

Psychodrama and Decoloniality as Philosophical and Methodological Principles in the Management of a Brazilian Company: The Rosê Case and the Creation of a Relational, Participatory, and Community Ethics

Daniela de Figueiredo Ribeiro, PhD from the University of São Paulo, USP

Centro Universitário Municipal de Franca, UNIFACEF, Brazil

E-mail: danifiribeiro@yahoo.com.br

Edna Maria Campanhol, PhD from São Paulo State University, UNESP

Centro Universitário Municipal de Franca, UNIFACEF, Brazil

E-mail: campanholi@facef.br

Abstract

This article proposes a decolonial reading of psychodrama as a foundation for the construction of a business ethics grounded in collectivity, relational reciprocity, and the creation of caring environments. Jacob Levy Moreno, the Romanian psychiatrist and creator of this methodology, conceived psychodrama not merely as a group therapeutic method, but as a philosophy of encounter and a cosmology of creation rooted in a relational ontology. The principles of psychodrama resonate with the thought of Baruch Spinoza, both being heirs to the Sephardic tradition, which was subjected to epistemicide in the foundation of modernity. Psychodrama restores the cosmological dimension of the human: the person as microcosm within the macrocosm, a singular expression of the living whole. This perspective is aligned with contemporary decolonial thought and the epistemologies of the South (Dussel, Santos, Krenak, Nêgo Bispo, Mignolo). Drawing on this framework, the Brazilian jewelry company Rosê, founded and managed by four siblings, adopts psychodrama and decoloniality as managerial and communal practices, seeking alternatives to the Western productivist, rationalist, and individualist paradigm. Methodologically, the study was conducted through psychodrama-based sociopoetics involving 25 employees and 4 directors across three group sessions, in

which metaphors and scenes were created in supplementary reality. The findings reveal, on the one hand, the presence of coloniality in work, expressed through experiences of rigidity, acceleration, and self-surveillance, and, on the other, the emergence of processes of relational transformation symbolized by images of passage and care. In everyday management, the company displays an organizational form grounded in listening, collective creation, and co-authorship. Strategic decisions are built through group encounters in which each participant is encouraged to reflect on their role in interdependence with the collective. The main challenges involve resistance to shifting the dominant business paradigm, distrust regarding the possibilities of transformation, and the tensions inherent in the emergence of new modes of existence at work. The relational structure that has been cultivated enables the company to grow in a rhizomatic way, weaving horizontal networks in confluence with artisans and local small-scale producers. Such practice expresses a communitarian ethics committed to Buen Vivir and relational economies. Within this horizon, ethics ceases to function as a normative code and becomes a situated practice of presence, care, and interdependence. The article concludes that the encounter between psychodrama and decoloniality offers concrete pathways toward a new organizational rationality centered on the construction of healthier collectives, contributing to the overcoming of historical epistemicides and to the emergence of new forms of collective life.

Keywords: decoloniality; counter-coloniality; business ethics; psychodrama; sociopoetics

Introduction

Contemporary organizations occupy a central position in the production of social life, constituting not merely spaces for the generation of goods and services, but territories in which modes of existence, forms of relation, and regimes of truth are continuously produced. Under the hegemony of Western modern rationality, such spaces have historically been structured by

principles such as individualism, productivity, hierarchy, and control, sustaining a logic that fragments human experience and subordinates life to the demands of performance.

From a decolonial perspective, these modes of organization may be understood as expressions of the colonality of power, knowledge, and being (Quijano, 2005; Maldonado-Torres, 2007; Mignolo, 2011), which persists beyond the colonial period and continues to operate as a matrix of social classification, epistemic legitimation, and subject formation (Guattari, 2012). Within organizational contexts, this matrix manifests itself in the centralization of decision-making, the naturalization of inequality, the valorization of technical expertise over situated knowledges, and the internalization of productivist criteria as measures of personal worth.

Against this backdrop, it becomes necessary to investigate possibilities for reinventing organizational practices from alternative rationalities capable of placing relationality, care, and interdependence at the center of life at work. It is within this horizon that psychodrama emerges as a relevant framework. Conceived by Jacob Levy Moreno not merely as a group therapeutic method, but as a philosophy of encounter grounded in a relational ontology, psychodrama affirms the group as a matrix of knowledge production and spontaneity as a creative force. In doing so, it challenges the individualist and rationalist assumptions of modernity and opens space for more integrated forms of experience (Moreno, 2006).

This perspective resonates with philosophical and epistemological traditions that affirm the inseparability of body, affect, thought, and world, entering into dialogue with Spinoza as well as with authors associated with decolonial thought and the epistemologies of the South (Ribeiro, 2023).

From this articulation, psychodrama is approached here through a decolonial lens, not merely as an intervention technique, but as an ontological and political practice that enables

the creation of alternative relational territories. Such a perspective displaces the understanding of ethics from a set of abstract norms to a situated practice of presence, care, and co-authorship, constituted within relationships themselves.

It is within this context that the present article seeks to analyze how psychodrama, articulated with a decolonial perspective, may operate in the construction of a relational ethics in the organizational field, taking as its point of reference the experience of the Brazilian company Rosê. In dialogue with Dussel (2000), the article departs from the understanding that ethics cannot be reduced to abstract or normative principles, but is instead grounded in the concrete conditions for the production, reproduction, and sustaining of life. From this standpoint, the study examines the extent to which psychodrama, by fostering spaces of encounter, listening, co-responsibility, and collective creation, may contribute to the constitution of organizational practices oriented not by logics of exclusion, capture, and instrumentalization, but by more relational, caring, and plural forms of existence at work.

Rosê, a Brazilian jewelry company founded by four siblings, has incorporated psychodrama-inspired group practices as a structuring axis of management since its inception. The organization sustains regular group encounters among directors and employees, while the researcher has accompanied the directors in weekly sociopsychodrama sessions.

It is within this context that the present investigation is situated. Although psychodramatic practice had already been incorporated into the everyday life of the organization, sociopoetic research (Gauthier, 2024) was proposed as a methodological unfolding capable not only of understanding, but also of deepening, in a collective and non-extractive manner, the processes already underway. Three sociopoetic sessions were conducted with the full group of employees and directors, with the aim of making explicit the lived experiences of work and identifying the shifts desired by the group in the construction of an

organizational culture oriented by relational principles, in tension with colonial modes of organizing work. The research thus functioned as a reflexive intensification of an ongoing collective process.

Theoretical Framework

This framework articulates psychodrama, decoloniality, counter-coloniality, the epistemologies of the South, and ethics in order to rethink work and organizational life beyond modern individualizing formulations.

Psychodrama and Decoloniality: Toward a Relational Ontology

Psychodrama, since its initial formulation by Jacob Levy Moreno, may be understood not merely as a therapeutic method, but as a philosophical proposal that unsettles the foundations of modern rationality (Moreno, 2006). Although it has historically been translated and disseminated under positivist scientific frameworks, its conceptual basis points toward a relational ontology that displaces the isolated subject and affirms the constitution of the human in encounter (Ribeiro, 2023).

This perspective becomes particularly relevant when placed in dialogue with decolonial thought, which denounces the historical processes of epistemicide, that is, the systematic destruction of ways of knowing, living, and existing that do not align with the Eurocentered paradigm (Santos, 2019; Grosfoguel, 2016).

Within this context, Moreno's work may be reread as a counter-hegemonic proposition. By affirming the group as the matrix of identity, spontaneity as a creative force, and supplementary reality as a legitimate space for the production of knowledge, psychodrama breaks with the structuring binaries of modern science and reintroduces dimensions historically excluded from it, such as the body, imagination, and encounter (Moreno, 2006).

This reading gains further depth when situated within the historical context of Sephardic Jewish populations, whose processes of expulsion and diaspora following the Iberian Peninsula at the end of the fifteenth century constitute one of the initial landmarks of the epistemicides that accompanied the formation of Western modernity (Grosfoguel, 2016). Both Baruch Spinoza and Jacob Levy Moreno descend from this Sephardic tradition, inheritors of a cultural and philosophical matrix marked by persecution, displacement, and the need to reinvent ways of existing and knowing (Ribeiro, 2023). In this sense, their works may be understood as carriers of an ontology that unsettles the modern separation between subject and world, affirming immanence, relationality, and the unity of life as fundamental principles.

The dialogue with Spinoza's thought deepens this interpretation, particularly with regard to the notion of immanence and the refusal of a division between body and mind. By understanding the human being as an expression of a living totality, this perspective sustains an ontology in which the power to act is constituted in relation. In a similar way, Moreno's concept of spontaneity may be understood as a creative force that emerges in experience, enabling the actualization of new modes of existence (Ribeiro, 2023).

When brought into dialogue with Latin American decolonial thought (Quijano, 2005; Mignolo, 2011; Maldonado-Torres, 2007), psychodrama reveals its potential as a practice for destabilizing colonial structures inscribed in relationships. Dramatization makes it possible to render visible silenced voices, marginalized experiences, and forms of existence that find no place within hegemonic discourses, operating as a device of epistemological and ontological displacement.

It is important to emphasize that this does not mean claiming psychodrama as an originally decolonial theory, but rather rereading it through this perspective, thereby highlighting its ontological affinities and critical potentialities.

From this standpoint, psychodrama may be understood as a relational technology of a decolonial character, insofar as it enables not only the critique of structures of domination, but also the creation of other forms of relation. It is a practice that does not limit itself to interpreting reality, but acts directly in its production, opening space for collective experiences that unsettle and reinvent ways of living.

Epistemologies of the South and Counter-Colonial Perspectives: From Critique to World-Making

The critique of coloniality does not exhaust itself in the denunciation of historical processes of domination. As emphasized by the epistemologies of the South, it is necessary not only to recognize epistemicide, but also to actively produce alternatives capable of sustaining other ways of knowing, living, and organizing collective life (Santos, 2019). In this sense, decoloniality is not limited to a negative movement of critique, but unfolds as an affirmative horizon oriented toward the creation of other worlds.

Boaventura de Sousa Santos (2019) proposes the notion of epistemologies of the South as a way of valuing knowledges historically marginalized by Western modernity, affirming the existence of a plurality of epistemic practices grounded in concrete struggles for dignity, justice, and survival. These epistemologies are inseparable from the social and political contexts in which they emerge and cannot be reduced to universal categories or abstract formulations. Rather, they are situated, relational, and committed to the production of life.

In dialogue with this perspective, Latin American decolonial thought (Quijano, 2005; Mignolo, 2011; Maldonado-Torres, 2007) emphasizes that coloniality operates as a persistent structure that organizes power, knowledge, and subjectivity, even after the end of formal colonialism. The colonial matrix continues to define what counts as valid knowledge, who is recognized as a legitimate subject, and which forms of life are considered desirable.

However, as pointed out by contemporary Indigenous and Afro-diasporic thinkers, the decolonial movement cannot be restricted to critique. It must also involve the active affirmation of other ontologies and modes of existence. In this regard, Antônio Bispo dos Santos (Nêgo Bispo, 2023) introduces the notion of counter-coloniality as a perspective that does not merely oppose colonial structures, but displaces them through the affirmation of other ways of inhabiting the world. Counter-coloniality is grounded in relationality, collectivity, and the inseparability between human and non-human life, proposing a reconfiguration of existence based on principles of reciprocity, care, and coexistence.

Similarly, Ailton Krenak (2020) challenges the idea of a single world governed by a universal rationality, affirming instead the existence of multiple worlds, each with its own modes of relating to life, territory, and time. From this perspective, the crisis of modernity is not only ecological or economic, but also ontological, as it reflects the exhaustion of a way of organizing life that disconnects human beings from the web of relations that sustain existence.

Arturo Escobar (2018) contributes to this debate by proposing a relational ontology in which territory is understood not as a mere physical space, but as a living fabric of relations involving humans, non-humans, and the environment. From this standpoint, organizing life implies sustaining these relations in ways that enable the continuity and flourishing of collective existence.

These contributions converge toward a fundamental displacement: from a universal, abstract, and individualistic rationality toward a plural, situated, and relational understanding of life. In this movement, the concept of world-making becomes central. Rather than assuming a pre-given reality, world-making emphasizes the ongoing processes through which worlds are collectively created, sustained, and transformed through everyday practices, relationships, and modes of organizing.

In the context of work and organizations, this perspective challenges the dominance of models grounded in productivity, efficiency, and competition, opening space for other logics oriented toward cooperation, care, and the sustaining of life. It is within this horizon that it becomes possible to rethink organizational practices not as neutral or technical arrangements, but as ethical and ontological processes implicated in the creation of worlds.

Relational Ethics and Decolonial Perspectives on Work

Ethics, within modern Western thought, has often been conceived as a set of universal norms or abstract principles meant to regulate human conduct. Such a formulation, however, tends to disregard the situated, relational, and embodied dimensions through which ethical life is actually constituted. From a decolonial perspective, ethics cannot be reduced to normative prescription, as it is inseparable from the concrete conditions under which life is sustained, denied, or made possible.

Enrique Dussel (2000) offers an important displacement in this regard by grounding ethics in the material and relational conditions of the production, reproduction, and development of life. For the author, ethical action cannot be understood outside the responsibility toward the Other, particularly those historically rendered disposable by structures of domination. Ethics, in this sense, is not founded upon abstract duty, but upon responsiveness to the vulnerability and dignity of living beings.

This perspective makes it possible to rethink work not merely as an economic activity or productive function, but as a field in which forms of life are continuously produced and organized. Work is never neutral: it shapes subjectivities, distributes value, regulates time, and organizes relationships. Within colonial and capitalist modernity, however, work has been historically structured through logics of extraction, discipline, fragmentation, and dispossession, often disconnecting human activity from the sustaining of life.

From this standpoint, a decolonial perspective on work requires more than the critique of exploitation or inequality. It calls for the recognition of work as a relational and ethical territory, one in which the possibilities of coexistence, reciprocity, and collective responsibility are at stake. This implies shifting the focus from productivity and performance to the quality of relationships, the modes of existence that work enables or suppresses, and the extent to which organizational life contributes to or undermines the continuity of collective life.

This movement resonates with the critiques advanced by contemporary business ethics scholarship that has sought to challenge the epistemic and methodological dominance of Western frameworks in the field. Konadu-Osei et al. (2023), for instance, argue that methodological decolonization in business ethics requires the incorporation of local epistemologies and relational worldviews capable of producing more contextually grounded and ethically responsive forms of inquiry. Their discussion of ubuntu as a complementary epistemological orientation foregrounds the importance of relationality, communality, and interdependence in the constitution of ethical life, offering a relevant counterpoint to dominant individualist approaches in organizational research.

Similarly, Barreto (2024) shows how the dominant literature on meaningful work has often contributed to the construction of what he terms the “preferred worker”, an idealized subject aligned with neoliberal values such as self-realization, productivity, and individual achievement. Through a decolonial critique, the author demonstrates how this figure marginalizes subaltern experiences and silences other possible meanings of work, especially those grounded in collective life, relational belonging, and material survival.

In a complementary direction, Daher (2024) argues that business ethics can only become genuinely critical when it is reoriented toward the situated conditions through which life is sustained and valued in concrete organizational contexts. Rather than treating ethics as

compliance, code, or abstract principle, this perspective invites us to understand ethical life as something produced through relationships, embodied practices, and forms of collective implication. Such an approach is especially relevant in organizational settings marked by historical asymmetries, epistemic exclusion, and the persistence of colonial hierarchies.

Taken together, these contributions make it possible to understand ethics not as an external evaluative layer imposed upon organizational life, but as a relational and political process immanent to the ways in which work is organized. From this perspective, ethics emerges in the very texture of relationships: in the ways listening is practiced, decisions are shared, differences are negotiated, and vulnerability is either supported or denied.

In the Brazilian context, such a perspective becomes particularly relevant given the persistence of organizational forms strongly shaped by authoritarianism, racialized inequalities, and the naturalization of exploitative labor relations. To think ethics relationally in this setting is to challenge not only managerial rationality, but also the colonial histories that continue to shape who is heard, who is disposable, and which forms of life are considered worthy of protection.

From this horizon, relational ethics may be understood as an ethical orientation grounded in interdependence, co-presence, mutual responsibility, and the recognition that organizational life is always collective life. This understanding opens space for reimagining work beyond the modern-colonial grammar of performance, competition, and individual merit, allowing organizations to be approached instead as living territories in which other worlds may be rehearsed and sustained.

Methodology

This study is framed as a qualitative case study of a theoretical-practical nature, conducted at the Brazilian company Rosê, located in the countryside of the state of São Paulo,

Brazil. The investigation sought to understand how psychodramatic practices, articulated with a decolonial perspective, may operate in the construction of a relational ethic within the organizational context.

The research was developed through the articulation between sociopoetics and psychodrama, taking the group as the collective subject of knowledge production. Sociopoetics, as proposed by Gauthier (2024), constitutes an approach that displaces the centrality of the individual researcher, affirming the group as an epistemic subject and refusing an extractivist logic of data production. From this perspective, knowledge is not collected, but rather collectively produced through experience, creation, and the shared problematization of lived reality.

In dialogue with decolonial and counter-colonial perspectives, sociopoetics values bodily, affective, imaginative, and symbolic dimensions as constitutive of knowing.

The process involved 25 employees and 4 directors, who were constituted as the researcher-participant group. Fieldwork consisted of three in-person sessions structured around the psychodramatic matrix of warm-up, dramatization, and sharing. Throughout this process, metaphors, scenes, and images were produced within surplus reality, allowing for the expression of lived work experiences and the collective construction of meaning.

The material produced was analyzed through Reflexive Thematic Analysis (Braun & Clarke, 2006), guided by a decolonial and counter-colonial lens. The analysis sought to identify patterns of meaning related to the organization of work, experiences of suffering, and possibilities for relational displacement. In accordance with the principles of sociopoetics, the categories developed were returned to the researcher-participant group for collective validation, configuring a co-interpretive process that unsettles the separation between researcher and researched, affirming co-authorship in knowledge production.

At the ethical level, all participants signed an Informed Consent Form, and the criteria regarding confidentiality and exposure were collectively discussed from the outset of the process. The institutional identification of the company was authorized by the group, while the individual anonymity of participants was preserved.

Results

The analysis of the categories produced by the researcher-participant group made it possible to understand Rosê's experience as an ontological shift in workplace relations. The emergent images function as devices for both reading and transforming the relational field, revealing not only the inscription of coloniality, but also the possibilities for its reinvention.

Embodied Coloniality: Images of Capture at Work

The first axis reveals the presence of coloniality at the micropolitical level of workplace relations, manifesting itself as a lived and embodied experience among participants. Metaphors such as the box, the statue, the treadmill, and pressured time condensed modes of functioning marked by rigidity, acceleration, and self-surveillance.

The treadmill was associated with a continuous and uninterrupted movement in which "one cannot stop" without risking being left behind. The dramatization of this image generated bodily acceleration, a sense of exhaustion, and verbalizations that revealed the internalization of productivist demands, such as the need for constant performance and the presence of internal voices of self-pressure.

The statue expressed paralysis in the face of self-judgment. Immobile bodies, accompanied by statements such as "I don't know what to do" and "I can't," revealed the difficulty of acting in contexts shaped by fear of making mistakes and feelings of inadequacy.

The box, in turn, symbolized confinement and suffocation, being associated with expressions such as “lack of air,” “fear,” and “inferiority.” This image highlighted the narrowing of possibilities for action and the internalization of hierarchical positions in the way subjects perceive themselves.

Finally, pressured time emerged as an organizing regime of experience, in which acceleration is imposed as a norm. In this condition, time ceases to be lived as a process and instead comes to function as a mechanism of control.

Dramatization shifted these experiences from the individual to the relational plane. Expressions initially formulated as personal characteristics were progressively recognized as effects of historically produced modes of organizing work.

Passage and Temporality: The Portal and the Hourglass

The second axis reveals the emergence of images that organize the experience of transition between different ways of existing at work. The metaphors of the portal and the hourglass configured an experimental field in which the group was able to rehearse possible displacements.

The portal was collectively constructed as a symbolic passage between two modes of organizing relationships. Crossing it was marked by ambivalence: while it evoked feelings of hope, trust, and reconstruction, it also produced hesitation and uncertainty. This experience indicated that transformation does not present itself as an abrupt rupture, but rather as a processual movement in which the desire for change coexists with the persistence of previous structures.

The hourglass introduced an inflection in the lived experience of time. In its dimension associated with pressure, it reiterated the accelerated logic already identified in the previous axis. However, when re-signified as patient time, it made possible the experience of slower

rhythms, marked by presence and listening, becoming fundamental for a gradual transition and construction process.

The tension between these two temporalities became explicit in the group interactions, revealing the conflict between market demands and the desire to establish more sustainable ways of existing at work. In this context, the affirmation of diversity of rhythms, expressed in the phrase “each person has their own time,” operated as a recognition of singularity within the collective.

Passage, therefore, was not configured as a linear overcoming of previous conditions, but as an experimental field in which different temporalities and relational modes coexist and are continuously negotiated.

The Emergence of Care: Images of a Relational Territory

The third axis highlights the collective construction of an ethical-relational horizon, expressed through images that condense the desire to reorganize workplace relations. Among these, the hot bath and the pillow stood out as sensory syntheses of experiences of welcome, support, and trust.

The hot bath was associated with sensations of relaxation, deceleration, and self-care, being described as an experience that “calms” and “unlocks” the body. Its dramatization produced slower movements and states of greater presence, indicating the possibility of suspending, even if only temporarily, the productivist logic.

The pillow, in turn, was named as the possibility of “being a support for the other.” The scene in which one participant symbolically rested their head on another made visible both the desire for care and the difficulty of sustaining practices of vulnerability within the organizational context. The silence that followed the scene indicated the affective density involved in the construction of this kind of relationship.

The researcher-participant group made no direct reference to goals or productivity in their representations of the “desired world of work,” suggesting a possible shift already underway from a logic centered on performance to one oriented toward the quality of relationships.

What emerges, therefore, is an ethic of relationality grounded in interdependence, listening, and co-authorship, one that does not eliminate the structural tensions of the organizational field, but establishes practices capable of tensioning and reconfiguring them at the micropolitical level.

Discussion

The findings of this study allow us to understand Rosê not simply as an organization that adopts more participatory management practices, but as a relational territory in dispute, in which the persistence of colonial logics coexists with efforts to create other possible ways of organizing work and collective life.

From a decolonial perspective, the images produced by the researcher-participant group reveal that coloniality is not expressed only through macrostructural or institutional arrangements, but is also inscribed in the micropolitics of everyday work, shaping bodies, temporalities, affects, and forms of self-perception. The metaphors of the box, the statue, the treadmill, and pressured time made visible how productivist, hierarchical, and self-surveilling modes of functioning continue to organize subjective experience even within contexts that seek to establish more horizontal and caring relationships.

The images that emerged in the sessions suggest that many of the forms of suffering experienced in work cannot be reduced to individual fragilities or personal limitations, but must instead be understood as effects of historically constituted modes of organizing labor and social life.

This converges with decolonial critiques of contemporary management and subjectivation (Quijano, 2005; Mignolo, 2011; Maldonado-Torres, 2007). Within this framework, the organizational field may be read as one of the privileged sites through which modern-colonial rationality continues to operate, particularly through ideals of performance, acceleration, self-management, and meritocratic individualism.

At the same time, the findings indicate that the recognition of these dynamics does not lead only to denunciation. The symbolic movement traced by the group points toward the emergence of other organizational possibilities, especially through the images of the portal, the hourglass, the hot bath, and the pillow. These figures do not represent an already consolidated transformation, but rather the opening of a field of experimentation in which work may begin to be re-signified through slower temporalities, mutual support, trust, and collective care.

This movement is particularly significant because it shifts the discussion from critique alone toward the creation of other worlds, in dialogue with the epistemologies of the South and counter-colonial perspectives. As Santos (2019) argues, it is not enough to denounce epistemicide; it is also necessary to cultivate forms of existence capable of sustaining life otherwise. In this sense, the findings suggest that Rosê's experience may be understood as a micropolitical exercise in world-making, in which organizational life is gradually reconfigured through relational practices that contest the dominant grammar of work.

The relevance of psychodrama in this process lies precisely in its capacity to function not merely as a technique, but as a relational and ontological device. By mobilizing the body, scene, imagination, and supplementary reality, psychodramatic practice allowed participants to move beyond purely discursive elaboration and to access embodied and symbolic dimensions of work experience that would likely remain inaccessible through conventional verbal approaches alone.

The coloniality present in organizational life is not sustained only through discourse or explicit norms, but also through bodily habits, temporal pressures, affective contractions, and internalized forms of control. Psychodrama made these dimensions visible and collectively shareable, thereby opening possibilities for their re-signification.

From this standpoint, the study supports the argument that psychodrama may be read as a practice with decolonial affinities, not because it should be simplistically classified as a decolonial theory, but because it enables relational and epistemic displacements that resonate with decolonial and counter-colonial horizons. By affirming the group as a site of creation, encounter, and knowledge production, psychodrama destabilizes the modern separation between reason and body, individual and collective, analysis and lived experience.

In organizations, this allows ethics to be approached as a relational practice that emerges in the ways people listen, decide, sustain conflict, share vulnerability, and co-create forms of coexistence. The findings indicate that the ethical shifts experienced by the group were not primarily articulated in the language of rules or formal values, but through embodied images of support, passage, trust, and care.

This has direct implications for the field of business ethics, especially in relation to recent efforts to decolonize the field by incorporating local epistemologies and relational frameworks (Konadu-Osei et al., 2023). Rather than approaching ethics as compliance, formal principle, or abstract moral evaluation, the present study suggests that ethical life in organizations may be more adequately understood as something that is collectively enacted through everyday relational arrangements.

In this sense, the case of Rosê contributes to a reconfiguration of business ethics by foregrounding the importance of care, co-authorship, and interdependence as ethical-organizational principles. Such a perspective also resonates with Barreto's (2024) critique of

the “preferred worker,” insofar as the desired organizational horizon expressed by participants was not centered on productivity, performance, or self-realization in neoliberal terms, but on the possibility of inhabiting work through less violent, more livable, and more relational modes of existence.

The study also points to the importance of temporality in organizational transformation. The tension between pressured time and patient time, dramatized through the image of the hourglass, reveals that relational change cannot be reduced to immediate managerial intervention or rapid cultural adjustment. Transformation appears instead as a gradual, uneven, and fragile process that requires time, repetition, trust, and the collective sustaining of other rhythms.

This insight is particularly relevant in organizational contexts often governed by urgency and optimization. To recognize that “each person has their own time,” as the group expressed, is not merely a statement of individual difference, but an ethical-political affirmation of plurality within collective life. It suggests that organizational care also involves the creation of conditions in which different temporalities may coexist without being immediately subsumed by productivity demands.

At the same time, it is important not to romanticize the experience analyzed here. The findings do not suggest that Rosê has transcended coloniality or achieved a fully decolonized organizational form. Rather, what emerges is a field of tension, in which more relational and caring practices are continually negotiated amid the persistence of internalized productivist logics, asymmetries, insecurities, and inherited organizational patterns.

Rather than a completed state, decoloniality appears here as an ongoing process of relational reconfiguration, lived through contradictions, hesitations, partial displacements, and fragile openings. In this sense, the organizational experience examined here contributes not by

offering a replicable model, but by making visible the micropolitical and relational conditions through which other forms of work may begin to be rehearsed.

Finally, the findings also suggest that the relational ethics cultivated in this organizational context may have implications beyond the internal life of the company itself. The company's movement toward more horizontal and care-based forms of organization opens possibilities for broader relational networks, including partnerships with artisans and local small-scale producers, thereby indicating that organizational transformation may also unfold as a reconfiguration of how economic life is woven within a wider social fabric.

Thus, the discussion developed here points to the relevance of understanding organizations not merely as technical or administrative units, but as living territories in which ethical, ontological, and political struggles over the meaning of work and collective existence are continuously enacted.

Conclusion

This study sought to understand how group practices inspired by psychodrama, articulated with a decolonial perspective, may contribute to the production of a relational ethics in organizational contexts. Based on the experience developed within the Brazilian company Rosê, it was possible to identify that the scenes, images, and metaphors collectively produced made visible both the marks of capture and exhaustion present in work and the emergence of movements of passage, care, and relational reconfiguration.

From a business ethics standpoint, the study suggests that ethics in organizations is not exhausted by compliance, formal governance, or individual moral judgment, but emerges through the relational conditions that sustain collective life, showing that work may be understood not only as a site of performance and regulation, but also as a territory of ontological dispute and world-making. In this sense, the articulation between psychodrama, decoloniality,

and sociopoetics proved especially fruitful for thinking about organizational forms more attuned to interdependence, plurality, and care.

Methodologically, the study reaffirms the potential of sociopoetics as a non-extractivist approach grounded in co-authorship, reciprocity, and implication. By producing knowledge with the group rather than about it, the research also constituted an ethical practice in itself.

Finally, the findings suggest that the ethical transformation of organizations depends not only on normative codes or institutional policies, but on the creation of collective dispositifs capable of sustaining other forms of bond, listening, and existence at work. More than correcting structures, what is at stake is the cultivation of conditions through which other ways of living, working, and organizing may emerge.

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