

Discursive Collaborative Networks in a Coffee-Growing Town

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Abstract

Often times, the meaning of collaborative work is the result of rational, deliberate, planned and systematic thinking in which those involved have common objectives, tasks and goals in order to achieve endogenous development, but in an opposite sense the the purpose of this research is about the differences between representatives of economic and social agents, public and private sectors, as well as between civil and political actors. A qualitative, interpretive, comprehensive and hermeneutical work was carried out with informants representing groups of officials, businessmen and vendors dedicated to the commercialization of coffee. The Delphi technique was used for the analysis of discourses and narratives, finding a common line about the instrumentation of collaborative work as a symbol of differentiation and legitimation of the asymmetries between the informants. Lines of research concerning diversity and the inclusion of other actors in the local development process are recommended.

Keywords - Coffee growing, entrepreneurship, opportunism, collaboration, feminism

Introduction

The objective of this writing is to reveal the meaning of the speeches around the collaboration networks in coffee growers of Xilitla, Huasteca area of San Luis Potosí, central Mexico, considering the local development scenario, return migration and social entrepreneurship of female bosses. Of family dedicated to the commercialization of coffee and derived products.

In this sense, collaborative networks, for the purposes of this study, are domination alternatives legitimized by the division of labor that, in a work environment, involve social intelligence, collective sensitivity and equitable relationships (Biglia & Vergés, 2016).

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The notion collaborative ties in the history of feminism as roughly marked the first wave a demarcation of a universal female identity to the hetero-patriarchal. Then, the second wave of feminist thought was characterized by the construction of a feminine culture based on the university identity established in the first wave (Sandoval, 2012: p. 68). Very soon, questions towards universality gave rise to a notion of the diversity of feminine identity and sexual preference, influencing the collaborative styles of for-profit and non-profit organizations.

This is how the present work examines the indicators of the variables related to equity, intelligence, learning and work commitment among those who make up a group of coffee workers and sellers in a locality with a low level of human development; poor level of health, education and employment.

To this end, this paper addresses the theoretical, conceptual and empirical frameworks in order to approach the interpretive categories of labor collaboration, as well as the emerging categories in the sale of coffee, or the entrepreneurial interstices.

The conceptual and empirical frameworks around collaborative networks are: a) female stigma theory that denounces the marking of feminist concepts against the de-marking of masculine terms (Cruz, 2009; p. 26); b) theory of cultural humanism focused on comprehensive labor relations of equity and collaboration (Camarena & Saavedra, 2016: p. 44) ; c) theory of explanatory vulnerability of social exclusion of the female gender (Morondo, 2016: p. 213).

In relation to collaborative networks, gender studies and theoretical approaches warn that the quality of the interaction, or the climate of relationships, is the factor that explains the creation of knowledge (Roderia, 2014: p 87), indicated by the management, production and transfer of knowledge, skills and codes of empathy, commitment, entrepreneurship, innovation and satisfaction (Kóseoglu, King & Rahimi, 2019).

Precisely, the theory of labor humanism suggests that the quality of relationships is the preamble to collaboration, which does not emerge from the management, production or transfer of knowledge but, rather, from emotions that disconnect objectives, tasks and the goals of trust, commitment and satisfaction (Jimenez et al., 2018).

However, the theory of the stigma of the female gender warns that the emotional attributions to female work have limited not only the interrelation or coexistence between the genders (Kóseoglu, King & Rahimi, 2019) but, also, the collaboration oriented to the achievement of objectives, tasks and goals common to the diversity of sexual identities and preferences.

In this vein, an exclusion of genders has been constructed based on their labor differentiation of emotional and instrumental capacities linked to achievements that have been exclusive attributions of the leading masculinity. The vulnerability theory further suggests that the quality of relationships limits the possible collaboration between the same hetero sexual identities and preferences.

Andonegui & Ruíz (2017: p. 67) measured collaborative competence based on labor relations and found significant differences (Camarinha&Afsarmanesh, 2006) between those who developed emotional ties compared to those who only limited themselves to tasks and functions.

That is, according to the perspective of gender stigma, sexual identities and preferences would be mediating labor relations in general and collaboration, since the attributions of causality and responsibility towards a gender not only make the diversity of contributions invisible. but it also confines the feminine identity to exclusive functions.

In their review of feminist paradigms, Díaz & González (2017: p. 67) argue that the third wave of the feminist intellectual movement questioned the consensus of a feminine identity opposed to the masculine one as established in the second wave. In this sense, the collaboration had been confined to groups that shared an

identity and only based on that quality would objectives, tasks and goals be established. The advent of diversified collaboration was more than resource optimization, it was process innovation.

Will there be differences between informants with respect to universal identity and collaboration versus a multiversal notion?

Course of simplicity: Under the paradigms of feminist movements they have not spread horizontal, synchronous and multilaterally in organizations will be observed and interpreted significant differences between informants regardless of their economic, political, social, labor or sexual orientation.

Course of complexity: Even when the paradigms of a movement from spreading horizontal, synchronous and multilaterally diversity of identities and preferences involves individuals and communities that may or may not share values, norms and beliefs as they differ from their experiences and subjective capabilities.

Method

An interpretive, cross-sectional and exploratory study was carried out with an intentional selection of informants, considering their assignment to an organization dedicated to the commercialization of coffee in a town called the magical town of the Huasteca region, central Mexico (see Table 1).

Table 1. Sample descriptions

Extract	Competitor	Sex	Age	Civil status	Scholarship	Entry
e1	Senior adult businessman	Male	66	Married	Bachelor's degree	17,000 pesos monthly
e2	Retired senior citizen	Male	71	Married	Bachelor's degree	4600 pesos monthly
e3	Senior employee	Female	65	Widowhood	High school	3000 pesos monthly
e4	Asylee senior citizen	Female	68	Widowhood	High school	Without income
e5	Unemployed senior citizen	Female	69	Widowhood	High school	Without income
e6	Unemployed senior	Male	65	Separated	High school	Without income
e7	Abandoned senior citizen	Male	66	Separated	Primary	Without income

Source: Elaborated with the study data; E = Extract

An interview guide was constructed from the categories of collaboration, entrepreneurship, innovation, diversification, and optimization. Each question was elaborated in a general sense, but linked to the categories in question, as well as to the commercialization of the coffee.

The confidentiality and anonymity of the responses of the interviewees was guaranteed in writing, as well as the warning that the results of the study would not negatively or positively affect their economic, political, social or employment status. The information was processed in the Qualitative Data Analysis Package (QDA-M by its acronym in English version 4.0).

The interpretation of the speeches and narratives was carried out based on the Delphi technique, which consisted of six phases: 1) synthesis of the memoranda; 2) preliminary inference; 3) stage of the declarations; 4) context inference; 5) comparison of inferences; 6) integration of the phases.

The interpretation of the data was concentrated on a discourse analysis matrix in order to establish the sequential revelation of the meaning of feminist collaboration and differentiate its paradigmatic phases according to the speeches of the interviewees and the narratives of the informants.

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Results

Sequential process of interpreting the meaning of organizational collaboration on the marketing of coffee (see Table 2).

Table 2. Descriptive Instrument

E	M	S	W	K	A	e1	e2	e3	e4	e5	e6	e7
R1												
e1	,764	,125	,132	,110	,101							
e2	,619	,109	,172	,143	,103	0.14 (0.23 0.43)						
e3	,562	,180	,191	,189	,104	1.45 (0.23 0.45)	1.54 (0.23 0.54)					
e4	,601	,176	,108	,101	,108	0.82 (0.32 0.43)	0.46 (0.21 0.38)	2.45 (0.32 1.46)				
e5	,782	,160	,167	,162	,109	0.32 (0.24 0.11)	1.45 (0.37 0.21)	2.46 (1.54 3.56)	0.54 (0.21 0.35)			
e6	,761	,109	,178	,156	,134	0.36 (0.91 0.30)	0.80 (0.30 0.21)	0.46 (0.32 0.44)	1.40 (1.20 0.35)	2.45 (1.90 0.38)		
e7	,657	,134	,198	,106	,156	0.54 (0.24 0.56)	0.40 (0.50 0.43)	1.78 (0.32 0.54)	1.90 (1.43 1.9 6)	1.54 (1.2 5 1.9 0)	0.40 (0.21 0.44)	
R2												
e1	,629	,156	,143	,108	,167							
e2	,641	,174	,162	,173	,134	1.45 (0.32 0.43)						
e3	,673	,152	,183	,162	,142	1.35 (0.25 0.98)	1.24 (0.40 0.82)					
e4	,693	,145	,103	,151	,161	1.45 (1.40 1.9 5)	0.39 (0.43 0.28)	0.40 (0.13 0.29)				
e5	,653	,198	,181	,176	,172	1.43 (0.43 0.59)	1.56 (0.21 0.43)	1.57 (0.89 0.44)	1.6 2 (1.45 1.78)			
e6	,782	,143	,176	,182	,109	0.78 (0.32 0.21)	1.45 (0.89 0.32)	1.54 (0.21 0.34)	1.69 (0.89 0.45)	0.35 (0.67 0.82)		
e7	,812	,164	,109	,164	,142	0.62 (0.45 0.71)	1.78 (0.90 0.85)	1.54 (0.32 0.54)	1.54 (0.49 0.89)	1.53 (0.83 0.53)	1.45 (0.92 0.67)	
R3												
e1	,760	,132	,191	,101	,101							
e2	,784	,153	,104	,108	,172	1.45 (0.23 0.99)						
e3	,794	,172	,113	,178	,191	1.43 (0.25 0.23)	0.62 (0.49 0.33)					
e4	,762	,109	,182	,163	,172	1.54 (0.34)	1.45	1.57 (1.23)				

						0.58)	(0.24 0.33)	1.45)			
e5	,641	,161	,134	,191	,109	1.44 (0.23 0.43)	0.20 (0.40 0.38)	0.17 (0.20 0.93)	1.47 (1.30 1.48)		
e6	,781	,189	,196	,145	,102	1.43 (0.34 0.49)	0.82 (0.49 0.38)	0.67 (0.40 0.39)	1.54 (1.50 1.80)	0.83 (0.40 0.92)	
e7	,659	,134	,189	,109	,178	1.45 (1.43 0.59)	0.40 (0.30 0.72)	1.54 (1.40 0.09)	0.71 (0.40 0.39)	0.80 (0.91 0.99)	1.40 (1.09 0.29)

E = Extract: e1 = Senior adult businessman, e2 = Retired senior citizen, e3 = Senior employee, e4 = Asylee senior citizen, e5 = Unemployed senior citizen, e6 = Unemployed senior, e7 = Abandoned senior citizen, R = Round, R1 = Qualifying, R2 = Feedback, R3 = Retributive, M = Mean, S = Standard Deviation, W = Seededness, K = Kurtosis, A = Asymmetry

In the first phase, the extracts from the selected statements allow us to observe the asymmetries between public and private sectors, as well as the differences between civil and political actors, or the gap between economic and social agents. This is a phase in which the information represents the speeches of the interviewees. The selected memoranda are interpreted as a synthesis for the unveiling of the meaning around collaborative female work and other collateral processes of social representation of the vulnerable groups and their employment capacities.

In the second phase, the contexts of the narratives are shaped according to an order of universal questions in which it is possible to infer the differences between the informants and their discursive positioning in the face of contingencies, risks and emerging threats in the environment. The inference of the context places collaborative work in a scenario of scarce opportunities and the consequent social, political and economic entrepreneurship of different agents interested in promoting the sale and consumption of coffee, the main economic activity of the region. region and activity related to tourism.

In the third phase, the contrast of collaborative female work according to the discourses and the context of the informants seems to show that it is a dual process in which on the one hand it is represented as a local good, but on the other hand it is assumed as a instrument of public sectors and economic agents who benefit from the process that goes from empathy to competitiveness to say for the sales of coffee and its derivative products. Considering local development, the coffee cooperative organization seems to be circumscribed to the contest of symbolic, political and economic capital that facilitate female entrepreneurship, as well as collaboration, but on the other hand limit the participation of women in the designation of public resources and private financing.

Discussion

The contribution of this study has been the interpretation of the meaning around collaborative female work, as well as the processes in which it is framed or collaterally linked, although it is a symbol of power instrumented in solidarity, trust and responsibility as inherent values to the group of coffee entrepreneurs.

However, the notion of cultural and labor diversity seems to be limited by the homogeneity of coffee marketing in which public and private sectors, civil and political actors, as well as economic and social agents converge in local development through sale of coffee to tourism.

The literature consulted also warns that: 1) the differentiation of feminine work with respect to masculine work, 2) the construction of a culture and a feminine identity and 3) the diversification of feminine capacities in the face of contingencies, risk, threats or opportunities suggests the exclusion of other agents, sectors and

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actors, but also their integration in order to understand the credibility of social entrepreneurship and local development (Dutton et al., 2008; Kóseoglu, King & Rahimi, 2019).

It is necessary to include other stakeholders such as the *Millennials* dedicated to the sale other products that tourists buy and consume in the area of study. Its incorporation in the analysis of narratives will allow differences and reveal the diverse meaning of facing contingencies, risks and economic, political and social threats (Dutton et al., 2008).

In the specific case of collaborative work that has been observed and analyzed from a rational, deliberate, planned and systematic approach in which also organizations overcome the interference of the State to account for the impact of the market and its demands and opportunities.

In such a scenario, collaborative work in general and female work is invested with evaluative symbols as subsequent to an empathy or convenience between the allegedly involved. Or, it is revealed as a symbol of hidden power in which an economic or political domination is disseminated.

Other studies will be able to corroborate this construction of meaning, as well as to reveal the discursive components that imply a positioning of the actors before the requirements of the environment.

Conclusion

The objective of this work has been to reveal the meaning of female work in a scenario of scarce opportunities, competition for resources and permanent environmental risks, although it is a symbol of power and domination, collaborative work also reveals a propensity to cooperation no longer as part of a labor objective but as part of a sectoral coexistence in which female heads of family and even officials or businessmen seem to link to an emerging support agreement.

In this way, it is possible to observe the importance of social organization in the face of the sociodemographic complexities intrinsic to the female gender; all this condensing in the formation and structure of collaboration networks that is not only focused on entrepreneurship but also for self-care, infant education and family economy.

Therefore, it can be concluded that the collaboration networks established from an organizational point of view transcend basic aspects of daily life, and is emphasized from a gender perspective.

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