FROM MULTIDIMENSIONAL MANAGEMENT TO DECOLONIAL MANAGEMENT OF EDUCATION - (UN)VEILING INTERCULTURAL PATHS IN PODCAST NARRATIVES

DA GESTÃO MULTIDIMENSIONAL À GESTÃO DECOLONIAL DA EDUCAÇÃO – (DES)VELANDO CAMINHOS INTERCULTURAIS EM NARRATIVAS DE PODCAST

DE LA GESTIÓN MULTIDIMENSIONAL A LA GESTIÓN DECOLONIAL DE LA EDUCACIÓN - (DES)VELAR LOS CAMINOS INTERCULTURALES EN LAS NARRATIVAS DE LOS PODCAST

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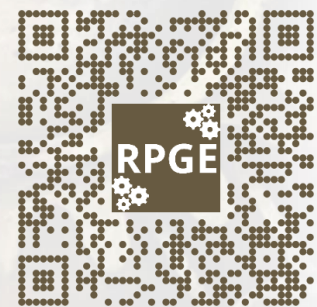Flávia Lorenne Sampaio BARBOSA[2]
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ABSTRACT: The research reflects on decolonial educational management, centered on the discussion of interculturally from the perspective of the multidimensional educational management model. A reflexive thematic analysis was carried out on the podcast 'Essa Geração,' season 6 'Of Beabá da Decolonialidade,' episode Decolonial Education. Supported by Atlas Ti, v. 23 software, two semantic networks were defined, 'Racial inequality', 16 (sixteen) codes and 'Inclusive education', 18 (eighteen) codes. The thematic reflection of the networks centralizes the debate on the racial dimension, and the discussion broadens the understanding of the intercultural dimension, in the sense of validating the loci of enunciation in consideration of the plural being, and the fabrics of its existence - an educational management referenced by the decolonial field.

KEYWORDS: Decolonial. Inclusion. Intersubjectivity.

RESUMO: A pesquisa reflete sobre a gestão educacional decolonial, centrada na discussão sobre interculturalidade na perspectiva do modelo de gestão educacional multidimensional. Empreendeu-se uma análise temática reflexiva do podcast 'Essa Geração', temporada 6 'Beabá da decolonialidade', episódio Educação decolonial. Com suporte no software Atlas Ti, v. 23, duas redes semânticas foram definidas, 'Desigualdade racial', 16 (dezesseis) códigos e 'Educação inclusiva', 18 (dezoito) códigos. A reflexão temática das redes centraliza o debate na dimensão racial, e a discussão amplia a compreensão sobre a dimensão intercultural, no sentido de validar o loci de enunciação em consideração ao ser plural, e às tramas de sua existência, uma gestão educacional referenciada pelo campo decolonial.

PALAVRAS-CHAVE: Descolonial. Inclusão. Intersubjetividade.

RESUMEN: La investigación reflexiona sobre la gestión educativa decolonial, centrada en la discusión de la interculturalidad desde la perspectiva del modelo de gestión educativa multidimensional. Se efectuó un análisis temático reflexivo del podcast 'Essa Geração', temporada 6 'Beabá da decolonialidade', episodio Educación decolonial. Con el apoyo del software Atlas Ti, v. 23, se definieron dos redes semánticas, 'Desigualdad racial', 16 (dieciséis) códigos, y 'Educación inclusiva', 18 (dieciocho) códigos. La reflexión temática de las redes centra el debate en la dimensión racial, y la discusión amplía la comprensión de la dimensión intercultural, en el sentido de validar los loci de enunciación en consideración del ser plural, y los tejidos de su existencia - una gestión educativa referenciada por el campo decolonial.

PALABRAS CLAVE: Decolonial. Inclusión. Intersubjetividad.

Introduction

Historically, education management reflects models consolidated in Europe (Souza *et al.*, 2013), with the affirmation of the ideological currents of functionalism and idealism, which, during the 19th century, spread values oriented towards economic development in the context of capitalism and consumer society (Caraça; Conceição; Heitor, 1996; Souza *et al.*, 2013).

In the Brazilian context, as well as in other countries considered peripheral, the models disseminated in European and American realities perpetuate the logic of migration from Northern countries to Southern nations (Guilherme; Santamaria, 2015). This exportation disseminates specific conceptions of these models in the way education is conceptualized in peripheral countries, which is evident in the policies adopted (Sander, 2007a), distant from the contextual reality of the receiving countries, thus deepening a form of dependency, academic dependency as well (Beigel, 2016). Luckesi *et al.* (1998), even add that Brazil configures its educational process with the exportation of models more comprehensively than other Latin American countries colonized by the Spanish.

Associated with colonialism, this importation movement brings about problematic consequences regarding the coloniality of knowledge (in the realm of academic and intellectual dependence) (Dussel, 2016) and being (in the realm of ontological dependence) (Alatas, 2003), as an expression of a colonial pattern of power that reflects the rhetoric of modernity, centered on the idea of salvation, progress, and happiness, which justifies the violence imposed in colonization processes (Mignolo, 2017).

Considering the hegemonic Eurocentric, Western model of neoliberal globalization, with knowledge produced in the North imported to the Global South, education geared towards excellence, competition, and educational 'services' also engenders the problematic issue of commodification (Pérez; Solanas, 2015; Sguissardi, 2015; Santos; Tavares, 2016). In addition to the dissemination of market logic in the educational field, the vertical imposition of knowledge, culture, and values from developed countries onto developing states has been observed (Dias, 2014).

In this path, "[...] the so-called decolonization of thought and sciences presupposes, among other things, the questioning of European epistemic privilege" (Oliveira, 2017, p. 5, our translation). According to Oliveira (2017, p. 5, our translation) "[...] the acceptance of Euro-North American models without scrutiny and critical evaluation, besides subalternizing researchers from the periphery with the stamp of inferior science, [...] reinforces the status quo and symbolic and epistemic inequalities between the global South and North."

Addressing the Eurocentric educational logic requires analyses that position education management within references capable of elucidating the colonization scenario and the contextual challenges related to resulting social problems. Garcia and Carlotto (2013) and Colossi (2015), for instance, suggest that educational institutions, due to their characteristics, need to engage in specific analyses of their administrative processes with interdisciplinary interfaces.

In reference to Baldridge *et al.* (1978), Solino (1996), for instance, emphasizes that educational institutions have ambiguous objectives and dynamics that require participation and decentralization in decision-making processes within collegiate bodies, which influences challenges in establishing evaluative parameters and quality references. Consequently, the institution becomes vulnerable to sustaining itself on performance standards within the competitive-market scope, thus resembling the corporate model, supported by profit-oriented perspectives (Amarante; Crubellate; Meyer Jr., 2017) and distancing itself from its social relevance oriented towards a solidarity-based logic (Spatti; Serafim; Dias, 2016).

This issue has been problematized since the second half of the 20th century, with the increasing sociological and anthropological orientation of scholars in public and educational administration who, in their social intervention, identified with political movements of democratization in the 1970s and 1980s, stemming from growing conjunctural pressures of a democratic nature, within trade union and social movements (Sander, 2005, 2007, 2009). Thus, educational management from the perspective of a model that transcends competitive logic while attending to social relevance, therefore, entails unleashing challenges referenced in the public and social spheres (Dias Sobrinho, 2010), encompassing educational management, a specific field of Organizational Theory, sustained by elaborations on the subject developed by Solino (1996), Sander (1984, 1990, 1995, 2000, 2001a, 2001b, 2005, 2007, 2008, 2009) and Sander and Wiggins (1985).

Hence, the multidimensional conception of education management presented by Benno Sander, in reference to the idea of a multidimensional society presented by Ramos (1983), aligns with discussions on multiparadigmatic conceptions undertaken by Gioia and Pitre (1990), Hassard (1991), Sirotnik and Oakes (1986), Lewis and Grimes (1999), Lewis and Kelemen (2002), and Smith and Lewis (2011). Sander (2005, 2007, 2009) advocates for his approach as a model of democratic educational management, supported by critical, participatory, dialogical thought, socially, politically, and pedagogically committed, emphasizing cultural relevance.

According to RBPAE (2017), Benno Sander was the former president of the National Association of Education Policy and Administration (Anpae) between the years 1976-1984 and 2006-2011, dedicating himself primarily to the study of education policy and management. He is recognized as a renowned researcher on this subject in Latin America, with special emphasis on Brazil (Lima, Assis, 2017). Mocarzel and Najjar (2020) argue that Benno Sander presents conceptions about educational management that enable discussions about the meaningful construction of academic practices, associated with quality resulting from negotiations among actors. Souza (2017), in turn, attributes to Benno Sander the pursuit of overcoming problems presented by more classical theories of administration, incorporating a psychosocial approach to organizations.

His proposal is embraced within the fields of Education and Administration, as evidenced by the research of Brotti and Lapa (2007), Mello and Luce (2011), Oliveira (2015), Carvalho (2015), Salabi (2014), Fontoura and Morosini (2017), Calderón, Gomes, and Borges (2016), Brulon, Vieira, and Darbilly (2013), although Cária and Oliveira (2015, p. 26, emphasis ours, our translation) highlight the notion that, despite the model being an innovative proposal, "[...] it is not yet disseminated and systematized by the various education systems."

Certainly, the challenge to the multidimensional base theory involves managing its dimensions in a way that balances economic, pedagogical, political, and cultural criteria so that substantive aspects can prevail over instrumental ones, relying on the concept of collective human quality of life, grounded in ethical values of freedom and equity (Sander, 1984, 1990, 1995).

Concurrently, there is a quest for management aimed at overcoming the coloniality of organizational management processes, considering challenges to the patriarchal, colonial, and racist aspects, within a neoliberal perspective in conceptual design and daily practices, taking into account the renewal of imperialist narratives, liberalist discourses, of an exclusionary nature, which imprint hierarchies between knowledge and peoples, with repercussions in the field of subalternity (Carvalho Filho; Ipiranga; Faria, 2017; Faria; Abdalla; Guedes, 2021). And thus, as "[...] a necessary response both to the fallacies of the promises of progress and development that modernity entails, as well as to the violence of coloniality" (Mignolo, 2017, p. 13, our translation).

Recognizing, therefore, that the multidimensional model of education management presented by Sander (1984, 1990, 1995) may provoke decolonial readings, the exercise of analysis on interculturality is suggested (Cortés; Dietz; Zuany, 2016; Romero *et al.*, 2016),

which "[...] presupposes mutual recognition and willingness for mutual enrichment among various cultures that share a given cultural space" (Santos, 2009, p. 9, our translation). Interculturality situates the plurality of human beings in relation to their differences and the social diversity of which they are a part (Almeida Filho, 2007).

Thus, the research aims to reflect on decolonial educational management, focusing on the discussion of interculturality from the perspective of the multidimensional educational management model. To this end, dialogues were presented in the *'Essa Geração'* podcast of the *Fundação Tide Setubal*[5], a non-governmental organization created in 2006, partnered with *Geledés* (*Instituto da Mulher Negra*[6]). Season 6 of the podcast comprises 5 episodes addressing the theme '*Beabá da decolonialidade*[7]', with analysis of the episode Decolonial Education.

The research contribution lies in the possibility of referencing concepts for thinking about education administration from a decolonial perspective, acknowledging the dynamics of knowledge, power, and being colonialities (Maldonado-Torres, 2008), inscribed in the Eurocentric logic of racial distinction and domination (Parra-Valencia; Galindo, 2019), highlighting that "[...] the acceptance of Euro-North American models without scrutiny and critical evaluation, besides subalternizing [...] reifies the status quo and symbolic and epistemic inequalities between the global South and North" (Oliveira, 2017, p. 5, our translation). With reference to the concepts of interculturality and loci of enunciation, reflection on the topic is proposed, in order to expand the possibility of affirming a decolonial education.

Decoloniality and Educational Management

Three approaches, consensus, conflict, and human action, illustrate Sander's (1984, 1990, 1995, 2007) journey in understanding the field of educational management in light of organizational theories. Along this path, he describes various paradigms and models of management grounded in these different approaches, when, through human action, the author undertakes a synthesis, situating unity between the poles (consensus and conflict) in the pursuit of overcoming their contradictions. Consensus and conflict are represented in permanent tension in the educational field. Consensus is focused on productive and economic

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[5] Tide Setubal Foundation.
[6] Institute of Black Women.
[7] Decoloniality Basics.

management, while conflict is closer to the idea of democratic management, citizenship, and participation (Sander, 2005, 2009).

The two traditions (conflict and consensus) are debated around various paradigms and models of educational administration, in three moments (Sander, 2005, 2009): the liberal formulation, which reinforces the consensus tradition inspired by positivism and functionalism, translated into economic efficiency and managerial technical effectiveness (bureaucratic-organizational efficiency) and idiosyncratic-behavioral effectiveness; the deconstruction phase, when consensus is questioned due to political, social, and environmental crises, for its inability to find solutions to educational problems, relating the structuralist paradigm to management for political efficiency and the interpretative-humanistic paradigm to management for cultural relevance; and the reconstitution, derived from openness to conflict, allied with criticism and the search for theoretical-empirical models with proposals to overcome the context of environmental, social, and human relations degradation, with contributions from Louis Althusser and Pierre Bourdieu.

The main criticism directed at consensus management models stems from positivism and functionalism's commitment to the status quo and, therefore, their limited critical capacity. Thus, phenomena such as power and conflict are managed with behavioral and tactical treatment, without a deeper understanding of historical, social, and political aspects (Sander, 1984).

From the perspective of reconstitution, Sander (1995, p. 219) seeks new theoretical inspiration for the field of educational management, considering that consensus and conflict, for the author, assume the idea of two ideological trends, liberalism, in line with Adam Smith's vision, and Marxism, inspired by Karl Marx. Sander (1984), with inspiration from Berghe (1963), emphasizes that both a) adopt the criterion of totality, conceiving societies as global systems composed of integral parts; b) converge on the role that consensus and conflict play as a focus of stability and integration or change and disintegration; c) adopt an evolutionist notion of social change; and d) are based on a model of equilibrium.

Although he highlights that the willingness to deal with conflict brings an essential contribution to the field of educational management by exposing the contradictions of social reality and encouraging creativity in seeking transformations, Sander (1984) observes that the affinity with orthodox Marxism-led conflict-based management models to adopt two questioned ideas from Karl Marx's theory: the universalism of a unified theory and historical

determinism. These conceptions are no longer considered sufficient to understand the emerging organizational problems in the current world.

Indeed, both consensus, supported by positivism, and conflict, grounded in orthodox Marxism, fall into the same error, namely, crediting that their understanding of human beings, organization, and society is the only universally valid conception (Sander, 1984, 1995). In this sense, the two configurations did not offer an explanation capable of avoiding "[...] ecological degradation, destruction of social bonds, and disintegration of the human being as an individual and social entity" (Sander, 1984, p. 42, our translation). Sander (1984) considers that both closed in on themselves, with dogmatic theories that inhibit other formulations.

Sander (1984) draws inspiration from the idea of human action, which unfolds in light of the concept of substantive quality of collective human life, as referenced in Ramos's (1989) readings on the proposal of multidimensional society and the para-economic paradigm by Silverman (1970), relative to the framework provided by society for individual action, and by Crozier and Friedberg (1977), who reflect on the limits and potentials of the relationship between system and agent.

At this point, human action refers to the central value of human intentionality, politically committed to their social environment and politically engaged in society (Sander, 1984). Indeed, it assumes an epistemological perspective that combines "[...] interpretative phenomenology, dialectical analysis of power and social control, and existentialist conception of emancipation and promotion of human quality of life" (Sander, 1984, p. 44, our translation).

Within the scope of human action, two ethical values of general validity are considered, freedom and equity, where the collective human quality of life encompasses the exercise of equity, while individual quality refers to the idea of freedom (Sander, 1990, 1995). The combination of these values is fundamental to the substantive experience of human quality of life, while participation is the political and administrative space for promoting this experience, considered a strategy of human action, "[...] capable of rescuing the true value of other criteria of administrative performance in educational management" (Sander, 1995, p. 5, our translation).

In general, the combination of the four models of educational management (efficiency and effectiveness, within the context of the consensual tradition, and effectiveness and efficacy, in line with the conflict approach), have three possibilities of analysis. The first approach, based on the idea of exclusion, considers the four ways of managing education as mutually exclusive. The second, supported by the multiparadigmatic approach, adopts inclusion, where different

conceptions are not considered incommensurable and can be articulated in theory and practice (Sander, 1984, 1995).

The third way, in turn, assumes the moment of reconstitution, when educational management is assumed under the idea of an innovative model, as "[...] a complex and global phenomenon with multiple analytical and praxeological dimensions articulated simultaneously" (Sander, 2007, p. 88, our translation). In this case, Sander (1984, 1995) advocates for the idea of a global, multireferential paradigm, based on the analysis of convergences and contradictions among the four elaborations of educational management, resulting from a new theoretical synthesis called the multidimensional paradigm of educational administration. In this paradigm, Sander (1984, 1995, 2007) seeks to provide efficient, effective, and relevant organizational and administrative responses to academic institutions' and society's current demands and needs.

Regarding instrumental issues, the economic dimension of the educational institution involves aspects "[...] financial and material, structural, bureaucratic norms, and coordination and communication mechanisms" (Sander, 2007, p. 96, our translation). Thus, under economic logic, the dimension relates to an external instrumental performance concerning the ability to manage financial resources to obtain maximum productivity. This dimension is rooted in a philosophy of education that is close to the notion of consumption, disfigured from the idea of education aimed at developing substantive aspects of human beings (Sander, 2005, 2009).

The pedagogical approach encompasses the principles, perspectives, and educational techniques related to achieving academic objectives. It ranges from teaching visions to adopted methodologies, thus constituting an element that ensures the specificity of educational management (Sander, 1995, 2007). With an emphasis on this dimension, internal instrumental performance is carried out based on coordination, creation, and use of criteria, methods, and spaces to meet educational objectives, guided by parameters of effectiveness to achieve pedagogical objectives (Sander, 2007).

On the other hand, the political dimension situates strategic actions within the political context, emphasizing the social responsibility that these actions should emphasize (Sander, 1995, 2007). In this scope, the educational institution is called upon to balance internal demands of an economic and pedagogical nature with those of an external order. If the political dimension is not emphasized in decision-making processes, the institution tends to close in on itself, resulting in a loss of public space within the community, which implies a loss of legitimacy (Sander, 2007). The dimension, therefore, is characterized by the pursuit of effectiveness, based

on substantive external performance, as it seeks to achieve objectives demanded by members external to the institution (Sander, 1995, 2007).

Finally, The cultural dimension relates to values, beliefs, and attitudes of various orders (philosophical, anthropological, biopsychic, and social) of participants in the educational system and the community (Sander, 1995, 2007). The cultural aspect expands the idea of a person beyond the other dimensions, while reinforcing the conception of the human being and their fulfillment, supported by substantive aspects. It is considered an intrinsic dimension, as its emphasis is on relevance to all those considering the ethical values they aspire to in the sociocultural context. Transposing a political action focused on meeting demands, as a response to social responsibility, relevance points to social pertinence (Spatti; Serafim; Dias, 2016), when actions are evaluated regarding their consequences for sustainable improvement of human life.

Effectiveness and relevance, therefore, from Sander's perspective (1995), are closely related, considering that the anthropological being and the political being are the same person. The anthropological being becomes a political being when actively engaged in the constitution of their society. Thus, the concept of relevance in educational management develops as a transcending alternative to the concepts of effectiveness, efficiency, and efficacy.

In the convergence of the four dimensions of the multidimensional paradigm of educational administration, two aspects highlighted by Sander (1984, 1995) are situated within the scope of democratic management, namely, mediation (political and administrative) and collective participation. The first expresses the fulfillment of the administration's role in addressing demands and dimensions, among the convergences and contradictions that characterize educational phenomena within society; the second involves the necessary foundation for politically significant and culturally relevant administration. In this sense, the importance of the academic community (including its internal and external members) is recognized in conveying the meaning of educational actions to improve their concrete realities (Sander, 1995).

Its epistemological orientation starts from an intrinsic level, guided by the fundamental values of the human being, and on the extrinsic level, with the achievement of political and social ends and objectives (Sander, 1995, 2007). In the integration of dimensions, the model assumes the ethical values of the human action approach, freedom, and equity, which "[...] provide the organizational framework for citizen participation in promoting a qualitative form of collective human life" (Sander, 2007, p. 95, our translation). In this perspective, administrative solutions must aim to create plural, diversified, multi-referential spaces that seek

the realization of the human being as an individual and social subject, as a citizen-author (Sander, 2007). It is in this sense that it is indebted to democratic management when defining democratic mediation as important in this model, conducted in accordance with collective participation.

In the same vein of criticism towards the paradigmatic approach to social reality, Sander's integrative proposal (1984, 1990, 1995, 2007) also opposes the multiparadigmatic approach, explored in works such as those of Gioia and Pitre (1990), Hassard (1991), Sirotnik and Oakes (1986), Lewis and Grimes (1999), Lewis and Kelemen (2002), and Smith and Lewis (2011). Even though these reveal advancements to the paradigmatic idea of Burrell and Morgan (1979), the author aligns with Paes de Paula's interpretation (2015, 2016), with the concept of epistemic matrices, and with Bednarek, Paroutis, and Sillince (2017), in the horizon of transcendence as a synthesis of opposites.

With an integrative attitude, Sander (1984, 1990, 1995, 2007) approaches recent debates in the epistemological realm regarding critiques of Thomas Kuhn's thesis of the incommensurability of paradigms and the systematization by Burrell and Morgan (1979). These critiques are corroborated by Burrell (2007), who expresses challenges to the paradigmatic idea itself due to the schisms it implies.

In Sander's understanding (1984, 1995, 2007), mediation and participation constitute the main functions of educational management, considering it is inserted in global realities, constituted by dialectically articulated dimensions, with sometimes opposing, sometimes complementary emphases. In the exercise of mediating and participatory management, the ordering of administrative performance criteria within the four dimensions is effected, given the commitment to the qualitative consequences of administrative actions for human and social development.

In the multidimensional model of educational management, it is recognized in Sander (1984, 1990, 1995, 2007) what Paes de Paula (2016, p. 37, emphasis added, our translation) highlights, namely the effort to "[...] conceive a social science capable of achieving a unity of knowledge in a transdisciplinary sense, so that criticism mediates between the empirical-analytical and the hermeneutic." In this sense, the mediation of interests, particularly celebrated by hermeneutics in its translational function, calls for dialogue to constitute intelligibility and thereby "[...] make understandable what seems strange and to elucidate indirect communications" (Paes de Paula, 2015, p. 93, our translation).

In this proposal, Sander (1984, p. 50) demonstrates an understanding that this exercise is part of the emergence of a context that demands innovative organizations, a new social and political consciousness, organizational arrangements capable of addressing expected and unexpected situations, freedom, intentionality, creativity, social responsibility, and collective participation. Particularly noteworthy is the synthetic idea of the multidimensional paradigm that "[...] politics and administration are inseparable in the life of human organizations, including educational institutions" (Sander, 2007, p. 16, emphasis added, our translation). From this perspective, Sander (2007, p. 16) argues that his proposal is based on a "[...] superordination of politics, conceived as a global practice of human coexistence, over administration, defined as one of its particular practices, both in education and in society," and therefore adheres to the understanding of the totality of the human being and its multidimensional condition.

Therefore, multidimensionality in education demands a new theoretical and methodological approach to management, starting from non-reductionist and fragmented conceptions of reality. Thus, as a synthesis, there is a simultaneous view of multiple dimensions in the pursuit of actions that ensure attention to relevance, effectiveness, efficiency, and efficacy, with an emphasis on the idea that the substantive dimension (political and cultural) needs to regulate the instrumental dimension (economic and pedagogical) (Sander, 2007).

In the quest to expand the 'cultural' dimension, it is understood that interculturality

> [...] is legitimately decolonial, as it provides new places of speech and knowledge construction in the curriculum and offers conditions to combat the oppressions of differences, especially race, class, and gender, materialized in the practices of colonization of being, knowing, and power, and can establish itself as a possible strategy for emancipation and decolonization (Amoretti *et al.*, 2023, p. 13, our translation).

It is within the scope of the integrative idea that Sander's effort (1984, 1990, 1995, 2007) is recognized as participating in contemporary epistemological and sociological discussions, while affirming opposition to the reductionist idea of man in favor of a multidimensional view, and advancing, in the educational field, a proposal for management that acknowledges social and organizational phenomena in their complexity. To this end, it is understood what Sousa and Vasconcelos (2022, p. 16, our translation) point out as a favorable path, "[...] reflecting on how research training can help unveil reality, favoring collective and decolonizing readings that mobilize us to continue aiming at and making visible the educational experiences of the global South."

In the present reality, cultural diversity poses a challenge to exercising relevance as an administrative criterion. This is because interculturality, manifested in the context of dialogue, consensus, adherence, mediation, and participation, intensifies conflicts and contradictions of a valuative nature, resulting from plural and sometimes divergent worldviews. Thus, attention to intercultural relevance highlights advancements in Sander's multidimensional proposal (1984, 1990, 1995, 2007). Consequently, possibilities for an "authentic intercultural dialogue, which should clearly take into account the existing asymmetries [...] an inter-South dialogue, before being a movement towards North-South dialogue" (Dussel, 2016, p. 63, our translation).

Methodology

The research, supported by documentary and observational study (Bauer; Gaskell, 2002), qualitative approach (Bogdan; Biklen, 1994) and comprehensive nature (Minayo, 2014) with data from dialogues conducted in the podcast *'Essa Geração,'* from the *Fundação Tide Setubal*[8], season 6, addressing the theme '*Beabá da decolonialidade*[9]', analyzing the episode 'Decolonial Education.' Guidelines for using podcasts for scientific purposes were considered for the research, as presented by Howard-Sukhil, Wallace, and Chakrabarti (2021) and Lundström and Lundström (2021).

Lundström and Lundström (2021) present an analysis pathway they advocate as ' '*Podcast ethnography'* three stages: (i) exploring the podcast openly and even inductively, (ii) engaging with the podcast by reflecting on one's research, and finally, (iii) examining the podcast through applicable analytical and/or theoretical tools. However, it is relevant to consider that data analysis focuses efforts on describing themes raised by reflection on encounters with the storyline dialogues, or, as suggested by Geertz (2008), the exercise of possible interpretation of the investigated phenomenon: education management with analytical reference focused on the decolonial field. For Lundström and Lundström (2021), '*Podcast ethnography'* is beneficial due to its spatial and temporal flexibility, while in the field, represented by the podcast itself, social processes under study occur. They also discuss that social media networks such as Facebook and Instagram may have a more significant influence on algorithms, suggesting that the podcast may be less influenced by algorithmic management of the media platform in the presentation of content.

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[8] Tide Setubal Foundation.
[9] Decoloniality Basics.

Regarding the third stage, 'Examine,' Lundström and Lundström (2021) also suggest assigning descriptive or analytical codes related to the research question. For this stage, the completion of reflexive thematic analysis (TA) is considered, aiming to portray participants' experiences and meanings and to reflect on this reality supported by themes that prompt understanding. Reflexive TA, in Braun and Clarke's (2019) interpretation, suggests openness to subjectivity in the course of research analysis and interpretation.

To conduct the TA, the Atlas (*Archiv fuer Technik Lebenswelt und Alltagssprache*) TI (*Text Interprataion*), a software used in qualitative research, was employed to assist in the analysis and interpretation of data. For the research, codes (concepts derived from external and/or internal references based on what is being analyzed at the moment); [...] and networks (associations that allow visualizing the connections between the coded information)" (Gondim *et al.*, 2018, p. 4, our translation), were utilized, which facilitated the formation of categories for discussion, as the reports generated by the software support the circular analysis of data, fostering insights during the research (Bandeira-de-Melo, 2006).

Presentation of Results

Table 1 gathers segments of texts, quotations extracted from transcriptions, representative of the themes defined for discussion supported by the presented issue and objective defined by the research.

Chart 1 - Segments of Texts

Theme 1 - Racial Inequality	
Structural Racism Violence	People (Interaction) [...] we're going to start with a bit of a **heavier topic. We're going to talk a bit about structural racism**. [...] Do you believe that **Eurocentric education** contributes to the maintenance of structural racism in schools? [...] When you think about a **racist structure, in an environment, in a way, toxic, full of violence, we talk about bullying, we also talk about recreational bullying, recreational racism** [...]
Awareness	People (Interaction) it has to be a **subject that is part of our daily lives, and I think not only directly, but there are ways to work on the issue of respect** and everything else without directly addressing racism [...]
Racial Equity	Person 3 [...] **Law 10.639, which requires the teaching of Afro-Brazilian history and culture in schools**. And, after 20 years, we see that it's still progressing slowly and that there's still a lot to improve. Why do you think that, after all this time, it still seems stuck, let's say, in this way? It seems like it's approved, **the law exists, but, in fact, we still don't see it happening.**

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Quota in Universities	People (Interaction), whether through the achievement of quotas in universities or the defense of Law 10.639, [...] And, in practice, are these achievements being respected in the school environment? There are **numerous reports of fraud in the quota system**, and research shows that few schools include Afro-Brazilian history and culture in their **curricula**.
Lack of Recognition	People (Interaction) [...] the first honorary doctorate was awarded to a black woman [...] only in 2022, [...] which highlights a lack of **recognition of Brazilian black intellectualism.**
Impact on Education Impact on Society Structural Racism	People (Interaction) This issue of structural **racism is a prior step because the structures of institutions, the structures of social mechanisms are made up of people. And if we have racist people in positions, then the institutions will be racist, and governmental structures, the ways organizations operate, how the instances operate, will also be racist, permeated by this perspective, a perspective that encompasses this Eurocentric view.** And the **Eurocentrism that we see in our country is hierarchized** because there's only **one way of seeing things, there's only one way of operating things, and everything that's not within this way is devalued, objectified, and animalized**. These are the steps that impact the life of society and education, especially the school, because the school is a microcosm of society.
Inequality Differences Rights School Dropout Racism Violence	People (Interaction) **If things happen outside of school, they will be reproduced within the school.** This goes back to the invention of Brazil because **Brazil was also a European invention, a project built to function the way it does today**. [...] **It's about bringing back the humanization of people**. [...] **black children are expelled from school from early childhood**, and black children experience racism in school from daycare. **It's the touching, it's the demonstration of affection, it's the attention in a response, it's praising one over the other, it's really about approaching humanization**. If we see **school dropout rates among the majority of black students, it's very much due to the relationships that are woven**, [...] **The reproduction of social relations** [...] I believe that in preparing the environment, there are several measures. [...] Showing **respect for differences in practice because we are different from each other. And that's okay**. What cannot happen **is for this difference to turn into violence, inequality**, economic inequality, inequality [...]
Racial Equity	People (Interaction) Black people cannot be at the school desks. And all the maneuvers that were necessary for us to reach these school desks. **Then we reach a phase where it's not enough to access, and we want to know about the quality of what we are going to learn. We also want to interfere with the quality of what other people understand.**
Theme 2 – Inclusive Education	
Eurocentric Education Anti-racist Experience	People (Interaction) **Does Eurocentric education** contribute to the maintenance of structural racism in schools? [...] Thinking about the school structure, when you think about a racist structure, in an environment, somewhat toxic, full of violence, [...] we can, in a way, bring an anti-racist experience into schools [...]
Anti-racist Education School Inclusion	People (Interaction) I think it's more than time for us to start bringing, I think it has to be a subject that is part of our daily lives, and I think not only directly, **but there are ways for you to address the issue of respect** and everything else without directly addressing racism, especially depending on the age, depending on the group, and everything else.
Valorization of Knowledge and	People (Interaction) Machado de Assis, Carolina Maria de Jesus, Lima Barreto, Maria Firmino dos Reis, Lélia Gonzalez, Milton Santos, Conceição

Identities	Evaristo, Luiz Gama. All these people **are Black authors who have impacted Brazilian education and literature**. But why are so few names mentioned within our educational spaces? [...] value our knowledge and identities [...].
Intercultural Dialogue Cultural Diversity and Plurality Teacher Training for Anti-Racist Pedagogy Critical and Reflective Reading Valuing the Knowledge and Cultures of Local Communities	People (Interaction) To transform everyday life, it is necessary to **consider possible and feasible actions for transformation and impact on reality**. Some of these actions may include **valuing the knowledge and cultures of local communities, incorporating content that embraces cultural diversity and plurality, training teachers for the development of anti-racist pedagogy, promoting intercultural dialogue spaces, and encouraging critical and reflective reading**. In practice, the implementation of decolonial education can be observed in both formal and informal education [...] various reflections on how everyday actions can transform social relations. We can highlight that even with perspectives and actions in different fields, our intention is the same: **the construction of an equitable, plural, and transformative society. Including perspectives beyond Eurocentrism is to avoid the constant erasure of our histories, revisit these memories, and be part of building a new future.**
Decoloniality in Education	People (Interaction) [...] Decoloniality in education, to me, refers to a thought that breaks free from the logic of a single possible world.
Anti-Racist Education Continuous Training School Management	People (Interaction) [...] There isn't a magic formula for operating certain things. **It requires a bit of attention, insight, and goodwill** [...] It's also important to consider that everyone has their responsibilities. I think it starts with public policy. **Public policy must be competent and structured to meet the needs of the school, the needs of the teachers, and the demands of the students. It must reach the entire school community. A well-designed public policy provides the appropriate mechanisms to operate within the school** [...] of course, there's what each person brings from their experiences, convictions, beliefs, and their way of being. Everyone brings that with them. But I think, **in everyday practice, some things can be changed through a connected system**. If you have encouragement, if you have an effective public policy for promoting anti-racist education, you will be able to reach the professional practice of educators and other school professionals, you will be able to reach the structure of the school itself, in management. And that will reflect.
Inclusive Education Empowerment	People (Interaction) Black people cannot be on the school benches. And all the maneuvers that were necessary for us to reach those school benches. Then we reach a phase where it's not enough just to access; we want to know about the quality of what we're going to learn. We want to interfere with the quality of what other people learn, too because this affects us, because this kills us.
Identity	People (Interaction) **All that European symbolism marking those spaces. It would help if you built another logic to mark those spaces that concern those who are there and who attend those environments. And it's the curriculum**. There's no way you can think about decolonial practices if the curriculum isn't reformulated. If the pedagogical, and political projects of the schools aren't reformulated. Because it's one of the points that we always draw attention to. It's not just about dealing with a project. **A project can be awareness-raising. Projects in schools are quite healthy. But these are practices that have to permeate everyday life.**

| Plural Schools

Pedagogical Practices	People (Interaction) And we have **rich experiences**, whether in schools from *Terreiro* in Bahia or professionals who have dedicated their lives to doing this. [...] how to operate things using different logic. There were also **plural schools**, [...] It's necessary to seek out these **examples so that they serve as inspiration because**, as we say, there's no magic formula because **each locality has its characteristics and its characters**. I think that when you propose to **know the reality of the place, where the people are** [...], you already start to operate these practices because you bring the reality of the people, the history of the people, into the school.

Source: Research data, coded with the assistance of Atlas Ti software, version 23.

Next, with support from Atlas Ti, the codes were grouped into two semantic networks: Racial Inequality and Inclusive Education. In the 'Racial Inequality' semantic network (Figure 1), 16 (sixteen) codes were presented, namely: Racism, Impact on education, Productivity, Racial equity, Violence, Structural racism, Awareness, Lack of recognition, University quotas, Racial inequality, Inequality, Impact on society, School dropout, Differences, and Rights.
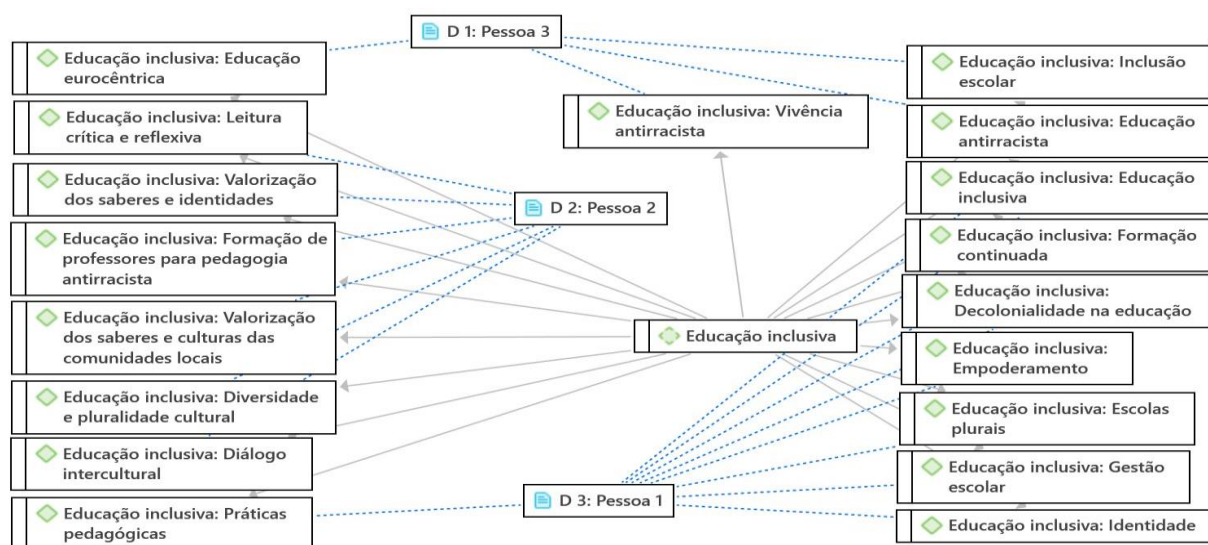
Figure 1 - Racial Inequality Semantic Network
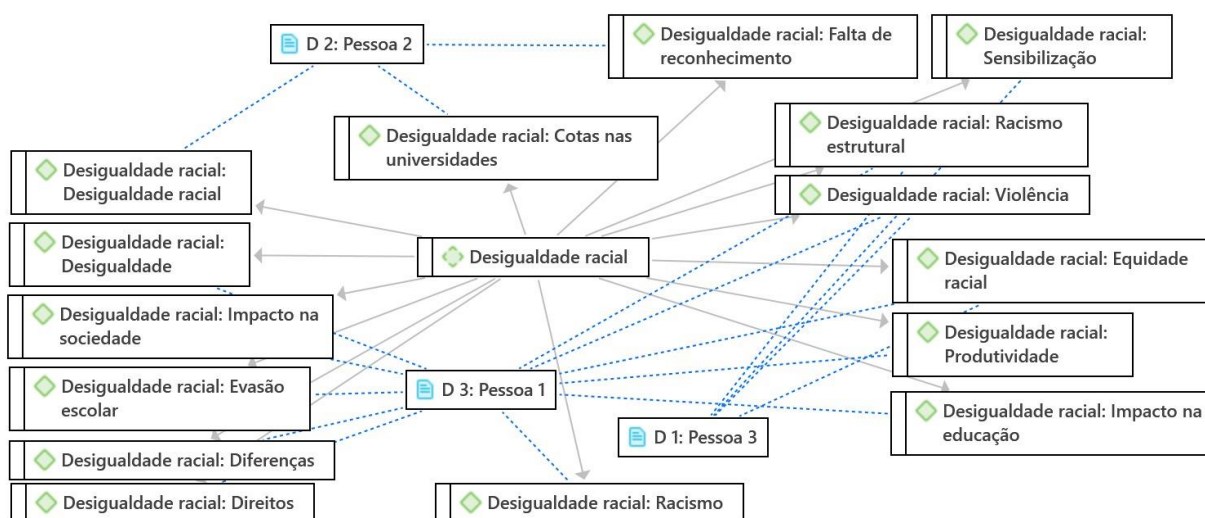
Source: Research data, a network created with the assistance of Atlas Ti software, version 23.

Regarding the "Inclusive Education" semantic network (Figure 2), 18 (eighteen) codes were grouped, namely: Identity, School management, Plural schools, Empowerment, Decoloniality in education, Continuing education, Inclusive education, and Anti-racist education.

Figure 2 - Inclusive Education Semantic Network

Source: Research data, a network created with the assistance of Atlas Ti software, version 23.

Subsequently, after recording the codes, organizing the semantic networks, and presenting text segments, citations and reflections are woven inspired by thematic analysis, as referenced by Braun and Clarke (2019), regarding openness to subjectivity in the course of analysis and interpretation of the research. Furthermore, with analysis of the analytical codes related to the research question, as suggested by Lundström and Lundström (2021) when addressing the podcast ethnography methodology.

Data Analysis

In the course of immersing in the podcast *'Essa Geração,'* I was chosen to listen to the 5 episodes of season 6, which address the theme '*Beabá da decolonialidade'*. From the immersion, the episode on Decolonial Education emerged as central, while the others resulted in debates that demanded expansions on the challenges of educational processes concerning the theme of 'decoloniality'.

With the approach to seeking meanings and reflections thematically, as suggested by Braun and Clarke (2019), it was possible to understand the 'Racial Inequality' semantic network as a specific construction of narratives that speak to the social, historical, and political context of Brazil, in reference to the structural movement of racism that engendered various acts of violence to the hierarchical condition (inferior/superior) that imposed/imposes subalternate to

the difference of colonial matrix. The 'tense' debate assumes that the day-to-day school context demands integrated, complex efforts guided by normative Law No. 10,639/2023, which addresses the mandatory teaching of Afro-Brazilian history and culture in schools.

The tone of the dialogue on inequality presupposes the pursuit of racial equity, while it is necessary to consider that the prism of equality obscures the structural challenges of the historical-social configuration recognized by the logic of coloniality (Maldonado-Torres, 2008). In these terms, the argument is made for quotas in universities, for the lack of recognition (and legitimacy) only recently debated in academic-educational circuits, which reflect on the academic-formative dependence that coloniality underpins, in the sense of the dissemination circuit of the geopolitics of knowledge (center-periphery). The school, as a 'microcosm of society,' expresses formations that sustain the maintenance of the dominant logic in the sense of social structures of a Eurocentric matrix.

In these terms, expanding the debate on "awareness," focusing on Afro-Brazilian reference, represents a step prior to the developing approach to racial inequality. However, the discussion of differences, social stratifications, and subalternity must expand its scope to include intersectionalities. Thus, one can presuppose the fundamental contribution of education to generating sustained social impacts, expanding analyses on understanding inequality as a social process in constant reconfiguration, encompassing expressions of violence, including racism, in the face of more relevant educational issues, such as the right to education, dropout rates, and school attendance.

The decolonial debate in education enables understanding, as per Figure 1: "It is touching, it is the demonstration of affection, it is attention in a response, it is praise to one at the expense of the other, it is the approach to humanization itself (People Interaction)," about the formation of being, its subjectivity, and identity that situates a favorable worldview towards the other, in its multiple possibilities. This implies sustaining formative processes on other bases, from different perspectives, in affirmation of other narratives, as one understands the idea of "rational equity." This means legitimizing and instituting the possibility of reflecting on and questioning the predominant Eurocentric-based knowledge and its manifestations of domination and universalization, which tend to obscure the essence of difference and its very existence.

Regarding the definition related to decolonial education, as a result of the broadening of the decolonial debate in education, reflection is made on the 'inclusive education' network, as expressed in dialogues on the podcast. With reference to the interactions, there is a

counterposition to education characterized as Eurocentric, supported by experiences and anti-racist education within the framework of a proposition of 'inclusive education'. In this context, there are convergences regarding the understanding that 'experience' implies negotiated processes, and social practices in the weaving of narratives, and actions, and in the function of the loci of enunciation, represented by the "cultural and historical references upon which the meanings of life, human relations, and the self are enunciated and produced" (Mancilla, Opazo, 2014, p. 48, our translation). Therefore, recognition of the local as fundamental to critical and citizen formation, with powerful dialogic spaces for transformation and emancipation, is essential.

The living dynamics of these interactions imply an exercise of inclusion, much more symbolic than normative, in the planned and emerging configurations of school practices. In the context of affirming school inclusion, representation is expressed as fundamental to the recognition of knowledge and identities and the valorization of multiple ways of being/doing, in the podcast, represented by Black authors with unique contributions to Brazilian science and literature. These are knowledge, generally situated in interculturality with an expansion of plural debates, recognizing teacher training spaces favorable to new inclusive cultural weavings centered on critical, reflexive, and propositional readings.

From the perspective of education being conceived as a right, within the scope of public policies, including with reference to the Federal Constitution of Brazil (CF/1988), the debate on the podcast emphasizes the responsibility of the State in implementing public policies to guarantee these rights. In this context, acting as a protagonist in the provision of training capable of promoting structural changes in response to the social issues addressed by the decolonial debate, ranging from social exclusion to violence, such as school bullying, emerges as one of the most mentioned problems in the school context.

Therefore, it is assumed that school management, as discussed in the podcast, is based on public policies that favor the guarantee of the right to education, with a focus on equality and equity. This implies the need to institute practices and regulations that promote inclusion as a daily experience in various spaces of the school community. Additionally, school management should engage in issues related to identity strengthening and empowerment, adopting action guidelines that allow for mobilization and qualitative transformation of the lives of those involved. As discussed in the podcast, part of this engagement in daily life focuses on the pedagogical perspective, particularly in curriculum development, which is recognized as a fundamental instrument for decolonial education.

Referencing the curriculum interculturally allows for supporting experiences and practices centered on loci of enunciation, with spaces for validating this knowledge and necessary recognition to imprint logics of socially qualitative life production oriented by differences, inscribed in the plurality of being. Amoretti (2023, p. 13, our translation), in this path, suggests that "Thinking of an intercultural, decolonial curriculum is thinking about the production of knowledge, skills, and cultural values, constructed and organized in multiple spaces and by multiple subjects in a way that makes it possible for the plural reality of society". And thus, finding alternative spaces in which to problematize the expression that emerges in the podcast: "We want to interfere with the quality of what other people learn too. Because it affects us, because it kills us". Here lies the death of being in the face of the denial of its existential.

To broaden the sense of everyday experience in the context of decolonial education, Sander's (1984, 1990, 1995, 2007) multidimensional model of education is focused on expanding the definition of cultural relevance to intercultural relevance. The author maintains that this model should consider the multiple dimensions of education analysis, including 'teleological, substantive, and ideological concerns', of 'cultural and political' nature, and 'instrumental or technical concerns', of 'pedagogical and economic' character. In this sense, the human being, as an individual and social author of the constitution of their world and its organizations, within a set of historical opportunities, constitutes the raison d'être of the existence of educational institutions and social organizations, in general.

Revisiting the intercultural definition suggests grounding the locus of enunciation as a criterion of relevance, situating the being within its historical, social, political, economic, and cultural reference framework. The identity of the being is collectively inscribed by the elaborations of its surroundings, which underpin the singular-collective subjectively anchored in the idea of difference. In the dynamics of social life productions, this presupposes a being-with, an I-we, in identity configurations that entail an expanded listening to the trajectory, history, and places. Thus, the relevance lies in the possibilities of negotiated inter-life in affirmation of the other(s) in their plural forms of existence, attentive to the varied expressions of being. Interactions and encounters (accesses), therefore, become fundamental exercises in approaching the different ways of being.

In this context, the foundation of thought on education administration in an interculturally relevant manner encompasses the broadening of decolonial reading, inspired by Parra-Valencia and Galindo (2019) and Mancilla and Opazo (2014). This concerns the

recognition of difference by the various dimensions of the temporality of life and space, which provide interpretations for the logic present in everyday life in the production of inclusive social practices and sensitivity to the affirmation of the other. In this sense, space, as a social element that integrates nature, language, and time, deserves priority attention, being the locus or epistemic places of enunciation as a reference for validation in the face of material and symbolic transformation. Thus, as presented by Gómez (2015), interculturality is assumed in the sense of a plural ethos, which breaks with the pursuit of universal horizons of analysis centered on the primacy of the Eurocentric model.

Final considerations

The multidimensional model of education administration represents a theoretical synthesis aimed at overcoming the polarities of educational management. Although the year 1982 is very close to the publication of Burrel and Morgan's book (1979), which was the delineative reference for the systematization regarding "paradigms", Sander (1984, 1995, 2007) and Sander and Wiggins (1985) manage to gather a set of conceptions that go beyond the definition of social and educational phenomena in terms of consensus and conflict, or radical change and regulation and subjectivism and objectivism. The multidimensional model reinforces the premise of an immanent objective to the educational act, which is also political, aiming to promote the quality of human life.

Its arguments occur in the reality of a praxeological commitment to collective quality of life, derived from the approach to human action. The arguments supporting the multidimensional model assume that in the educational system, there are substantive or ideological concerns, of a cultural and political nature, as well as instrumental or technical care, of a pedagogical and economic nature, and start from the thesis of the need to conceive comprehensive theories to study and exercise educational management (Sander, 2007). In the field of education management, it is considered that alternative discourses recognize that organizational studies still reflect colonialist elaborations, therefore, it is necessary to reinvent them based on new foundations (Justen, 2013). All this involves the production and circulation of knowledge that affirms "[...] an epistemic world in which many epistemologies fit, or, still, of epistemologies that recognize theoretical and methodological diversity without falling into relativism" (Oliveira, 2017, p. 5, our translation).

Considered a reflexive sociology, human action expresses that human intentionality presupposes responsible freedom, when organizations limit the human being, giving him/her a

guiding framework for individual action, at the same time, human action limits society and organizations and, therefore, "[...] human action, individual and collective, *will be more or less* conditioned by very powerful social forces that manifest themselves in different historical contexts" (Sander, 1984, p. 49, emphasis ours, our translation).

As indicated by the interaction in the podcast "Decolonization in Education," "[...] for me, it refers to a thought that detaches from a logic of a single possible world," it is observed that thematic reflection around the networks of racial inequality and inclusive education suggests readings that centralize the debate around the racial dimension. The discussion broadens understanding of the intercultural dimension in the sense of validating the locus of enunciation, which offers the possibility of analyzing the formative process considering the plural being, paying attention to the intricacies of its existence, space, language, time, and also nature. Both respect for diversity and the diffusion of responsibility regarding equity are advocated from the standpoint of openness to the other, in fair, balanced interpersonal exchanges, in two-way communication (Almeida Filho, 2007).

Indeed, it is understood that "[...] the greatest challenge of constituting a fairer world lies in living in diversity, in recognizing the other" (Lisboa, 2003, p. 247). Drawing inspiration from Paulo Freire, Sousa and Vasconcelos (2022, p. 15, our translation) state that "a decolonizing educational practice must, therefore, have the humility to learn from the teachings and utopias engendered in existential experience [...] our horizon in the pursuit of recognizing the 'we' as opposed to the 'I,' the 'our' as opposed to solely 'mine' or 'among mine.'"

This is limited to the context of enunciation with a temporal cut to the dialogues outlined in the podcast. However, we (I-we) advance in recognizing the complexity of differences, invoking interculturality as essential in countering existing asymmetries, proposing a South-South intercultural dialogue, in which research can explore new perspectives and various knowledge contexts (schools/universities), combating the oppressions of differences, promoting emancipation, decolonization of being, knowing, and power, and especially seeking educational management grounded in the decolonial field.

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