

THE SUBSTANTIVE RATIONALITY OF SELF-MANAGEMENT PRACTICES: AN ANALYSIS OF THE ORGANIZATIONAL DYNAMICS OF WOMEN IN SOLIDARITY ECONOMY FROM THE PERSPECTIVE OF ORAL HISTORY

A RACIONALIDADE SUBSTANTIVA DAS PRÁTICAS DE AUTOGESTÃO: UMA ANÁLISE SOBRE AS DINÂMICAS ORGANIZATIVAS DE MULHERES NA ECONOMIA SOLIDÁRIA SOB A PERSPECTIVA DA HISTÓRIA ORAL

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ABSTRACT

Purpose – The research aims to discuss substantive rationality in the context of Solidarity Economy (SE) and women’s self-management practices in the Solidarity and Feminist Economy Network [SFEN], based on the voices of women themselves.

Design/methodology/approach – The research uses an exploratory and qualitative, from the perspective of thematic oral history. It is a search for representativeness of other forms of organization through otherness and a post-colonial view of the Administration.

Findings - The productive groups of women of the SFEN are configured as substantive organizations. Under the self-management paradigm, reveal an alternative way of producing and commercialization, bringing together the dimensions of work and life in order to allow the construction of an inclusive economy, which could be alignment with the enclave “isonomy” of Guerreiro Ramos.

Research limitations/implications – As an exploratory study, it was not possible in this article go deepen the gender issue in the daily practice of women in the productive group.

Practical implications – The use of the self-management paradigm in an inclusive economy situation presents these production groups with a real alternative to understanding themselves as active participants in the economy.

Social implications - The study brings the reflection of the participants of the productive groups about their active position in society, generates a self-assessment of their activities, serving the analysis also as an opening for reassessments and reapplications of the self-knowledge process of such groups.

Originality/value – There is a gap in management research discussing solidarity economy, self-management, feminist organizations and substantive organizations by Guerreiro Ramos.

Keywords – Solidarity Economy substantive rationality, self-management, feminism, Guerreiro Ramos

RESUMO

Objetivo - A pesquisa tem o objetivo de discutir a racionalidade substantiva no contexto da Economia Solidária (ES), e das práticas de autogestão de mulheres da Rede Economia Solidária e Feminista [RESF], a partir das vozes das próprias mulheres.

Design/metodologia/abordagem - A pesquisa exploratória qualitativa, a partir da perspectiva da história oral temática, em uma busca por representatividade de outras formas de organização por meio da alteridade e de uma visão pós-colonial da Administração.

Achados - Os grupos produtivos de mulheres da RESF configuram-se como organizações substantivas. Suas dinâmicas organizativas, sob o paradigma da autogestão, permitem a construção de uma economia inclusiva, que se baseia em valores, pratica a democracia, compartilha os processos de tomada de decisão, e, por conseguinte, os processos de aprendizagem, seguindo o enclave “Isonomia” de Guerreiro Ramos.

Limitações da pesquisa— como um estudo exploratório não foi possível neste artigo aprofundar a questão gênero na prática cotidiana das mulheres no grupo produtivo.

Implicações práticas— O uso do paradigma da autogestão em uma situação de economia inclusiva expõe a esses grupos produtivos uma alternativa real de se compreenderem como participantes ativos da economia.

Implicações sociais – O estudo traz a reflexão das participantes dos grupos produtivos sobre sua posição ativa na sociedade gera uma auto valoração de suas atividades, servindo a análise também como uma abertura para reavaliações e reaplicações do processo de autoconhecimento de tais grupos.

Originalidade – Há uma lacuna de pesquisas em administração discutindo economia solidária, autogestão, organizações feministas e organizações substantivas de Guerreiro Ramos

Palavras-chave - Economia Solidária, Feminismo, Racionalidade Substantiva, Autogestão, Guerreiro Ramos.

1 INTRODUCTION

The Solidarity Economy [SE] emerged in a scenario permeated by restrictions to the labour market and the need for income generation, constituting the organization of enterprises, informal groups, networks, productive arrangements and alternative initiatives that are constituted within the scope of the third sector. The experiences of SE gained expression in the face of changes in the world of work, such as the precariousness of formal work relationships (Singer, 2008). In Brazil, the SE action strategies emerge in a scenario of structural unemployment, attracting, above all, women, who are the most affected in contexts of economic crisis (IPEA, 2017). The Solidarity Economy Atlas in Brazil, developed in 2014 by the Ministry of Labor and Employment [MTE] (extinct in 2018), identified 21,859 SE enterprises in the country (MTE, 2014). Starting from the context of the social movement, from where the SE arises, to the context of research, the field of studies in SE experiences a phase of maturity and growing internationalization. Several areas of knowledge in different countries have been researching ES enterprises, from different perspectives, aiming to understand the dynamics of organization of the SE movement (França Filho, 2013; Laville, 2017).

From this influx of studies related to SE, research is identified that analyze the factors that guided the rise of SE enterprises (Borzaga and Tortia, 2007; Singer, 2008; Gaiger, 2011), studies that observe SE as a social movement of nature popular (Arruda, 2008; Costa, 2011; Singer, 2008), checks on the impacts of enterprises on local economies (França Filho, 2013; Oliveira, 2005), studies that observe labor relations in the context of SE (Guérin, 2003; Hirata 2002; Holzmann, 2002; Oliveira, 2008; Segnini, 2003; Silva, 2012), research on public policies within the scope of SE (Dagnino, 2011; Gaiger, 2011; Monje-Reyes, 2011), studies on dilemmas of Solidarity Economy (Barreto and Paula, 2009; Onuma, Mafra and Moreira, 2012; Sá and Soares, 2005), analyzes on the formation of cooperation networks between enterprises (Mance, 2006; Scherer-Warren, 2012; Soares et al , 2016), studies that question the capacity of SE as an alternative observing o the limits placed by the market system (Bauhardt, 2014; Costa, 2011, Pinheiro and Paula, 2014), research on organizational dynam-



ics in the scope of ES enterprises (Costa & Carrion, 2009; Faria, 2017; França Filho, 2013; Pinheiro e Paula, 2014; Santos, 2017; Silva, 2018), among others.

Researchers dedicated to the observation of Solidarity Economy perceive the complexity and essentiality of multidisciplinary and interdisciplinary knowledge on the topic (Borzaga and Tortia, 2007; Gaiger, 2011; Laville, 2014). One of the reasons for this understanding comes from the fact that ES is characterized as an income generation movement whose phenomena need to be analyzed from perspectives that go beyond the economic, such as the issue of social emancipation of individuals (Andion, 2005; Arruda, 2008; Dagnino, 2011; Faria, 2017). In this sense, researchers in applied social sciences, such as Administration, when carrying out studies on the dynamics of organization and management of ES enterprises, recognize the need to deepen their view on issues that escape the instrumental rationality of administrative processes, conventionally analyzed under the perspective of efficiency and bureaucratic rationality.

The research aims to discuss substantive rationality in the context of SE, specifically in the context of women's self-management practices in the Solidarity and Feminist Economy Network [SFEN], based on the women's voices. It is considering the observation of scholars on the existence, in SE, of principles and values that guide reciprocity that transcend the economic sense, such as self-management, cooperation and solidarity in relationships (Arruda, 2008; Ostrom, 2000; Singer, 2008). Moreover, considering that such precepts influence the way management occurs in the daily life of enterprises, thus, seeking to understand the phenomena of SE, the Administration needs to meet more critical approaches in the scope of management in order to re-signify concepts such as rationality, efficiency and development (Barros & Carrieri, 2015; Calás & Smircich, 2014; Pinheiro & Paula, 2014). In this sense, among the various perspectives observed, an approach is proposed here that reflects organizations beyond the instrumental rationality and cultural assimilation to which the subordinate countries are subjected and meeting the values of the Solidarity Economy: Guerreiro Ramos' critical approach (even before the post-colonialist proposals). For Ramos (1989), the Administration and its main currents of the formal paradigm centred on the market did not offer guidelines and ways for the subjects to participate in emancipatory relationships and self-realization through work, or even recognize such initiatives.

The research has an exploratory nature, using a qualitative approach in the collection and analysis of data, whose objective is to analyze the substantive organization in the practices of the women of the SFEN from the perspective of oral history. Women's which privileges the forgotten, or unheard voices, of subjects often outside the dynamics of the economy and society, therefore, it is a search for representativeness of other forms of organization through otherness and a post-colonial view of Administration (Meihy, 2002; Spivak, 2010). Data collection was carried out through semi-structured interviews with women from the SFEN, considering the characteristics of the substantive organizations proposed by Ramos (1989) and listed by Serva (1997). The data were analyzed from the perspective of thematic oral history, under a post-colonialist approach to Administration (Ramos, 1989).

Guerreiro Ramos' exegesis converges to two of the four types of rationalities identified in Max Weber's writings, which form one of the typical-ideal pairs of rationality: instrumental rationality and substantive rationality. Substantive rationality is the object of further study in the Guerreiro Ramos writings, as well as the tension existing in the practice of organizations between the two types of rationalities (Weber, 1994; Ramos, 1989). Considering the debate on rationality, Solidarity Economy develops, from a theoretical and principiological point of view, from substantive rationality, based on values that go beyond economic calculation, and thus seeks the emancipation of individuals. It is also considered that this substantive rationality influences organizational and administrative actions in SE, since these actions are based on self-management, as a paradigm and management practice, as studies in the context of the third sector point out (Andion, 2005; Carvalho, 1983; Vieta, 2015).



2 THEORETICAL SUPPORT

2.1 Substantive rationality in organizational studies

The ways which organizations are managed used to follow particular rationalities, common to the activities undertaken by humanity throughout its development. In this sense, this debate - on how to manage these organizations - rescues another discussion: how critical is the rationality in the field of organizational studies. In this study, the authors assume that one of the main objectives of management is to encourage behaviours that reinforce their specific rationality and the standardization of that rationality. The question of rationality in social action is raised first by Max Weber (1994, 2004), who endeavoured to explain the transformations of modern society through the criterion of rationality. For Weber (1994), the concept of rationality comprises a broad context of social action and depends on the subject's motivation. Based on this reflection, the author classifies the following types based on the rationality that motivates them: (a) Rational (or instrumental); (b) Rationale motivated by values (later approached by Guerreiro Ramos as being the "substantive rationality"); (c) Affective; and (d) Traditional. Each of these types of social action has its characteristics and corresponds to a type of rationality.

Regarding organizational studies, since it takes predominantly economic organizations as its object, analyzes of rationality follow the instrumental mode of social action (Ramos, 1989). Contextually, throughout the history of Administration, theorists and practitioners tried to rationalize the organization of work in order to maximize gains and minimize costs, and, seeking these ends, each in their way, sought to motivate workers through the instrumental logic of rationality (Motta, 1991). Thus, although the understanding of the motivation of workers has increased, they are still not considered active subjects in the decision-making processes of organizations. According to Serva (1997), the decision-making process is one of the disarticulating factors in organizations and influences the subjects' motivation, since it alters the context of social action, as approached in the Ramos perspective (1989).

Substantive approaches in organizational studies emerged after the 1960s when the movements of contestation and criticism of instrumental rationality began, and from there, alternative formulations to the organizational types generated by the critique of instrumental rationality were disseminated, embodying approaches and forms organizational factors based on substantive rationality, especially studies that analyze associative and cooperative work environments (Rothschild and Whitt, 1986). In Brazil, Guerreiro Ramos (1915-1982) was the first to undertake essential criticisms of the predominance of instrumental rationality in administrative thought, not by chance, Guerreiro Ramos' thought inaugurates such criticisms long before the post-colonialist discussions in organizational studies, reflecting about the legacy of colonialism and dependency in peripheral societies, based on an awareness of the national reality (Rosa and Alcadipani, 2013). For Ramos (1989), the substantive reason is the basis for the construction of substantive organizations, which are related to the formal market; however, they do not maintain subservience relationships. The author conceives a dual model of coexisting organizations: formal organizations governed by instrumental rationality and substantive organizations governed by substantive rationality, permeated with values and concerned with human self-realization.

Ramos (1989) lists two tasks when thinking about a substantive approach to organizations: perceiving the organization as an epistemological system and identifying the blind spots of current organizational theory. The first task seeks to develop a type of analysis capable of detecting the epistemological ingredients of the various organizational scenarios; the second task seeks to develop a



type of organizational analysis free of distorted patterns of language and concepts. One of Guerreiro Ramos' proposals aims to criticize the logic that does not distinguish the work function from the occupation function. For Ramos (1989, p.130) work is "the practice of an effort subordinated to the objective needs inherent in the production process itself", whereas the occupation is "the practice of efforts freely produced by the individual in search of his personal update ". Such concepts were not accidentally matched in the process of institutionalizing the market society, in fact, it was important for such a regime, the equalization of labour with the human condition, as explained by Arendt (2007), removes the quality of emancipation from the occupation and inserts it in work all the significance of the human condition. Thus, work becomes a primary function in life, previously considered a despised activity, work becomes the end activity of human life, such a process even required a religious and moralistic connotation for its effectiveness, and not only in terms of techniques and procedures but in terms of an ideology that legitimizes the market society. Therefore, it is a question of moulding work as an "instrument of mediation of value and human dignity" as if it were only through labour-work formally identified in the market society that salvation could be achieved (Ramos, 1989, p. 132- 134). Therefore, personal skills, vocations and the need to update individuals are instrumentalized not for emancipation, but exclusively for production.

Serva (1993, p.36-43) examined, based on empirical research, what would be the characteristics of substantive organizations, listing the following characteristics:

- (a) They are guided by logically interrelated principles: the primacy of collective action, respect for individual differences, search for balance between man and organization, action based on the identity of values;
- (b) They are organizations in which there are intense and strong interpersonal relationships;
- (c) In these organizations, collective reflection on the organization's daily life is constant and intense;
- (d) Hierarchical structures are either extremely flexible or non-existent;
- (e) Only new members are accepted who identify with the organization's values and major cause;
- (f) In these organizations there is free circulation of information, which facilitates the collective process of making decisions;
- (g) Individuals are paid according to the activity they perform and their commitment to the organization (may include voluntary work);
- (h) Working hours are flexible;
- (i) Individual income is measured collectively, in periodic meetings and there is openness for dialogue and negotiation;
- (j) The organization expresses itself (sic), in social terms, by the values that wife;
- (k) Mechanisms to systematically assess user satisfaction are precarious;
- (l) The organization always seeks support from society for its actions.

The characteristics of the substantive organizations observed by Serva (1996) in Guerreiro Ramos' work indicate a concern with the values that guide reason, and, therefore, social action. The search for a balance between man and organization transcends the organizational space and the individuals themselves since collectivism overlaps individualism, such characteristics are identified in third sector organizations, such as associations and cooperatives. Although Guerreiro Ramos maintained his discussions in the first (Public Administration) and second (private market) sectors, from a theoretical point of view, the perspective of substantive rationality is more feasible and observable within the scope of third sector organizations (Rothschild & Whitt, 1986). In this sense, given the development of the debate on rationality in organizational studies, there is a need to understand what kind of rationality permeates third sector organizations, primarily associative and cooperative enterprises. Differences between the third sector and other sectors are considered not to exist in absolute terms but in relative terms. According to Seibel and Anheier (1990), third sector organi-



zations consider instrumental rationality, formality, solidarity and specific types of exchange with the outside world, and, following these characteristics, they would tend to operate at low levels of instrumental rationality and formality, and for high levels of solidarity and direct exchange with its customer segment. However, this does not mean that these organizations are exclusively supportive and more open to the public, or that they do not operate at some level of instrumental rationality and formalism, that is, third sector organizations are also susceptible to the same inconsistencies that are identified in the market by established companies. As observed by Weber (1994), rationalities are presented, in the real world, in a combined way.

2.2 Substantive organizations in the Solidarity Economy

The debate on alienation and emancipation in the world of work is a crucial issue for studies on substantive organizations, as well as for studies on Solidarity Economy, as an integral part of the third sector. In SE, actions are governed by rationality motivated by values, and, therefore, the substantive rationality in their forms of organization is claimed, since these values are essential for the achievement of objectives (Andion, 2005; Arruda, 2008). The agreed values define the group's identity, differentiating it from the external environment, and are reflected in social actions and practices, which order not only the organization of work and the standards of action, as it would involve the adoption of ethical criteria with which reality must be judged and, thus, tends to shape and guide the action (Costa & Carrion, 2009; França Filho, 2013). In this sense, particularism and personalism would be avoided, seeking collectivism and cooperativism in guiding behaviour, one of the main objectives of SE is that the worker takes over active citizenship through the management (self-management) of the enterprises, given the construction of another economic and managerial culture (Benini & Benini, 2012).

In "The new science of organizations", Guerreiro Ramos reflects a possibility of inserting alternative organizations, of a substantive character, in a market society, assuming the coexistence of two distinct logics of organization of production and social life. In this sense, it is important to note that the Solidarity Economy enterprises, organized through associations, cooperatives or informal groups, were not thought of as substitutes for the current economic system, but as alternatives for the inclusion of surpluses of people excluded from the labour market, starting from democratic and self-managed social management that operate in a market economy. Most authors dedicated to the study of SE share the view that this new economic and managerial culture is still under construction, given this state in structure. In this way, many scholars combine research with stimulation of the formation of solidarity enterprises, training courses via unions, solidarity development organizations and government agencies, and advice to some of these ventures, and even in universities, incubators of popular cooperatives are encouraged (Costa & Carrion, 2009; França Filho, 2013; Gaiger, 2011; Laville, 2014 Pinheiro & Paula, 2014).

The challenges of the Solidarity Economy are diverse since they involve the task of overcoming values of competition and solely utilitarian calculations, replacing them with collective, cooperative, democratic and self-managed bonds. Many authors consider SE to be deformed and difficult to locate theoretically, since in many situations it acts in a contradictory way when communicating with the capitalist market (Andion, 2005; Onuma, Mafra & Moreira, 2012; Pinheiro & Paula, 2014). The SE ambience in the market society is something intriguing for some researchers in the social sciences (França Filho & Laville, 2004; Pinheiro and Paula, 2014). However, there is a consensus that it mitigates the social problems generated by the current system, including those excluded from the capitalist system through a complementary circuit of the economy (Arruda, 2008; Costa & Carrion, 2009; França Filho, 2013). Even with the limitations of the performance of enterprises in the

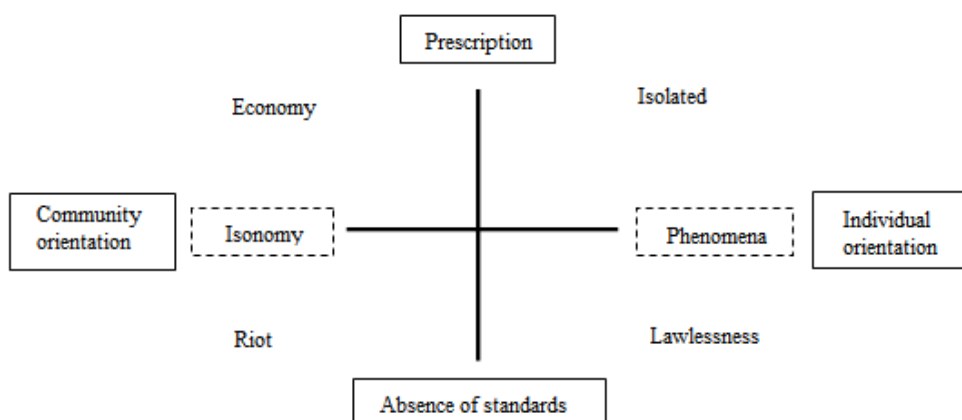


field of SE in a society immersed in the commercial logic, it is still possible to notice the growth as evidenced by data from the recent mapping of the Ministry of Labor and Employment (MTE, 2014).

Pinheiro and Paula (2014) question the mercantilist logic that considers the self-management practices developed in SE to be inefficient. The authors seek to refute some myths fostered by such logic by presenting studies of a theoretical and empirical nature which, when comparing solidarity organizations with commercial ones, indicated specific attributes, justifying, in many aspects, the inconsistencies of such myths about solidarity organizations. Concerning self-management, a relevant point that the authors sought to refute was the impossibility of reconciling democratic decisions and economic efficiency. Thus, the authors present arguments that indicate that democracy in collective decisions enhances financial results, as it reduces conflicts, decreases the concentration of power and increases the group’s cohesion, in addition to expanding the learning process due to the diversity of possibilities it generates with new ideas and values (Pinheiro & Paula, 2014).

For social management, the Solidarity Economy Enterprise [SEE] works under guiding dimensions pointed out by authors such as Arruda (2008), França-Filho (2013) and Andion (2005): (a) Sociopolitics; (b) Economic; (c) Organizational. Such dimensions, even if implemented in different ways in the reality of EESs, however, present themselves as a perspective of denaturalizing instrumental rationality as the only way to manage, presenting a proposal for a multidimensional model of social organization. The para economic paradigm proposed by Guerreiro Ramos finds convergence with the ES proposal and rescues the importance of the debate on rationality in organizational studies. The multicentric society envisaged by Ramos (1989) foresees a model oriented towards the community or towards individualism, an organizational delimitation in which the market is a legitimate and necessary social enclave, however, limited and regulated. The model proposes a system for overcoming the one-dimensional paradigm of individual and collective life, allowing a varied spectrum of alternatives.

Figure 01: Guerreiro Ramos’ paraeconomic paradigm



Source: Adapted from Ramos (1989, p.141)

According to Pinheiro and Paula (2014), from an organizational point of view, SE is supported by its community’s orientation. In this sense, it converges specifically with the “isonomy” enclave where practices have their own dynamics, with planning and functioning requirements beyond the economic vector (Ramos, 1989). The formulations proposed by Guerreiro Ramos make it possible to understand a theoretical basis, even though the author has not experienced the reality of the movement, his multicentric model contributes to the formatting of an interpretative framework for Solidarity Economy. It is noteworthy that Guerreiro Ramos criticizes the existence of the market

as the only means of regulation and social interaction. However, it does not expose its extinction, so much so that it is part of its para economic model. For Ramos (1989), the market is not the major problem for human emancipation, but the logic of instrumental rationality as a unique means in the context of the economy. It is considered that the Solidarity Economy advocates an organizational form that materializes the substantive rationality in its social action. It is up to the Social Sciences to identify whether these dynamics of SE are substantive practices, which underpin a substantive organization.

3 METHODOLOGICAL SUPPORT

The methodological approach of the research problem, in terms of its nature, is qualitative, in the stages of data collection and analysis, as proposed by Creswell (2007) and Ramos (1989). As for the objectives, the study can be characterized as exploratory and interpretative, with the use of qualitative procedures under the focus of thematic oral history (Meihy, 2002). The perspective adopted for the stages of data collection and analysis is that of oral history, especially under the focus of the new history, through interview and observation. For Godoi, Bandeira de Mello e Silva (2006, p.182), oral history privileges voices that are forgotten, or made invisible. For the authors, from this perspective of what is on the periphery, it is possible to register “claims, anxieties, suggestions, criticisms and apprehend their points of view” that can contribute to the understanding of contemporary organizational life. Therefore, it is a search for representativeness of other forms of organization through otherness (Meihy & Ribeiro, 2011). Although oral history is still in its first steps in Administration, the use of such an approach enriches organizational research, especially under the New History approach, where there is a concern with collective movements, individual actions, trends and events (Curado, 2001; Ferreira, 1998). In this sense, the concern with the experiences of ordinary people and their demands for social change reflect a “history from below”, more accessible to oral history (Curado, 2001, p.3). This approach is in line with what Ramos (1989) notes about the need for researchers to approach the context, enhancing a position of engagement and conscious commitment to their social reality, adopting a post-colonial perspective of organizational studies.

The research subjects, considered collaborators of the research, according to the view of oral history, are workers of a network of artisans of the Solidary Economy in Ceará. The choice of the women’s group is due to the accompaniment in research work promoted by the National Council for Scientific and Technological Development [CNPq in portuguese] and the National Cooperative Learning Service [SESCOOP in portuguese]. The network of artisans consists of 16 enterprises totalling 277 women, identifying an average age group of 40 years, the majority are mothers, grandparents, aunts, and have dependents at their expense, some being even breadwinners. In general, women have a basic level of school education. Another aspect has to do with the previous condition of these women, ex-domestic servants or ex-day labourers, ex-employees in the textile area, whose job they learned all their lives working, being transferred from one generation to another of artisans. From this universe, five women producers were interviewed, maintaining the necessary confidentiality when dealing with names (fictitious names were used honouring Brazilian women exponents): a) Dandara dos Palmares (recognized as a black warrior of the Brazilian colonial period who actively fought against slavery); b) Nanci Valadares (training administrator, master in social sciences and doctor in politics and international relations, wrote important works related to self-management as a management paradigm); c) Carolina Maria de Jesus (Brazilian writer known for the book “Quarto de despejo”); d) Laudelina de Campos Melo (defender of the rights of women and domestic workers, founder of the first domestic workers union in Brazil); and e) Eleonora Menicucci (Brazilian sociolo-



gist and former minister of the Secretariat for Policies for Women). The collection instrument was based on an interview script based on the characteristics of the substantive organizations thought by Ramos (1989) and organized by Serva (1997). The data were analyzed under the Discourse Analysis approach proposed by Gill (2002), in which the specific contexts of the phenomena are recognized. The interviews, interspersed with informal conversations, took place over four months of interaction with the group, within a broader project to understand the network of women artisans.

The choice of thematic oral history, according to Meihy (2002), allows for greater objectivity, since, based on a specific pre-established theme, the interviewee's perspective on the subject is sought. In this sense, the interviewee's choice is based on the employee's level of knowledge on the topic, as it is required, according to Meihy (2002), a level of qualification of the interviewer. According to Creswell (2007), a semi-structured interview is a form of data collection that presents greater flexibility to work with specific groups of actors. The semi-structured interview can acquire an ideal aspect to work in specific conditions because this type of interview is not entirely focused and, therefore, less tiring. For the author, the semi-structured interview is characterized by theory supported basic questions and hypotheses that are related to the research topic. For Meihy and Ribeiro (2011, p.40), the struggle for the implementation of citizenship is a struggle for participation in decision-making spaces, in this sense, the role of oral history would be to contribute to the "transformation of the participatory pattern of communities that are always built", showing the non-conformities and needs for social affirmation.

4 ANALYSIS AND DISCUSSION OF RESULTS

When analyzing the substantive rationality in self-management practices in the dynamics of women's groups in the Solidarity Economy, it is necessary to observe the characteristics of such organizational practices, in order to identify whether the organization behaves in a substantive way (Serva, 1993). The first characteristic pointed out by Ramos (1989) that reflects the substantive rationality in organizations is the orientation towards values, notably under the primacy of collective action, respect for individual differences, search for balance between individual and organization. In this sense, women reflect in their statements that the productive activity that brings them together follows a specific identity of values:

(...) we conduct the entire history of the group thinking about women because they are the majority and no, we never followed any rules of ... that a man could not or would not come, but everything we do is thinking about women, even if you're going to think about working hours for a workshop, for example, we know that in the morning women have N tasks, right ... so we try to do our qualifications, our meetings at that time ... if we going to do a lecture about women's health or any lecture, any workshop we always prioritize this ... the theme of women, you know ... the empowerment of women ... everything in that sense then ... because we work for this, our work is directly with women, so our concern is that they really have this gain to be able to feel more free, you know ... we also work a lot on the housework ... that has to be divided, right ... and that's where we have a lot it is ... so... they cannot understand, right ... why is it that "oh, but why does my husband have to do it?" so we have some really cool workshops that we show them, presenting this division of labor, right ... because the woman, she doesn't understand that domestic work is a job. When you say like this..." do you work?" the first thing they say "no, I spend the day at home" means, this is a non-recognition of that job, she does not recognize that what she does at home is a job. So then we have several workshops that help her to recognize herself, to see herself, we have some testimonies that ... that when they manage to understand that they are free, they come and tell us ... it is very interesting (Mrs. Nanci, producer and representative of SFEN in Ceará, 52 years old, Fortaleza, February 2019).



It is understood in the employee's speech that women are encouraged to an emancipation process; however, they are not obliged to develop activities in which they do not feel comfortable. As predicted by Guérin, (2005) and Hirata (2002), a specific challenge for women's work is the contradiction in reconciling work with domestic and care activities that are the responsibility of women, reproducing the discrimination that reaffirms the place of women in the sexual division of labour, or even their failure to recognize that activity is a job. Also, SFEN's ventures emphasize the importance of mutual care, support, cooperation, interpersonal relationships, personal growth, development and training. This perception is in line with what Ramos (1989) prescribed for substantive organizations, which are organizations in which there are intense and healthy interpersonal relationships. For producers, the norms, policies and practices that value women, qualify the Solidarity Economy movement:

Look ... in the solidarity economy we also met the Elo Feminista, you know ... the Elo Feminista also taught me a lot, a lot ... even it is ... we did some trips ... Bahia is ... we also talk about the solidarity economy and also the Feminist Link right, because everything ... we ... I think it goes together right ... and ... this ... that we fight for this ... for respect, for us, right ... it's a constant struggle and ... I think that alone is already a great support, right ... the teaching they give us, right ... (...) the valorization of women .. because through this valorization of the woman that I am here today, firm and strong (tone of excitement) because if it weren't for them it is ... this whole movement, the Sea (group) is ... Rede Estrela, Elo Feminista then we is walking around, living ... today I am another person, today I already give a workshop, I manage the workshops ... (...) my work was valued, understood ... and I learned everything in this Network (Mrs. Carolina, handicraft producer, 57 years old, Fortaleza a, February 2019)

We have this part of ... to get together and see the knowledge, to work, I don't know how to say it ... but we work. Even last Saturday, we participated in a seminar there in Sabiaguaba about feminism, we talked about the rights that women have, which are many, I didn't know, I didn't know, today I already have more knowledge and have this job (Mrs. Laudelina, food producer, 58 years old, Fortaleza, February 2019)

There are norms and policies there, right ... for us, right ... to value the work ... (...) also when we worry when one is sick, in this case, there is a colleague of ours who is hospitalized, Socorinha, in the hospital, I mean ... is worried about her, we care about each other. When there is an older person in the group, most of whom are seniors, we help to take the chair, the plank ... the plank is heavy that huge board for you to help ... and we also have a consensus to share. A plank to divide for two groups, two people, the goods are all together (...) I even shared them for three people. I need to go to the bathroom, I need to change money, a colleague keeps looking ... there is much solidarity between us. To hold, to take the other's purse, right ... to help, someone is looking and you "look at this one, see this one here..." because sometimes the customer, he looks, but he doesn't see, right ... doesn't see, really ... (Mrs. Eleonora, producer in the area of agroecology, 65 years old, Fortaleza, February 2019)

The learning processes are especially relevant in the practices of the women of the SFEN. Such learning process occurs in a group, collectively, in fact, the SE environment allows, under the self-management paradigm, to foresee an individual's self-actualization, bringing together occupation and work as categories of the human condition (Arendt, 2007; Ramos, 1989). According to Arruda (2008) and França Filho (2007), in SE The learning processes are especially relevant in the practices of the women of the SFEN. Such learning process occurs in a group, collectively, in fact, the ES environment allows, under the self-management paradigm, to foresee an individual's self-actualization, bringing together occupation and work as categories of the human condition (Arendt, 2007; Ramos, 1989). According to Arruda (2008) and França Filho (2007), in SE, the processes that lead to income generation are accompanied by complex organizational dynamics, reflected in women's self-management, these dynamics are based not only on collective management but also on in collective learning, where individuals learn from each other, not just in terms of production techniques.



Serva (1993) notes that substantive organizations continuously seek to reflect collectively on the organization's daily life. This dynamic is also closely related to the previous ones because the democratic process in self-management requires from the subject's participation not only in the production and commercialization processes but also in the decision-making processes, characteristic of substantive organizations, of a collectivist character (Ramos, 1989). For Onuma, Mafra and Moreira (2012), the process of continued democracy is a challenge. However, it allows learning for groups, indicating that the decision-making process becomes agile and of better quality, since those involved accumulate and develop a practice of discussion and deliberation. In this same sense, Gaiger (2007) points out that, when decisions are collective, they tend to be more precise due to the plurality of voices and ideas that emerge, increasing the chances of execution, since they are all part of the process, accumulating knowledge and alignment in the group.

(...) we do nothing alone. You don't do anything alone ... it goes for the group, it goes for everything ... now, even at home, in our coexistence with our family, right ... because everyone has to help themselves because if we don't help ourselves, we don't walk ... things know ... it gets more complicated and ... (Ms Carolina, handicraft producer, 57 years old, Fortaleza, February 2019)

(...) we always decide together. When one has difficulty with one thing, people always go by ... "guy has a problem" then another one already there ... if it can be resolved by phone, all right, if not we try to go to headquarters and discuss that one problem of the other to help (Mrs. Laudelina, food producer, 58 years old, Fortaleza, February 2019)

(...) everything is discussed in a group, everything is resolved in the group, we end up giving a solution, this solution ... like that homemade solution, you know ... (Ms Eleonora, producer in the area of agroecology, 65 years old, Fortaleza, February 2019)

(...) a gente sozinha não faz nada. Não faz nada sozinha... isso aí vale pra grupo, vale pra tudo... agora, até mesmo dentro de casa, na nossa convivência com a nossa família né... porque todo mundo tem que se ajudar, porque se a gente não se ajuda, a gente não caminha... as coisas sabe... fica mais difícil e... (Sra. Carolina, produtora da área do artesanato, 57 anos, Fortaleza, fevereiro de 2019)

For Guérin (2005), the discussion of the problems of joint ventures transforms the SE space into a space of proximity, of reciprocity practices that promote substantive and real freedoms for the achievement of citizenship, even interfering in the capabilities of women of being and doing. Women, especially, have more difficulties in converting legal rights into real rights, for various reasons constructed and reproduced socially, which are unfavourable to them, in a heterogeneous way, since gender, race and class interfere in this condition. The deficit of freedom and incompleteness of formal rights decreases as women become involved in the enterprise and in the network, as they develop their self-references and self-respect by belonging to a community in which they generate income and receive mutual help, which favours engagement and a sense of responsibility in the dynamics of the organization. For Hirata (2002), from the moment that women realize this recognition of their contributions at work and in the economy, they convert legal rights into real applied rights, as awareness of the importance of their work occurs. When faced with the problems of daily business, women develop specific ways of solving problems, according to the situation they face and based on accumulated knowledge, there are no manuals or rigid rules for solving dilemmas, as demonstrate the reports of the following collaborators:

(...) we act according to the situation, right ... because it is ... the type of thing ... there are questions and more questions, we can't tax a rule that's it, and it's over ... no ... we have to go

about reconciling things, we have to see how we can do it and see what way we can help it ... the person, the group, right ... because the group, it only gets stronger if it is with everyone's help, because not alone ... (Ms Carolina, handicraft producer, 57 years old, Fortaleza, February 2019)

(...) it depends on the situation because sometimes there are things that we just solve. Others do not. We take it to decide in groups ... we produce more at home, except when there is a demand that we all go to the group. However, always(... it's varied, right) we try to solve it in the best way ... it's very different because we work ... we don't work under pressure, right ... we work spontaneously, the way we do, we have that opinion, we decide, and each one passes the opinion from one to another. It is way better. We are comfortable, right; then each one goes ... working very spontaneously, it is much better that way (Ms Laudelina, producer in the food sector, 58 years old, Fortaleza, February 2019)

(...) everything depends on the situation, we are very malleable at this point, right ... because something that we resolve with Lilcélia is not going to be the same thing that we are going to talk to Liceli, the same thing that I am not going to talk to Ana Célia, I'll talk to Carolina, right ... so each one ... we have to be malleable according to each one's problem, right ... (Ms Eleonora, producer in the area of agroecology, 65, Fortaleza, February 2019)

(...) there is no rules cause, we say ... the solidarity economy, its work ... it is exactly ... to tell people that we are free, that we have the right to choose what we want when we want. You have to have at least ... those rules of conduct, of living together ... how are we going to be inside that space, how are we going to behave, but there is nothing rigid. You are obliged to come to the enterprise today; you are obliged to produce ... no. If you have ... if you got a production of 100 bags, but you have a companion who says "I don't want this bag", that's okay ... she is not obliged, she will not leave the group, she will not stop being. ... in no way, she has the right not to participate, she participates in other activities, you know ... some women just go to give support, nor go to sell ... (Mrs. Nanci, producer and representative of SFEN in Ceará, 52 years old, Fortaleza, February 2019)

Considering that the decision-making process requires knowledge of information, according to Ramos (1989), substantive organizations live with the free circulation of information, which facilitates the collective decision-making process. In the scope of SE enterprises, this participation occurs fluidly, without a rigid definition of how it should occur, which, according to Ramos (1989), is typical of the dynamics of substantive organizations. However, participation is necessary to implement self-management (Pinheiro & Paula, 2014; Singer, 2008). Regarding the insertion of new members, SFEN only accepts new members who identify with the values and the primary cause of the organization. The SFEN's artisanal work of women is not limited to goods production and commercialization, but also the building of relationships among themselves, as a group and as a network. It is aligned with the substantive rationality that guides the actions of the collective actions of women. For Guérin (2005), SE is configured as a space of proximity where debate and dialogue precede economic action, in this environment, women's work has a value determined not only by gender, as it reflects a social construction of inequality conditions. Women report that the insertion of new members is conditioned to the commitment to the values of the groups and the network, and is decided in meetings and group meetings. Still from the organization's point of view, control mechanisms are scarce, as women direct their efforts towards production and commercialization work, and the network, as an aggregating institution for these groups, is responsible for planning the enterprises, which occurs in groups, but the network drives it.

According to Ramos (1989), the substantive organization always seeks in society the support for its actions, in the context of the SFEN, this support is sought especially at the local level, through the voluntary actions that women perform with the community, which are processes of learning that also emancipate women, as they make them be seen outside their homes. According to



Santos (2017) and Bauhardt (2014), the feminist economy is a perspective of analysis of the field of economic sciences that incorporates gender relations in the understanding of economic thought, in this sense, the movement seeks to transform socioeconomic relations, aiming at a new form of work organization and a new society, based on the recognition and equal conditions for women. However, women's perception of the recognition they receive from actions taken is critical; for them, there is a mix of recognition and non-recognition, which is expressed in different ways. For example, for one of the representatives, this family recognition occurs when the family participates in the production and commercialization process:

Some I see they are, they are recognized! It is a moment of leisure for them, many of them say that! They even say that it is leisure time for them, but there is a group, for example, there at Rede Estrela, that the family's work is practically all of the Solidary Economy (...) That's what I even said; the community ends recognizing why she is there daily, right? Sometimes you need a product, as some make a cake for a birthday, so the community also ends up getting involved with what you produce, because everything is there, right? Are you going to have a party? Flame! Make a wedding? He calls the group to produce that food, so he ends up having this recognition, right? (Ms. Dandara, producer and representative of SFEN in Ceará, 42 years old, Fortaleza, February 2019)

Often not. Often not. Now, when it brings ... you know ... something of visibility there ... once we participated in a television program, you know ... that presented our plants all over ... when I went to give a workshop, yeah. ... at Christus college about terrariums, that people see ... there it is recognized, but the work you do at home that takes your things to go to the fair ... there are many of us that husbands do not help, that the children do not help, you know ... it could help because when the money comes, the woman does not separate ... "this is mine, this is yours ..." she buys it for everyone, she does not make this separation. In the woman's mind it doesn't work, right ... (Ms Eleonora, producer in the area of agroecology, 65 years old, Fortaleza, February 2019)

The recognition on the part of the community occurs when the actions of the groups become visible both to the family and to the community. A relevant point pointed out by Bauhardt (2014), is that employment and income opportunities suffer interference from unpaid care work, interfering in the way that women's demands are addressed in society, not only in the context of the economy. There is a need for recognition primarily within the family, which legitimizes the production and commercialization of women's products. This legitimation arises from the income generated in SE that women contribute to in their homes. Another issue that women point out in their dialogues is that even though the products are of quality, made by hand and sustainably, there is a need for technical training to model women's businesses so that they are recognized as brands. In this sense, Ramos (1989), Serva (1997b), Cavalcanti and Alcadipani (2016) and other scholars of the substantive organization point out that organizations are not governed by purely evaluative parameters, since they need a certain level of instrumentalization.

5 FINAL CONSIDERATIONS

This study sought to contribute to the study of forms of organization of Solidarity Economy from the perspective of Guerreiro Ramos on substantive rationality as a form of organization that encourages human self-realization. Considering that the Solidarity Economy is an income generation movement that is based on values that go beyond the economic sphere, Ramos' perspective was used to approach an understanding of the organizational forms of productive groups in a women's network of SE.



First, the study discussed the typologies thought by Max Weber in his studies on rationality and its reflexes on social action. The discussion about the exclusive adoption of instrumental rationality by the market economy is also criticized by Ramos, criticizing the exclusive adoption of instrumental rationality by the market system. Substantive rationality in SE is expressed in values, which order not only the organization of work and the standards of action, as it would involve the adoption of ethical criteria against which reality must be judged and, thus, tends to conform and guide the action. In this sense, one of the main objectives of the SE is for the actors to be emancipated and act from active citizenship in the self-management of the enterprises. Furthermore, although there are criticisms of the capacity of SE to emancipate individuals, especially women, as reflected by Bauhardt (2014) when comparing solidarity organizations with commercial organizations, democracy collective decision-making processes enhance financial results, as it reduces conflicts, decreases the concentration of power and increases the cohesion of the group.

Based on the discussion undertaken, an analysis was carried out, from the post-colonialist perspective of oral history, of the organizational dynamics of women in a productive network in SE, observing whether such enterprises have the characteristics proposed by Ramos (1989) and listed by Serva (1993). It was observed that the productive groups of women in ES are configured to some extent as substantive organizations, since they adhere to the characteristics of a para economy, in line with the "" enclave of the Guerreiro Ramos para economic model, where the search for financial results they are united to values of solidarity, cooperation and concern for the community. The para economic paradigm proposed by Guerreiro Ramos finds convergence with the ES proposal and rescues the importance of the debate on rationality in organizational studies. The multicentric society envisaged by Ramos (1989) foresees a model oriented towards the community or towards individualism, an organizational delimitation in which the market is a legitimate and necessary social enclave, however, limited and regulated. Considering the organizational dynamics of women in the Solidarity Economy, under the self-management paradigm, the study reveals a way of producing and trading that brings together the dimensions of work and life in order to allow the construction of a more inclusive economy, based on values, practices democracy, shares decision-making processes, and therefore learning processes. The study shows that women are faced with specific issues related to inequality of conditions between men and women.

The approach of substantive rationality in Guerreiro Ramos and his contributions to SE, in a theoretical and practical perspective, need to be deepened, based on the use of different research methodologies, and qualitative and quantitative order, in order to approach the understanding of the phenomenon (Ramos, 1989). Such interpretations are a challenge not only for the Solidarity Economy, but for organizations as a whole, which aim to balance work and life dimensions (Onuma, Mafra & Moreira, 2012).

The next studies should seek to identify the influence of substantive rationality on the principles of Solidarity Economy, as well as its relations with the issue of women, a relevant point for the study of SE, since SE is formed notably by women. The expressive participation of women also refers to studies directed at the work of women in SE and requires in-depth observation on the issue of women in this context of income generation. Bauhardt (2014) and Guérin (2005) note that the understanding of women's practices in income generation is still reduced, or even non-existent, impairing the recognition of women's socioeconomic demands.



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Contribution of authors

Contribution	[Author 1]	[Author 2]	[Author 3]
1. Definition of research problem	√		
2. Development of hypotheses or research questions (empirical studies)	√	√	
3. Development of theoretical propositions (theoretical work)	√		√
4. Theoretical foundation / Literature review	√		√
5. Definition of methodological procedures	√	√	
6. Data collection	√		
7. Statistical analysis	√	√	
8. Analysis and interpretation of data	√	√	√
9. Critical revision of the manuscript	√		√
10. Manuscript writing	√		
11. Other (please specify)			

