



Social Representations of Women Leaders from the Perspective of Plural Leadership

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Abstract: It is aimed to understand social representations from the analysis of enunciation of five rural women leaders of a settlement located in a Northeastern State, through speeches, analyzed the syntactic of the word structures with the Iramuteq software, which resulted in five clusters: (i) Interactions, empathic relationships (other-leaders), (ii) the School, the teacher and female leadership, (iii) Challenges of leadership, the woman leader and the community, (iv) Leadership and altruism, expectations and activated motivations, (v) Skills (social and emotional) and the self-motivation of female leadership. From the set of significant words ($p < 0.0001$) from each cluster, the text segments were analyzed to defined categories. From the discussions it stands out the representation of female leadership through empathetic social interactions; of the multiple tasks, the relationship with teaching and school has an important space of representation, also associated with fear and insecurity relating to power.

Keywords: Collectivity. Leadership. Community.

1. INTRODUCTION

Studies on leadership have undergone important changes. Even if it is still considered in terms of influence, goals and objectives, and effectiveness (Bateman & Snell, 1998), there have been discussions about transformational aspects of this influence (Sun & Henderson, 2017).

Readings focused on collectivity through collective (Müller & Van Esch, 2020) or distributed leadership (Fitzsimons, James & Denyer, 2011), as well as emphasis on spirituality (Krishnakumar, Houghton, Neck & Ellison, 2014; Chen, Jiang, Zhang & Chu, 2019), responsibility before leadership in the face of organizational, social and political context (Esquierdo-Leal & Housmanfar, 2021) or, even, the idea of ethical leadership (Fine, 2009), are advancing. Conceptions, now, in plural (Contractor, Church, Carson, Dorothy & Keegan, 2012; Denis, Langley & Sergi, 2012), call for analyses on paths of theorizing leadership in new perspectives of progress, organizations and society (Mattaini & Aspholm, 2016).

Gender studies have also characterized the field of leadership research, (Latu, Mast, Lammers & Bombari, 2013; Tomazela, 2018), in analyses on the difficulties faced and how stereotypes affect women in leadership positions, as well as their perceptions in the workplace (Santos & Diógenes, 2019), in research on the relations of women's empowerment when being in management positions (Fialho, 2018), in understanding also how women recognize themselves in a leadership position (Hryniewicz & Vianna, 2018), as well as, in punctuating the existing differences to the recognition of professionals being men or women (Souza, 2018).

The participation of women in the labor market in managerial positions also situates the discussion of female leadership (Dillon & Voena, 2018), although the advancement of this participation can be

perceived as a threat to men, an issue to be considered as policies and programs aimed at female empowerment (Morgan & Buice, 2013). This is understood as a process in which women access and control resources and that involves the awareness of their capacity to make decisions (Tajeddini, Ratten & Denisa, 2017). Part of this discussion is the concern with women's well-being in the context of occupational gender segregation, as well as income inequalities (Zhang, 2018).

On the other hand, in developed countries, leadership exercised by women is considered from the corporate world (management), such as, for example, directorships, managements in banks (Hoobler, Masterson, Nkomo & Michel, 2018). In relation to developing countries, in turn, there is female leadership in the context of rural communities, public services (Dhatt, Theobald, Buzuzi, Ros, Vong, Muraya, Molyneux, Hawkins, Gonzalez-Beiras, Ronsin, Lichtenstein, Wilkins, Thompson, Davis & Jackson, 2017), as well as family entrepreneurship experiences in small and medium enterprises that raise differentiated experiences and highlight the role of women for local governance (Strøm, D'espallier & Mersland, 2014; Evans, Flores & Larson, 2019).

From a sustainable development perspective, furthermore, research considers issues related to social exclusion, where gender equality is emphasized (Warburton, 2018; Kusnandar, Brazier & Van Kooten, 2019), community participation, empowerment, self-management (Ghai & Vivian, 2014). With that, women's leadership experience in a community context suggests processes of socialization of gender roles, in representations of leadership identity or leadership style philosophy (Eagly & Chin, 2010).

Debates about the perspective of equality and social and human rights, still, reveal historical differences related to the exercise of leadership by men and women, demonstrating challenges for women (Rodrigues & Silva, 2015; Tomazela, 2018), due to motherhood and childcare (Washington, 2008; Fernandez, 2013), stigmatized social norms (Beaman, Chattopadhyay, Duflo, Pande & Topalova, 2009; Beaman, Duflo, Pande & Topalova, 2012; Ferrara, Chong & Duryea, 2012), leading to criticism about disobedience and submission, neglect of the family (Lupton & Woodhams, 2006), or attribution of pejorative stereotypes such as 'iron woman' (Xiao-Tian, 1992). These issues are being debated towards confrontation in the educational field, as the study by Dhar, Jain, and Jayachandran (2018) demonstrates.

Definitely, resistances can have severe effects on women, such as decreased perceived self-efficacy and decreased decision-making, participation, and civic-mindedness (Razavi, 1992; Gottlieb, 2016). To overcome the challenges, policies aimed at developing empowerment including entrepreneurial skills have been considered to facilitate female leadership (Noor, Isa & Nor, 2021), which has been evidenced from sustainable development experiences in Colombia and sustainable agriculture in Uruguay (Oliver, 2016). Policies, furthermore, can contribute to a positive perception of men towards women, as cited by Barrios, Prowse, and Vargas (2020), favoring the development of culture with less resistance to female leadership.

Considering the above, the debate about female leadership, therefore, goes through various dimensions of analysis, from participation in the labor market, repercussions in the scope of life in communities, resistance related to gender equality with cultural and political issues, as well as the meanings attributed to the female figure in relation to sustainable development. Such debate is in line with what Oliver (2016) presents about the difficulty for women to exercise greater social participation outside the home due to domestic work, and also the fact that male leadership in community contexts is still a trend (Born, Ranehill & Sandberg, 2018).

One can assume, therefore, variations around the social representation of female leadership, depending on the varied social roles assumed (Tomazela, 2018). To understand these representations, the constructionist approach is considered, which places understanding on the social construction of these representations by people, through social interactions, values, beliefs and opinions, which, through discourses, are objectified, that is, led to the world of meanings that help to understand and explain the world (Czarniawska, 2003). For this, we resort to the Theory of Social Representations, supported by Moscovici (2005, 2012).

The research, therefore, aims to understand the interaction with their social environment, and how social representations are created from the identity translated into the discursive construction of leadership and emotional intelligence with support in statements of rural women leaders living in a settlement located in a state of the Northeast, Brazil.

2. FROM EMOTIONAL INTELLIGENCE TO PLURAL LEADERSHIP

Historically studied as a predictor of performance in the workplace (O'boyle Jr., Humphrey, Pollack, Hawver & Story, 2011), emotional intelligence (EI) is understood to be necessary for leadership (Kim & Kim, 2017) or a unique aspect for the rise of leadership (Goleman, 1998, Tomazela, 2018). It is understood to be the individual's ability to perceive, recognize, evaluate, access, and regulate their own feelings, as well as recognize the feelings of others, to mediate their thoughts and actions (Mayer & Salovey, 1997).

EI involves the conscious channeling of efforts to organize emotions in a way that is favorable to the individual for emotional development in various life situations (Weisinger, 2001; Kwasnicka, 2005). It also arises from the idea of social intelligence, since it is through social interaction that one can raise analyses about cooperation, innovation, creativity, and interpersonal relationships, essential to the activation of human potential, performance, and personal development (Njoroge & Yazdanifard, 2014).

Goleman (1998), an important author on the subject, says that EI is important for success at work, since it influences interpersonal relationships, decision-making, management, and promotes behaviors of loyalty, commitment, and resoluteness, goal achievement, and performance. Goleman (1998) also recognizes abilities inherent to EI: self-knowledge, self-control, motivation, empathy, and social skills.

Research recognizes that women have better indices related to EI, which suggests research on the relationship: women, emotional intelligence, and leadership, especially when women leaders are still the exception (Tomazela, 2018). Moreover, the very study of leadership deserves permanent attention before society and organizations due to constant changes with social, political and economic impacts (Macedo, Rodrigues, Johann & Cunha, 2011). Similarly to EI, leadership is also recurrently studied from the perspective of improving productivity and performance (Birasnav, Rangnekar & Dalpati, 2011, Chee & Choong, 2014), by permanent activation in relation to adherence to predefined goals, in general, associated with behavior management to add financial value (Birasnav, Rangnekar & Dalpati, 2011; Housmanfar, Alavosius, Morford, Herbst & Reimer, 2015).

Exchanges between emotions and leadership (leader-teams) are under greater analysis from conceptions about transformational leadership (Connelly & Ruark, 2010; Mhatre & Riggio, 2014; Versiani, Caeiro, Martins & Neto, 2019), from the perspective of the ability to influence that generates enthusiasm (Hunter, 2006), with greater support for the idea of decentralization of power (Tornani, 2011). In this approach, autonomy is recognized as an essential dimension, while aiming at relationships in which independence suggests sense of responsibility and self-management (Hackman & Lawler, 1971; Yammarino, 1994). Transformational leaders are influencers of collective dynamics in which people tend to diminish selfish interests in favor of the collective, with visions that go toward the purposes and mission of the group, favoring reciprocal exchanges and the idea of team effectiveness (Li & Hung, 2009).

Research points to high levels of satisfaction associated with transformational leadership (Piccolo & Colquitt, 2006), as well as organizational citizenship behaviors (Kaiser, Hogan & Craig, 2008) and creativity enhancement (Cheung & Wong, 2011). Thus, these leaders emphasize collective interest in which inspiration and transformation mobilize beliefs and attitudes that activate behaviors toward collectively legitimized goals and objectives (Marchiori, Wilma, Fabiana, Pinto & Fonseca, 2012; Cavazotte, Moreno & Bernardo, 2013).

Being that women have better EI scores (Tomazela, 2018), there are skills converging with what is credited to transformational leadership (Loden 1988; Kets De Vries, 1997; Frankel, 2007). There is an incongruence regarding female leadership, because when a woman assumes a leadership position, and presents behaviors and traits culturally and socially defined as feminine, they are observed inappropriately to the functions, however, when acting in conformity to behaviors established as masculine, they also suffer criticism, moreover, it is perceived the existing conflict between femininity and leadership (Coutinho & Coutinho, 2011; Mandelli, 2015).

Thus, female leaders in an attempt to shape their behavior, promote different leadership styles compared to men, in addition, different beliefs about male leaders and female leaders are perceived

(Eagly & Johannesen-Schmidt, 2001). Given these facts, such as the inconsistency of the role of leader and the role of women, it is perceived the formation of prejudices towards women in the role of leader, motivated by existing social norms, as in the reductionist aspects to women, that is, the qualities formed from stereotypes (Eagly & Karau, 2002). It is also worth highlighting the rural woman, which is addressed during this research, the same has a representative role in your environment, given that situations of subordination in their daily lives are naturalized, given the hierarchical aspect, which has a strong presence in the rural environment (Scott, 1995). Moreover, until the 1980s, rural women were only considered dependent on their father or spouse (De Paula, 2019). With the increase in the number of women leading agricultural establishments, this can be considered an essential aspect for the improvement in the quality of life of these women, by conferring greater power in their family relationships (Sen, 2000).

Regarding the performance of women leaders in social contexts, studies explore the potential of gender characteristics in relation to community activities (Dhatt et al., 2017), including as local governance (Strøm et al., 2014; Evans et al., 2019), with important contribution to sustainable development (Warburton, 2018; Kusnandar et al., 2019). In the community field, purposes, goals take the courses of recognizing what is best for community, which leaders, men and women, need to trigger as a guideline towards transformative actions (Sun & Henderson, 2017; Nowell, Harrison & Boyd, 2010). In a community context, with a strong invitation to interaction and connection, leadership, previously transformational, is understood from other conceptions, when collectivity and cooperative expression situate the community movement (Wart, 2013). By collective leadership is understood the performance that assumes the dynamics of coalition, in which there is a perception of equality and the work is organized by/for the collective (Chrislip, 1994; Evans et al., 2019). In this case, the leader is not represented as the one who holds control, but the one who takes responsibility for coordinating the process in which the group agrees and acts around consensual goals (Müller & Van Esch, 2020). It is also conceived as the style that acts in the context of community mobilization, being particularly relevant in crisis contexts (South, Connolly, Stansfield, Johnstone & Fenton, 2019).

When leadership is perceived in other conceptual frameworks, the plural content of the phenomenon is recognized (Contractor et al., 2012; Denis et al., 2012). In addition to collective leadership, network leadership, which aims to enhance interactions (Balkundi & Kilduff, 2005; Uhl-Bien et al., 2007); spiritual leadership, when one studies the potential of vision, hope, faith, and also altruistic values that mobilize action around intrinsic motivation, in relation to the feeling of spiritual well-being of being with other members, contributing to the internal or subjective significance of the actions developed (Fry, 2003; Chen & Li, 2013; Fry & Nisiewicz, 2013; Fry, Latham, Clinebell & Krahnke, 2016).

Assuming community as the locus of study of leadership, the idea of activation and coordination of pro-social actions is understood, in a vision that equates the simultaneity of individual-collective, inclusive, conciliatory, responsive, and promoting healthy environments (Esquierdo-Leal & Housmanfar, 2021). In this sense, collectivist, pro-social, networked, and spiritual leadership converges with the movement of solving critical societal problems, such as social injustice (Mattaini, 2013; Mattaini & Holtschneider, 2017).

From a plural position of leadership, broad functions are conceived, since its movement can involve actions around mobilization in the face of social change, respect for identities, singularities, collective welfare, in defense of human and social rights, contributing to an inclusive culture and shared values (Atkins, Wilson & Hayes, 2019). Active representation roles in the processes and decision-making, with institutionalization of policies promoting values and actions that value justice and equity, which adds social value to the community (Esquierdo-Leal & Housmanfar, 2021).

Plural leadership, thus, represents a shared collective social phenomenon (Denis, Langley & Sergi, 2012), which suggests analyzing women's leadership from possibilities of social representation, and with support in women's EI characteristics. Plural leadership, furthermore, allows advancing possibilities of analysis of social arrangements and networks in which the role of power is discussed, encompassing a critical perspective (Denis, Langley & Sergi, 2012), searching for answers about the 'who', 'where', and the 'how' of leadership (Fletcher, 2004).

Although characteristics related to EI are observed as relevant to the performance of leadership by women, there is still resistance, with sexist positions rooted in society, organizational hierarchies,

when, even having training, experience, qualifications for leadership roles, the woman is considered not competent or less competent to be a leader (Owen, 2013; Diehl & Dzubinski, 2016). In light of this resistance, the relevance of women's empowerment is understood, understood from the control of their own lives to the assumption of spaces in which their performance is legitimized, which enables them to participate, empowerment and awareness about representation assigned by the community (Tajeddini, Ratten & Denisa, 2017). With the expansion of female empowerment, public policies can favor the recognition of women in varied social, economic, political and cultural spaces (Noor, Isa & Nor, 2021), which readings on leadership in plural terms can add substantially.

3. METHODOLOGY

From the perspective of Bauer, Gaskell and Allun (2004), research techniques follow the definition of the approach, principles of design, data generation and analysis. In the first, the research assumes the comprehensive qualitative approach (Minayo, 2004, 2014, 2017), considering a holistic view on reality, as well as the uniqueness and meanings that express feelings and thoughts, being manifested in actions and discourses (Godoy, 2010). The approach, furthermore, considers representation and interpretation in creating, making quilts or assembling a puzzle, mapping specific practices, beliefs, values, and social systems (Denzin & Lincoln, 2006; Gondin & Lima, 2002).

As delineation and data generation, the research aims to understand the social representations expressed in 5 semi-structured interviews (the corpus of analysis), following the criterion of purposeful choice, by accessibility and availability, since the source of evidence assumes symbolic functions (Bauer & Aarts, 2004), in this case, 5 of 15 women who exercise or have exercised a leadership role in their respective areas of work in the settlement where they live. The interviews, averaging 15 minutes, were conducted online via the Google Meet platform, recorded, and later transcribed. The interviews are represented by E1, E2, E3, E4, and E5 (Table 1).

Table1. Profile of the interviewees

Description	E1	E2	E3	E4	E5
Age	31	37	49	32	45
Marital Status	Single	Single	Married	Single	Married
Area of expertise	Education/Teacher Former State and Community Leader	School Management/Pedag. Pedag. Ex-Community Coordinator	School Management/Community Coordinator	School Management/Pedag. Pedag. Ex-Community Leader	Education/Teacher Former Women's Rights Counselor
Years of experience	Eight years	Eight years	Quinze anos	Ten years	Twelve years

Source: Prepared by the authors

The semi-structured interview script contains five (5) questions related to the perception and profile of leadership based on Tomazela (2018), emotional intelligence skills, according to Goleman (1998), and, finally, challenges of the interviewees regarding the trajectories as a leader in a rural area community.

Regarding the technique of analysis of the interviews, comprising a qualitative approach, we have chosen the analysis of enunciation, which, according to Minayo (2014), is more complex and contextualized than the quantitative approaches of the speeches, since it seeks to understand the meanings of the discourse. In this, the discourse is understood as words in the process of elaboration of meanings, which emerge both spontaneously and constrained by the context. The analysis considers (i) the conditions of production of the word, (ii) the discourse continent and its modalities, which foresees (a) syntactic analysis of the structures, (b) logical analysis of the discourse arrangements (c) analysis of atypical formal elements and (d) rhetorical figures.

In addition to recognizing the interview as a relevant source of evidence for enunciation analysis, Minayo (2014) defines that the corpus of analysis, which gathers the set of interviews, should be considered in its entirety with the following considerations: (i) individual analysis and alignment to the collective in search of the logic that structures the discourse, (ii) the style and (iii) atypical elements and rhetorical figures. With this, “the connection between topics addressed, the process of language production and its context, end up highlighting the conflicts and contradictions that permeate and structure, a discourse” (Minayo, 2014, p. 315).

To proceed with the discourse structure analysis, (i) analyses of the text corpus were performed with support of the Iramuteq software. In relation to the exploratory stage, the distribution of the data is presented for an overview and the grouping that gathers words by statistical patterns (Kronberger & Wagner, 2004). For the software, the Initial Context Units (ICU), which defines the number of data (in this case, 5 interviews) and the Elementary Context Units (ECU), which represent the text segments, generated by specific commands (Camargo & Justo, 2013).

In terms of analysis, we proceeded to the Descending Hierarchical Classification (DHA), according to the method of Reinert (1990), which classifies the ECUs, and then, through the chi-square test, the DHA generates the clusters, formed by the degree of connection of a word with the class to which it belongs (Camargo & Justo, 2013). As a result of this step, we have the dendrogram, which illustrates the formation of the classes, with the respective statistically most significant words in each group (Camargo & Justo, 2013). For the categorization process, the text segments associated with each word were selected and some presented to illustrate the analysis around the labeling of each class (Kronberger & Wagner, 2004). It was also performed the Correspondence Factor Analysis (CFA) that presents a Cartesian plane with the clusters, expressing distancing relations between them (Camargo & Justo, 2013).

Based on the analysis of enunciation, it is understood the possibility of relating the Theory of Social Representation (TRS), as a research method, due to the various methodological developments of this theory with origins in sociological, anthropological, historical and cultural approaches in authors such as Durkheim, Lévy-Bruhl, Piaget and Vygotsky, as taught by Bertoni and Galinkin (2017).

In summary, TRS theorizes about the production of meaning (representations) about the everyday, the popular or 'common sense', from the perspective of the relations of the individual with the collective (social) that mediate behaviors, expressions and communication, images, languages and culture (Moscovici, 2005, 2012). In this sense, the representations arise through the anchoring process, which involves the assimilation of information in integration (and classification) with pre-existing cognitive and emotional elements to print tangibility, to give a name to an abstract concept (Sawaia, 2004). Objectification, as a result, arises in the reproduction of this conception in image by selection and decontextualization of information, formation of the figurative core and naturalization of elements (Bertoni & Galinkin 2017).

In the anchoring process, phenomena are incorporated into known categories for the attribution of meaning by a network of meanings apprehended in a representation (Moscovici, 2005, 2012). Moreover, this contributes to the individual's ability to build compression of the world based on conceptions built around the phenomena that he or she experiences. This world view and understanding will be reproduced and expressed when triggered to the speeches (socially elaborated and shared), which can be captured through the analysis of enunciation, while the process of construction of the representations, in which anchoring and objectification are underlying, situate the reading of the conditions of production of speech, which organize them in line with a vision of reality in a given collective social context (Moscovici, 2005, 2012).

The enunciations are presented through the internal organization of the representations built around the themes "leadership" and "emotional intelligence", through the formation of categories that take the clusters of the lexical analysis as a basis (the continent of discourse structure). Thus, the groupings start from the structure defined by the clusters and proceed with the elaboration of new categories representing the conditions of speech production by a given social group, in this case, community leaders.

For the categorization, we follow Kronberger and Wagner's (2004, p. 435) recommendation regarding giving "[...] semantic content to purely structural information [...] relying on other analysis methods" and, also, Nascimento and Menandro's (2006), which expresses the relevance of combining lexical analysis with content analysis. To assist the content analysis, the software Atlas Ti (Archiv fuer Technik Lebenswelt und Alltagssprache-Text Interpretation), Version 7.5.10, facilitated the formation of the categories for the examination. Through the software, the theoretical codes (or analytical categories and operative category) became explicit through the formation of a coding scheme (Kelle, 2004)]. With analysis of the text segments, it was possible to find subcategories that facilitate understanding of the research context.

4. RESULTS PRESENTATION

With the selected documents, lexical analysis was processed with 5 Initial Context Units (ICU) (5 interviews), divided into 110 Elementary Context Units (ECU), 3963 numbers of word occurrences, with 902 forms (words), of which 528 are active (adjective, adverb, noun, verbs, uncommon forms) and 80 complementary and 290 hapax (7.32% des occurrences; 47.08% des formes).

The CHD, which performs cross-matrices of text segments and words, retained 76 ECUs, or 69.09% of the text segments. In addition, it identified 5 classes (clusters) of words, gathered in the Dendrogram (Figure 1).

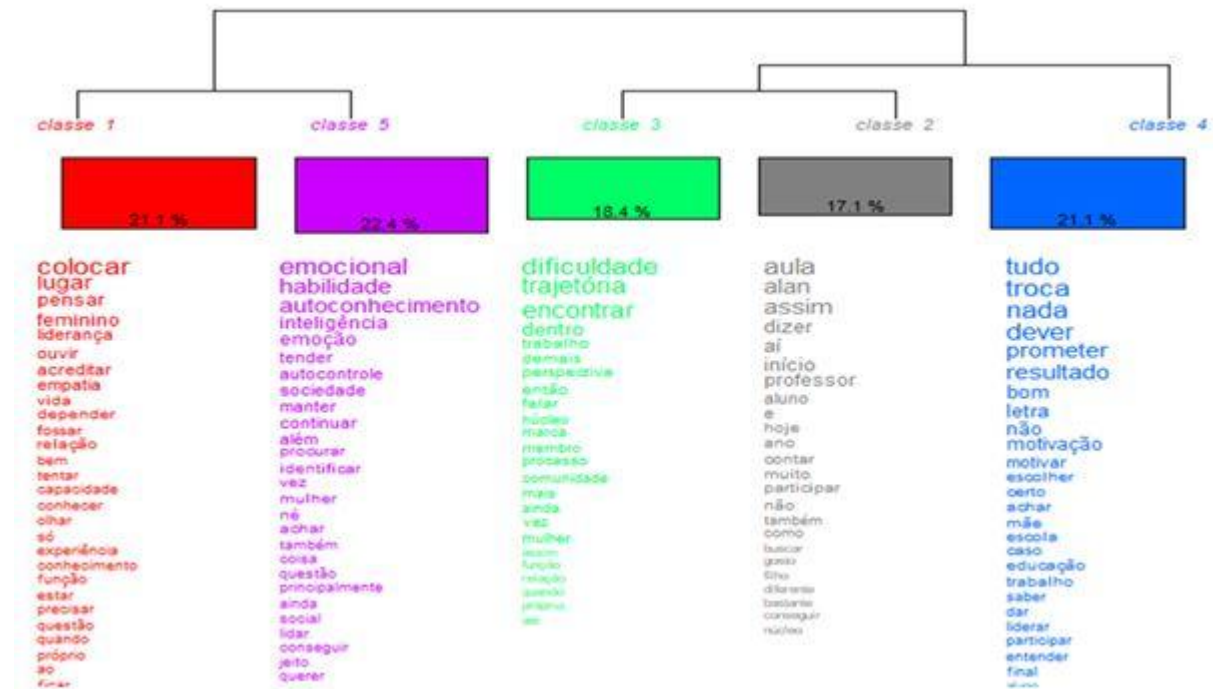


Figure1. Descending Hierarchical Classification Dendrogram (CHD)

Source: Research data

*Figure generated by the Iramuteq software

With the final separation of the clusters (stabilization), the software identifies the significant words ($p < 0.0001$) of each cluster and the percentage of ECUs linked to each cluster, which allows visualizing the representation of each cluster in relation to the total corpus.

Cluster 1, formed by 21.1% of the ECUs, has as most representative words: place, place, think, female, leadership, listen believe, empathy, life, spend (...), all statistically significant. Cluster 5, which is related to cluster 1 (partition), in turn, contains 22.4% of the ECUs, and is best represented by the words emotional, ability, self-knowledge, intelligence, emotion, self-control, society, maintain, continue, search, identify (...). Cluster 4 contains 21.1% of the ECUs, has as most significant words, everything, exchange, nothing, should, promise, result, good, letter, motivation, motivate, choose (...). In interaction with cluster 4, cluster 3, with 18.4% of the ECUs, and cluster 2, with 17.1% of the ECUs, share a close relationship, after partitioning cluster 4. The significant words difficulty, trajectory, find, inside, work, too much, perspective, then, talk, core (...) represent cluster 3 and the words class, so, say, teacher, student, today, count, much, participate (...), represent cluster 2.

By means of the Correspondence Factor Analysis, the Cartesian plane illustrates in quadrants, spatial relationship among the classes, while the farther apart the elements arranged in the plane, the less they ‘talk’ about the same things (Figure 2).

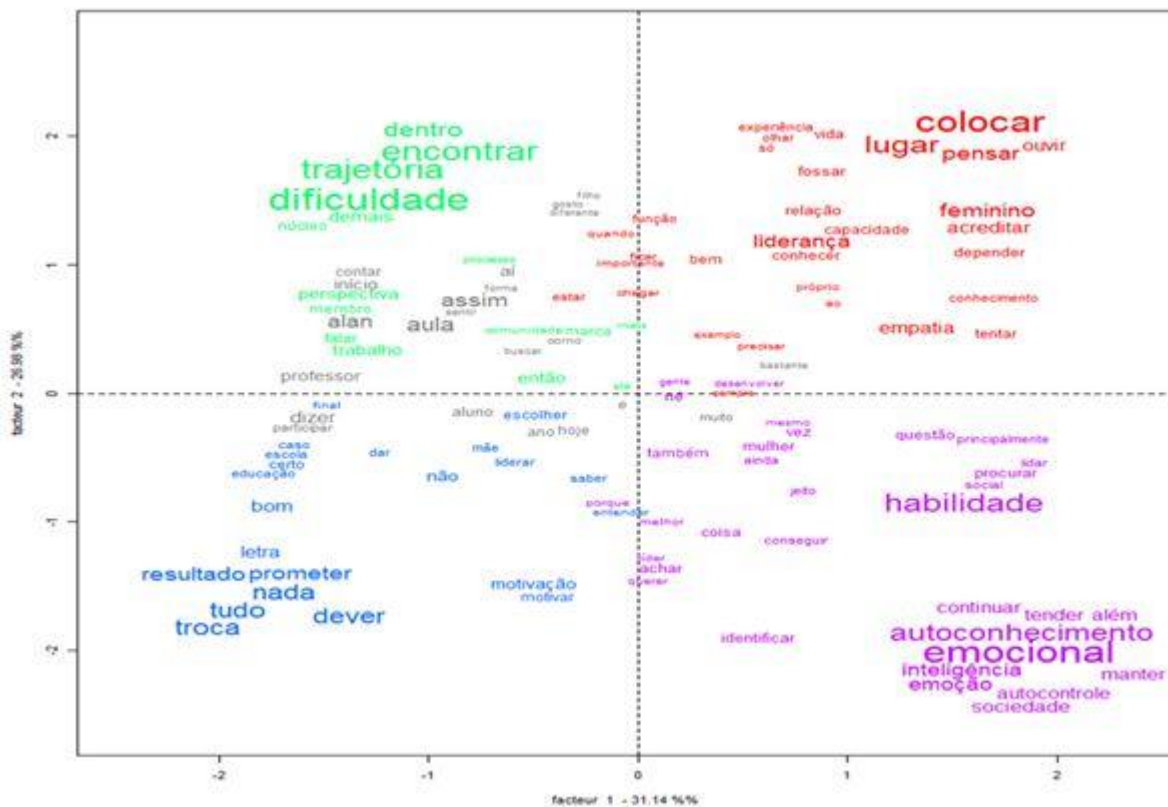


Figure2. Factor Correspondence Analysis

Source: Research data

Note: Figure generated by the Iramuteq software

With the text segments, the content analysis was performed with support in Atlas/TI, version 7.5.10, considering, mainly, the possibility of better visualization of the categories and their hierarchies in graphic schemes (Netview).

5. DISCUSSION OF RESULTS

With cluster analysis of text segments of the most significant words in each group, which, in this research, comprises the logical analysis of discourse arrangements, it was possible to apprehend the statements and locate the conditions of production and content of the analyzed speeches through the definition of categories and subcategories, these being understood as “[...] terms loaded with meanings, through which reality is thought in a hierarchical way” (Minayo, 2014, p. 178), and, simultaneously, heuristic categories or rational elaboration that must both meet formal requirements and give meaning to the findings to make them understandable (Saint-Pierre, 2004).

In the anchoring perspective, each category derived from the representations defined by each cluster (Interactions/ Empathic relations (other-leaders); Leadership and altruism, expectations and activated motivations; The school, the teacher and female leadership; Challenges of leadership, the woman leader and the community) account, in the perspective of Moscovici (2005, 2012), for the attribution of meanings by a network of meanings apprehended from the statements in elaboration schemes on how the interviews understand the research phenomena from the experience of leadership in community.

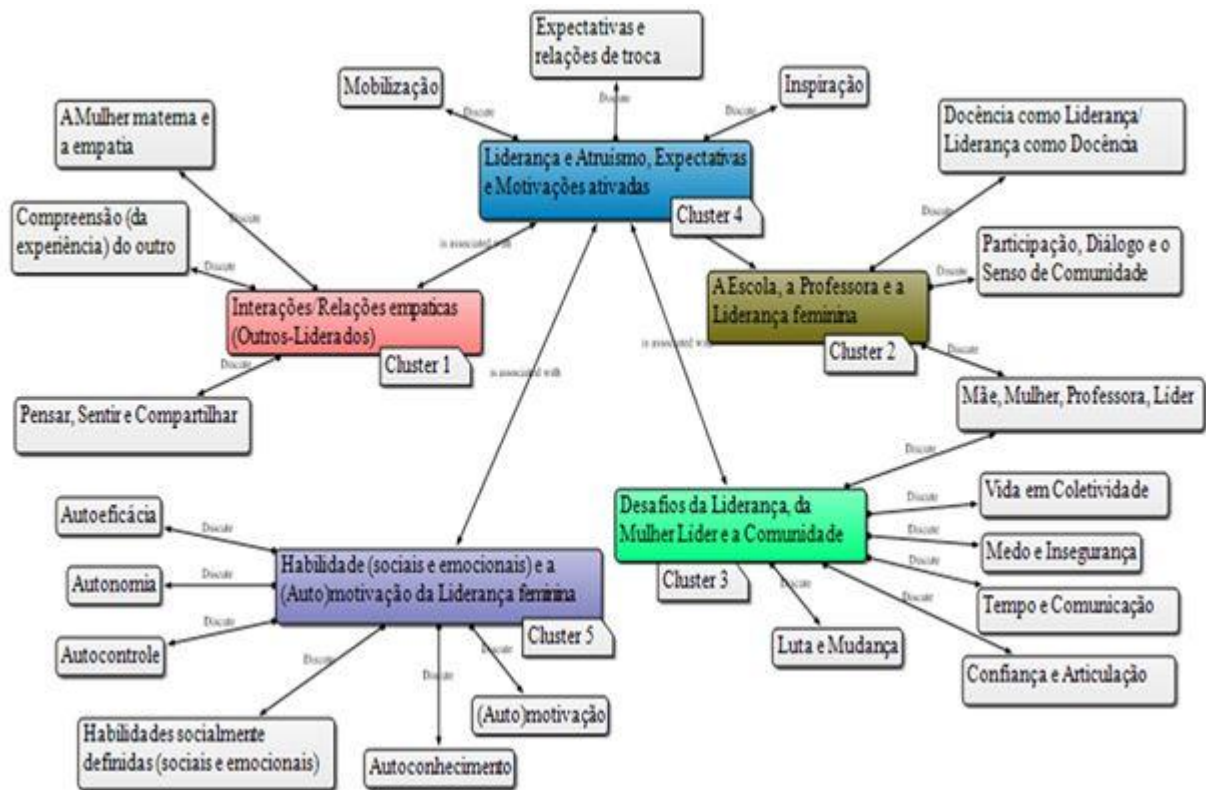


Figure 3. Categories of enunciation analysis

Source: Research data.

Note: prepared with the help of the Atlas ti software.

In relation to the statements comprised by the text segments of clusters 1 and 5, following the analysis of enunciation, according to Minayo (2014), the conditions of meaning production are expressed about the relations between emotional intelligence in the face of social representations of female leadership. In close relation, the clusters bring together categories that demonstrate the perception of the women interviewed about the conduct of interactions and relationships to be developed by the female leader and, furthermore, social and emotional skills necessary for this exercise, accentuating the relevance of the ability to self-perceive and self-motivate in this process.

Regarding the field of interactions and relationships (cluster 1), the representation of the maternal woman and the exercise of empathy in these interactions and in the process of understanding the experience of the other is particularly relevant. For this, this characteristic ‘empathy’ represents what mobilizes this maternal woman in leadership exercise to think, feel and share experiences and give contours to the exercise facing the issues of the community. As the contents of the speeches appear statements of representation of the woman who, for being a mother, exercises empathy, thinking, feeling, and sharing, actions that are easier for the female figure.

The representation of the woman leader as a function of a greater facility to empathize and, thus, arouse interactions and capable relationships more collaborative, resolute and with greater capacity for more assertive communication is in line with studies on gender (Noor, Isa & Nor, 2021), while also suggesting reflections on how these emotions and involvement with community issues situate not only the exercise of leadership, but a social role in which there are affections, commitments, joys and sorrows, intensities.

In the sense of social and emotional skills (cluster 5), categories representing the ability to organize emotions and actions, from perceptions of self-efficacy, autonomy, and self-control, to self-knowledge and self-motivation, emerge. The statements place attention to the emotional aspects and how these reverberate in the social field, in attention to the challenges of the woman, mother, leader, in organizing emotions and actions in favor of mobilizing the community actors, while the need to self-motivate and activate the necessary energy to develop the multiple roles.

Self-motivation in the face of the production of meaning of these roles calls for analysis of women's challenges, while the many activities they perform, which Oliver (2016) reinforces and, which raises understanding about the urgency of emotional and social support to women in the face of their possibilities, skills and competencies. What is represented as self-motivation may reflect in non-legitimated fatigue as a result of an assumed extra social place, a difficult achievement, when the movement is still to have greater male representation (Born, Raneshill & Sandberg, 2018).

In this discussion, possible reasons can be directed to the relationship between female leadership and the transformational style, since the latter involves the emotions activated in relational processes, as well as potential for networking and democratic management (Loden 1988; Kets De Vries, 1997; Frankel, 2007). At the same time, the emotions of the woman leader in the collective sphere also express the idea of care, concern for the future, with health, and with people's well-being. From this construct, one perceives the contribution of women and their emotions in relation to sustainable development, as also observed in the studies of Warburton (2018) and Kusnandar et al. (2019).

The statements in cluster 4, situate an expanded discussion on community mobilization, which gender studies also aggregate in favor of women's leadership (Dhatt et al., 2017). They comprise representations of leadership in this context, where the evaluative dynamics prompt reflections on the responsibilities undertaken by leadership. This, finds convergence with discussions of spiritual leadership, when altruistic values are enhanced with the experience of hope and faith, which aggregate and activate the search for intimate meanings to be in union and do good (Fry, 2003; Chen & Li, 2013; Fry, Latham, Clinebell & Krahnke, 2016).

In this sense, in addition to the woman leader assumes inspirational representation, and can activate motivations and engagement, community leadership involves recognizing the processes from the collective good, in which altruistic perspectives arise from interests aimed at the good of the community when expectations need to be presented and the exchange relationships understood under the logic of the common good, which is observed in line with the studies of Sun and Henderson (2017) and Nowell, Harrison, and Boyd (2010).

The analysis of the text segments of clusters 2 and 3 express the conditions of meaning production in which the woman appears represented by multiple functions, while the school assumes important locus of leadership exercise since it represents collective space of integration of community life (Wart, 2013). The representations situate the experience of motherhood and professional life, teaching, when this profession is assumed in leadership discourses. In these statements: Being a teacher is being a little bit of a leader (of the classroom, of the students) and being a leader is being a little bit of a teacher (of experiences, knowledge, and activation of participation), the interviewees talk about these two exercises in overlapping, while they experience the dual function or the two activities are part of the journey with the community.

Of the challenges of the experience and female leadership in community context, the statements of cluster 3 show representation that runs through the social roles of the woman, mother, professional (teacher) and leader, in contact with the fear and insecurity of exercising power that are still reflections of macho culture in which the woman is still perceived with capabilities incompatible with the leadership position (Owen, 2013; Diehl & Dzubinski, 2016; Washington, 2008; Fernandez, 2013; Beaman, Chattopadhyay, Duflo, Pande & Topalova, 2009; Beaman, Duflo, Pande & Topalova, 2012; Ferrara, Chong & Duryea, 2012). From this place, women represent their challenges in attention to the struggle for gaining trust, for articulations that aim for changes and add value to the community, with collectivity as the guide of actions. Additional challenges lie in this struggle, since time and communication present complex arrangements for understanding and acting. On one hand, the community's organizational processes have their own time, which presupposes a keen perception of people's stories, their longings and needs, as well as respect for the collective process times represented by these people; on the other hand, mobilizing communication represents the need to generate adherence to issues that impact everyone's lives, and, at the same time, presupposes co-responsibility and accountability, the exercise of citizenship, as observed in Müller and Van Esch (2020).

Far from the self-centered individual logic of apathy and passivity, the female community leadership is represented as what, potentially, can aggregate movement, action, and collectivity by the empathic characteristics conceived as female-maternal nature. This social representation summons this energy

in the conduction of the greatest challenge enunciated, that of the perception of the interdependence of the actors in relation to their collective life stories, in which social support feeds back and impels the actors to resort to themselves and to others, as members of pulsating social webs, and leadership, part of this web, fed by the energy needed to be a woman, a leader, a mother, a teacher, and an articulatory of social transformation.

It is recognized, therefore, that women's leadership in community contexts assumes the perspectives of plural leadership (Denis, Langley & Sergi, 2012), in which the forms of power tend to be shared and in which there is construction of spaces with varieties of resources and capabilities with legitimacy for decisions and collective actions.

6. FINAL CONSIDERATIONS

To understand social representations from the statements of rural women leaders living in a settlement located in a Northeastern state, the research apprehended the content of the speeches through syntactic analysis of the word structures obtained thanks to the Iramuteq software. As a result, five clusters were evidenced with the co-occurrence analysis, in which significant words ($p < 0.0001$) were considered from their text segments.

The logic of the arrangements of the speeches and the conditions of production of the words were analyzed based on the idea of categories and subcategories, or terms loaded with meanings that facilitate the understanding of the findings (Saint-Pierre, 2004; Minayo, 2014), with the attribution of meaning from the perspective of the conceptions Emotional Intelligence and Leadership.

With Atlas ti software, the five clusters derived from the lexical analysis were given names, in this case: (i) Interactions, empathic relationships (other-leaders), (ii) the School, the teacher and female leadership, (iii) Challenges of leadership, the female leader and the community, (iv) Leadership and altruism, expectations and activated motivations, (v) Skills (social and emotional and the self-motivation of female leadership).

From a close relationship between clusters 1 and 5 (Figure 1) are understood the presence of representations related to the relationship between empathy and maternal experience, as well as the need to understand the experience of the other, to think, feel and share before the function of leadership (cluster 1). With this, empathy exerts greater relevance for leadership in the analyzed context, while women in leadership positions recognize empathy as a female social representation from motherhood. In relation to social and emotional skills, self-knowledge, self-control, self-efficacy, and autonomy are emphasized, also represented as necessary for the function, with greater ease of expression by women (cluster 5). In relation to the statement captured by the self-motivation category, the need for greater understanding is derived, as a representation associated with the experience of multiple social roles, which, in leadership situations, may favor the denial of tiredness and the request for help due to social representations of the female leader. Such analysis is inferred from the statements, but deserves more investment in future research.

Regarding the representations related to the teaching practice, associated with leadership, the statements show more attention to the relevance of the school in a community context, as well as the relationship between teachers and students as an exercise of inspiration, motivation and, finally, leadership, when this exercise tends to facilitate dialogue, participation and sense of community from the school (cluster 2). In this, also, there are representations of the multiple roles exercised by women, often present in overlapping statements.

Regarding the challenges of women's leadership in the community (cluster 3), the statements bring the representations of fear and insecurity in relation to the power assumed, highlighting discussions about resistance to female leadership. Also, present are the challenges of mobilization through trust and necessary articulations, in which communication assumes a fundamental role. The time of life in collectivity also appears as an important element, while this mobilization needs to consider the times and movements characteristic of the culture and values of its members.

In relation to cluster 4, elements of the values of the collectivity are represented in interaction with the expectations of the interactions between leaders and followers. In this discussion, while the leader is still represented based on inspiration, which in the community is expressed by the power of mobilization, it is necessary to manage to activate collective motives, which the dynamics of

exchanging favors in a culture with a more individualistic content represents an obstacle.

From empathic relationships, social and emotional skills, to the legitimacy of the woman leader in a community context, in respect to the social roles of the woman mother, teacher, and leader, the statements represent that the female leadership in a community context triggers the dynamics of plural leadership, in which values and collective actions are activated in detriment of individualistic movements. In community space, school and teaching are, according to the statements, of important representation in relation to leadership, which raises future investigations about the school as a social space of articulation in which the female empowerment and social protagonism can show potentialities in relation to social and sustainable development.

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