



# Entrepreneurship in Developing Countries

## A case study of Futebol dá Força

An exploration of how leadership training with the purpose of increasing the empowerment of women in developing countries is constructed.



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## Abstract

The purpose of this thesis is to investigate how leadership training with the purpose of increasing the empowerment of women in developing countries is constructed. Based on social constructivism philosophy, I have conducted participation observed research and used the abductive method to explore what empowerment discourses have constructed the leadership training through a case study of Futebol dá Força which enables volunteer football leaders with empowerment leadership skills to increase female empowerment on the football field in developing countries. To investigate the construction, I have observed a leadership training session and analysed the emerged discourses. The theoretical framework of transformational leadership theory has developed the study of how leadership training is fulfilling the basic criteria to motivate and emphasize needs, values and morals needed to influence followers. From external research, it is possible to see that discourses as language, pattern and behaviour are terms that influence leadership and have to be different if leadership training wants to pursue increasement of the empowerment of women. From the findings of the discourses that have constructed leadership training, it is possible to conclude that direct personal speech, value-based exercises and tools, as well as an informal setting is how leadership training shall be constructed if the empowerment of women is to be pursued through leadership.

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# Chapter 1: Introduction

## Introduction

In 2015 The United Nations made 17 Sustainable Development Goals with the aim to pursue a sustainable world by 2030 (The United Nations, 2021). This thesis has been concerned with the targets of goal number five: Gender Equality, because of its focus on how to increase the empowerment of women. The phrase 'women empowerment' can be unclear in terms of what it includes but with the targets from The United Nation it is defined as ending violence against women, assuring girls to have the same education as boys and end forced marriages (unfpa.org, 2020). Studies have shown that boosting a girl's self-esteem at a young age, shutting down negativity towards women and becoming a mentor can help increase the empowerment of women all over the world (Trebilcock, M., 2019). Through a case study of the organisation Futebol dá Força which engages and trains voluntary football leaders with the purpose of empowering young girls through football in local communities in developing countries, it will be possible to learn more about the organisation and what leadership style they use in their training to ensure empowerment. An investigation of empowerment discourses of their leadership training session will be researched through the paradigm of social constructivism through theorists Alvesson & Sköldberg (2009) and sociologists Peter L. Berger and Thomas Luckmann. The theoretical framework of leadership theory will be investigated through the perspective of theorists James MacGregor Burns (1978), Peter Guy Northouse (2016) and Gary Yukl (2012). Through the participant observation method, I will gather data for a discourse analysis that will allow findings to conclude on the research question and the leadership construction within the area of empowerment training and discourses.

The purpose of the thesis derives from a social constructivist point of view with its values and beliefs that social worlds are developed out of individuals' interactions with their culture and society (Lynch, M., 2016). Social constructivism develops knowledge as a result of social interaction and language use, and is therefore a shared, rather than an individual experience and is further results from many social processes and interactions (Pfadenhauer, M., & Knoblauch, H. (Eds.), 2018; Lynch, M., 2016). Because of these beliefs, this research has the aim of investigating the leadership training session and use the findings in a discourse analysis to investigate how such a leadership training is shaped through the discourses of empowerment. This research has the aim of investigating how the leadership training is constructed through empowerment discourses and how it complies with transformational

leadership. Through the relationship of a social constructivism philosophy and discourse-analytical analysis it ensures this research to conclude on the problem formulation (Egholm, L., 2014).

## Problem formulation

The research theme was inspired by the ability to illuminate inequality in developing countries and how to increase women empowerment through leadership. Many researchers have pointed out how to be successful in leadership and what discourses can affect leadership, but there is a lack of how leadership is to be constructed if the aim is empowerment (Harrison, C. 2018).

Futebol dá Força's leadership training has been chosen because they are deliberately trying to empower and engage voluntary football leaders with leadership skills for them to empower others through football. Because of Futebol dá Força's experience with empowerment in developing countries and how to increase this through leadership and football it is interesting to look at how they construct their leadership training as well as how the NGO have developed new leadership skills for the organisation's leadership training through empowerment discourses as well as how they convey their knowledge to the football coaches.

The interest of exploring and doing in-depth research with a perspective on how to construct leadership training was to locate the discourses observed within the organisation's leadership training session. Hereafter, it is relevant to apply existing leadership theories to that discourse in order to combine theory and practice to ensure a deeper understanding of how to empower women in developing countries as well as to add to existing theories.

The intention is to research how to construct leadership with empowerment discourses to help solve social-, organisational- and political problems that must be solved for a brighter future for mankind and not just to achieve the United Nations Sustainability Goals. The research also aims at understanding how the use of language can help create and obtain new leadership skills for women. The motivation therefore led to the following research question:

*How is leadership training with the purpose of increasing the empowerment of women in developing countries constructed?*

**In order to answer this thesis, it is necessary to look at:**

1. How does Futebol dá Força convey and communicate?
2. What language, discourse pattern and behaviour do Futebol dá Força use in their leadership training?
3. What skills does a leader have to possess if wanting to empower through leadership?

## Problem area

During the last two decades there has been an intensive discussion of empowerment and inequality which led to the United Nation's identification of a verdict for a peaceful and sustainable world (The United Nations, 2021). According to The World Bank "*females are more likely to die, relative to males, in many low- and middle-income countries than their counterparts in rich countries*" (The World Bank, 2011, p. xxi). The report further states that the feeling of empowerment is subjective and there is no conclusion of how to increase it, but it is highlighted that through exposure to other female models who show leadership or power for the girls to mirror themselves into, empowerment can be achieved (The World Bank, 2011, p. 33). Michael Trebilcock, a law professor at the University of Toronto has found a lack of role models in developing countries during the last 25 to 30 years which has resulted in an interest by several NGOs to increase women empowerment (Trebilcock, M., 2019). The need for empowerment in developing countries and the urge for industrialized countries to solve the gender gap is immense (Trebilcock, M., 2019). The perspective of what kind of empowerment discourses in leadership training used to construct new methods of leadership that pursue women empowerment will be examined through observing the empowerment discourses in Futebol dá Força's leadership training session.

## Literature review

Studies have shown that different leadership methods can influence in different ways depending on the specific area of focus. The relation between leadership and empowerment is established to have an influence depending on the leadership method. This was addressed by theorists James MacGregor Burns (1978) and Peter Guy Northouse (2016). These theorists are the foundation of the study. The conclusion of the theorists is that the leader can influence in various ways depending on what behaviour, discourse pattern and language they use. However, within a leadership method the biases of the leader can overrule the effect and the purpose of empowering others can be lacking as a mission. In the light of this, researchers have become increasingly interested in the specific effects of how different discourses can



influence leadership when wanting to increase female empowerment through this. Gary Yukl (2012) and Peter Guy Northouse (2016) argue that the influence of relation -and change oriented behaviour can develop empowerment within leadership because of the leader's actions and espoused values. Several empirical studies have focused on language usage in leadership and empowerment discourses e.g., Sakhiyya, Z., & Locke, K. (2019), Kirton, G., & Healy, G. (2012), while a review by Born, W. (2019) confirmed a relationship between empowerment discourses and leadership. Across these studies, there is consistent evidence that empowerment is influenced by discourses in leadership and the construction of each specific leadership training session can therefore vary. Nonetheless, there is a lack of robust research on what discourses are specifically used in leadership when wanting to empower women. The theory of transformational leadership and the philosophy of social constructivism ontology behind this research supports the subjective view of the reality of how an empowerment leadership training is constructed through empowerment discourses to target leadership training and to apply these findings to an existing leadership theory to develop the theoretical principles.

## Status of empowerment in the target areas

A research done by Endalcachew Bayeh (2016) on "*The role of empowering women and achieving gender equality*" defines empowerment as

*"[...] the process that creates power in individuals over their own lives, society, and in their communities. People are empowered if they have access to opportunities without any limitations or restrictions such as in education, profession and in their way of life.*

*Feeling entitled to make your own decisions creates a sense of empowerment. Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training, and also giving training related to defence yourself. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society"*

(Bayeh, E., 2016).

As a consequence, how to tackle the lack of empowerment differs from person to person, organisation to organisation and country to country depending on their target areas. Futebol Dá Força was chosen because of their angle of wanting to pursue empowerment through leadership and their intention of wanting to make an impact on the football leaders for them to further influence female empowerment through football.

Currently Futebol Dá Força has developed their own football teams in local communities in Mozambique and Zambia. Both countries are in the southern part of Africa and have similarities in their culture with lack of female empowerment. Mozambique has been a Portuguese colony for almost five centuries until they reached independence in 1975. Still to this day, Mozambique faces a large-scale of emigration, economic dependence, and an on-going prolonged civil war (Futebol Dá Força, 2020). The country has consequently had a hard time developing and is amongst the poorest countries in the world which affects the social structures and attitudes towards girl's rights and opportunities (Futebol Dá Força, 2020). Being a girl in Mozambique one can anticipate a future where 50% of all girls are married before the age of 18 as well as unwanted pregnancies and school dropout (WHO, 2019). In Mozambique only 34% of girls complete primary school and sexual abuse and domestic violence is widespread (WHO, 2019). The traditional hierarchical structures prevent the girls from knowing their general, sexual and reproductive rights.

Zambia gained independence in 1964 when the British colonial rule ended. Zambia is now the country in the world that suffers most from HIV/AIDS, with almost 14% of the population affected by the virus, which has led to a very young population with a median age in Zambia of 17.6 years because of the high mortality according to the latest United Nations data (unfpa.org, 2021). These circumstances in Zambia have resulted in the same future for the girls as in Mozambique. They experience the same sexual abuse and domestic violence. Further, prostitution is widespread to finance school and sustain the family. The average age of being married and having kids is 15 years (WHO, 2019). Zambia has a very strong Christian faith which hinders the girls from sexual contraceptives or abortion which further reduces girls' opportunities to decide their own future (unfpa.org, 2021).

Mozambique and Zambia have been chosen as target areas to enlighten the problem in developing countries. Further on in the research when developing countries are mentioned it must be understood as that Mozambique and Zambia are the ones meant and will be used as examples of developing countries.

## Introduction to the case: Futebol Dá Força

The organisation was created by Cecilia Safaee from Sweden in Mozambique when she was 19 years old. The name Futebol Dá Força means *Football gives strength* in Portuguese and from this their mission is to "*Build long-lasting systemic impact by engaging leaders and role models as football coaches and maximising their potential in developing girls' agency and*

*leading change in their local communities*” (Futebol Dá Força, 2020). The organisation discovered in 2012 the lack of equal opportunities for girls in developing countries to exercise their rights and important choices to determine their future prospects (Wamoyi J, Mahana G, Mongi, A. Nysule N. Kapiga S., and Changulucha J., 2014). The organisation is therefore addressing structural issues such as the social norms and attitudes that encourage inequalities (United Nations, 2018).

The business model for achieving increased empowerment is divided into three steps. At first, they enable leaders by engaging, supporting and training voluntary leaders (football coaches) on-site and online with leadership skills across the world (Futebol Dá Força, 2020). Next it is the voluntary leaders that empower the girls through creating safe spaces on the football field, applying the organisation’s methodology and tools to empower girls with agency enabling them to make informed decisions to live a life they value (Futebol Dá Força, 2020). In the end this has enabled change in the local communities where the voluntary leaders work together with local stakeholders; football clubs, schools and community organisations, changing the attitudes and norms in their communities that today prevent girls from reaching their full potential (Futebol Dá Força, 2020). The organisation is a full non-profit organisation with only a fundraising foundation.

The training programs of the voluntary leaders in Mozambique and Zambia are run in collaboration with the Ministry of Education and the Ministry of Youth & Sports, as well as with the Football Association of Zambia. In Mozambique the collaboration is the same but also with additional collaborators such as the Ministry of Health and the Ministry of Gender, Children and Social Welfare as well as with the Mozambican Football Federation (Futebol Dá Força, 2020).

### The leadership training

According to Cecilia Safaee, founder of Futebol Dá Força the leadership training lasts approximately three hours with evidence-based knowledge and tools to use football as a platform to empower girls and change harmful social norms in a local community in a developing country (Safaee, C., 2020; Appendices 1-4).

The leadership training is made up of four online courses also called modules. The first one, values-based leadership provides knowledge and tools of how to understand your own values and use them effectively in your coaching, how to create a safe space and how to empower your players and others. The second part is football coaching, a training based on the FIFA

licensed diploma, which provides knowledge and tools to develop football players and create a good learning environment (Safaei, C., 2020; Appendices 1-4). The third and fourth part is sexual and reproductive health and rights, a training that enables to understand why sexual and reproductive health and rights is an essential part of the players' lives and development, and how a football coach can facilitate conversations around topics that matter to the player's development and well-being as well as how you to support them to live healthy lives (Safaei, C., 2020; Appendices 1-4).

During the leadership training session, the participants are doing reflective exercises and after each module they participate in a live video certification session where the football coaches' understanding and agency around the key concepts is validated, and hence the coaches become certified. The live sessions also serve as a platform for in depth-questions around the content covered in the videos.

Their leadership training is based on four core values:

1. ***“Believe in everyone's equal value, rights, and potential.***

*Everyone has equal value and rights and should have the same opportunities to access their full potential. Everyone can thrive if they are aware of their potential and also the possibility to explore it and are supported to do that.*

2. ***Determined courage.***

*We know where we want to go, and we are on our way there. We have the courage and determination to be different, to dare to change and to lead change. We have the strength to always stand up for our values and to continue to make our vision reality.*

3. ***Co-creation.***

*Invite and include everyone to a transparent co-creation of Futebol Dá Força so what we do, how we do it and why we do it. We trust that everyone can contribute and that the more people that co-create that with us, the stronger we will be, to be able to co-create. We base our work on equality, inclusion, trust and transparency. We do this because we know that we are stronger together.*

4. ***Lead sustainable change.***

*We strive to be a bridge between the old world and the new one, where everyone is provided with equal opportunities”*

(Safaei, C., 2020; Appendices 1-4).

The leadership training is a new form of leadership which aims at conveying skills and methods to football leaders for them to empower girls. Empowerment leads to a higher level of self-esteem and high self-esteem leads to greater prospects that the players will make strategic

life choices based on what they truly want and what is best for them and not based on peer pressure, other people's opinions, or societal standards (Safaei, C., 2020; Appendices 1-4).

## Delimitation

In the process of writing this investigation of how leadership training is constructed the research is based on the primary data collected from a leadership training session held by Futebol Dá Força. This data is combined with secondary data from other researchers on leadership theory and empowerment discourse. The main focus has not been to elaborate on how to measure the increase of empowerment or influence from the leadership training but solely on how it is constructed when it has a purpose to pursue empowerment. Therefore, the research has been limited to understanding the construction of training through social constructivism because of the theoretical belief of developed knowledge as a result of social interaction and language use. Further, the research is limited to a leadership perspective with theory to support the found discourses that have constructed the leadership training and to see how the leader complies with theory of being a successful leader within transformational leadership.

There has been additional limitation to the data collection due to the pandemic. Usually, I would have participated in person in the analysed leadership training, but due to the limits of travelling, the data has been collected through a pre-recorded video. The choice of not participating in the live sessions after each leadership training was because of the angle of this investigation of how the leadership is constructed and that data would not have been beneficial to this study. It would be beneficial to a study about what impact the leadership training has on the football leaders, which this research set out to be about. As the pandemic did not allow for an observation on how the leaders were impacted by the training, the research question had to be rephrased.

The theories included are on the construction of leadership training, leadership theory and empowerment discourses which allows for a more in-depth analysis.

Leadership theory is to provide the understanding of how leadership in general is constructed. In continuation of this the topic of discourses has been included within leadership training to investigate how this has been constructed with empowerment discourses. As mentioned earlier, there is a lack of female empowerment in developing countries, and because of Futebol Dá Força's commitment to solve this problem by empowering volunteer football leaders through leadership training, this NGO has been the example of this investigation to solve a societal problem through leadership in developing countries. To establish what empowerment discourses are, the thesis has defined what empowerment is in general and

what empowerment discourses that can construct leadership made by external research to find possible resemblance with this subjective research.

The choosing of the organisation arose when I met Cecilia Safaee personally in Stockholm where their headquarter is located. She told me about their mission and how she believes that anyone who followed their leadership training will have been impacted with empowerment to pass on, and that this could be helpful in any scenario. There was no way for me to measure the impact of the training but by trusting the words of Cecilia Safaee I would be able to investigate how the leadership training is constructed and put this into light in another context.

## Chapter 2: Methodology

The methodology section is to present the concept of research philosophy, research methods, research approach and research strategies to be used in the project that all combines into a research design. The project has used social constructivism as research philosophy, abductive approach, and qualitative research strategy with a participation observation method. This section illustrates the methodological framework on which the research is completed. It describes the concept and purpose of research philosophy, research approach, methods and research strategies that have been used in the research.

A methodology is the way of interpreting or studying methods, techniques and procedures used by the researcher to obtain and analyse the data. In this research the collected data include participant observation, theoretical and philosophical assumptions upon which research is based and how these have been applied for the method (Sundars et al, 2012). Methodology is known for its systematic approach to gain a structured project, and research methodology is collecting evidence and information and applying this data with the clear purpose of locating findings through the analysis to be prepared for the discussion and conclusion (Sundars et al, 2012).

### Research philosophy

Philosophy of science is inherent in meta-theories to help identify relevant and interesting subjects, problems and research questions (Egholm, L., 2014). In order to understand and investigate the phenomena it is dependent on the used method and recognition on what theoretical perspective the research will take place (Egholm, L., 2014).

Liv Egholm (2014), professor at Copenhagen Business School, states that the key concepts of philosophy of science can be divided into four: ontology, epistemology, anthropology and value freedom. Ontology and epistemology are the two most widespread ways of thinking about research philosophy and therefore in the next chapter of social constructivism these will be elaborated within that philosophy (Egholm, L., 2014).

The understanding of ontology refers to the study of "nature of reality", in which the individual perspective of understanding and explaining the world and its changes is based (Egholm, L., 2014). As Alan Bryman (2012) mentions in his book *Social Research Methods*, that "ontology

*can be understood as a subjectivism where people have a different perception which varies from one another”* (Bryman, A., 2012), whereas epistemology studies the knowledge of human beings and the human cognition (Bryman, A., 2012).

## Social constructivism

In the last decades, social constructivism has become a standard theoretical perspective in social science and is an approach that seeks to explore how reality is constructed socially (Egholm, L., 2014).

The philosophical approach of understanding a phenomenon has shaped the research because the focus is to understand how social constructions occur and shape reality (Alvesson & Sköldbberg, 2009, p.15). For this specific research it was the aim to investigate the reality of the empowerment discourses that have constructed leadership training in Futebol Dá Força as they aim to enable football coaches to shape a new reality on the football field to empower the female players. This paradigm supports the theoretical framework of leadership theory as well as the discourse analysis to illuminate the discourses that occur within the socially constructed leadership training provided by Futebol dá Força.

The reason for choosing the social constructivist paradigm was that the research seeks to investigate and reflect on a phenomenon that is not directly visible (Egholm, L., 2014). The only information the organisation provides is that they train leaders with the purpose of increasing empowerment through leadership training, but what that includes and how they do it is not visible. Social constructivist approach has been conducted in the investigation because of its use of observation to gather information and research knowledge is constructed through interaction. According to social constructivism the reality is a subjective creation that builds new understandings as the researcher actively engages in the wanted learning experiences. The philosophy emphasises the importance of culture and context in the process of knowledge construction and accumulation and has therefore been chosen to shape this investigation (Egholm, L., 2014). The phenomenon that has been explored is the unknown empowerment discourses that have constructed a new leadership skill of how to pursue female empowerment through leadership.

The paradigm of social constructivism views reality as not naturally given and therefore socially constructed (Alvesson & Sköldbberg, 2009, p.23). Therefore, in order to answer the



research question, it is necessary to investigate how the reality of the leadership training was constructed by locating the discourses in the leadership training through participant observation.

The understanding of ontology regarding social constructivism is that the ontology is the learning about the science of being (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p. 25). The fundamental assumption of how the social nature of the world is being perceived by individuals, is acknowledging that the research is only able to study what the organisation's interpretation makes an object, relations and characteristics (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p. 26). This means that a social phenomenon can only be investigated by its meaning and the perspective attributes to said phenomenon. Therefore, the ontology of social constructivism focuses on how the relations between thoughts, understandings and mentalities is being created and how they appear in the leadership training (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p. 26). In the case of female empowerment, different understandings of the subject could have been socially constructed through unique experiences from the perspective of Futebol dá Força and have impacted how leadership training has been constructed. To gain and obtain knowledge, I have participated in the leadership training of the coaches that are co-constructed with Futebol Dá Força. The research is subjective, because of the observed discourses of the organisation through social constructivism ontology.

*“The main point of the subjective epistemology is that the researchers who are investigating a phenomenon and interviews cannot succeed in it without having a connection or a relation to the area of what is being investigated”* (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p. 29-30).

The understanding of epistemology regarding social constructivism is that epistemology is the learning about realization and knowledge. Epistemology is about what knowledge nature has and how researchers can find knowledge and how knowledge can be produced (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p. 28). To gain and obtain knowledge, I have participated in the reality of the organisation.

The sociologists Peter L. Berger and Thomas Luckmann argue that the basic and everyday-knowledge is being created and is maintained on different levels through -and of social interaction (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p. 152). Berger and Luckmann made five fundamental acknowledgements, which are (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p. 153):

1. *Knowledge always comes from a specific position or social location*
2. *Human consciousness is determined by their social being or their location in the world*
3. *What is true for some may be false to others*
4. *Social facts or institutions must be viewed and analysed as things rather than explanatory factors*
5. *The sociology of knowledge must work with everything that is considered knowledge in a given society*

(Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p.153)

According to Berger and Luckmann the categories which are being used to describe and define the social reality are not just forms of language but are also influenced by the practical everyday lives and surrounding institutions as culture (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p.153). Society makes an objective reality towards the individual through the patterns of action and meaning created through everyday interactions. Every individual is born in a society created through contrasts of different meanings and perceptions (Duda, A., Hadberg, J., Rasmussen, C., 2020; Egholm, L. 2014, p.153). Futebol Dá Força have observed these different societal perceptions of the girls' lack of empowerment and wanted to change the individual interpretations through football which this thesis has made a research of through social constructivism with focus on the socially constructed leadership training.

Through a social constructivist paradigm, the research seeks to investigate the emerging discourses of leadership training to find out how the session has been constructed. The justification of the philosophy of science is due to the investigation of the reality of leadership training and finding the discourses and further analysis of them through a discourse analysis. With a social constructivism philosophy and the theoretical framework of transformational leadership I was able to use my own interpretation of the construction of leadership training.

## Research approach

This research has been conducted through a qualitative method of participation observation of the leadership training session. The generated knowledge from the session has been interpreted from a subjective understanding of the phenomenon of construction to highlight the discourses of the training.

The most common research approach is undertaken by the inductive approach which according to Alan Bryman (2012) creates theory from the data whose theoretical significance is not clear (Bryman, 2012). This approach is also the most common within social constructivism (Egholm, L. 2014). Liv Egholm (2014) states that even though the inductive approach is the most common approach within social constructivism it has been seen before that the philosophy has abducted other approaches (Egholm, L. 2014). Further, according to Alan Bryman (2012) a deductive approach denotes the nature of the relationship between theory and data which has generated a hypothesis to an existing theory (Bryman, 2012).

As a third approach, abduction is proposed. The approach moves back and forth and mixes deduction and induction. Centred on the topic of the need for female empowerment as a social issue an abductive approach has been chosen. The approach allows the collected data to collaborate and develop on existing theories (Bryman, 2012). The investigation has discovered a phenomenon which supports and identifies the discourses of language, patterns and behaviour to create and modify theories from the data.

### Abductive approach

*“Because in qualitative research the perspectives of those one is studying are the empirical point of departure, many writers argue that the kind of reasoning involved is better described not as inductive reasoning but as abductive reasoning instead “ (Bryman, 2012).*

As a researcher, abduction grounds a theoretical understanding of the context and people by studying the language, meanings, and perspectives that form the view. Alan Bryman (2012) further states:

*“The crucial step in abduction is that having described and understood the world from a subjective point of view through the lens as a participant perspective. The researcher must come to a social scientific account of the social world as seen from the perspective. Further, arriving at a social scientific account must not lose touch with the world as it is seen by those whose voices provided the data. On the face of it, this looks like inductive logic, and indeed there is an element of induction in this process. However, what distinguishes abduction is that the theoretical account is grounded in the view of those one researches. Abduction is broadly inductive in approach but is worth distinguishing by virtue of its reliance on explanation and understanding on the participant view”*

(Bryman, 2012., p. 401).

By undertaking an abductive approach, it has been my responsibility as a researcher to formulate the collected data from theories and make assumptions to produce testable conclusions. This is to simplify from the interactions between particular to general (Saunders et al., 2012). It has further been my responsibility to confirm that only the relevant evidence is collected and presented in the discourse analysis. Abductive approach is intended to ensure that all the underlying factors are identified, and suitable measures found to spot and evaluate abductive arguments to analyse the found discourses (Mainali, C., Maharjan, K., Shrestha, K and Sunam, M, 2018. et Bryman, 2012., p. 401).

## Research strategy

### Case study

The research strategy is an important part of any research due to the meaning of the planning of the researcher of how to understand and to answer the research question through a methodological correlation between the philosophy and the method to collect data and how to analyse it (Saunders et al., 2012). Strategies such as an experiment, survey, case study, ethnography, action research and so on, can be used for developing any research design. For this research a case study has been chosen as a strategy to help answer the research question of how leadership training with the purpose of increasing female empowerment in developing countries is constructed. A case study complies with social constructivism, and it is a study that enlightens the general societal problem of lack of female empowerment in developing countries.

According to Alan Bryman (2012) a case study's aim is to generate an intensive examination of a single case, in relation to which it then engages in a theoretical analysis (Bryman, 2012., p. 71). He further states his concern about the quality of the theoretical reasoning of how well the data support the theoretical arguments that are generated because of the narrowed perspective to one case that makes it easy to forget the bigger perspective of external influence (Bryman, 2012., p. 71).

According to Yin, R.K. (2003) a case study has the advantage of focusing on a contemporary phenomenon within real-life context that uses qualitative techniques to investigate the phenomenon within social science (Yin, 2003). The case study is less inductive and is associated with both theory generation and theory testing (Bryman, 2012., p. 71) which therefore complies with an abductive approach to fulfil the requirements of both social

constructivism, research strategy and discourse analysis. Yin, R.K. (2003) supports the use of a case study when wanting to investigate a contemporary phenomenon within real-life context when the phenomenon and context is not clear (Yin, 2003, p. 13). Since the construction of the leadership training at Futebol dá Força is not clear, the choosing of doing a case study was further chosen to answer the research question. A case study method is used when wanting to deliberately cover contextual conditions as this research does through investigating the discourses of the leadership training (Yin, 2003, p. 13). Bent Flyvbjerg (2006) is another advocate for doing a case study. He states that “*social science may be strengthened by the execution of a greater number of good case studies*” due to its in-depth research within the context of organisational, social, political, and related phenomena (Flyvbjerg, 2006; Yin, 2003). Even Though both Yin, R.K. (2003) and Bent Flyvbjerg (2006) are proponents of doing a case study it is important to be aware of the pitfalls. Alan Bryman (2012) expresses his concern of how well the researcher can verify the reliability and validity when only focusing on one case. He states that findings from a case study cannot generalize, which is the purpose of this investigation, to generalize the findings of leadership training (Bryman, 2012, p. 70).

## Research method

Research method refers to searching for knowledge through a study of an area or subject to get the conclusion of the research area. The method determines how the research has taken form and how the collected data has been helpful to answer the research question or to find the facts and solve the problem (Bryman, 2012). A research method is known as a bridge between an unknown and known matter which leads the study on the right track to discover things in a systematic way by growing their knowledge (Bryman, 2012). Methodology denotes the study of methods that are investigated to discover the answer of the problem by specific ways or techniques that are used to identify and analyse data. This research has used a research design that includes social constructivism as a research philosophy with an abductive approach through a case study strategy to use the method of participant observation within a qualitative research.

## Qualitative research

Qualitative research tends to be concerned with words and view the behaviour and instruments to select and construct research techniques (Bryman, 2012). Qualitative

researchers observe the behaviours, perceptions and experiences of respondents, and consequently incorporate words, statements and use (Mainali, C., Maharjan, K., Shrestha, K and Sunam, M., 2018; Saunders et al., 2012). Consistent with the nature of phenomena under study, a qualitative research method has been chosen to investigate the construction of Futebol Dá Força's leadership training through discourses.

## Data collection

As described, the research method has been selected to be qualitative research and within this participant observation is a component of the research. It is important to remember to keep good field notes and not to rely on the memory (Bryman, 2012., p. 93) and therefore the participant observation has been recorded and transcribed which can be seen in Appendices 1-4. This is to ensure the validity and reliability in the discourse analysis. Alan Bryman (2012) suggests that the procedure for recording and transcribing interviews has the advantage of a more thorough examination of what people say and it helps to present the gathered data more precisely in the analysis (Bryman, 2012., p. 482).

Participant observation has been used to keep an open mind about the discourses of the leadership training so that concepts and theories can emerge from the data through an inductive logic that is within the abductive approach (Bryman, 2012., p. 93). Participant observation allows the researcher to listen and watch others within a qualitative research strategy to develop a close affinity with the studied phenomenon as a social scientist from a subjective perspective (Bryman, 2012., p. 93).

As Alan Bryman (2012) states; "*Qualitative research often involves a naturalistic stance. This means that the researcher seeks to collect data in naturally occurring situations and environments, as opposed to fabricated, artificial ones*" (Bryman, 2012). This is characteristic within participant observation that forms a prominent element of this data collection (Bryman, 2012., p. 50).

Within the research strategy, case study design often favours qualitative methods, such as participant observation, because these methods are viewed as particularly helpful in the generation of an intensive, detailed examination of a case (Bryman, 2012., p. 68).

All the methodological aspects have been carefully selected to make an in-depth investigation that complies with the philosophy of science as the main direction for the research and the selected strategy and methods. Social constructivism, abductive approach, case study, qualitative research, participation observation and discourse analysis all have in common that they seek to investigate the language use, patterns and behaviour that are all the definitions

of discourses. In sociology, discourse is an institutionally grounded way of thinking; a social framework that defines what can be said about a given topic and therefore the above-mentioned method has been adopted in this study (Bryman, 2012).

The role as a participant is inactive and has the same status as the volunteer football coaches that participate in the training. This allows for observation without influencing the outcome of the program or discourse. This role was chosen in order to observe the sessions as realistically as possible (Bryman, 2012).

## Discourse analysis

The use of a discourse analysis and its understanding of language has been an important component within participant observation (Bryman, 2012., p. 522). Discourse analysis incorporates insights from the gathered data to examine how language functions and how meaning is created in different social contexts (Bryman, 2012., p. 528). By analysing types of discourses, the researcher gains an understanding of social groups and how they communicate. In this case it is how the leadership training is constructed and what specific language, discourse pattern and behaviour have been applied in the session. This is to find the discourses that have constructed the leadership training that pursue increased female empowerment (Bryman, 2012., p. 528).

Discourse analysis is a qualitative and interpretive method of analysing in which a researcher makes interpretations based on both the details of the gathered data and on contextual knowledge (Luo, A., 2019).

The term discourse can have a wider range but, in this study, there will be investigated what language use, patterns and behaviour have been used to construct the leadership training.

## Ethical considerations

*“Participant observation is ideally suited for gaining an insider’s perspective, while allowing the researcher to observe surroundings and behaviours”* (Stafford MR, Stafford TF., 1993).

Usually, the leadership training that Futebol dá Força provides for the football coaches is conducted in person, but due to COVID-19 the organisation has provided the training as an online session as well. This has made it possible for me as a researcher to participate in the training and thereby observe and discover the discourses within the training session. To

conduct the participant observation ethically, it is important for a researcher to reflect on the ethical aspects before collecting the data. Further to verify that the data has been collected I have recorded the session and transcribed the recordings afterwards which can be seen in Appendices 1-4. However, there are ethical concerns associated with recording other people.

One consideration mentioned many times is 'Consent'. Consent and permission to observe other people's work is needed from the organisation as well as authorization to record the sessions (No Author, SAGE., 2019). The consent is to prevent the researcher from doing any social, legal or psychological harm (No Author, SAGE., 2019). In this study, permission to participate in the training sessions as well as record their voices was given, but permission to video record was disallowed.



## Chapter 3: Theory

In this chapter the concept of leadership through theoretical insights from leadership theory will be discussed. This will present the compressive definition of the concept of leadership. Along with this, one of the kinds of leadership related to this research and methodology will also be discussed. Further, the use of the theory will also be looked at from a critical viewpoint in order to examine its strengths and weaknesses. Later a conclusion of this chapter will summarize the use of the framework, to what extent this has been helpful for the research design and how to answer the research question.

### Leadership theory

The term leadership has been used in many fields by scholars and therefore there are many different definitions of what it is. In 1978 James MacGregor Burns (1978) presented a lack of theory of leadership - a general theory of universal application was needed (Seligman, G., 1980). Burns (1978) therefore set out to redefine leadership in hope of a better understanding of the phenomenon to contribute clarification to the matter (Seligman, G., 1980). His statement on what a theory of leadership was, is: *“A conception that offers a richer and deeper grasp of human relationships..... the most powerful influences consist of deeply human relationships in which two or more persons engage each other..... leadership is a power relationship that rests on motives and resources”* (Seligman, G., 1980). His final statement of what true leadership consists of is: *“Leaders inducing followers to act for certain goals that represent the values and motivations, the wants and needs, the aspirations and expectations of both leaders and followers. Leadership is inseparable from followers’ needs and goals”* (Seligman, G., 1980).

Other authors show how the perception of leadership has evolved from it being viewed as an ability or behaviour to being viewed as a process of influence (Harrison, C. 2018). Stogdill (1950) defined leadership as a concept of process: *“Leadership may be considered as the process (act) of influencing the activities of an organized group in its efforts toward goal setting and goal achievement”* (Harrison, C. (2018). Katz and Kahn (1978) defined it as a behavioural process: *“Leadership is the influential increment over and above mechanical compliance with the routine directives of the organisation”* (Harrison, C. 2018). Both Richards and Engle (1986) and Barnard (1997) defined the concept of leadership as only behaviour: *“Leadership is about articulating visions, embodying values, and creating the environment within which things can be accomplished”* (Richards and Engle, 1986; Harrison, C. 2018) and *“Leadership refers to*

*the quality of the behaviour of individuals guiding other people or their activities in organized efforts*" (Barnard, 1997; Harrison, C. 2018). Lastly Robbins (1998) defined the concept as an ability: "*Leadership is the ability to influence a group toward the achievement of goals*" (Robbins, 1998; Harrison, C. 2018).

When talking about leadership theory in general, Stogdill (1948) made a Trait Theory to attribute innate qualities into leadership to focus on the personality characteristics of the leader within each paradigm of the leadership theories (Harrison, C. 2018 p. 19). He identified traits as *Intelligence, Alertness to the needs of others, Insight, Initiative, Responsibility, Persistence in dealing with problems, Self-confidence and Sociability* to be identifications of how to make a successful leader (Harrison, C. 2018 p. 19). The concept of traits has been changed over time and in 2004 Zaccaro, Kemp, and Bader (2004) defined traits as "*a range of stable individual differences, including personality, temperament, motives, cognitive abilities, skills, and expertise*" (Dugan, John P, 2017).

Traits are important to mention because a personality trait can influence the discourses and a leadership training session and can be an explanation of how the leader acts.

Hence, the authors' definitions of leadership whether it is a process, an ability or a behaviour all have in common that it involves presenting values in a group to influence and achieve goals through power.

Later in the 21st century new approaches to leadership were developed to understand leadership, these are *implicit leadership theories, leader–member exchange, servant, charismatic, transactional, transformational, distributed, authentic and entrepreneurial leadership* (Harrison, C. 2018 p. 34). The different theories have different angles on how to tackle efficient leadership. To summarize, some of them are looking from a lens of subjectivity, some to increase management within an organisation and some towards individuals.

By using leadership theory, it enables the thesis to conceptualize "leadership" with an initial understanding of leadership in order to gain an idea of what to look for, how to design the study, what empirical material to collect, and how to analyse and theorize leadership (Alvesson, M. & Sandberg, J., 2011, p. 253). Leadership is conceptualized in many ways as mentioned above and all are contributing to attribute formal knowledge, skills, attitudes, and personal traits possessed by the individual leader (Alvesson, M. & Sandberg, J., 2011, p. 254). This was important when conducting the study because the leadership theory with its many conceptions has contributed to how the leadership training is constructed with the empowerment discourses. To enhance and comply with the philosophy of science and the gathered data the paradigm of transformational leadership theory has been chosen. This

theory was chosen because of its perspective of how a leader can act if they want to convey a message to the followers. The theory has further been chosen to be used in the analysis to discover how the leader and the training comply with the definition of transformational leadership.

### Transformational leadership

During the 1970s and 1980s many organisations and researchers became interested in how leadership could affect change (Harrison, C. 2018, p. 47). The focus led to a development of what is now known as transformational leadership. James MacGregor Burns (1978) has defined the theory as “*stimulating followers to go beyond their self-interests in order to achieve organisational goals or objectives*” (Burns, 1978; Harrison, C. 2018, p. 47). Later a model for transformational leadership was developed that consisted of behaviours as idealised influence, inspirational motivation, intellectual stimulation and individualised consideration (Harrison, C. 2018, p. 47). These factors are stated below to display a strong set of internal values and ethics within the theory:

“• **Idealised influence:** Leaders are viewed as role models by their followers. They are respected and admired. Followers emulate and trust them. They are perceived by their followers as pedestals of exemplary behaviour.

• **Inspirational motivation:** Leaders behave in a way that inspires and motivates their followers. They convey their expectations to their followers clearly and challenge them to meet the set organisational goals.

• **Intellectual stimulation:** Leaders stimulate their followers to be creative and innovative. They ensure that their followers do not take everything at face value. They encourage them to question assumptions and challenge the status quo. New ideas and creativity are rewarded, and failure due to new approaches is not punished.

• **Individualised consideration:** Leaders treat their followers differently and do not assume that they have the same needs. There is a specific focus on each follower’s growth. By identifying the individual’s needs, the leader takes up the role of a mentor and can identify learning opportunities to foster personal growth.” (Harrison, C. 2018, p. 47).

Transformational leadership provides leaders with a broader view of the behaviours necessary for effectiveness (Harrison, C. 2018, p. 48) which is why this theory has been chosen when investigating the reality of the emerging empowerment discourses that has constructed the leadership training of Futebol dá Força.

According to Burns (1978) transformational leadership is a process that involves a bigger involvement with people to create a connection to increase the level of motivation and morality. The theory is not to tell the leaders what to do but is more a model to improve performance of the organisation to get the best out of its followers. *“Transformational leadership helps to get general way of thinking that emphasizes “ideals, inspiration, innovations and individual concerns””* (Mainali, C., Maharjan, K., Shrestha, K and Sunam, M., 2018; Northouse, P.G., 2016 p.180).

In 2012 Gary Yukl (2012) investigated the behaviour to achieve effective leadership. He proposed a table of hierarchical taxonomy of leadership behaviours. Yukl (2012) states that transformational leadership can be explained as specific behaviours used for communication (Yukl, G., 2012 p. 78). He argues that the theory is relation oriented (supporting, developing, recognising, empowering) and change oriented (advocating change, envisioning change, encouraging innovation, facilitating collective learning). The conclusion of his finding was because;

*“Individualized consideration includes supporting and developing, inspirational motivation includes envisioning change, and intellectual stimulation includes aspects of encouraging innovation. Idealized influence is primarily a measure of perceived leader integrity involving consistency between leader actions and espoused values”* (Yukl, G., 2012 p. 78-79).

### Strength and weaknesses of the Transformational leadership theory

The theory has been researched from many different perspectives just as general leadership theories also have been. Peter Guy Northouse (2016) has shed a light on some of the strengths and weaknesses of transformational leadership (Northouse, P.G., 2016).

The strengths of transformational leadership can be seen by the fact that the theory has been used in different fields of leadership whether it is in a school, organisation or a newly emerging company/start-up. Within research transformational leadership plays a big role because the theory has an ability to give a clearer vision and it appeals to people to apply it to help them (Northouse, P.G., 2016).

*“Usually in an organisation it is not possible to solve problems by using the same trend and leadership style as in the past to face those challenges. Transformational leadership theory proved to be relevant in providing a solution to every leadership challenge because this theory is more concerned with how leaders act in new challenges and try something new or different*

*to finding the solutions*" (Mainali, C., Maharjan, K., Shrestha, K and Sunam, M., 2018; Northouse, P.G., 2016, p. 177).

This quote complies with this research because of how Futebol Dá Força acts to find a solution. The solution became a socially constructed leadership training, which in this research will be investigated upon to find the discourses that have constructed the training. When investigating the discourses, it is possible to get a clearer knowledge of the leadership skills and to see the reality of the observed construction.

Further strengths of transformational leadership are that the approach is focused on the growth of the followers to achieve goals by emphasizing and engaging with standards of moral responsibility (Northouse, P.G., 2016, p. 177). The most important part of transformational leadership is to motivate and to emphasize on the needs, values and morals of followers (Northouse, P.G., 2016, p. 177). It is therefore important for the transformational leadership to co-construct a vision between the leader and follower to assign an equal contribution to the challenges.

The strengths of transformational leadership theory can be summed to:

- *"Grounded in moral values, it is among the earliest theories to espouse the importance of investing in follower development*
- *Substantial, high quality research supports the validity of the theory and its influence on a wide range of leadership outcomes*
- *Situates transformational behaviours in the context of transactional and non-leader behaviours differentiating the influences of each"*

(Dugan, John P, 2017).

Even though there are strengths within this theory, there are also weaknesses. The biggest criticism of the theory is also stated by Peter Guy Northouse (2016). He states that the concept of the theory is very broad because it covers *"vision, motivating, being a change agent, building trust, giving nurturance, and acting as a social architect* (Northouse P.G., 2016, p. 178). These factors can be hard to narrow down because they further focus on a trait and a process instead of focusing on behaviour acquired by people and through that develop the perfect leadership paradigm. He states that it can be problematic to teach and change people's traits (Northouse, P.G., 2016 p. 178).

Leaders of transformational leadership transform individuals and organisations by associating with positive outcomes. An indication of this is its commitment with employees, the

organisation and motivating others (Northouse, P.G., 2016 p. 179). Since the leaders of transformational leadership are the ones who decide the outcome Peter Guy Northouse (2016) argues that the theory of how to lead is challenging because it can be seen as more of a monologue than a dialogue of what the best positive outcome should be. The theory suggests that it is the leader who *gives* motivation to the followers to complete appropriate tasks and not so much develops motivation *with* the followers. Hereby the hierarchical taxonomy of leadership behaviours by Gary Yukl (2012) can also be suffering from 'heroic leadership bias' because of its perspective of the leader and not the follower (Dugan, John P, 2017).

The weaknesses of transformational leadership theory can be summed to:

- *"Little evidence of how followers, organisations, or systems are "transformed" as a result of behaviours*
- *Leader Centricity offers minimal consideration of follower agency despite articulating a mutual relationship between leaders and followers"*

(Dugan, John P, 2017).

### Conclusion of the theory

To conclude on this theory, it is important to understand that the transformational leadership approach is an affection of changing values of people and moving them to new visions. It affects the followers psychologically as to how the followers respond and react. Further, the theory suggests that it is the leaders who motivate the followers to complete appropriate tasks, and it can therefore be argued that the theory is biased (Northouse, P.G., 2016 p. 179). The theory is not explicit on how leaders should respond in a particular situation but is more of a general understanding of concepts on how leaders should act if they wish to push the organisation to the next level. *"A transformational approach to leadership is many facts and dimensions of a leadership process that intend to empower followers and encourage them to raise the consciousness in individuals"* (Mainali, C., Maharjan, K., Shrestha, K and Sunam, M., 2018; Northouse, P.G., 2016). Transformational leaders are strong at creating a change in the followers and have a spirit where the followers imitate the leaders because they learn to trust and believe in the ideas that the transformational leaders stand for (Northouse, P.G., 2016 p. 176).

Further, with the definition above, a clear overview of the leadership theory with the transformational leadership approach has been made, which refers to a theoretical framework. The approach clarifies the rules and regulations of the organisation where the leaders engage

themselves in the culture and help shape the meaning of the organisation. This is shown by the co-construction with the voluntary football leaders (followers) to shape a new reality through motivation and to emphasize on needs, values and morals. Transformational leaders are effective when working with people and building trust and collaboration with the followers to encourage them to reach a common goal.

The focus on how leadership training is constructed with empowerment discourses to pursue female empowerment has a factor of consideration of addressing social needs, locating which part to focus on, how to create and measure social values, and what process needed to succeed. The process of the transformational leadership approach is reviewed to understand how an organisation can be thinking of their process within leadership, motivation and inspirations of others. The theoretical framework is further a contribution on how to frame the thinking and approach to this research and how it complies with the investigation of the discourses of the socially constructed leadership training by Futebol dá Força.

It has been important for the research to present the development of leadership theory and transformational leadership to get a view of the progression. The theory has been chosen to compliment the philosophy of science with its clear vision of the reality of leadership and helped to integrate the theory to the research and analysis.

## Discourses in leadership

Studies have shown that empowerment discourses can affect the outcome of the leadership. Scholars Sakhiyya, Z., & Locke, K. (2019) have studied the empowerment discourses in leadership in a developing country with the purpose of seeing the effect of the decision-making process. They state that *“empowerment refers to the effort and commitment that enable women to participate and represent themselves in decision making processes”* (Sakhiyya, Z., & Locke, K., 2019). From the perspective of social constructivism this refers to the ability to present the view of the reality of the constructed leadership training. The use of language within leadership is a *“great tool for those who are keen to understand where they are in their leadership journey and how to shape their own brand and style as a connected and impactful leader”* (Born, W., 2019). The coach and author Wendy Born (2019) has stated basic principles in her book of how to empower through language and behaviour in leadership. She states that it is important for the leader to step back and support the follower if they have failed. Further, to always debrief the situation to help them understand clearly what went wrong and what they could do differently next time. This self-reflection creates new neural pathways in the brain and, with the addition of a coaching conversation to debrief, you create a much higher chance of the employee learning from it (Born, W., 2019. P. 96). To further empower through

leadership, it is important not to have the solution for everything that the followers have to figure it out by themselves. “*Sometimes a solution sounds the same as something done before, however, different minds and perspectives in play will change the subtle nuances of the past play, therefore enabling a different outcome*” (Born, W., 2019. P. 96). The biggest discourse of empowerment is when the leader gives credit for the hard work. If the follower has done something great, then they must be rewarded. When the leader thanks an employee for their work the leader accesses the same mental areas of the brain that light up when a person has a financial reward. This has a very powerful impact on people mentally and it is the easiest thing for a leader to do (Born, W., 2019. P. 97). The use of language as a discourse to abdicate empowerment to others can be seen as three techniques to apply. One is to hand over the discussion, debate and solution to the followers for them to be creative and innovative. This is the same that the transformational leadership is addressing when wanting to influence with power by Individualised consideration. The second one is to ask questions like “What do you think about it? How would you handle it? What are your suggestions on how to manage this?” (Born, W., 2019. P. 99). These are all questions that involve someone providing the leader with the followers’ thoughts and suggestions that the leader could not possibly know without asking them. The key is to ensure that the leader is listening to what they are saying, and not discount or discredit their suggestions (Born, W., 2019. P. 100). The third technique is to be silent. This gives the followers an opportunity to discuss and debate to come up with their own solution as in the first technique. This further is a great opportunity to help the followers to feel trusted, supported and empowered (Born, W., 2019. P. 100).

The professors Kirton, G., & Healy, G. (2012) state in their book; *Gender and Leadership in Unions* that empowerment discourses emerge when leadership is engaging in democracy. They further state that one of the biggest empowerment discourses is body language and how this affects the conveyed topic and how it is perceived (Kirton, G., & Healy, G., 2012). Together with the use of words as mentioned above by Wendy Born (2019) and Sakhiyya, Z., & Locke, K. (2019) and the logistic behaviour by Kirton, G., & Healy, G. (2012) it creates discourses of empowerment to the established leadership strategy.



## Chapter 4: Analysis

The analysis will include an analysis of the three levels of discourses which is language use, pattern of discourses and behaviour. These have been chosen because of the beliefs of the scholars Sakhiyya, Z., & Locke, K. (2019), leadership coach and author Wendy Born (2019) and professors Kirton, G., & Healy, G. (2012) that these levels of discourses can have an influence on how leadership is constructed. Further, the reason for doing an analysis of these discourses is because of their definitions. Their definition of language use refers to how the language is communicated and the structure we use to make it (Born, W., 2019). Their definition of discourse pattern is the logical arrangement of ideas which are culturally bound. This means that the discourse pattern can vary depending on the culture and native language of the speaker (Kaplan, R., 1966). The last discourse is behaviour and can be defined as actions or how to conduct oneself towards others (Kirton, G., & Healy, G., 2012). These levels of discourse will be used to analyse how the leadership training is constructed based on the texts by Sakhiyya, Z., & Locke, K. (2019), Wendy Born (2019) and Kirton, G., & Healy, G. (2012) where they state that these levels of discourses have the largest impact on how to convey and succeed in leadership.

These discourses will help to conclude on how leadership training is constructed. In the analysis the obtained knowledge will be used to disclose the discourses of how the leadership training is constructed. The reality of how the leadership training is constructed will be investigated and analysed by identifying the discourses used. Because Futebol dá Força does not provide the information of how leadership training is constructed it will be looked upon through the lens of a social constructivism ontology by basing the understanding of how leadership training is constructed by viewing the reality of it.

The empirical data has been collected through a digital leadership training at Futebol Dá Força, which is held by the founder Cecilia Safaee, and through this analyse the discourses that have emerged from the training session to discover how the leadership training is constructed to pursue increased female empowerment. The data was collected through a qualitative method of participant observation and is based on interpretation and understanding of the transcribed texts which can be seen in Appendices 1-4. All the quotes that I have used in the analysis part are put in quotation marks with italic words so that it will be easy for the reader to understand.

Through the research, the emerging discourses used by Futebol Dá Força are exceptionally beneficial in the social sense and especially within leadership because of the cultural influence

that Cecilia Safaee has had before constructing the leadership training. This will be obvious in the analysis when Cecilia Safaee presents examples of what she and the organisation has experienced. Through the analysis it is possible to see that Cecilia Safaee has been inspired by The UN speeches and further influenced by the cultural setting in the developing countries. By combining the analysis with the theory, the found discourses will be displayed through James MacGregor Burns' (1978) model for transformational leadership that consists of behaviours such as idealised influence, inspirational motivation, intellectual stimulation and individualised consideration. This is to display how Futebol Dá Força have constructed their leadership training in accordance with the theory and what empowerment discourses they use to fit in the leadership theory, add unique elements and how they convey their new form of leadership skills that can be added to transformational leadership as methods to increase female empowerment through leadership.

## Analysis of the use of language

Based on the beliefs of the scholars Sakhiyya, Z., & Locke, K. (2019), leadership coach and author Wendy Born (2019) and professors Kirton, G., & Healy, G. (2012) that the use of language can influence how leadership is constructed, this chapter will analyse Cecilia Safaee's use of language.

The leadership training is a monologue that Cecilia Safaee has pre-recorded on video. This way there is no opportunity for followers to interact or influence the outcome of the training session. When Cecilia Safaee is speaking it is clear that the inspiration comes from the United Nations of Sustainable Development Goals by the way she talks with formal words such as "*evidence-based tools*", "*equal opportunities*" and "*global movement*" - "*...equipping them with evidence-based tools and knowledge to tackle the norms and attitudes that today prevent girls from exercising all their rights and getting equal opportunities to develop. We are a global movement with 1000s of voluntary leaders empowering 1000s of girls in countries all around the world*" (Safaee, C., 2021; appendix 1). This can make the session seem like a speech and not so much a training. Even though, the session is considered training because they do exercises with the followers and present tools which are a part of a training session.

After watching and reading examples of UN speeches there is a resemblance between these and Cecilia Safaee's spoken language. The UN has made a model called Model United Nations that embraces what an UN speech must contain. It says that a speech must be persuasive with arguments of what the problem is and how the problem can be tackled (un.org, 2021). The basic arguments for how an UN speech are constructed is to get the attention of

the followers, point out the policy on the topic and state the action that can be the solution to the topic (un.org, 2021). This assumption is also based on Cecilia Safaee's technique of voice where she uses rhetorical pauses to build up expectations. A typical UN speaker has to show confidence and present facts that back up the issue and their own solution to the problem, and this is the consistency in the leadership training. This is therefore also mentioned in the analysis of the pattern. Through the UN speech method, Cecilia Safaee can achieve *Idealised influence* and *Inspirational motivation* by being viewed as a role model and perceived as a pedestal of exemplary behaviour. Furthermore, she can inspire, motivate and convey the expectations of the organisational goals.

Another way of looking at the language use is when Cecilia Safaee says "*1000s of voluntary leaders empowering 1000s of girls*" (Safaee, C., 2021; appendix 1). This makes the followers feel part of something larger because of the immeasurable number that seems never ending. If Cecilia Safaee said the specific number of volunteers and girls then the football coach would feel like just a number in the organisation, but by making the number imaginary it draws the attention of the follower and makes it into empowering words where the follower must take action.

To achieve the status of having *Idealised influence*, which is one of the principles from transformational leadership, on their followers, trust, faith and belief are ways to succeed in achieving the mission and vision of the organisation. The way that the organisation gains trust from the football coaches is when they say, "*...remember that in order to support your players you also need support. Within the Futebol Dá Força and leaders' network, there is always someone that is available to help you. Reach out to us and we will make sure you get the support you need. And remember that we also need to take care of ourselves in order to take care of others*" (Safaee, C., 2021; appendix 4). They make sure that the organisation backs them and even though the coaches are learning new skills and methods to increase female empowerment on the football field and in the girls' community, they are not alone with the mission. Through the quote it is possible to see that the language use is formal and has the effect of seriousness and further affects the followers with a belief of 'we are not here to just play a game, we are here to make a change'.

The language used by Cecilia Safaee is characterized by direct and personal speech through direct addresses to the followers as seen by the word '*you*'. This draws the attention of the follower and makes them listen. Just as with the immeasurable number of volunteers and girls ("*1000s of voluntary leaders empowering 1000s of girls*"), this has the effect of personalizing the training and it has the same effect when talking directly to the followers by saying '*you*'. Telling others "*I trust you*" means that the person who says it does not want to do anything to harm the person it is being said to. The receiver of the words "*I trust you*" feels aligned, that

they share the same goal and are playing for the same team. The conveying competence of telling others that you trust them is the same as telling them “You’re good at your job, I like working with you, I know you'll perform well”. This trust is further given at the leadership training session by being told “*We invite and include everyone to a transparent co-creation of Futebol Dá Força so what we do, how we do it and why we do it. We trust that everyone can contribute and that the more people that co-create that with us, the stronger we will be, to be able to co-create*” (Safaei, C., 2021; appendix 1). The trust that is laid upon the followers to be a co-creator embodies a responsibility with the status. The words make the coming leaders feel ownership and respected by the organisation as well as that responsibility is passed on. Theoretically speaking, when the development of self-respect and respect for others emerges, the achievement of being an idealised influencer has been achieved.

*Inspirational motivation* leaders will try to motivate their followers with help from the influence of moral values. Cecilia Safaei has to motivate the followers through the training and can only do this by her use of words because of the pre-recorded video. She is stating what obstacles the girls are facing in the local communities and through this the followers have been given inspirational training of what influence the coaches can make and how much impact they have, even as a football coach. By motivating people in general it gives a feeling to the counterpart that they can stand taller while feeling equipped to face the challenges and have more courage to tackle a problem (Born, W., 2019).

The motivation is seen when the followers are told about the situation in the local community; “*In many societies today, girls lack the opportunity to make strategic life choices. So, what we mean by strategic life choices, could be to decide to go to school or not, whom to marry and when or when to have children, and what career to pursue in life. However, strategic life choices can also be whether or not to use a condom, a decision that might not seem critical to your future. But that could dramatically change the way your future looks based on the consequences. When you are unable to make your own strategic life choices. You become limited in your agency, meaning your ability to act based on what is important to you and what you want, and you become limited in your opportunities to make informed decisions, in the interest of your well-being*” (Safaei, C., 2021; appendix 1).

Then the followers are presented with how they can help. “*So that's why we need you* (Safaei, C., 2021; appendix 1). *So as a leader you have an amazing opportunity to empower your players and develop them. And by doing so also have an impact in society. Simply through your leadership on the football field. This also of course comes with a great responsibility. Since a leader's values spread to the people that they lead, regardless of if you want that to happen or not. So, as your players will feel here and see your opinions and attitudes and how*

*you act. And since you are an important person to them in their life. They will be influenced by you and your values” (Safae, C., 2021; appendix 2). “You, as a football coach, are an important person in your players' lives. And since their football team is an important place in their life you can play a big role in what values your players develop and how that, then in turn will affect society as a whole” (Safae, C., 2021; appendix 2).*

And lastly Cecilia Safae states what values Futebol dá Força has to emphasize for them to influence the situation that many girls face in developing countries. *“For this reason, we want to tackle the problems and the fact that many girls lack the opportunity to make strategic choices, and therefore we engage, train, educate and support volunteer leaders from all over the world to empower girls by using football as a tool. We want to take Futebol Dá Força at every football field in the world, because then we know that we can have an impact in society at large. We want to provide girls with equal opportunities to exercise their rights and life choices, and this requires work, both directly with girls, as well as with structures and social norms in the wider community” (Safae, C., 2021; appendix 1).*

*“Behind Futebol Dá Força and our strategy we have strong values that guide us in everything we do.....we believe in everyone's equal value rights, and potential, everyone has equal value and rights and should have the same opportunities to access their full potential.....we believe in determined courage.....we invite and include everyone to a transparent co-creation of Futebol Dá Força so what we do, how we do it and why we do it. We trust that everyone can contribute and that the more people that co-create that with us, the stronger we will be, to be able to co-create.....We base our work on equality, inclusion, trust and transparency..... We strive to be a bridge between the old world and the new one, where everyone is provided with equal opportunities” (Safae, C., 2021; appendix 1).*

When Cecilia Safae speaks to the followers, she shares the organisation's experiences of what the football coach will experience. This is noticeable when Cecilia Safae uses words as 'we' and 'you/your'. This use of words strengthens the followers because of the passing on of responsibility of the followers to accomplish something for themselves as well as make their own impact.

The language used in the quote *“And now I want you to ask yourself, what do you do, or how do you act, to have that value in your life. Since as leaders we need to base our values-based leadership on spreading universal values and not on spreading symbols or actual expressions of values, since it has to be up to each person how they actually want to live their lives” (Safae, C., 2021; appendix 2)* is very ambiguous. At first Cecilia asks the followers rhetorical questions indicating that their values are the only important matter, but then quickly tells the

followers indirectly how their values should be based. This shows the weakness of the transformational leadership of the leader being biased, and it shows that Cecilia Safaee is biased from the UN Goals in the way she speaks and also how she wants the followers to make their own conclusion but instead has made it for them through her “*evidence-based tools and knowledge*” (Safaee, C., 2021; appendix 1).

## Analysis of the discourse pattern

From the analysis of language use it is possible to see that the leadership training has been constructed with direct and personal speech, UN speech inspiration and repetitions. Because of these findings this section will analyse how the leadership training has been constructed through patterns of the language, exercises and themes.

A pattern is something where language or behaviour is repeated so it develops a pattern of how things are done by a person and the influence of a pattern is culture-bound (Kaplan, R., 1966). One of the patterns the training session has, is its repetitions of the language. The language used in leadership training is a pattern in itself because of the repetition of words and how the language sounds like a speech. Another pattern is the exercises and tools that are used repeatedly. For the followers to be viewed as role models, the organisation is giving them a tool to ‘Lead like a role model’. This tool is based on how to see their players and value them as individuals. Cecilia Safaee says, “*if you want to give a player positive reinforcement from the side-line make sure that you get her attention by saying her name first, and then the thing you want to communicate*” (Safaee, C., 2021; appendix 3). But before the followers can be role models, the leaders at Futebol Dá Força have to be a role model for the followers at first. They do that by telling stories of how they have achieved empowerment before and use these specific cases as inspiration for the followers. A role model is someone others look up to as a good example and represents an inspirational ideal that someone can be inspired by and to imitate their good behaviour (Trebilcock, M., 2019).

Cecilia Safaee told a case about one of their coaches Melissa who wanted to collaborate with the local football club to start a girls’ team in the club. The man who runs the club did not think that it was a good idea, he doubted that there were any girls who wanted to play football. “*But despite the fact that she doesn't agree with him she's careful to not judge him. She simply listens and then after showing him that she listens and respects him.... He treats her the same way....he agrees, even though he does that somewhat reluctantly*” (Safaee, C., 2021; appendix 2). Through the story, Cecilia Safaee conveys a leadership skill of ‘listening’ by saying “*The best thing you can do in a situation when you want to create change, but face*

*resistance is to be open and even curious to understand what the other person is thinking and why they speak and act in the way they do” (Safaei, C., 2021; appendix 2). This story is perceived as having been affected by the culture that Cecilia Safaei has experienced. The culture here is how men view women in a developing country and this is the major pattern of the leadership training; that Cecilia Safaei tells stories where the lack of female empowerment is clear.*

The exercises are also one of the patterns and for Cecilia Safaei to gain trustworthiness from the followers she presents a model called The Pygmalion and Golem Effect that imply that as a leader one's attitude and behaviour towards different players will vary based on their own beliefs and expectations. She then does an exercise with the followers by saying *“I now want you to take some time to think about your beliefs and expectations of your players. Are your expectations of your players generally positive or negative?” (Safaei, C., 2021; appendix 3). By saying so Cecilia Safaei challenges the followers, indicating that she (the leader) wants to listen to them and encourage them.*

Another exercise included in the leadership training is how to act in accordance with your values. First, Cecilia tells the followers; *“Self-leadership means leading yourself and is about trying to understand yourself by being curious about how you function, what you think and feel. And to think about where you want to go in life and how you best get there considering your own circumstances, and then doing it. That means to boost and motivate yourself to actually do what is needed in order to fulfil your goals. Values constitute the starting point of self-leadership” (Safaei, C., 2021; appendix 2).*

Then to encourage them to question their assumptions and challenge the followers Cecilia Safaei says to the followers; *“Think about a situation when this happened to you when you did not act according to a value that is important to you. When you acted in a way or said something that you really didn't want to. What happened and what happened to you then. How did it feel?” (Safaei, C., 2021; appendix 2).*

For the followers to understand the meaning of the exercise Cecilia Safaei says: *“Self-leadership is about taking control over your own life and that is something everyone can do, regardless of their circumstances and regardless of what they experience in life, because it is something that we have inside of us. When we lead ourselves, it is really important to understand values. It's even more important when we lead other people, since we as leaders spread values to those relieved through what we say and what we do. And understanding values can also help us a lot when we want to create change, but face resistance or lack support from people around us” (Safaei, C., 2021; appendix 2). From this exercise there is a pattern of increasing the followers' leadership skills.*

Through the exercises, tools such as “*See your players, Focus on things that matter and Lead like a role model*” (Safae, C., 2021; appendix 3) is given to the followers so they can be creative and innovative to increase empowerment of the girls in their team.

Tool 1 ‘See your players’.

*“Often we just shout ‘Well done, Sarah’. This usually results in Sarah reacting first when she hears her name, right. So, if Sarah only heard her name, and not the positive praise, that you shouted the outcome will be that you interrupted Sara, while playing. And if she has lower self-esteem, it might even run the risk of Sarah thinking, ‘what did I do wrong’, because she never heard what you said in the first place. So, if you want to give a player positive reinforcement from the side-line make sure that you get her attention by saying her name first, and then the thing you want to communicate. ‘Sarah. Well done’”* (Safae, C., 2021; appendix 3).

Tool 2 ‘Focus on things that matter’.

*“Always correct a behaviour. Never a person. If you need to correct or give some form of criticism to a player, be clear that you’re correcting their behaviour and not them as a person. Also be clear about what behaviour you want to see instead of the inappropriate behaviour, so that you give the player a chance to change”* (Safae, C., 2021; appendix 3).

Tool 3 ‘Lead like a role model’.

*“It is important to show your players that you appreciate and value yourself. Don’t talk negatively about ‘your appearance, your body or your performance’. Children mainly copy what we do, not what we say. So if you show through your actions and what you say that you value yourself you’re also teaching your players how they can boost their self-esteem by strengthening.... It creates an inner sense of security and a sense of inner value, and in the long run it contributes to them being able to live happier and healthier lives”* (Safae, C., 2021; appendix 3).

These tools are a pattern in themselves but do also include a pattern of gaining creativity and innovation. The followers are not told what to do specifically but are given more general examples. This is because there are no two similar situations, and therefore the football coach has to be creative and innovative in how to adapt the given skills and tools if they are in a situation where it is needed.

Cecilia Safae’s intention is to make the coaches reflect on how they intend to act in different scenarios by giving them examples on how a problem can be dealt with. This can be seen in Tool 1 with the example of Sarah. When the training is constructed in this way, the leader



(Cecilia Safaee) fulfils the criteria for *Intellectual stimulation* by encouraging the followers to question assumptions and challenge the status quo.

The spoken language with repetitions is to make sure that the followers understand the meaning and intention. A major repetition, and therefore a pattern, of the language is the words 'so,' and 'right?'. By starting a sentence with 'so,' it prepares the followers by giving them a second to refresh their mind and it also has a function of initiating discourse. By ending a sentence with 'right?' it makes the followers involuntarily agree with the leader without recognizing it, but it also makes the way of communicating more informal and makes the followers relax because someone else has taken control.

Within the leadership style of *individualized consideration* Futebol dá Força gives the freedom to the followers to recognize their own beliefs and identify their opportunities to grow. This is done by an exercise where the followers have to state their values and hereby adapt these values to their football training and how they want to be engaged with the girls on the team. It begins with the followers stating seven values and after some minutes narrow these down to five and then again to three.

Cecilia Safaee states; "...since you've reduced them in several rounds these three are probably some of your core values. So, the three most important things for you in your life at the moment and becoming aware of your most important values. Your core values are really important because it's only once we are aware of them and define them that we can actually make decisions that move us in the direction we want to. And now I want you to ask yourself, what do you do, or how do you act, to have that value in your life. Since as leaders we need to base our values-based leadership on spreading universal values and not on spreading symbols or actual expressions of values, since it has to be up to each person how they actually want to live their lives" (Safaee, C., 2021; appendix 2).

The theme of 'value' is another pattern that is seen in the leadership training. In the first training session, Cecilia Safaee states their four core values "*Believe in everyone's equal value rights, and potential.... Determined courage..... Co-creation.... Lead sustainable change*" (Safaee, C., 2021; appendix 1). In the second session, exercises of finding its own personal values are the focus.

"...everyone has values, regardless of if we are aware of them or not, we have them somewhere inside of us and everyone has several values. Together, our values work as a personal evaluation system that we constantly use to make assessments of what we believe is right or wrong or good or bad" .... "Since a leader's values spread to the people that they

*lead, regardless of if you want that to happen or not. So, as your players will feel here and see your opinions and attitudes and how you act. And since you are an important person to them in their life, they will be influenced by you and your values. So, through your leadership, you will constantly spread and share your values with the people you lead"*

(Safae, C., 2021; appendix 2).

By letting the followers identify their own values is a personal growth in itself and is also a pattern of these exercises and tools in leadership training. Not many are taking the time to write down their values or simply take the time to think about them on a regular day. Some values can come as a surprise and maybe some have been left out or forgotten during the exercise. When Cecilia Safae uses the *individualized consideration* to gain the followers personal growth by stating their values, a development of cognitive perspective is felt within the self. Reflecting upon our own values emerges growth and can help to motivate our goals, guide our decision making and affect our evaluation of our lives.

## Analysis of behaviour

The language use and pattern are reflected in Cecilia Safae's behaviour and therefore in this section her behaviour towards the followers will be analysed to see how this plays a role in the construction of the leadership training.

The behaviour is how Cecilia Safae presents herself and how the format and setting of the leadership training is composed.

One behaviour of Cecilia Safae is that she gestures a lot. Her body behaviour and language underline the understanding of what she says, as if her words are emphasized.

The format and setting of the training session are Cecilia Safae in front of a white background, wearing a Futebol Dá Força athletic shirt with the logo on. Her hair is sometimes in a ponytail and sometimes loose. In political settings, women normally have their hair up, which makes the situation serious and there is not much to distract the eye. When Cecilia Safae has her hair down, it instinctively creates a more welcoming environment compared to when she has her hair up. This is one of the traits that influences the behaviour of how the words are perceived by the follower because of the leader's personal behaviour and self-confidence. In module 3, Cecilia Safae says "*A sign of high self-esteem is to feel that I am lovable, valuable, important, good enough, and unique. Having high self-confidence on the other hand, is about having great faith in your own ability to perform self-confidence, as opposed to self-esteem*

*does not encompass any basic human worth but has to do with how I perform and whether I perceive that I am good at doing things”* (Safaei, C., 2021; appendix 3). During this module Cecilia Safaei has her hair loose which can only be a conscious decision to lighten the serious topic of self-esteem and self-confidence, which is a very personal topic. If she had her hair in a ponytail, the perception of the exercise to improve one's own self-esteem and self-confidence would have been perceived as a chore and a demand, where it now is perceived as a happy exercise with a positive purpose because of her welcoming casual look.

## Findings of the discourses

The findings of the content are what language, discourse patterns and behaviour have constructed the leadership training that wishes to create female empowerment.

The discourse that follows, shows how the organisation conveys and communicates to their followers to create a new leadership style with the purpose of strengthening and equipping the football coaches to act as role models and through this empower the girls on the teams on the field and outside the field.

The findings within the use of language show that Cecilia Safaei uses direct and personal speech by addressing the followers directly as *'you'*. This draws the attention of the follower and makes them listen. Another way she speaks to the followers is by sharing the organisation's experiences of what the football coach will experience. This was noticeable when Cecilia Safaei said *'we'* and *'you/your'*. The language of the training is perceived as a speech and is a monologue, and sometimes the language is ambiguous. The spoken language contains repetitions to make sure that the followers understand the meaning and intention. The tone is polite, and the language is easy to understand which is important when they are dealing with many varying nationalities with different levels of comprehension of English.

The analysis shows that the pattern of language is similar to language found in speeches, which is consistent through the training session. Patterns as exercises and tools and the pattern of developing on the followers' personal qualities are the base of the leadership training.

The pattern of repetition of the language such as the words *'so,'* and *'right?'* activates the listeners. By starting a sentence with *'so,'* it prepares the followers to get a second to refresh their mind and it also has a function of initiating discourse. By ending a sentence with *'right?'* it makes the followers agree with the leader without them recognizing it, but it also makes the way of communicating more informal and makes the followers relax. The pattern of how Cecilia

Safae communicated with the followers is similar to leading by example through the sharing of positive stories, events and influences, and traits like gratitude and compassion. By using a pattern of positive stories, she passes on inspiration in a positive manner. When inspiration is passed on, motivation emerges and through motivation influence has been made.

The pattern of the theme 'value' is continuously repeated in what the organisation pursues and how they empower the followers through value-based exercises.

In terms of behaviour, it was found that Cecilia Safae showed traits of seriousness and varied between a formal and an informal setting when addressing big topics such as values, self-esteem and the problem of lack of empowerment in developing countries. A trait of behaviour that Cecilia Safae repeats is calmness and thoughtful words so the training stays on the right track and does not involve unnecessary examples that confuses the follower. The fit between her body language and spoken language was found to give a better understanding of what was said.

## Chapter 5: Discussion

Through the discussion the aim is to show the reliability, validity and credibility of the research by discussing how it fits the theory and previous research. It further shows the interpretations of the results, the implications of why the results matter and the limitations of what the results cannot tell us.

The results indicate that the leadership training has been constructed in a deliberate way to empower the followers. The aim of the research was to view the reality of leadership training to investigate if it has been constructed with any specific discourses to have the effect of empowerment. Through the results of the analysis, it was possible to see that the language use was aimed directly and personally at the followers. Furthermore, the leadership training had a formal setting in the language due to the speech inspiration that Cecilia Safaee has adopted from Model United Nation. The pattern of repetition of words, exercises, tools, telling of positive stories and the theme of 'value' have been influenced by the culture in the developing country, is another result from the analysis. Last, the results regarding behaviour related to the use of hairstyle showed that she varied her hairstyle to create a formal and an informal setting with traits of seriousness and matching body- and spoken language. Thereby, the results showed that the discourse in and construction of leadership training supports the purpose of empowering the followers to pass on that empowerment in their local communities. From the transformational leadership theory, it is possible to see that the leadership training has the same leadership skills that MacGregor Burns (1978), Guy Northouse (2016) and Gary Yukl (2012) have developed for the leader to emphasize on needs, values and morals. The theory is not based on how to lead with the specific purpose of empowering and therefore the results of this study can contribute as addition to the existing theory. The results of the construction and discourses can therefore be implemented by leaders if they want to succeed with empowerment and still comply with the principles of transformational leadership.

The results should be contemplated when considering how to construct leadership training when wanting to pursue female empowerment through leadership. The texts by Sakhiyya, Z., & Locke, K. (2019), Wendy Born (2019) and Kirton, G., & Healy, G. (2012) of their beliefs that the levels of language use, pattern and behaviour touches on the subject of having an influence on how leadership is constructed and have been an inspiration of how to analyse leadership training with discourses. The results of the above-mentioned authors, show that to construct leadership with the purpose of empowering women one has to hand over the discussion, debate and solution to the followers for them to be creative and innovative. They further state that it is important to ask personal questions. Through the analysis this can be

observed in the pattern of how the exercises are done. One example is when Cecilia Safaee challenges the followers by asking questions for them to question their thoughts. Sakhiyya, Z., & Locke, K. (2019), Wendy Born (2019) and Kirton, G., & Healy, G. (2012) do not state what specific use of language can elicit empowerment and here the results of this study can add to their previous research but also to the theory of transformational leadership. The findings of this study can furthermore support transformational leadership with more specific discourses of how to pursue empowerment as a leader, as Wendy Born (2019) has tried to in her book 'Language use in leadership'. Her perspective is more on how body- and spoken language can complement each other to influence empowerment. The results of this study are therefore not same as in the presented previous research because of the different analysis and angle of construction. Wendy Born (2019) further states in her research that 'listening' is a key characteristic which Cecilia Safaee conveys to the followers and passes on this skill. It can though be tough to analyse whether Cecilia Safaee has the 'listening' skill because the training is pre-recorded.

The analysis has examined how leadership training matches the theory of how to be a transformational leader. Through the analysis it is possible to see that within the language use, the leadership training complies with the four principles of transformational leadership. Through the language use it was possible to see that the training complied with *idealised influence* and *inspirational motivation* through the choice of words, their presentation and how they were presented. Through the discourse pattern, *individualised consideration* and *intellectual stimulation* was complied with by challenging the followers to be creative and innovative with their outcome of the training. The definition of *individualised consideration* and *intellectual stimulation* is identical to what Wendy Born (2019) presents as what discourses that can influence leadership. Through this it provides the research with credibility and reliability. She states that it is important to allow creativity and innovation to emerge among the followers which was shown in the analysis that the leadership training does through the pattern of exercises, which have been chosen to support the common theme of value and with the use of the language technique of asking follow-up questions to challenge the followers. The results and previous studies are consistent and make it probable that the results from this research are reliable.

The results of this research cannot tell us if there has been an influence of empowerment through leadership training. One can only assume that there has been an influence because of the organisation's business model; to endow voluntary leaders through engaging and supporting empowerment training.

Born, W (2019) states that failing is okay and that the followers will learn from it, but since this video is pre-recorded Cecilia Safaee can only state scenarios where something has gone wrong and how the voluntary leaders (followers) can solve the problem through of Futebol Dá Força's experiences. If the leadership training session was a physical or live session this would have improved the reliability towards the statements from existing research. Peter Guy Northouse (2016) argues that the theory of transformational leadership of how to lead is challenging because it can be seen as more of a monologue than a dialogue. Cecilia Safaee complies with the weakness of the theory, and this can question the content of the leadership training. It is also important to remember that Alan Bryman (2012) expresses his concern of doing a case study because of how well the researcher can verify the reliability and validity when only focusing on one case. He states that findings from a case study cannot generalize. Even though his statement the validity of this research can be supported by the results from the analysis that complies with the problem formulation.

The development of this research has been developed along with the collected data and has been chosen to be based on Futebol Dá Força because of their work in developing countries and for their mission of increasing the empowerment of women. The found discourses of how leadership training is constructed has therefore led to a change of the problem statement twice to further narrow the focus. The development of the process has brought more understanding to empowerment and also to how a social organisation as Futebol Dá Força is targeting their initiatives in order to succeed with their mission.

## Chapter 6: Conclusion

The objective of this thesis was to address and explore the problem formulation “*How is leadership training with the purpose of increasing the empowerment of women in developing countries constructed?*” through a case study of Futebol dá Força.

Support from external research on how empowerment discourses can influence leadership helped to conceptualise empowerment discourses. Thereby it was possible to aim the analysis of the empowerment discourses on the use of language use, discourse pattern and behaviour to identify how a leadership training is constructed through the mentioned discourses.

From a subjective view of studying the reality of how leadership training is constructed, it is possible to confirm through theory and analysis that it is a necessity to construct a leadership training with specific discourses if wanting to pursue female empowerment.

To conclude on the research question, it is possible to conclude that the leadership training at Futebol dá Força, which pursues female empowerment is constructed in a way where the leader complies with being a transformational leader. A transformational leader is viewed as a role model, is perceived by the followers as a pedestal of exemplary behaviour, behaves in a way that inspires and motivates, conveys expectations, stimulates the followers to be creative and innovative, encourages them and has a specific focus on each follower’s growth.

Through observing the leadership training of Futebol dá Força it can be concluded that the construction of discourses consists of direct and personal speech through addressing the followers directly as ‘*you*’, inspiration by Model United Nation through abducting speech-language as well as starting and ending sentences with ‘*so,*’ and ‘*right?*’ is one level of how to construct a leadership training. Second level of discourses of pattern sharing the organisation’s experiences of what the followers will experience, by telling positive stories and presenting value-based exercises and tools. The third level is behaviour of seriousness and supplying training in an informal setting. All of these empowerment discourses are discourses that shape leadership training. With the theory of transformational leadership, it is possible to conclude that with a construction of idealised influence, inspirational motivation, intellectual stimulation and individualised consideration, a leader can achieve female empowerment through leadership along with the displayed empowerment discourses.



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