intellectual representative of a social group or an intellectual who lends skills in favor of a social group? How is a cosmopolitan intellectual chosen and legitimized?

In this perspective, Salatino (2014) points out that it is the public authorities (universities, ministries responsible for education, science and technology, among other public spaces) that need to reflect the perpetuation of colonialism and grant global vision to alternative projects through practices and academic policies that give rise to influences, surpassing a mere rhetorical culturalism.

In the tension manifested by the competitive disputes over knowledge within universities, corporations and nations (SUBRAMANIAM; PERRUCCI; WHITLOCK, 2014), the institutionalization of academic dependence proves to be a difficult problem to overcome. Thus, the theme denotes a tension between intercultural translation and the institutionalization of centuries of oppression, which may, on the one hand, raise the question of who has greater scientific capital and, with that, provide new resistance structures (BEIGEL, 2013).

Some strategies for coping with academic dependence are designed by Connell (2012). From the affirmation of national traditions, recognition of indigenous knowledge denied by the hegemony of the Metropolis, post-colonial criticism of European thought and legitimizing alternative theories, when considering approaches conceived outside European and United States traditions. The latter is a reflection of the social sciences' “indigenization” movement (NDLOVU, 2017), spread after the 1980s, like theorists such as Syed Hussien Alatas, Syed Farid Alatas and Alberto Guerreiro Ramos, considered representatives of alternative theories, Southern theorists (BHAMBRA, 2014; ROSA, 2014).

Alatas (2010) defends the argument that these speeches no longer dualize Eurocentrism and Orientalism, or advanced/ civilized and backward/ barbaric, because the current debate revolves around the

recognition of non-Western thinkers, conceptions and theories. Alternatives are “[...] those speeches informed by *historical experiences and native cultural practices*, in the same way that the Western social sciences are” (ALATAS, 2010, p. 230, emphasis added). It is with this reading that Alatas (2010, p. 230, emphasis added) defines academic dependence, the idea that “[...] *there is little work oriented towards the constitution of alternative theories and concepts, while there is much discussion about the need for such alternatives*”.

From this perspective, social sciences in intellectually dependent societies are subordinate to thought and research molded in Western institutions (possibilities of publications, internationalization and obtaining resources), based on a system of scientific-academic publication and recognition, supported by three principles: institutional development, discipline and English proficiency (ALATAS, 2003; BEIGEL, 2014b).

With this, universities located in countries considered peripheral, for example, define agendas, research problems, working methods according to standards imported from centers of excellence. Thus, the “location” of the theory in the south, for example, is not a sufficient condition to face the problem - it is necessary to reflect on the theoretical elaboration itself. In this case, “*The forms of work that constitute and direct the knowledge production process are concentrated mainly in elite institutions in the global North*” (CONNELL, 2012, p. 11, emphasis added). The metropolis produces theory (including methodology) and the development of applications that are later exported to the periphery (CONNELL, 2013). These divisions imply academic functions that perpetuate academic colonialism (ALATAS, 2003).

Indeed, within the scope of this dependency, are the trips of peripheral intellectuals to obtain advanced knowledge in the metropolises, with the premise of publishing in their *journals* and “joining the *invisible colleges*” (CONNELL, 2012, p. 11). These are consolidated by the neoliberal governance of universities, concerned with the competitive position in international ranks (CONNELL, 2012, p. 11). In such a way, the dependence on ideas follows that of technology and support for research and teaching, at the same time that there is a dependence on investments in education and the skill of Third World scientists who have mastery of “science of excellence” (ALATAS, 2003, 2010). In this case, there is a psychological problem, mentioned by Alatas (2015), as a captive mind, and the structural constraints within which it occurs.

The financial dependence has confluence with the competition for money and rewards, reflecting on a social closing (competition and competition) and an intellectual closing (prestige and access to more resources) (SUBRAMANAMI; PERRUCCI; Whitlock, 2014), affecting the perception that everyone is part of the system (PATRUS; DANTAS; SHIGAKI, 2015).

The dependence on recognition is manifested in the effort to follow international ranking protocols, in search of reputation and circulation of knowledge (BEIGEL, 2014a, 2014b, 2016). The consequences of this type of dependency include low involvement with local magazines and the underdevelopment of social scientific discourse in local languages (ALATAS, 2015).

These points raise Beigel's reflection (2013, p. 76-77) before the tension of “[...] publishing globally and appearing locally *versus* appearing globally and publishing locally”, when “[...] publication count and patent, citation rates, impact factors of the journals, ranking by peers are among the sober devices to make the production of university research measurable and then auditable”(CONNELL, 2017, p. 88).

With regard to management, smart indicators seek levels of excellence, whether counting the number of publications and citations, or identifying which of them are in high impact magazines, considering that jobs and survival depend on this mechanism (HALFFMAN; RADDER, 2015). And, thus, the competitiveness indicates that those who do not reach the score remain marked as minors and, thus, with this illusion of excellence, the knowledge that reproduces the circuit propagates (HALFFMAN; RADDER, 2015).

Academic dependence, therefore, is an expression of that of intellectual content, and some of its consequences (dependence on resources, division of academic work, academic circulation, theorization process) impose an important challenge on the Southern Epistemologies Project. If academic dependency manifests a great challenge to international solidarity cooperation, it is suggested that opening spaces for intercultural dialogues supported by alternative theories can bring out subjects, their peculiarities, knowledge, practices and potential.

Methodology

The research analyzes twenty-one interviews with managers of a Federal University, dedicated to International Solidarity Cooperation, totaling 11 hours, 55 minutes and 42 seconds of transcribed audio. The Vice-Rector, the Implementation Commission and the Academic Advisory are represented in the narratives; the **Pro-Rectories** 1. of Planning, 2. of International Relations, 3. International Relations, 4. of Graduation, 5. of Research and Graduate Studies, 6. Extension, Art and Culture, 7. Of Affirmative and Student Policies; The **coordinations** 1. Planning, 2. Education, 3. Policy and Access and Student Selection, 4. Logistics, 5. Personnel Management, 6. Affirmative policies, 7. National and International Cooperation; The **Institutes** 1. of Health Sciences, 2. of Engineering and Sustainable Development; The 1. Regulatory, Institutional and Evaluation **Directorates**; 2. Open and Distance Education, 3. Information Technology, 4. Library System.

All analyzes mischaracterize the direct relationship between speech and interviewed the exercise sought to equate the critical mediation of research with protection of respondents. The signing of the Live and Informed Consent Term was also required, as well as the recording of the interviews was made available, forwarded to the interviewees who showed interest.

For the interpretation of the interviews, the Critical Discourse Analysis (ACD) was chosen, which is based on critical studies of language (speeches, discourse genres, text, ideology and power), inserted in a proposal of Social Discourse Theory (TSD), inspired by Foucault, Althusser, Giddens, Pierre Bourdieu, Gramsci and Roy Bhaskar (MAGALHÃES, 2001). It is believed that, when the speeches are unveiled, the power of change opens up, through the reflection they can provide, which derives from the logic of the ACD in the sense of reflecting on possible overcoming of impasse, with the design of solutions (FAIRCLOUGH, 2001, 2005).

The ACD is enriching in the scope of the exam, given its attention to the texts in the search to understand how to say, what is said, in what context it is said, and, still, what is not said. The ACD moves towards problematizing speeches that emerge within the scope of management, considering that a given

semiotic diversity can behave hegemonic due to the naturalized legitimation that sustains domination relations (FAIRCLOUGH; MELO, 2012).

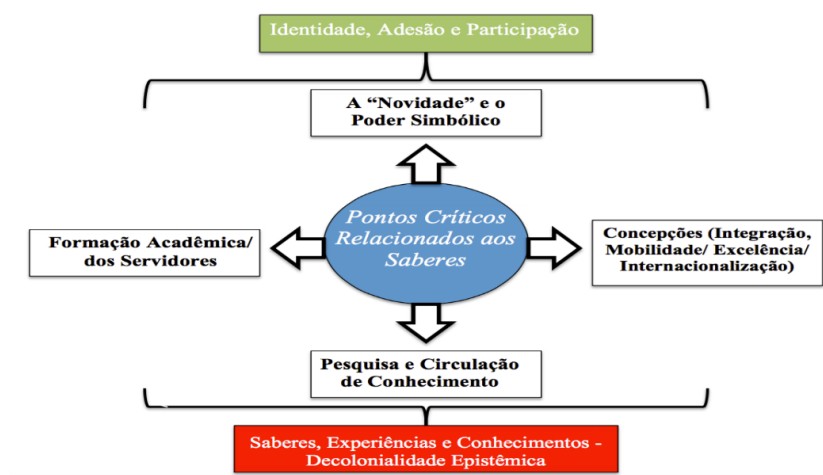
The idea of “theme” is considered and not thematic analysis that refers to Content Analysis. By “theme”, we assume representation of “[...] a bundle of relationships [which] can be graphically presented through a word” (MINAYO, 2014, p. 315). Thus, instead of attributing to the “theme” the *frequency* of categories or words, it refers to the idea of the *presence* of something that has meaning to the object of analysis and that can “[...] denote structures of relevance, values of reference and behavior models present or underlying in the discourse” (MINAYO, 2014, p. 316). With the thematization process, the research advances in order to understand how managers approach difficulties in the management of their actions within the scope of International Solidarity Cooperation.

The Narratives of Managers: Points critical knowledge related to

Considering the report of the critical points associated with the narratives and which refer to the manifest knowledge, the discussion will take the discussion of the points taking without reporting the segments of texts of the interviews. This option considers the logic of Critical Discourse Analysis, and the volume of statements present in the research report.

Regarding the critical points associated with the idea of knowledge, four themes and two developments were related. Initially, the theme “Novelty” and *Symbolic Power* is aborted, unfolding from the perspective of organizational identity, adhesion and participation of its members. In this theme, the idea of the *Academic Formation* of the students and the *Formation of the Servers* is discussed, including the perspective of the qualification; the varied conceptions that are manifested in relation to *Integration, Mobility, Excellence* and *Internationalization*, considering, even, that these conceptions are organizational of the very idea of university from which the practices emerge; *Research and Circulation of Knowledge*, unfolding in the configuration of *Knowledge, Experiences and Knowledge*, having as a point of debate the *Epistemic “Decoloniality”* within the scope of the University Project. Figure 1 illustrates the critical points related to knowledge.

Figure 1 - Critical points related to knowledge



Source: Authors' elaboration, based on research data

The relationship that is established between “Novelty”, Mayr Symbolic and Adhesion initiates reflection on the University Project, as well as introducing the demarcation of contradictions and conflicts in the narratives related to the idea of this Institution and its challenges.

The “Novelty” calls for the idea of temporality and internationalization, entirely marked by the concrete experience of daily challenges, when the MEC is located, with the support instance in the face of the news of setting up an International University. Cultural integration comes in line with the perception that the University also deals with a “romanticized” perspective regarding the initial project, which involves the representativeness that the institution develops in relation to African issues. The same novelty, which is exotic to the external eye, is relaxed in practice, in the normative rites that bring it closer to other federal public education institutions. Through narratives, experience prevails.

The problem arises in the absence of content that deepens the “novelty” of the Institution in the sense of a differentiated philosophy and that reflects on challenges to the project itself. This absence, however, can reveal this distance (manifest, felt and resentful). The “Novelty” is also attributed to the volume of foreign students who circulate the University and challenges it to adapt to their profiles, including their cultural diversity. Due to the absence of models and standards, there is a need for creativity to exercise management. These standards are even a point of conflict, given that the “know-how” shaped by experiences confronts a different worldview, a deconstruction of knowledge and the constitution of new ones, which requires other supports. It is in this way that the narratives problematize not only the “know-how” of the subjects directly involved with the project, but also the institutions that support it, such as the MEC, for example.

“Novidade”, still, places an essential point to the privileged epistemological discussion in the University's guiding documents, the meaning of excellence associated with internationalization, particularly in the condition of its location in Latin America. This excellence, according to the statements, may imply a vision of the project, when the University is evaluated in the parameters of First World Institutions, those located in the North. In this idea of excellence, there is also a university philosophy that translates into a model to be followed, to be empowered, to be conducted. In this, the competitive concept is adopted, “it is in the front”, “high level”, “internationalization standard”, which contrasts with the perspective of solidarity cooperation, also located in the statements, in an opposite way, before the statement that the interaction with countries “must” to the pursuit of what is “advantageous”. Additionally, being a new proposal incorporates its meanings both in the sense of “having to do”, “desire to be” and “wanting to be”.

The “Novelty”, therefore, is remembered before the challenges, including the constitution/deconstruction of the romanticized idea of the project, in view of the concreteness of its daily activities. On the other hand, there is the diffusion of a given philosophy, which integrates not only internationalization, but, on the one hand, solidarity cooperation, on the other, the concept of excellence.

The narratives indicate the existence of power to those who “join the project,” implying not the distance and the possible exclusion of those who do not adhere when these can not be given the opportunity of integration and subsequent knowledge and dissemination of the philosophy of partnership for solidarity. When this point is raised to academic formations more “sensitive” to the themes of diversity, it is even possible to naturalize non-adherence as the result of a political decision, instead of assuming that this

decision may result from less awareness by the very formation of these subjects, as Lima (2010, p. 18, emphasis added) explains, “The relationship that the intellectual maintains with the school and with its school past *has a determining weight* [or rather, an important influence] *in the system of its unconscious intellectual elections*”.

As a result of the appreciation of the symbolism attributed to the Institution, “Integration, Mobility, Excellence and Internationalization” are themed. In this course, integration is triggered as a representation of a training process that privileges the particularity of countries, such as the study of the legislation of each nation. As training is a point of conflict, perceiving it to flow based on Brazilian parameters is considered problematic to integration. Considering that this training is involved in a process that promotes the reproduction of science and knowledge standards that are experienced in schooling (LIMA, 2010). Advancing towards thinking academic curriculum and training of civil servants involves an attitude of adherence (commitment) to a welcoming epistemological conception of cultural diversity.

Along this path, the idea of a “ready-made package” involves several issues: the training of civil servants and the difficulty of finding specialized literature that addresses these national contexts. In addition, the concern regarding the influx that this “point package” can raise in terms of professional performance is revealed, considering the ability of these students to adapt the knowledge of the “ready package” to their realities.

It is a challenge that is set, and that “[...] faces questions that demand a prompt answer. Among them, the accreditation and evaluation of institutions and courses (accreditation), at an international level [...] under predominantly isomorphic quality concepts” (FRANCO; MOROSINI, 2003, p. 140), offering “[...] minimum standards of quality in diversity, bearing in mind the quality of equity whose demands suppose a fairer distributive character [...] It is the oscillation between isomorphic, diversification and equity” (FRANCO; MOROSINI, 2003, p. 143)

In such a way, escaping from the idea of a “ready-made package” is not done in dialogues that disregard the power of academic dependence (intellectual and financial), that do not echo cultural diversity through the constitution of facilitating spaces for the emergence of knowledge and practices of plural men (SANTOS, 2002). It is considered that “[...] the concept of *quality as a practice of collective constitution* is central to the program that encompasses a critical and creative institution and the training of competent professionals who are aware of their public responsibilities, *with inclusion as the main consequence of quality social*” (FRANCO; MOROSINI, 2003, p. 142-143, emphasis added).

In effect, the idea of an integration that occurs at the level of the composition of the curriculum is conveyed, as, if it is not well observed, it can negatively influence what Rémy (2017, p. 383) marks: “*This can also consist of a kind of recolonization, will these territories and their peoples, specifically a new colonization, this intellectual nature*”.

Mobility, in turn, is translated in line with the importance of its costing, making the institution's accountability in this process less emphasized, given that this costing can (should) be sought by external institutions, to encourage research. This narrative particularly involves teaching activity, considering the involvement with research and participation in scientific events, giving mobility an independent aspect of institutional policy, which requires the involvement of these actors in research groups and in financed projects, especially internationalized. It is in this regard that the concept of excellence arises, while being

internationalized is important, and this recognition requires movement, mobility, money. The volume of foreign students helps as a bridge in this internationalization process, but does not guarantee an international career, which is important in the teaching narratives.

It is giving weight to internationalization in the scope of mobility, but in search of excellence, that is, focused on the United States and Europe, considering that it is in these continents where the best, the main references, the best groups and money are. With this, the perspective of South-South Cooperation is intended, conveyed as an institutional mission, such as “Novelty”, but linked to the idea of internationalization, to be pursued within the scope of a career that should excel for excellence, located in the North. At this point, we resort to the dangers of multicultural neoliberalism, when narratives place the student's place in a scientific circuit seen as competitive.

That mobility, excellence and internationalization left designed against a mixture of positions, to validate an internationalization model that comprises institutionalized, including certified by organizations that direct teaching career (BEIGEL, 2016), for example, the Coordination for the Improvement of Higher Education Personnel (CAPES), in Brazil; and an idea of internationalization that reflects integration, specifically within the scope of South-South Cooperation, not yet endorsed by institutions that credit validity, recognition and funding for research and its subjects. Here, it is not indicated that the views towards the South are not received by organizations that promote research, and, due to the advance of interest in the field of cultural diversity in the world (ROSA, 2014), one can even see its progress. The place that the South receives in the scope of these researches is questioned, given the imperative of academic dependence (SALATIANO, 2014), of the captive mind (ALATAS, 2015), which is contrasted by the epistemic decoloniality (MIGNOLO, 2017). With this last question, one can think of research that seeks to identify the way in which the South is represented in these studies. Here, at this point, the question arises: where is this mobility intended for? Who are the “elected” in relation to mobility?

When it looks at citations that refer to the training of civil servants, this mobility in the scope of the research becomes even more aggravated, when it is noticed that in the Institution there are new civil servants (in age and length of service) managing a new University in structural aspects and normative and new in the sense of a unique mission. The process of getting to know the countries, an emblematic aspect in the speeches, would be linked to those who already have knowledge, research path and resources that may (or may not) be destined to the task of South-South Cooperation, under the pressure of the scientific consecration of the circuit of publications under the Northern connotation (SABEA; BEIGEL, 2014; ROBERTS; CONNELL, 2016).

On the other hand, training is remembered when it is perceived the need to situate employees in relation to a given institutional philosophy, which involves multinational management and diversity management. The introduction of institutional aspects seem involved in the very idea of giving meaning to the actions, make sense of institutional existence, which can be a cause of conflict not only by “non – identification”, but, also, by ignorance, distance, and even neglect of such a philosophy. If only a few catch a glimpse of this philosophy, possession, defense, and struggle are likely, when much of the energy can be directed to conflict.

In any case, it is also important to add to the debate the idea that the invitation to training and mobility shows a possibility of deviation of focus, when what is read between narratives and context is the difficulty

of living with difference, with the other, with the new, as it “[...] produces an uncertain reality, lived under the sign of fear of the other from its stereotypical categorization. A symbol that, while fulfilling an organizing function, makes the atmosphere of uncertainties and doubts proliferate”(TEIXEIRA, 2007 p. 166-165). To the extent that, “[...] integrating creative and innovative people, or accepting diversity, is often perceived by community participants [...] explicitly or not, as threatening to the system” (ZANELLI; SILVIA, 2008, p. 46), it is understood that changing in this context means “[...] to denaturalize or distance ourselves from the *habitus* that constitutes us, which is both structural and structured, to separate ourselves from these ways of feeling, thinking and acting” (MESSINA, 2001, p. 228).

The instability before the adoption of another work logic imposes something that deserves attention, and from this derive other aspects that involve the training of civil servants. This instability can be observed with the following narrative, [...] we will continue to have everything atomized and doing what is already part of our comfort zones. Of course it is good to be in the comfort zone, which I already have a tradition of knowing how to do.

The current discussion, still, is how to favor the constitution/ unconstitution of ways to manage the University, considering the formation of the protagonists and the students of the Institution. In this way, the managers' call for an institutional policy that is attentive to this lapse seems to emerge, given that “[...] challenging and breaking with it can lead to disorder and inconsistency. It demands a support infrastructure [...] capable of providing support for *new mental models*”(ZANELLI; SILVIA, 2008, p. 66). In this case, autonomy derives from a context of negotiated cohesion in relation to the various internal fields of the University (CUNHA, 2005).

The discussion moves towards deepening the debate on research, within the scope of the circulation of knowledge. In this, the idea of mobility linked to the participation of public notices to promote research gains emphasis, as it suggests a perspective of competition based on convergence of interests, networks, and previous experience, which make internationalization at Unilab standardized by the requirements that govern all other public higher education institutions, also competing in these notices. Those who do not adhere to this cycle can not only lose the external opportunities in terms of research capital, but they can also lose the possibility of better experiencing the institution's own philosophy, when it is limited to understanding its mission within the scope of an internationalization policy .

In the context of convergence between personal interests, collective interests (research groups already constituted or to be formed), institutional partnerships and external notices, the demand for a policy arises again, given that the natural focus of this circuit meets the requirements of excellence, already highlighted. Questioning whether, then, if you are prepared for South-South Cooperation involves not only considering this cooperation in the scope of research and knowledge circulation, but also involves problematizing the idea of triangulation (Brazil, partner countries, developed countries).

The theme is also represented by speeches that introduce another perspective of internationalization, appropriated by the institution, making use of the same institutionalized instruments (postgraduate courses, journals and scientific events), including echoing the idea of a “weight magazine”. Some narratives put weight on the problem of thinking about these issues in the South-South Cooperation circuit, when the condition of excellence is a strong imperative for the teaching career, for representativeness and

recognition; on the other hand, this cooperation becomes instrumentalized within the standardized internationalization, built on the idea of triangulation.

Still, in this context, the “coming out of the boxes” reinforces the way the circuit is endorsed by the “comfort zone”, favorable to the reproduction of the research logic that situates the trajectory built under the canon of Eurocentric science. In fact, resorting to other modes of circulation, in other ways of institutionalizing “other” knowledge, involves not only the individual effort of researchers, as it is difficult to counteract a whole social set that standardizes research activity and that tames its production. Leaving this scope can come to represent a “myopia”, or “a shot in the foot”, after all, walking towards a “decolonial” discourse can lead to the exclusion (or expulsion) of the researcher from this circuit.

The importance of advancing the knowledge of European and North American nations is not questioned here (SANTOS, 2009). It is thought that the denial of other knowledge, or of what does not converge with Modernity (MIGNOLO, 2017), is the object of reflection and action, in order to provide another social architecture through the reinvention of social emancipation, having as support a scientific and political project, Epistemologies of the South (SANTOS, 2016).

Final considerations

The research reveals critical points present in the speeches of managers of a Federal University, dedicated to International Solidarity Cooperation. With the critical points, some questions are conclusive: a set of arguments that intend the vision of science, within its Eurocentric aspect, institutionalized and reproduced in academic dependence; the affirmation of interculturality as a power, which manifests itself in the exclusion of difference (from “non-interculturality”); the significance that the Institution assumes and that propagates as power struggles; identity fragmentation, in the context of actions affirmed in the routine of managerial practices; and in the “struggle” “decolonial”, which addresses the confrontation of multiple knowledge in the conformation of “other” possibilities of social life, more based on the integration and inclusion of difference in the making of society.

The weight that this internationalization assumes in the academic imagination is also debated, when, in teaching, professional recognition derives from it (BEIGEL, 2013; CONNELL, 2017). Such issues flourish in the field of the institution's philosophy and how it can equate these problems that intend the daily exercise of its employees, the protagonism in relation to research, institutional actions and, also, absorb these subjects in possible disputes that rival these different visions of cooperation and university.

In these terms, the epistemic “decoloniality” is situated as a political mission of epistemological affirmation in the academic and administrative field, in which it is possible to jointly build an inclusive University of cultural diversity, which is formed by the varied composition of the academic community (which does not end differentiation of countries).

As a reflexive point, which derives from the discussion of critical points related to knowledge, it is observed that changes generate “[...] ambivalence and difficulty to share the meaning of the action”. So, “[...] changing means changing the rules of the game, learning new cultural codes, denaturalizing or reflecting on the usual patterns” (MESSINA, 2001, p. 231-232). In view of the fragmentation that change produces, some fields may overlap with institutional objectives and, with this, internal disputes fill the

space that should drive the development of the mission, which is marked by important social relevance. Management, therefore, has an important role in the sense of negotiation, the constitution of cohesion in the face of fragmentation of identity, while strengthening the exercise of university autonomy and professional freedom mediated by institutional (substantive) objectives in attention to normative (instrumental) aspects.

If resources and the standard of excellence are located within the North and its developed countries, what is the place given to the South in this relationship? What place can the Institution give to the South in the face of the idea of the circulation of knowledge guided by the internationalization standardized in development institutions? Yet, when the graduate enters the idea of the circulation of knowledge, at this juncture, does he assume the role of protagonist? In this way, it is inferred that the South may come to be seen as an object of knowledge, an object of science (CONNELL, 2012).

The limits of this research meet the possibilities for its progress. As the University is an intensely dynamic social institution, even more changeable, some of the arguments may place managers' narratives that are far from the organizational context of the institution, or even the positions defended today may be different from those expressed. On the one hand, internal and external changes to the institution can influence different architectures of power, placing different narratives; on the other, the narratives are apprehended as discourses, which are social practices, which reinforces the idea that they have implications in the context and contribute to their history.

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