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FEMALE INFLUENCE ON SCHOOL MANAGEMENT: A STUDY ON THE PRESENCE OF WOMEN IN THE PUBLIC EDUCATION NETWORK

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SUMMARY
This article's object of study is the female influence on school management based on the observation that, in a sexist society like Brazil, women are the absolute majority of those occupying school management positions. The research seeks, through documentary surveys, to recognize historical processes for this female and contemporary predominance of the place occupied by women in school management, as well as to investigate the role of women in educational society in relation to the particularities inherent to educational management. To this end, the problems that will guide the research were constituted as follows: considering the structural machismo of Brazilian society, what paths did women take to gain their place in school management? In what historical context do women occupy management positions in schools in the city of São Paulo? In this sense, the objectives of this proposal aim to understand the reasons for the predominance of women in school management, analyze the history and contexts of education with regard to management in public education in São Paulo, in this way. The study of female managers seeks to highlight gender dynamics and confrontations, as well as the achievements of women in the context in which they operate. The study will use documents and historical records that assume women in school management positions. The prospected material will be supported by the theoretical framework that enables the recognition of power relations, that is, that allows the analysis of power relations in the social sphere.

Key words: History of Women. Power relations. School Management. São Paulo.

1. INTRODUCTION

The fight for equal rights, freedom of expression and participation has permeated the history of women in the formation of society. This participation, however, has been little appreciated in the field of science and by numerous researchers, given the scarcity of material on the subject.

The institutionalization of female participation in formal entities such as unions, parties or in the exercise of parliamentary duties or even through the action of voting, has denied them the status of political persons. However, studies on the topic considered show how this approach hinders the recognition of women as citizens with rights.

If in the past the role played by women was one of submission and destined to domestic tasks, now they have begun to achieve a greater space in society, passing

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to occupy leadership positions in different market segmentations. Furthermore, the view of the female gender has changed in relation to the corporate scenario, being successful and aiming for positions of responsibility has become an immediate and socially legitimate objective.

Promoting women's training, education and professional development are the principles for gender empowerment. However, although there was a reversal of the gender gap in the pedagogical space, the salary and occupational gap has not yet reversed. Therefore, the work starts with the following question: What is the role of education in revoking this dichotomy?

The profile of women in this century is very different from that of past centuries. In addition to working outside the home, occupying high-level and responsible positions also combine traditional tasks such as: housewife, wife and mother. Transforming the course of history, women have proven that they are capable of occupying any and all positions, taking care of themselves and achieving what they want.

The dichotomies of roles repeated and perpetuated throughout history resulted in the naturalization of the idea that in society there are functions attributed exclusively to men and others exclusively to women, and in this context, except in domestic matters, women were not given the chance to manage any another social sphere. Women were, and still in many contexts continue to be, synonymous with submission and docility, having as their operating scenario the private universe where domestic and reproductive work is concentrated, such as taking care of the home, raising children, or sometimes participating invisibility of activities.

The motivation for choosing the theme came from observing that women's role is predominant in school management. However, in education, the formal institution appears as an instance of socialization in which the various discourses influence the training of teachers, which makes it relevant to investigate this topic. Furthermore, it is justified by considering that the role of women in educational society is to empower themselves with the ability to balance between firmness and affection, between hardness and sensitivity.

2 FEMALE ACHIEVEMENTS IN THE HISTORICAL AND CULTURAL CONTEXT

Vain, sensitive, delicate, passionate, these and many other characteristics are related to feminine nature. However, it is not appropriate to stereotype being a woman, as each woman is unique and this specificity and diversity were forgotten in history for some time. Furthermore, the trajectory of women in education, society and the workplace in

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Overall, it elucidates the absence of rights since the beginnings of civilization. In colonial Brazil, women were submissive without sexuality, without will of their own, and suffered strong pressure from the Church. Women were always subject to men and their thoughts were expressed through male domination and, it is in the context of tracing a new history that women sought to occupy their space in society, considering that traditional history was of interest only to the elites (GOLDINHO , 2004).

> The participation of Brazilian women in the public world is one of the most boring aspects of the changes in Brazilian society in the second half of the 20th century. [...]. However, in general, little emphasis is given to the profound change that the massive entry of women into the public world meant (GOLDINHO, 2004, p. 149).

The division between the private and the public is formed in the historical path, dated and found in Western civilizations of the 19th century, including in Brazilian territory. The construction of society is carried out by men and women who changed their behavior and became aware of their actions and values, seeking to show that both sexes can occupy the same space. “In exercising this right, in Brazil, women were excluded from it, from 1824, the date of our first Constitution, until the new Electoral Code of 1932, that is, for more than a century” (MUNIZ, 2014, p. 219) .

Since its advent, the family structure has undergone several transformations and, as a result, women have found themselves inferior to men, a reflection of ancient civilizations, especially the Greek and Roman ones, seen as initiators of the family concept and forming the idea that man was the master of rights. For years, women restricted themselves to developing actions and attitudes that prepared them to become a wife, however, struggles and demands for political, social and civil rights have permeated society for a long time. According to Fontenelle-Mourão (2006), although great advances were made, the actions of women's movements were decisive for gender equality and achieving better conditions.

The women's movement has three major milestones: the first was prompted by demands for democratic rights, that is, the right to vote, divorce, work and education in the 19th century; the second occurred in the 1960s, with sexual liberation, driven by the increase in contraceptives; The third event began to be constituted at the end of the 1970s with the union struggle (FONTENELLE-MOURÃO, 2006).

From the moment women gained the right to vote in 1932, they began to occupy a greater space in the country's electorate. Therefore, according to

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the TSE (Superior Electoral Court), in 2017 of the total of 146,470,880 Brazilian voters, female participation exceeded 52%. Two years after gaining the right to vote, the country's first female deputy (Carlota Pereira Queiroz) was elected. In that same year, women were guaranteed the right to vote, the principle of equality, regulation in the labor market and equal pay by the Legislative Assembly (BRASIL, 2017).

In the 1980s, almost fifty years later, women embarked on the fight against female violence. In view of this, in 1985 the CNDM (National Council for Women's Rights) was created, with the aim of reducing discrimination against women and increasing their participation in economic, political and cultural activities. (BRAZIL, 2017)

In 2015, the Feminicide Law was sanctioned, placing women on the agenda of heinous crimes and reducing tolerance in these occurrences. However, the best-known law protecting the female sex is still Law No. 11,340/2006 (Maria da Penha Law), which determines that: regardless of ethnicity, race, class, income, sexual orientation, age, educational level, culture and religion enjoy the essential rights inherent to human life.

Between advances and setbacks in the 20th century, feminist movements resulted in great achievements and measurable gains during the search for women's emancipation. According to Viana (2001), with globalization and technological advances, they were encouraged to improve professionalization and compete for vacancies in the job market and:

> Throughout the 20th century, teaching took on an eminently feminine character. Today, especially in Basic Education (composed of Early Childhood Education, Elementary Education and Secondary Education), there is a large presence of women in teaching (VIANA, 2001, p. 82).

Throughout the 19th century, the presence of women in teaching can be observed in the so-called improvised or domestic schools, some without any connection with the State and others with teachers already working as public servants, in school spaces established after the Republic and with the progressive extension of public schools (VIANA, 2001).

In education developed under the responsibility of the Brazilian State, female teaching was born at the end of the 19th century, simultaneously with the expansion of public primary education. According to Viana (2001) in the city of São Paulo, in the last years of the imperial regime, especially after 1960, women took on the role of teachers, belonging to the ranks of public servants. Women's effective access to teacher training in Normal Schools is

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occurred between 1875 and 1880, however the daily presence in primary teaching in São Paulo had its first records during the 19th century. In this context, Viana (2001) explains that:

> In the 20th century, the feminine nature of primary teaching increased to the point that by the end of the 1920s and beginning of the 1930s, the majority were already essentially female. The 1920 Demographic Census indicated that 72.5% of Brazilian primary public education teachers were women and, of the total number of teachers, without distinction of teaching degrees, they accounted for 65%. The female presence in teaching extended to other levels of education after the progressive expansion of the offer of places in primary education courses in large cities, such as São Paulo, in the late 1930s and mid-1940s (VIANA, 2001 , p. 85).

Since the 19th century, men have gradually left the classroom in Early Childhood Education courses, and women have graduated more and more. This aspect remained throughout the 20th century, driven mainly by the cultural, economic, social and political changes that Brazil underwent and which, in general, ended up determining a significant participation of women in the job market.

In the 20th century, female propensity was notable not only in primary education, but also their expanded presence in other modalities and levels of education. Thus, according to Viana (2001, p. 86) “at the end of the last century, the fundamentally feminine character of Basic Education was already more than configured”.

2.1 WOMEN IN THE LABOR MARKET: THE GENDER THAT HOMES EDUCATION

In recent years, the insertion of the female gender in the job market is in fact the effect of countless other achievements of women in society, not only in cultural, labor and civil issues, but also, according to Rodrigues (2012):

> [...] of their emancipation in relation to male dominance within the family, marriage and society as a whole. However, it cannot be said that this process has been exhausted, considering that inequalities between men and women have been reproduced and deepened, despite the struggle of these citizens for their space in society (RODRIGUES, 2012, p. 2).

In the labor scenario it is no different, because if the female workforce is increasingly significant, there is no doubt that the gender division in this environment is also the case. This fact is explained in much broader characteristics, such as the attribution of social roles, the historical constitution of genders, and the establishment of the power relationship between men and women (RODRIGUES, 2012). Over the years, the conception of gender has undergone numerous

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reforms, however, to understand this contemporary meaning Rodrigues (2012) quotes Beauvoir (1967) saying that:

> No one is born a woman: they become a woman. No biological, psychic or economic destiny defines what the human female assumes within society; it is the entire civilization that produces this intermediate product between the male and the castrated that they classify as feminine. Only the mediation of others can constitute an individual as an Other (BEAUVOIR apud RODRIGUES, 2012, p. 2).

Rodrigues (2012) also highlights that gender analysis makes it possible to search for both feminine and masculine meanings inserted in historical and social contexts. Gender does not come from nature, but can be considered a historical and social construction that assigns different roles to women and men based on the distinction between biological sexes. In other words, there is a power relationship between man and woman, who are seen as inferior, considering that their gender is constructed through the one considered dominant: the man.

The sexual division of labor arises and deepens in this scenario of power, so it can be said that female insertion in the labor market did not originate from the reduction of inequality between genders, nor from the achievement of rights, but rather of historical events and a new economy that claimed female participation in this environment. Not only to grant rights to women, but to meet the demands and needs of the capitalist system and supply the labor market, which had a shortage of labor due to the first and second World Wars (RODRIGUES, 2012).

> [...] the entry of women into this space began "with the I and II World Wars (1914-1918 and 1939-1945, respectively), when men went to the battle fronts and women began to take over [...] the position of men in the labor market", and that "In the 19th century, with the consolidation of the capitalist system [...] technological development and the intense growth of machinery, a large part of the workforce feminine was transferred to the factories" (PROSBST apud RODRIGUES, 2012, p. 3).

It is not up to capitalism to be understood as a system that encouraged gender equality by enabling women to enter the labor market, but rather as a system that propagated this difference and exploited the workforce endowed with socially constructed aspects. And, they were desired and targeted in the production model, in addition to being considered low cost (BEAUVOIR, 1967)

The technical capacity and the aspects valued in the occupations coincided with the feminine attribute constructed and maintained in the traditional gender social relationship, that is, of a docile, submissive, faithful person with greater tolerance for repetitive and monotonous work (NUNES, 2011;

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RODRIGUES, 2012). The construction of gender in the labor market occurred in the same way as in the social and family core, assigning roles that coincide with the standards of what it means to be a woman, but with the addition of paid exploitation. In this sense, Silva (2012) explains that:

> The transformations in the World of Work were great, starting with the industrial revolution, a milestone in the emergence of the capitalist system, where several changes occurred that brought significant changes to the lives of the working class and consequently to the lives of women who worked outside the domestic sphere. There were several struggles and achievements throughout history, and with the arrival of machines, workers had to intensify their search for professional training (SILVA, 2012, p. 58).

This cultural, social and historical evolution of the female gender in the labor market has generated devastating effects not only for women as subjects, but for the plurality of these people. The insertion of women in the field of work segregated the occupation and made the workforce inferior, in addition, it relegated the functions seen as consistent with their social function (caregiver, mother, housewife, domestic worker, etc.) (RODRIGUES, 2012).

Therefore, it is worth considering that the division of labor resulting from gender relations attributed the spheres of production and functions of greater social value to men, and the reproductive and domestic sphere to women. However, the concept of social division of labor is based on the principle of separation of labor between women and men and the concept of hierarchy, where male work has greater value than female work. According to Tosta (2011), this system resulted in social invisibility and the devaluation of women's work.

According to Tosta (2011), the increase in women's participation in the job market after the 1970s and their greater access to prominent positions did not mean the achievement of gender equality. “Inequalities persist in the high unemployment rate, less formalization of employment, wage differences, occupational segregation and barriers to professional advancement for women.”

Female insertion occurred precariously, that is, with uncertainty, insecurity, with the worst working conditions, with a lack of social protection, doubts about the continuity of the work pact, among other characteristics. Furthermore, the evolution of women in this scenario is still subject to the same gender constitutions and power relations that instigate this precariousness (SILVA, 2012).

> Even with the insertion of women in the world of work, the sexual division of labor is visible and brings elements that prove that women are discriminated against in the public sphere. There are several forms of discrimination that they suffer, with extensive working hours,

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> low wages always having the discourse of the difference between men and women (SILVA, 2012, p. 59).

There is no doubt that the most aggravating characteristic is the invisibility of inequalities between working women and men. Thus, what is not seen or perceived in a natural way is not the object of effort or social concern that ends changes (RODRIGUES, 2012).

When talking about issues of gender equality, it is common for there to be a generalized reaction based on the conception of women as equal to men as if they had no biological difference. However, it is clear that these common sayings demonstrate the acceptance of social discrimination resulting from differences between genders, through discourses that expose men as competitive, intelligent, stronger and endowed with fundamental skills to occupy more prominent work positions (RODRIGUES, 2012).

According to Rodrigues (2012), women are still seen as docile, fragile, sociable and less capable people, unless they occupy positions that are appropriate to these aspects and that correspond to their socially assigned functions. Simultaneously with the growth of women in the job market, in access to education, better opportunities, as well as active participation in the economy and head of families, inequalities in relation to the situation of the opposite sex also grow.

Regarding work, it was only in 1943 that women were given the right to work outside the home without prior authorization from their husband. Because the subordination and dependence of women on their spouses was foreseen in legislation since the CCB (Brazilian Civil Code) of 1916, which classified the female sex as incapable. For Rodrigues (2012), the precariousness and devaluation of the work carried out by women are largely supported by the power relationship between genders.

Therefore, the main difference between men and women in the Brazilian workforce, permeates the characteristics of the formalization of the employment relationship, occupational segregation, income, working hours, as well as other aspects that highlight female social value and the consequences arising from it. with this discrimination (RODRIGUES, 2012).

Although incipient, the LDB (Lei de Diretrizes e Bases) was another achievement that enabled the expansion of women in the educational job market, guaranteeing secondary education courses, and allowing them to gain places in higher education. However, the issues exposed here are constitutional rights, as:

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> [...] the appropriation of these rights would still face many social and sexist challenges that still saw it as unnecessary and even inappropriate for women to know how to read and write, since school was seen as a threat to the idea of female subordination and its exclusive dedication to the home, husbands and children (MARTINS; RIOS; VIEIRA, 2016, p. 4).

In this way, the achievements, even if at a slow pace, were enough for women to take a breath and desire more social space in the sense that they had autonomy to face society, and not even the dictatorial regime completely inhibited the struggle and the women's movement. Even during the period of the military regime, women managed to expand their participation in the workplace, in addition to "recognition and growth in their profession, educational and professional qualifications, the option of not being a mother or when to be a mother" (MARTINS; RIOS; VIEIRA, 2016, p. 4).

However, thinking about the history of women and their constant searches for social advancement makes it possible to understand how men and women have acted in the management of Basic Education schools, understanding the dichotomy that exists in each person's leadership method in this scenario. . Martins, Rios and Vieira, (2016, p. 4) indicate that the pedagogical space is an environment of permanent construction and "legitimation of gender relations through the denial or legitimization of the supremacy of a gender to the detriment".

In the school context, it is still possible to see that it elucidates the idea that men are superior to women, as school directors. This concept is based on sociocultural constructions, which, perpetuating a patriarchal model, makes women inferior to men in situations and matters that require authorities and leadership (VIEIRA, 2016).

The representation related to women in a cultural context is that of a dependent and fragile individual, with little or no ability to assume leadership roles or situations that require authority and strength. Given this, the vast majority of leadership positions held in organizations and institutions are still under the control of men, seeming to be a reality that is still far from balanced, not only in terms of numbers, but in the acceptance that women have sufficient skills and competencies to deal with the adversities and challenges that leaders require (CAMPOS; SILVA, 2002).

Teaching has a social representation based on the female universe, given the large number of women who work in this professional area. This attribution occurred due to numerous factors, among which can highlight women's search for a professional niche and also due to the lack of prestige of teaching, whose "low remuneration and qualifications meant that few men were interested in teaching, to the detriment of women who in the

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search for a space to work, they identified with the profession" according to Martins, Rios and Vieira, (2016, p. 6).

According to Martins, Rios and Vieira, (2016) a psychoanalytic approach elucidates that teaching affects the feminine instinct, as being a teacher requires maternal care for children, dedication and patience, whose attributes are inherent to women. From this perspective, it is common for women to be predisposed to work in education and take over a classroom. However, it is worth highlighting that:

> When school management and administration positions arise, the idea that a woman can manage goes through some setbacks and the idea that the man is in charge comes into question again, since only he has the pulse to deal with the challenges that a woman faces. leadership brings with it (MARTINS; RIOS; VIEIRA, 2016, p. 6).

However, it is clear that teaching in the initial years of education is an extension of the exercise that women already carry out at home, that is, something instinctive and natural. It is in this space of conflicts that answers are sought through theory and practice, teacher and student. Therefore, the need to address the importance of this subject in the process of constitution and construction of female identity.

"Differences, distinctions, inequalities [...] the school understands this. In fact, the school produces this" (LOURO, 2007, p. 57). Reflections and discussions around the gender relationship have been expanding, gaining space and gaining visibility, resulting in new discourses and new practices, mainly based on anthropological, political and social science theoretical issues that have provided a complex and broad academic production.

However, it was only in the second half of the 20th century, precisely at the end of the 1970s, that the impossibility of ignoring research and debates on this subject was emphasized. At the same time, we want to understand and analyze issues linked to training processes, such as women in school management.

2.2 WOMEN IN SCHOOL MANAGEMENT

Female strength is present in higher education training centers in Brazil. According to data from INEP (National Institute of Educational Research Anísio Teixeira) the number of men entering higher education is lower compared to the opposite sex. In 2013, 55% of people in face-to-face undergraduate courses were women, and if the selection is made by graduates, the rate reaches 60% (BRASIL, 2015).

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Of the total of 6 million enrolled in higher education in the last year of the decade, women accounted for 3.4 million while men accounted for 2.7. Of these numbers, 491 thousand female students completed their studies in 2013, while only 338 thousand men graduated in the same year. Among the reasons for the greater number of women entering undergraduate courses are the transformations in educational programs in Brazil, with the expansion of access to higher education (BRASIL, 2015).

In the State of São Paulo, women are the majority among education professionals, being in greater numbers from classrooms to management positions. In the management team, that is, in school management, the public education network has more than 81% in a scenario that totals 4 thousand professionals performing the function. Among the State's 91 regional directorates, the situation is no different, as they are responsible for the administration of 77% of the 5 thousand state schools, directing dozens of schools in the capital of São Paulo, the metropolitan region and cities in the interior of São Paulo (SÂO PAULO, 2014).

Among teachers, women are also the majority, accounting for 73.8% of teachers. In the portion that teaches classes for the 3rd and 5th years, the numbers are even higher, reaching 97.5%. In the school support staff, 83.1% are female, while in administration the percentage is 78.1% according to data from the Department of Education in 2014. (SÃO PAULO, 2014).

The feminization of teaching occurred gradually in Brazilian society, as women, no matter how much they worked as teachers, continued to be submissive, developing activities commanded by men, with the male sex holding power. And, even when working as teachers, women were under the command of the opposite sex, as in schools, according to Louro (2001) they were:

> [...] men who held the functions of directors and inspectors for a long time [...] They were resorted to as a superior instance, a reference of power; Their presence was seen as necessary precisely because women were believed to have less firmness in their decisions, excessive feelings, tolerance, etc. (LOURO, 2001, p. 460).

Although women work as teachers in public schools in greater numbers than the opposite sex, the opposite happened in school management, as men were responsible for school management and inspection. The first management position held by a woman in a public school occurred in the 1920s in Rio de Janeiro, which provoked revolt among students (CARVALHO, 1992). However, women used small gaps that society itself left to show that they have the capacity and skills to

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develop quality pedagogical work, and according to Carvalho (1992, p. 42) this in turn "is one of the social spaces where women were able to develop, throughout the 20th century, the exercise of their powers".

It was from the 1970s onwards that women began to assume more and more leadership positions, previously exclusive to men. At this stage in the history of education, a new figure emerged, generating changes in the concepts of women in society (CERISARA, 2002). These teachers, engaged with cultural and political movements, began to demand equal pay between genders in education for their rights.

When analyzing women in education, especially school management, it is essential to deepen the research to appropriate knowledge that for a vast period of time in Brazilian educational history only men had knowledge of. However, this was not an issue that excluded women from the pedagogical scenario, as this being sought to follow her path and deepen her knowledge at another stage of history (CERISARA, 2002).

It must be understood that this difference is not limited to pedagogical management positions, but also occurs in teaching positions, where there are 77.2% of female teachers in Basic Education. However, the particularities are accentuated when one considers that in the initial years of primary education there is a greater number of male managers than in other stages of education and that the educational requirements for occupying school management positions are lower for men, as well as the requirement regarding experience, which is substantially higher when it comes to women (SOUZA, 2009).

According to data from the Basic Education School Census (INEP, 2019), Brazilian basic education is predominantly managed by women. Data collected in the census demonstrate that in the 180.6 thousand school units in the country, more than 80% of managers are female. For the first time, the Census provided data on management in Brazilian schools.

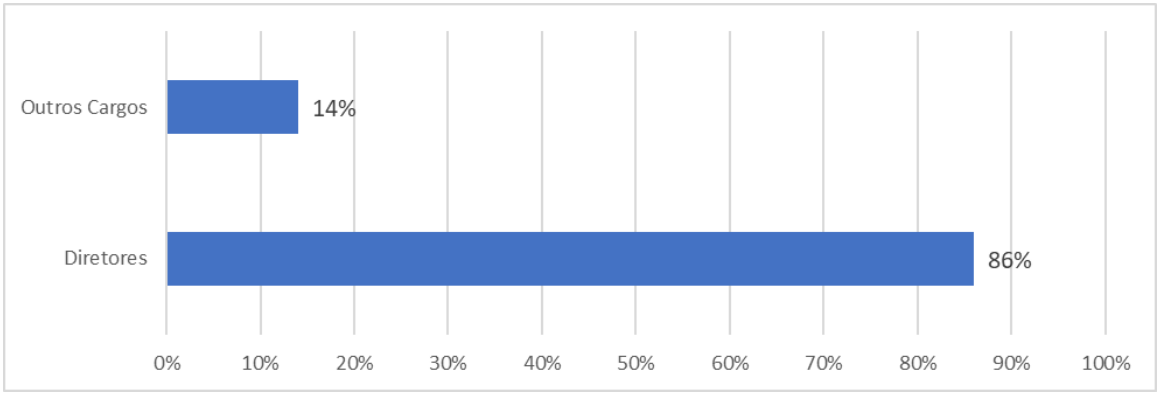
Table 1 - Number of principals in basic education by administrative department, according to gender – 2019
Source: INEP (2019)

SEXO	DEPENDÊNCIA ADMINISTRATIVA					
	Total	Pública	Federal	Estadual	Municipal	Privada
Total	161.426	123.048	692	29.184	93.172	38.378
Masculino	31.037	25.320	531	9.228	15.561	5.717
Feminino	130.389	97.728	161	19.956	77.611	32.661

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Census data show that, of the 187.7 thousand managers declared in the survey, 86% are directors and 14% are in other positions. Among the more than 143 thousand directors, 81.9% are female. The percentage is also approximate for the group of managers who occupy other positions: 81.5% are women. The following graphs present this data.

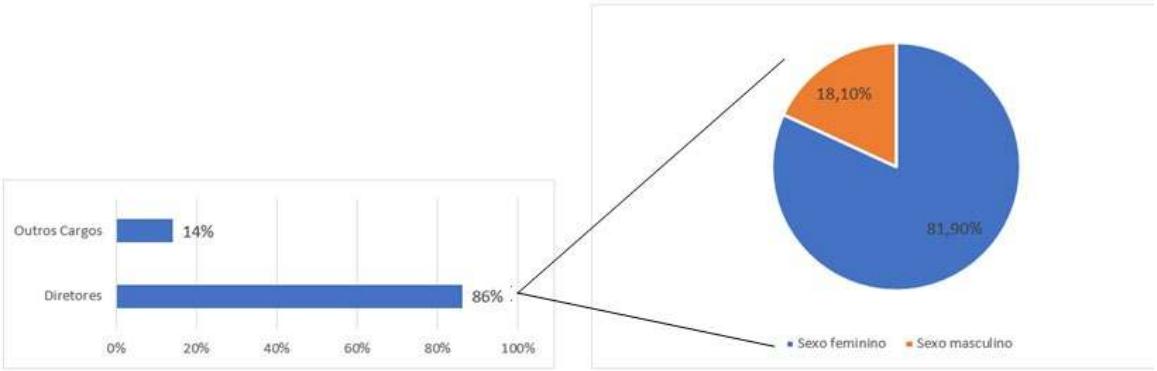
Graph 1 – Distribution between management positions in basic education - 2019



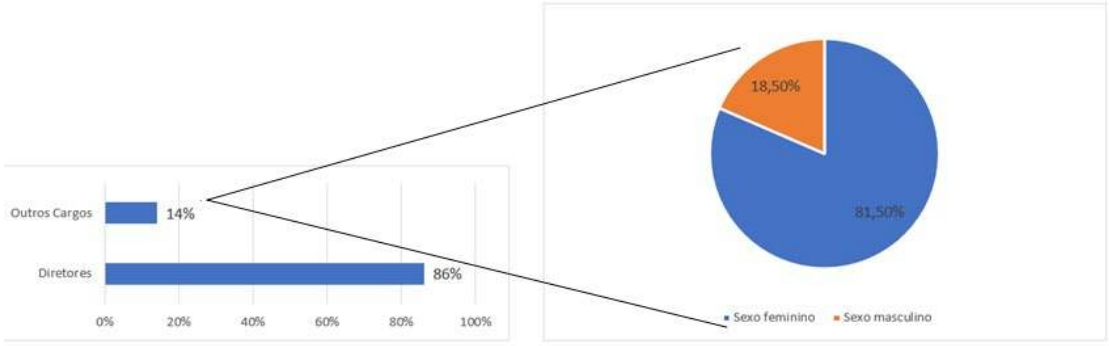
Source: Prepared based on data from INEP (2019)

Graph 2 – Distribution of management positions in basic education, by gender - 2019

Source: Prepared based on data from INEP (2019)



Graph 3 – Distribution of other management positions in basic education, by gender – 2019



Source: Prepared based on data from INEP (2019)

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Thus, it is possible to assume that the predominance of women in school management positions has several motivations, but they do not indicate, a priori, that they are restricted to the criteria of education and experience, even though they have to prove such criteria at higher levels. more demanding than men. This assumption sounds obvious based on the observation that, if there were lower requirements for men to enter, they would probably be the majority in management positions in schools.

FINAL CONSIDERATIONS

The fight for equal rights, freedom of expression and participation has permeated the history of women in the formation of society. This participation, however, is already an appreciated study with several works already carried out, seeking to measure women in various periods of history. The role played by women was of little representation compared to men, their tasks most of the time were destined to domestic chores, but women have always fought for their rights, but the visibility of representations of these rights is repressed by the sexist society. Over time, women began to occupy leadership positions in different markets. Furthermore, the view of the female gender has changed in relation to the corporate scenario, being successful and aiming for positions of responsibility has become an immediate and socially legitimate objective.

This representation in the context of positions of responsibility is identified in the educational sphere considering that, according to data from the Basic Education Assessment System – SAEB/2003, determined through questionnaires applied in 3,990 schools, there is a strong expression of gender in the role of leader school, with 78% of positions held by women. This dimension leads to different questions, such as perceiving in the historical trajectory of women the motivation for such supremacy to exist, specifically in this context of male domination.

It must be understood that this difference is not limited to pedagogical management positions, but also occurs in teaching positions, where there are 77.2% of female teachers in Basic Education. However, the particularities are accentuated when one considers that in the initial years of primary education there is a greater number of male managers than in other stages of education and that the educational requirements for occupying school management positions are lower for men, as well as the requirement regarding experience, which is substantially higher when it comes to women.

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