

## Self-Management and Social Skill in the Cecilia Colony: An Interpretation of Giovanni Rossi's Tactics

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### Abstract

*Self-management can be defined as the permanent construction of a model of Socialism in which the various levers of power, the centers of decision, management, and control, as well as the social, political and ideological productive mechanisms are in the hands of producer-citizens, organized, free and democratically in associative forms created by the citizen producers themselves. On the other hand, social skill in the perspective presented by Neil Fligstein is the ability to motivate actors to collective action. Having more social skills implies that some actors are better at getting cooperation than others because some people will be able to better understand a given situation and will produce shared meaning for others. Through a bibliographic search, the present essay sought to identify the possible social skills of Giovanni Rossi that had contributed obtaining cooperation and influence in the decisions of the colonists of Cecília Colony, an agricultural colony with principles of anarchist organization, self-managed, designed by him and implanted in 1890 in Palmeira, Paraná. Although this study endeavored to discuss Rossi's skills in the field of self-management in a subjective way and thus, not being able to make forceful statements, it was possible to infer that that creator had tactics that made it possible for the other colonists to obey themselves. Therefore, the skills that built these referenced bonds are what must be taken into consideration and analyzed by researchers engaged in investigating the history of the Colony, whether through the approach of self-management, cooperation, socialism or anarchism.*

**Keywords:** Self-management. Social Skill. Giovanni Rossi. Cecília Colony. Anarchism.

## 1 INTRODUCTION

At Cecília Colony, the only anarchist experience in America was carried out, and the most widely known in the world, based in palmeirenses lands. An experience based on the ideals of freedom, neither with hierarchy nor with religion as well as without government. In Cecília Colony the truths of anarchic socialism were put to the test, a true laboratory of social experiment (Felici, 1998).

Anarchism is defined as a principle or theory of life and behavior through which a society without government is conceived, in which harmony is obtained through “free agreements established between the different territorial and professional groups, freely constituted for the production and consumption, and to satisfy the infinite variety of needs and aspirations of a civilized being (KROPOTKIN, 1987, p. 19, apud BARBOSA, 2014, p. 21).

The phenomenon of anarchism was intended to develop a self-managing socialist society, in which any authoritarianism would be replaced by an open and non-alienated society. Giovanni Rossi, an Italian, a veterinarian and musician, and a believer of the anarcho-communist ideological line, was eager for an experience of this type, which would take his ideas to a collectivist practice. Thus, in the year 1890, it arrived in the State of Paraná, in the port of Paranaguá and in April it implanted in Santa Bárbara, Palmeira, an agricultural colony with principles of anarchist organization, self-managed (LOLLA, 1999; BEHR; PAES DE PAULA, 2008) .

Also according to this author, the establishment of the colony was based on the novel by Giovanni Rossi written in Italy with the title “Un Comune Socialista”, in which he develops his utopian project of an anarchist community. The main character of the book was Cecília, who came to lend her name to the Brazilian colony. The ideals that he tried to apply at the Cecília Experimental Colony are born in the set of writings that make up this book.

It is these ideals, as well as the attempts at their practices in the colony that had motivated writers / researchers to rescue and interpret the practices of the settlers who settled there. Therefore, according to Barbosa (2014), the surveys carried out by Souza (1970), in his work “Anarchism in the Cecília Colony”; Kupper (1993), in Cecília Colony; from the articles by Felici (1998) and Zélia Gattai, with the book “Anarchists, Thank God” .

However, it is interesting that the studies related to Cecília Colony do not only address its historical trajectory or treat anarchism as a principle in which the colonists had total freedom in decisions without being influenced by socially skilled actors, such as Giovanni Rossi himself.

In the article authored by Behr and Paes de Paula (2008), entitled “Self-Management and Market Logic: The Experience of the Cecilia Colony and the Dilemmas of the Solidarity Economy”, the authors explain that social control in the colony was exercised in a certain way by discussion of anarchist

values, which was part of education, but how they were anarchists and individual freedom was above anything. No one was forced to do anything for coercion, so people decided to leave Cologne at any time. Still according to these authors, there was even one who did not work, because he was an anarchist and nobody forced him to do anything, because he had no boss, no boss and, consequently, no hierarchy.

Analyzing social, economic and political relations in a colony of organization with an anarchist / self-management characteristic, in which individual freedom seems to justify the whole group dynamics, is at least going unnoticed by the cognitive skills that some social actors have to influence decisions third parties, thus creating a new identity for individuals and changing their values. This cognitive approach makes it possible to understand that social skills are not developed and their “tactics” are not distributed equally to all individuals, as it depends on the trajectory of every single actor.

Being endowed with greater social skill implies that some actors are better at obtaining cooperation than others because some people will be able to better understand a certain situation and will produce shared meaning for others, achieving their consensus and cooperation (FLIGSTEIN, 2014).

The foremost purpose of this study was to identify the possible social skills of Giovanni Rossi, which in turn contributed to this Italian founder of Cecília Colony to obtain cooperation and influence the settlers' decisions. Major interests in this work focus on a bibliographic research carried out on Rossi's trajectory and the development of the Cecilia Colony. In addition to this introductory part, this work was structured in four more sessions, namely: 2) Theoretical-empirical framework: Understanding self-management; Social ability; 3) Methodology; 4) Results: Giovanni Rossi's social skills; and, lastly 5) Final Considerations.

## **2 THEORETICAL-EMPIRICAL FRAMEWORK**

### **2.1 Understanding Self-Management**

Self-management is a modern concept, presented for the first time in the proposal for a society that emerged in Yugoslavia in the 1950s, yet its great feature had already appeared much earlier in the Paris Commune in 1871.

The word self-management is the literal translation of the Serbo-Croatian word *samoupravlje* (samo being the Slavic equivalent of the Greek prefix *auto* *eupravlje* meaning approximately management) and came to designate the political, economic and social experience of Tito's Yugoslavia, in rupture with Stalinism (ALMEIDA , 1983).

According to Nascimento (2011), self-management can be defined as the permanent construction of a model of Socialism, in which the various levers of power, the so-called decision, management and control centers, as well as the

social productive mechanisms, political and ideological, are in the hands of citizen producers, organized freely and democratically, in associative forms created by the citizen producers themselves. This “associativism” is developed taking into account the principle that the entire organization must be structured from the base to the top and from the periphery to the center, in which the experience of direct democracy, free election and revocation is implanted, at any time. decisions, positions and agreements (NASCIMENTO, 2011).

For many, self-management is something revolutionary, inasmuch as it actually represents what socialism is. For others, it is an important concept in the search for the democratization of labor relations, not necessarily a total break with the capitalist system. However, what is explicit in the debate is that the self-management activists are looking for some alternative to the harsh contradictions arising from the capitalist mode of production (CASTRO, 2015).

Thus, “self-management” is a type of cooperation whose central relationship is the non-antagonism between the participants of a given production process, which is why it is considered, by different authors studying this theme, as something different or contrary to the capitalist system. organization of work (Motta, 1981).

According to Faria et al. (2008), self-management appears as a denial of a certain mode of production and the actions and relationships that constitute it are based on this denial, or at least in this confrontation. Seeking to understand this context, Greenberg (1986, apud Faria et al., 2008) identifies the motivations for workers to organize themselves, which have the intrinsic purpose of solving three issues:

a) **alienation:** in capitalism, humanity is alienated in the sense that living and working conditions separate people from their free and creative essence. Overcoming this alienation can be possible only when the worker takes control of the production process, the use of his labor force and the fruits of his labor;

b) **participatory democracy:** the theoreticians of participatory democracy defend a conception which presents as a basis the possibility of people being responsible and reflecting on their actions, as long as the conditions for learning participation and self-government are present. Being a potentially self-directed human being, placing him in conditions where others direct the most important aspects of his life is to take his humanity away;

c) **the overcoming of capitalism:** the processes of building democratic workplaces would be drivers of a humanized socialist society.

Over and above all, the main and most widespread form of resistance through the struggle for self-management is configured with cooperatives, of different types and segments. A cooperative is an association or group of workers that organize themselves voluntarily to satisfy common economic,

social and / or even cultural needs and aspirations through a democratically controlled, autonomous and open jointly owned company. The main characteristic of a cooperative is the availability of the means of production for the collective of people who are its members, not necessarily their property. Therefore, a cooperative is an association and a company at the same time, where there is a truly democratic management in which each member has the same power in decision making. It is the same as saying that it is a company of people and not of capital (HARNECKER; REYES, 2011; CASTRO, 2015).

Galvão and Sifuentes (2001) explain that the democratization of labor relations cannot be understood in isolation. For these authors, democratizing productive processes implies democratizing social relations as a whole. Therefore, it is of fundamental importance to know the self-management proposals, both within society and within production processes. Authors such as Castoriadis<sup>1</sup> (1983, *apud* GALVÃO; SIFUENTES, 2001) point out some characteristics of a hierarchical and bureaucratic society, demonstrating, in parallel, what are the differences related to the same issues, if asked in a self-managed . Our society, he says, is organized hierarchically in all sectors, from the organization of production and work to the political system and the structure of the State. Among the functions of this hierarchy, he highlights “the organization of coercion, necessary for the imposition of discipline and obedience, in addition to the hierarchy of command or power, which has been accompanied by the hierarchy of wages and income” (CASTORIADIS<sup>2</sup>, 1983, p. 211, *apud* GALVÃO; SIFUENTES, 2001, p.35).

Referring to the self-managed society, the author emphasizes that all decisions must be made by the community, even if there is a system of representations with the respective elected, since this will only be effective “if such representatives are directly linked and submitted to the power of represented. ” (p.214). In this perspective, information and knowledge are required for decision making, in addition to defining the criteria on which the decision will be made. According to Galvão and Sifuentes (2001, p.35):

In the command hierarchy, those who decide have a monopoly or privileged access to information, causing collective capacities, initiative and inventiveness that are reserved for management to be inhibited. Regarding the discipline, remember that it will not be eliminated in self-management, but there is a significant difference when compared to hierarchical society, since in the second case, the discipline will be the subject of a collective decision.

In the hierarchical society, another issue pointed out by Castoriadis<sup>3</sup> (1983, *apud* Galvão e Sifuentes, 2001) refers to the fact that it is given to the minority that has the power to direct certain knowledge, technical and scientific competences. He also ponders that knowledge and competence are

specialized requirements, therefore, outside of his special domain, a good technician is no better than other members of the community to make a decision. On the contrary, it is the community that knows the real conditions in which decisions will be applied. However, it presupposes that in a self-managed society there should be cooperation between those who have certain knowledge and those who only work.

This cooperation between those who have more or less knowledge must be analyzed by a more sociological “view”, taking into account that some actors are more socially qualified to obtain the cooperation of others (FLIGSTEIN, 2014). Thus, the dynamics of cooperation existing in groups that operate based on self-management, can be studied through a theoretical approach that deals with the interaction of the actors according to the social skill of each one. The advantage of using this type of sociological approach corresponds to the possibility of locating general features of the behavior of the actors, organizations and environments capable of explaining particularly virtuous situations, in contrast to the stagnation of so many others.

## **2.2 Social Skills**

In the article “Social Skill and Field Theory”, originally published in 2001, Neil Fligstein debates social action and presents a contribution to the classic problem of action in sociology. The concept of action presented has its roots in symbolic interactionism and concerns the ability to act, which develops the ability to induce the cooperation of others.

Fligstein (2014) explains that it is about the ability to motivate actors to collective action and, therefore, a critical component for the construction and reproduction of social order. The elaboration of the concept of social skill is preceded by a critical interpretation of the action models of the rational choice of neoinstitutionalists, which culminates with the presentation of a set of propositions on the behavior of strategic actors and the affirmation of a dependency relationship between behavior and position in the social field.

Behind the concept of social skill is the intention to explain “how actors can sometimes transform social structures, but most of the time they fail to do so” (MARTES, 2014). In other words, this concept, coupled with that of “social field”, allows us to understand the permanent trend in social, political and economic life that institutionalized resources and rules favor larger and much more organized groups.

Consequently, this approach helps to clarify how the dominant organizational arrangements are reproduced, considering that such arrangements also depend on the ability demonstrated by the actors on how to use them (MARTES, 2014). These social skills can be used both to defend a set of existing arrangements (status quo) and to impose or negotiate new social orders and practices (RIBEIRO; ANDION, 2014).

Fligstein (2014) comments on the fact that social life revolves around obtaining collective action, and this requires that participants in this action be induced to cooperate. Sometimes coercion and sanctions are used to compel others. However, many times, the skilled strategic actors (who will be made in different conditions of power and uncertainty) provide identities and cultural frameworks to motivate others.

Also according to this author, there are two relevant groups with which the actors work to obtain cooperation: those from a certain group or organization (members) and those existing in other organizations (the field). Fligstein (2014) states that people who act as leaders in groups must stabilize their relations with members of their own group to get them to act collectively and must develop their more general strategic moves towards other organizations in their field or domain.

To articulate cooperation in a collective action, leaders, who are often institutional entrepreneurs, use particular communication tactics and skills, including the use of institutional vocabularies, analogies and rhetorical arguments (RIBEIRO; ANDION, 2014). One of the tactics used by these actors is the definition of an agenda. If a skilled actor can define the parameters of the discussion, then half of the negotiation is already won. Another tactic is to persuade actors to believe that they are in charge. Provoke a situation in which others take the lead and act according to what they think is their idea (RIBEIRO; ANDION, 2014).

Therefore, if the actors are convinced that the idea was theirs, then they will be much more committed to the collective objectives built, acting with more performance. Another tactic would be to convince a sufficient number of people about a given situation and keep it stable at the “table”, so that, thus, others feel pressured to also follow it (RIBEIRO; ANDION, 2014).

According to Abramovay (2010), in Fligstein's approach to social skills, social cooperation is no longer the virtuous product produced by certain particularly favorable historical circumstances or by certain especially well-constructed policies and becomes the result of the attempt by different social groups to shape its basic rules. For the author, cooperation implies the ability to persuade, to interfere in the very formation of meanings around which social action is organized. “The term clearly evokes the weberian notion of domination” (ABRAMOVAY, 2010, p. 38).

Also according to this author, cooperation necessarily involves the unequal disposition of resources capable of promoting their attainment: the social ability capable of building cooperation processes opens an important path for the initiative of actors who do not simply bend to structural constraints oppressive. Thus, it is possible to understand the conflicts that are hidden behind what is called cooperation. One of the authors who most clearly understood the role of cooperation and conflict in modern society was John Rawls (1921-2002). This author wrote with great propriety that:

(...) although society is a cooperative enterprise that aims at mutual benefit, it is marked by a conflict, as well as an identity, of interests. There is an identity of interests because social cooperation makes a better life possible for everyone than anyone would have if it depended only on their own efforts. There is a conflict of interest because no one is indifferent in terms of how the greater benefits produced by a collaboration are distributed, because, to achieve their ends, each one prefers a larger portion to a smaller portion of these benefits (RAWLS, 2008, p. 5).

Oliveira and Alves (2010) state that Rawls conceives of society as a self-sufficient association of individuals who act in their reciprocal relationships, in accordance with the established rules of conduct, which function as the basis of social cohesion. In this sense, therefore, society is a meeting of cooperations that recognizes as binding certain rules that specify a system of reciprocal collaboration, aimed at making the members of that system obtain mutual benefits. However, this society characterized as a cooperative is also marked by individualized interests, which arise at the moment when the members of the cooperation realize that it makes some benefits possible, in the sense that everyone cooperates with a view to a better life for all.

Complementing this idea, Abramovay (2010) mentions that, in fact, social skill is not equally distributed among social actors, and the success of its exercise depends not so much on good “policies”, but, above all, on the capacity to build political coalitions that will reflect the strength of each social group.

Bourdieu's field theory can easily be related to this phenomenon. By focusing on building local social orders, the aforementioned theory causes analysts to focus their attention on the way specific groups come to define a social domain. Once established, these definitions can be used by dominant groups to reproduce their advantages periodically (FLIGSTEIN, 2014). Thus, Fligstein (2014) explains that when observing the emergence or transformation of an existing field, the theory of fields implies that it is necessary to identify who are the main collective actors, what are their resources and the rules that guide the possibility of action.

### **3 METHODOLOGY**

As presented in the introductory chapter, this study aimed to identify the possible social skills of Giovanni Rossi, which in turn contributed to this founder of Cecilia Colony obtaining cooperation and influencing the settlers' decisions. For the development of this study with a qualitative approach, we opted for a bibliographic research on the trajectory of Giovanni Rossi and the development of the Cecilia Colony. Initially, a discussion was held on self-management and social skills to obtain the essential elements for analyzing the trajectory of Giovanni Rossi and the implementation of Cecilia Colony and



its anarchist principles. As a result, Giovanni Rossi's social skills and main conclusions are presented.

#### **4 RESULTS AND DISCUSSION: GIOVANNI ROSSI'S SOCIAL SKILLS**

Giovanni Rossi (1856-1943), Italian born in Pisa, member of a traditional bourgeois family, agronomist and veterinarian, was considered contemporary to the ideological and social changes that occurred in Europe at the end of the 19th century, caused by the perverse advance of capitalism resulting from of the Industrial Revolution (BARBOSA, 2014).

According to Felici (1998), any and all political activity performed by Rossi revolved around a community life project idealized by him. It is reported that, at the age of eighteen, Giovanni Rossi proposed a community life project in Polynesia. In addition, the numerous articles he presented in the press of Italian, anarchist and socialist society, the appeals he launched to associations, federations, political parties, susceptible, in his eyes, to help him, all aimed to expose his project community or, after 1890, support the experience that was being developed in Latin America, specifically in Brazil. Neto (1998, p. 68) emphasizes Rossi's characteristics, stating that “in addition to his veterinary background, his personality synthesized the philosopher, sociologist and politician, as an enviable leadership and indoctrination capacity that would be very useful for his intentions. ”.

Therefore, it is clearly observed in Rossi's trajectory that since his youth the Italian acted strategically in fields, in the sense defined by Pierre Bourdieu, of economic, political and social disputes, aiming at the development of an anarchist / self-managed “community”, which it represented in that period of the end of the 19th century, an ideology against hegemonic to the capitalist model engendered by the Industrial Revolution. In an attempt to achieve this objective of community life, Rossi directed his actions to obtain the cooperation of several groups, mainly as an opportunity to disseminate his ideas to society.

These characteristics and actions of Rossi can be analyzed through the theory of social skills, being related to the passage in which Fligstein (2014, p. 88) explains that:

Skillful social authors can help to produce completely new cultural pictures [...]. This is done by building commitment identities that unite many groups. In this process, all the identities and interests of a group can be transformed. The trick is to get political coalitions under a new banner that brings together very different groups.

Aiming to produce a new cultural framework, divergent from capitalism, Rossi migrated to Brazil. At the time, the country was experiencing in its political scenario the transition from the monarchical government of D. Pedro II to the Republic of the military, in addition to the end of slavery for free and

cheap labor. It was in this historical and social context that Brazil received Giovanni Rossi and the pioneers for the implementation of Cecilia Colony (1890-1894), illustrated in Figure 1, located in the city of Palmeira, in the State of Paraná (BARBOSA, 2014).

**Figure 1 – Founders of Cecilia Colony**



Source: Milan, 2011.

Behr and Paes de Paula (2008) claim that Colony was a socialist island, surrounded by capitalist organizations on all sides. Therefore, the surroundings demanded that in the anarchist nucleus there should be a minimum of organization, because due to everything that needed to be done and attentive to anarchic postulates, they sought to organize themselves in meetings defining what was a priority to accomplish and how to do it.

As a matter of fact, with this statement, is understood that the Cecilia Colony was a group that challenged capitalist organizations, producing new meanings for social life, in which its participants declared themselves socialists / anarchists. About these new identities that have developed, Fligstein (2014) contributes to the understanding by explaining that the actors' conception of themselves is highly shaped by their interactions with others. For this author, when interacting, the actors try to create a positive sense of themselves by being involved in producing meanings for themselves and for others. Identities refer to the set of meanings that the actors have and that define who they are and what they want in a given situation.

However, Behr and Paes de Paula do not develop a discussion regarding the functioning of meetings for decision making, that is, they do not explain how the agenda definition occurs. The definition of an agenda is understood as the ability to define the parameters of the discussion for others (FLIGSTEIN, 2014). For, a colony even with self-managing characteristics, needs a certain coordination in the actions of its members.

Behr and Paes de Paula (2008, p. 4) quote in their work an excerpt from Felici's text (1998, p.22) where he says that Rossi considered the Colony a success when he stated that "(...) no pact, neither verbal nor written was established there. No regulations, no hours, no social office, no delegation of power, no fixed rules of life or work ". However, they then cite a consideration by Souza (1970), in which he states that it was necessary to have an informal coordination in the Colony, so that the disciplining of actions implied revisions of theorizing concepts of anarchism.

Therefore, if there was informal coordination and a disciplining of actions, it is pertinent to ask about the organization and dynamics of the meetings. For, according to Fligstein (2014), if a skilled actor can make others accept the terms of the discussion, half of the negotiation will already be won. Also according to this author the definition of the agenda is usually obtained through an action behind the scenes to convince multiple actors and groups that a particular agenda is of interest to them.

A question regarding Rossi's speech when he states that "no regulation or fixed rule was established in the Colony" and the statement about the existence of informal coordination (Behr and Paes de Paula, 2008), is whether these are "clues" that do they enable the researcher to carry out an investigation / discussion on the tactics of strategic actors in self-management groups to obtain and strengthen cooperation? For, although it cannot be stated or proved here that Rossi delivered these speeches as an instrument to attract and keep people in Colônia Cecília, Fligstein (2014, p. 86) warns that:

Another tactic of strategic actors is to make others believe that strategic actors are not in control. One of the most ingenious action tactics is to set up situations in which other actors take the lead and act on what they think their ideas are. By getting actors who are relatively isolated to cooperate and by convincing them that their cooperation was their idea, strategic actors get the cooperation of others without appearing machiavellian.

A clear evidence of the influence of Giovanni Rossi on the behavior of the other members of the Colony can be analyzed in the period when he travels to Italy, in 1890, in order to get new followers to the Colony. In the middle of that year, countless families left the Colony, and in the absence of its creator, who was still in that country, "libertarian principles were simply forgotten or removed. He even listens to the attempt of a group to impose itself and decree orders, and others refused to perform simple and routine tasks "(NETO, 1998, p. 154).

As Sousa (1970, p. 39, apud Behr and Paes de Paula, 2008, p.2) states, Rossi "was a practical idealist, a scientist who looked *for in trees, flowers, grasses, insects, natural phenomena, correlations with social facts, he knew how to impose himself gently on his companions, who always respected him*".

Thus, the Cecília Colony ends its first phase of experimentation with internal misunderstandings, seven families leave the locality, with the purpose of rebuilding a new colony with better elements, among them were two who settled with the pioneers, and who when they left took with what little was left of the savings, in addition to animals that were shared among them, thus increasing the crisis that was installed at that time in the colony (BARBOSA, 2014).

Also according to Barbosa (2014), the new colonists recruited by Rossi, arrived in Brazil in the beginning of 1891, totaling 35 families and some singles from the cities of Pisa, Cecina, Livorno, La Spezia, Turin, Brescia, Genoa, Florence, Poggibonsi, La Spezia and Milan. Francesco and Argia Gattai, the paternal grandparents of Brazilian writer Zélia Gattai, were on board the ship that boarded on March 10, 1891.

In November 1891, several peasant families arrived in two successive groups. The first group, instigated by ex-colonists, a little frightened by the liveliness of anarchists and, fundamentally, attracted by the hope of individual property, stayed a few days in the colony, then moving to another region, where each family sat for own account. The second group, which arrived a few days later, stayed and gave a big boost to agricultural work. (ROSSI, 2000, p. 70, apud BARBOSA, 2014, p. 17).

Fligstein (2014) mentions that a central problem for actors with socially skilled characteristics is to find a way to bring together actors or groups with widely different preferences and help to reorganize those preferences, so that a consensus is reached regarding a collective identity.

At the end of 1892, Cecília Colony received new families of European colonists. In this new group were the couple Elèda (Adele) and Annibale. Giovanni Rossi had met Elèda the previous year at a public conference in Curitiba, in which he exposed ideas about “free love” (BARBOSA, 2014). Neto (1998) mentions that Rossi sought to establish a distinction between what would be free love and “libertine” love. The first would be based on respect for all parties involved and the sincerity of feelings, while the second would be a mere sexual impulse.

Given this context, many members of Cecília Colony did not “tune in” to the principles of anarchism defended by Rossi such as free love, the dissolution of the family unit, collective property, free work and non-religion (NETO, 1988).

According to Barbosa, (2014), due to the various rivalries between the colonists and with the definitive departure of Giovanni Rossi from Cecília Colony, it ceases to exist for its creator and creator. The colony survives for another year, approximately until April 1894, a time when the land is sold, definitively dissolving the anarchist / self-management experiment.

## 5 FINAL CONSIDERATIONS

Cecília Colony can certainly be considered the greatest attempt to establish a self-managed community in Brazil, which contributes as an object of analysis for researchers interested in understanding how an organization works without the presence of hierarchy and power. However, it is important to carry out studies that are committed to understanding the dynamics of the relationships between its actors, through the approach of social skills.

Social skill theory works as a microstructure to understand what actors do in the fields. Understanding this social process is important because, even in stable fields, so-called skilled social actors need to manipulate rules and resources to assist the reproduction of local orders, guiding their actions to internally stabilize their group, in addition to balancing or extinguishing their relationship with others groups.

Thus, Giovanni Rossi's trajectory, especially at Cecília Colony, is an example of how an individual's tactics (social skills) can influence other people's behavior and decision-making at a given moment of social interaction. The figure of the socially skilled actor that Rossi represented was able to create a social group contrary to the hegemonic capitalist model, although it existed for a short time.

Although this study has endeavored to discuss Rossi's skills in the field of self-management in a subjective way, not being able to make forceful statements, it was possible to observe that that creator had tactics that made it possible for the other colonists to obey him. Therefore, it is these skills that have built such bonds that must be taken into account and analyzed by researchers engaged in investigating the history of the Colony, whether through the approach of self-management, cooperation, socialism or anarchism.

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<sup>7</sup> Negrito meu.

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