DCU

Legitimate Power: Exploring Servant Leadership

Within a Ministerial Task Force for North-East Inner

City Dublin

By

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BA, MA

A Dissertation

presented in Fulfilment of the Requirements

for the Award of

Professional Doctorate in Education

(Ed. D)

Dublin City University

Institute of Education

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December 2018

Declaration

I hereby certify that this material, which I now submit for assessment on the programme of study leading to the award of Doctor of Education is entirely my own work, and that I have exercised reasonable care to ensure that the work is original, and does not to the best of my knowledge breach any law of copyright, and has not been taken from the work of others save and to the extent that such work has been cited and acknowledged within the text of my work.

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Dedication

Dedicated with love to my parents, Thomas and Christina Melia, who were married in the 'tin chapel' at Our Lady of Lourdes church, Sean McDermott Street, on 28th July 1958, and thankfully, celebrate 60 years of marriage this year.

They have served their family through a lifetime of love and sacrifice.

Acknowledgements

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List of Abbreviations

ACE	Adverse Childhood Experience
ATD	All Together with Dignity Fourth World-Ireland
CEO	Chief Executive Officer
CSO	Central Statistics Office
CQ	Cultural intelligence
DCU	Dublin City University
DCC	Dublin City Council
ESRI	Economic and Social Research Institute
EU	European Union
GEM	Global Education Monitoring
HSE	Health Service Executive
NEETs	Neither in employment nor Education or Training
NEIC	North-east inner city
NGO	Non Governmental Organisation
OECD	Organisation for Economic Cooperation and Development
SDG	Sustainable Development Goal
UN	United Nations
UNESCO	United Nations Education Social and Cultural Organisation

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Abstract

Bernadette Melia Browne

Legitimate Power: Exploring Servant Leadership within a Ministerial Task Force for North-East Inner City Dublin

While the conflict currently active in north-east inner city Dublin has generated a plethora of reports few have sought to understand the leaders' views. This case study explores the lived experiences of members of a Ministerial Task Force set up as a response to the conflict and resulting trauma caused to community and life in neighbourhood. As this inquiry is conducted by a researcher who is of the community, the positionality of the researcher is elucidated to acknowledge the stance from which the research study is undertaken and interpreted.

To investigate their lived experiences this researcher adopts a case study approach employing face-to-face interviews with twenty-three leaders whose role is to work together to improve community and life towards peace. The appendices contain two example of complete interviews offering readers an opportunity to draw meaningful conclusions from leaders' contextual practice. The data along with documentary and other sources provide the empirical data which is analysed using a servant leadership (Greenleaf, 1977) framework.

 The concept of servant leadership is chosen because of its consideration of the themes of trauma, healing and hope. These themes, as well as themes which emerge from the analysis of the interviews are explicated to best understand leadership insights within this study context. These emergent themes make an original contribution to understanding leadership within a servant leadership framework. The study concludes with a matrix of recommendations at the micro, macro and meso levels. These are framed within a theory of servant leadership as the study provides evidence that such an approach offers a solution-oriented approach for sustainable change through developing members of communities to be agents of that change.

Chapter 1: Introduction

1.0 Aim of the Study

This study aims to research the experiences of leaders of the 2016 Ministerial Task Force within an urban area of Dublin. The geographic area is located on the north bank of the River Liffey before it meets the Irish Sea at Dublin Port. This central Dublin city region is referred to in this study as the north-east inner city. The perspectives and insights of those leaders are examined through a servant leadership lens. As a response to increased criminal activity in 2016, the serving Taoiseach, Enda Kenny, set up a task force. This was to ensure that Government ministers would collaborate with leaders of their relevant departments (such as Justice, Social Protection, Education and Health). The creation of the task force was a response by government in recognition of its responsibility to support the local community. The overall aim of the task force was to address the serious issues of crime and drug-related problems which had resulted in an increased number of violent deaths of people from the inner-city community. Many of these deaths were directly related to the increase in serious crime, economic disadvantage and increased drug use within the area. These problems were highlighted in *Creating a Brighter Future*, the 2017 research report produced by the task force (see Appendix A).

This doctoral thesis study was designed to contribute to knowledge to bring about change for this struggling community through its inquiry into the role of leadership within the task force. This was chiefly in my role as a researcher, a community member, an academic and an educator. An unwelcome but unique way of addressing this solution-oriented approach developed as I undertook this study. During the research process, my first cousin, and subsequently then a second cousin, became a victim of assassination; the same violence which had initiated the setting up of the task force at the heart of this study. This personal tragedy together with my professional role as an educator in the north-east inner city of

Dublin, provided me with the impetus to research a solution-oriented approach to the escalating problems within the community; an approach which became a major part of this study. The lens of servant leadership is used as a theoretical model to examine the narratives of leaders who came together to work on a strategy which would lead towards a brighter future for the local people. The aim of this thesis is to examine the role of leadership demonstrated in the task force and through the work of the task force, to provide a solution-oriented approach for the future of the north-east inner city of Dublin.

1.1 Statement of the Problem

1.1.1 The background to the study

In May 2016, the Taoiseach was called upon to take action in north-east inner city Dublin by local residents, police, community actors, national public outrage and political demands; these were in turn a reaction to a media portrayal of an "out of control" conflict. The then Taoiseach, Enda Kenny, announced his setting up of a ministerial task force for the north-east inner city. The collaboration of leaders was drawn from government, statutory and local community organisations. Leadership was examined in this study during the implementation of a report commissioned by the Taoiseach. The report and its subsequent implementation formed the response to a series of killings within the north inner city and beyond. During the timeline of this study, this series of killings had resulted in the loss of eighteen men's lives. The implications for families and communities reverberates beyond the scope of this study.

1.2 The Context of the Study

The research study considers the three most central groups of leaders who collaborated to implement the recommendations of the February 2017 report *Creating a Brighter Future* (Mulvey, 2017, see Appendix A). A number of the leaders had experienced previous task forces and were wary of promises from politicians whose words were not followed by action. They were working in an area which has persistently been devastated by poverty, addiction, violence and neglect over many decades. A local community newsletter from 2017 included the following description:

> During each of the past four decades the Government has had to intervene to address the crises in the north inner city. In the 1970s it was in response to the scale of youth unemployment, in the 1980s it was due to levels of excessive long-term unemployment, in the 1990s the crisis was due to drug misuse and supply, and, in the past year, in response to the impact of organised crime. The decision by Government to establish a task force for the north inner city, while welcome must be considered a further acknowledgement of failure by the state to address historic and endemic concentrations of poverty and disadvantage in long established residential communities and their continued exclusion from the social and economic benefits from the wealth generated in the heart of the capital city. (McCarthy and Rafferty, 2017, p. 6-7)

By examining the dimensions of leadership demonstrated as part of the task force through their own responses, this study offers an opportunity to evaluate the role of leadership. It also offers a portal through which to explore these leadership approaches, and moves towards providing a solution-oriented approach for the community in the near future.

1.3 The Positionality of the Researcher

A key element of qualitative research fieldwork is "the relationship between the researcher and those being researched" (England,1994, p. 80). England further argues that "the researcher's positionality and biography directly affect fieldwork" which she describes as a "dialogical process which is structured by the researcher and the participants" (1994, p.

80). The profession of this researcher is a community educator: I am therefore cognisant of the potential influence that my positionality has on the research process. This positionality (personal, professional and academic) was openly communicated to the participants in the research process. Making the declaration that "fieldwork *is* personal" England (1994, p. 81) adds that the researcher cannot hide the personal behind the professional.

My community education role is in engaging with young people between the ages of 16-21 years old, who did not complete the Leaving Certificate; the Community Training Centre is in the Sheriff Street area of Dublin 1. I simultaneously enact multiple roles of practitioner, researcher and a member of the community. It is not always possible to assert which of the combined influences is most to the fore. I however believe that the insight from this nuanced position affords a unique, timely and locally-significant research study. It is a key and original contribution to knowledge of leadership in the north inner city at a pivotal time.

1.3.1 History of the locale

The locale is the north inner-city district of Sheriff Street, which is in the docklands area of Dublin. The docklands area was a hive of employment at the beginning of the twentieth century, and in the 1940s blocks of flats accommodated the 4,000 men who worked servicing the docks. As time progressed, containerisation and technology provided a more efficient way of working, and thousands of local men (and some women) lost their jobs to "progress". The practice of transporting live animals for food ceased; the coal yards and timber yards also became affected and suffered lay-offs. The boat-train (to Dún Laoghaire before crossing to Holyhead) departed from the train station at Amiens Street. I remember waving goodbye to my grandad as I left on the train with my parents, who were Irish

immigrants, one of thousands of similar families living and working in Britain; we returned to Dublin each summer holiday in the late 1960s. This experience was replicated nationwide in rural towns as well as in urban contexts. The densely-populated docklands, which had been a magnet for those seeking work and a place to live, now became the place of departure for "nurses and builders" who sought a livelihood in Britain (The Irish Times, 2018).

My grandfather worked for 51 years at a timber yard called Brooks Thomas, as did his father and grandfather. My grandmother and himself raised their surviving nine children in the corporation buildings (see Appendix B). Two of my uncles worked on the docks; one also sold newspapers to supplement his earnings, as unless you were a "button man" work was casual. Several of my relatives sold coal also and some worked in the Rosary bead, brush, textile or other industries operating in the many factories in the capital at that time. For women, there was work available as a cleaner. Many of the women in my family worked at cleaning jobs in schools, hospitals and government buildings. As technology and labour market changes of the 1970s impacted locally (and globally) many local young men, including seven of my first cousins, joined the defence forces. Six of the seven have served overseas as peace keepers with the United Nations on multiple missions in the Middle East, Africa, and Kosovo. As work opportunities declined, high unemployment became the norm for young people and the drugs industry grew to unprecedented levels. The area continues to suffer from the damage caused by the misuse of, and distribution of, drugs and the related criminal activity which took hold in the 1980s and 1990s (Rafferty and McCarthy, 2017). The 2016 report *Weaving Together Policies for Social Inclusion in Ireland* by the Organisation for Economic Co-operation and Development (OECD) suggests that "through personal and community development and through addressing issues associated with illegal drugs, supports must come before people are in a position to take up education and training opportunities or to move to employment". As part of the

North East Inner City Initiative announced by the Taoiseach on 20 July 2016, it was decided that Fitzgibbon Street Garda Station would be reopened. The 2012 National Economic and Social Council (NESC) report *Quality and Standards in Human Services in Ireland: Policing and the Search for Continuous Improvement* highlighted the potential of structured liaison between Gardaí and local communities and referred to the North Inner City Community Policing Forum, advocating that "this approach has potential to deliver improved outcomes at community and neighbourhood level if properly resourced….and that community work with the authorities in evaluating the impact …devising …solutions to the high incidence of crime in the area" (NESC, 2012,).

1.3.2 Living in town and experiencing silence

I lived in Rutland Street and to the right of our home we could see the imposing red-brick Victorian building of Rutland Street School. The fact that I am in a sense an insider (formerly resident) and outsider (non-resident, currently) inevitably influences the observations I have accumulated in the course of my life, my research and resulting doctoral thesis. I attempt here as a researcher to both truthfully position myself (with insights as a community member) and to truthfully disposition myself (as I do not struggle to survive within the community currently). Writing on identity and its influence, England reminds us that "we need to locate ourselves in our work and to reflect on how our location influences the questions we ask, how we conduct our research and how we write our research." (1994, p. 87). Describing "the examining of the research process in the context of our positionality as reflexivity'" Bourke (2014, p. 2) argues that we can never become truly objective. As instruments of research he advises that we strive for objectivity but must be cognisant of our subjectivities, "such as positionality" (2014, p. 3). Furthermore, Bourke cites Kezar, who proposes, "Within positionality theory, it is acknowledged that people have multiple overlapping identities. Thus, people make meaning from various aspects of their identity" (as cited in Bourke, 2014, p. 96).

One shared experience which resonates with the community in focus is that of experiencing the Dublin and Monaghan bombings. The "Dublin and Monaghan bombings" refers to the series of bomb explosions that took place on 17 May, 1974, in Dublin at Parnell Street, Talbot Street, and South Leinster Street; and in Church Square, Monaghan (Barron, 2004, p. 5). The "Troubles" (Nugent, 2014), the conflict in Northern Ireland which lasted for thirty years, costing over 3,600 lives, were again brought to the south of Ireland (bombings in 1972 and 1973 saw three bus-workers lose their lives). The physical and psychological landscape were revisited during a walk for peace which took place on 17 May 2016. I remember that on the same date I stood opposite the convent at Sean Mc Dermott Street, watching the funeral cortège of the O'Brien family, a couple and their two infant children killed in the 1974 Dublin bombings, make its way to the church. I was ten years old and it was the first time I had seen a white coffin. The crowds were silent. I can recall the women in headscarves stifling their cries. This was the first time I witnessed violence followed by its close ally: silence. The subsequent silence of leaders in government became a focus of outrage by the families affected for decades afterwards. During the heroin epidemic, where the silence of government created a vacuum which became filled by people carrying banners/megaphones, who demanded "Pushers Out!" (O'Mahony, 1996). This action resulted in a community in conflict among themselves; a community which remains unhealed. The Barron report (2004) contains a section, in chapter 1, under the heading Victims' Voices, which explains that "The Sub-Committee wished to hear from these persons at the outset of its hearings in order to place them at the centre of its work….hearing from the victims and their relatives would focus attention on the grief and distress which these people still endure" (Barron, 2004, p. 7). The committee had to wait for twenty-five years to be granted a meeting with any Taoiseach. This meeting was eventually facilitated by Taoiseach Bertie Ahern in 1999. The inquiry and the Barron Report (2004) came thirty years after the atrocity was committed.

There are other silences, such as violence in the home, which is not only a feature of this community but is a national silence: "Research suggests that in the region of 213,000 women and 88,000 men in Ireland have been severely abused by a partner at some point in their lives" (COSC, 2018, p. 1). Other forms of abuse and violence are evident as national borders become more controlled: a veil of silence is drawn over those who suffer the loss of home or seek safe refuge. Silence is a frequent response to questions coming from those living on the margins of society. When people feel they are not listened to the response may seem to be one of silence.

1.3.3 Evolving researcher positionality

The identity of this researcher was in flux during the research process. In the beginning as a researcher I had an objectivity/subjectivity, in that I knew some of those bereaved by the conflict currently active in our community. As the research progressed I became one of those bereaved by this conflict. I have also experienced the anxiety of anticipating fatal news, as a failed attempt and eventually an assassination of kin occurred for the second time within a year. This positioning of myself as researcher and my deepening lived experience of being profoundly and doubly affected by this conflict developed and changed. This is a continuum throughout the inquiry at hand. As courts of justice and due process takes place and media report those developments, the issue is still evolving and will continue to, beyond the scope and timeline of this study. There are still many silences which for many people are learned responses to violence or a perceived risk of violence. One stark silence is that of those killed. Another is the silence of those under threat. There are currently five hundred people who have received official Garda letters warning them of the threat to their lives. The fear of what it may cost to not remain silent is a particular "way of knowing" experienced by many within the community. For my part, I am aware that social-psychological views of how our social influences affect how we think feel and

act also permeate my own interactions in relation to this research study. I declare that "my voice and my positionality are intermingled and intertwined into the project..." (Bourke, 2014, p. 4). I was invited on two occasions to participate in a radio discussion on the "conflict" by the team of the *Marian Finucane Show*. I declined on both occasions, believing that my silence would be less offensive to family or community. I do not regret declining the invitation to participate but I may have regretted my adding to the soundbites. My own silence, my voice and the tension between the two is also intertwined in this doctoral research inquiry. Ethical research and a mindfulness of the personal security of many people also limit the study, which forms part of the theme of silence.

1.4 Purpose of the Study

1.4.1 The understanding of leadership underpinning the research

A model of leadership is selected which underpins the research inquiry of leadership in the setting of this struggling community. Servant leadership (Greenleaf, 1970; 1977) is premised upon a leader who serves the needs of others before themselves. One distinguishing feature of servant leadership is the dimension of "healing" (Greenleaf, 1970; 1977) where trauma occurs: this will be elaborated on in Chapters 2 and 3. This community is one that has experienced great and continued trauma. A leadership which helps to heal from trauma may offer growth and development for this community. Greenleaf also presents his concept of servant leadership as one built on "legitimate power" (1977, p. 13). I underpin this research inquiry with a healing leadership concept as a practitioner/researcher and community member seeking improvement and peace. "For some people, a sense of community supplies both the focus and the motivation to take action and press for change" (Gilchrist and Taylor, 2016, p. 4).

1.4.2 The understanding of education underpinning the research

Underpinning this research inquiry is an understanding of education and learning as an approach to improve and develop this community. As a practitioner, learning to be and learning to be together are foundations for future learning and peace in community and life. The notion of community education as dialogue, reflection and informed action is illuminated by a critical pedagogy. Critical pedagogy, according to Ledwith (2016) "refers to that type of learning that is based on a mutual search rooted in a 'profound love for the world and for people'" citing the Brazilian educator Freire, (1996, p. 70), It is a "democratic process of education that encourages critical consciousness as the basis of transformative collective action" (2016, p. 26). This notion of consciousness and education will be elaborated on in Chapters 2 and 3.

1.4.3 The relationship between leadership and education

This doctoral inquiry explores the lived experiences of leaders of the task force for the north-east inner city. Those in government, in statutory agencies and also in community development whose remit is to implement the report's recommendations (see Appendix A) are the participant leaders interviewed. The groupings themselves are collaborations of leaders, educators and community services who serve this community of people. This relationship-building and social solidarity offers the opportunity for change in this community. "Enacting a politics of agency in key policy environments may give some groups the kind of leverage that could tilt the balance of power…and help to build the democratic disposition to demand genuine engagement strategies" (Shaw, 2017, p. 25). By participating in dialogue within and between these groups this research inquiry offers an alternative interpretation/voice. Shaw also reminds us that "The practice of negotiating such spaces can in itself offer a form of critical agency…emphasising social solidarity over individualism is also an important intellectual, educational and political task" (e.g. Popple,

2015; Ledwith, 2016) cited by Shaw (2017, p. 25). The data is elicited employing reflective thought which is both the objective and the process of the inquiry. Data is analysed using a leadership model framework, a framework that measures legitimacy through service (Greenleaf, 1977). In identifying concepts of legitimate power and agency the inquiry, in itself, facilitates a process of exchanging in both power and agency.

1.5 Research Questions

1.5.1 The emergence of the research questions

i)   How did leaders experience being part of the government-led task force for the north-east inner city (NEIC) as set up in July 2016?

ii) Why did they undertake a leadership role in this difficult situation?

iii) What were the challenges/learnings for them within this collaboration?

This research is a form of critical analysis of practice. Critical analysis takes place so that "subsequent action is targeted at the source not the symptoms of oppression" (Ledwith, 2016, p. 14). After analysis is the space where the potentiality of change for social justice occurs through reflecting on those practices. In seeking to understand and to engage with those implementing change, researcher agency is enacted as part of the dialogical, reflective and praxis approach of leading within a community; understanding how those effecting recommendations perceive their own being-in-action as part of a force journeying towards change. This inquiry seeks to explore the notion of service that is found within that dialogue for the purpose of educational, legitimate power in leadership/community development (Ledwith, 2016).

1.6 The Scope of the Study

As noted above, the aim of this thesis is to explore the nature of leadership. The context is a collaborative task force set up by government in response to a societal challenge. That challenge resulted in a focus on solutions through leadership working together. The scope of the study was determined by the fact that the task force collaboration is a broad perspective, one that includes various groups of actors (such as government/public sectors, non-governmental organisations, community-based organisations, private organisation/sectors, individuals, and communities). This study is concerned with the collaboration between government, community and individuals within the north inner city task force. The timeline is that which began in July 2016 with the announcement by the Taoiseach of the first ever area-based task force. The work of the task force will not be completed within the timeframe of this inquiry, which ends in January 2019.

1.7 The Structure of the Thesis

The thesis consists of six chapters, including this introduction (Chapter 1) which states the research problem, purpose, research questions and the scope of the study. It provides the historical and social-political context in which the collaborative of leadership practice community development/education occurs.

Chapter 2 reviews the literature which is pertinent to this study under the themes of leadership, community development and education. Leadership is explored in general and a model selected for this inquiry. The selected leadership theories are examined as an appropriate measurement within the context of community. Community development is explored further to understand its ideologies and evolving position and the opportunities for policy and practice.

Chapter 3 demonstrates a number of leadership models. Then by using tables and graphs I justify the selection of the chosen analysis framework. The Barbuto and Wheeler Questionnaire (2006) is selected and a rationale for this choice is explained in comparison to other servant leadership models.

Chapter 4 presents how the qualitative method and methodology are used as tools to best understand the experiences of leaders in this inquiry. A reflection on the 'pilot study' research conducted in advance of the current study offers insights to the research process. A deeper philosophical perspective of the research approach positions the researcher as a collaborator of the narratives to be interpreted in Chapter 5.

Chapter 5 introduces the data using themes distilled from servant leadership literature, and how the data links to those themes is demonstrated and discussed, as are the technical dimensions of the factors (themes) and their corresponding statements (items). The themes within the servant leadership framework and others that emerge contribute towards the findings in Chapter 6.

Finally, Chapter 6 presents the findings of the study. It brings together various elements developed in the thesis. It summarises the study's main findings and provides conclusions and implications linking them with the overall research purpose and research questions. The chapter also reflects on the theoretical framework and describes the extent to which the framework has effectively helped to explain servant leadership within the context of the task force. Finally, it outlines the study's limitations, suggests areas for further research and provides final remarks.

The scope and structure of the inquiry serve to inform the context, analysis and overall findings of the research study. The overall exploration is informed by and interplays with the relevant literature on the topics of leadership, community and learning. The thesis research approach builds knowledge to provide an understanding of the conflict within the

community, towards finding the solution within the community. This understanding and knowledge-building are facilitated through examining leadership which strives to be inclusive of the entire community. This chapter has identified the topics which are further elucidated in Chapter 2, the literature review.

Chapter 2

> Without education there is no hope. Without hope *lifeworlds* erode. Schools and local communities can be the front line in the defence of hope by maintaining proper balance between the *lifeworld* and the *systemsworld*…to ensure that the former generates the latter. Achieving this…may be the most important purpose of leadership. (Sergiovanni, 2002, p. 181)

2.0 Literature Review

Sergiovanni (2002), writing on leadership, borrows the terms *lifeworld* (purpose, norms, growth and development) and *systemsworld* (efficiency, outcomes and productivity) from Habermas (1987) in order to position the role of leadership within those mutual worlds. This chapter reviews the literature relevant to the topics of education, community and leadership drawing on works by Sergiovanni and other leadership experts. Leadership and education/learning are distilled from their conceptual broadness into a community development setting. The notion of community development is elucidated in an understanding within the current *lifeworld*. The review of pertinent literature in this study is reported in two ways. In this section a detailed account of leadership is outlined, while connections to education and community-related literature are made throughout the remainder of this report.

2.0.1 Theories of education

Freire's (1970/1993) view of education and community-based research, is aligned to the theoretical framework and philosophical approach of this research study. His focus on praxis and transformative action has inspired many researchers to adopt a known as participatory action research (PAR) approach which "is research for, with and by participants accentuating the inherent human capacity to create knowledge based on experience" (Conrad, 2015, p. 9). Conrad, drawing on Foucault, contends that using a PAR

approach, academics can fulfil scholarly mandates and engage with the larger community to contribute to social innovation. This positions academics as "specific intellectuals", as Foucault describes, intervening in local specific struggles, (p. 129), and as "exchangers, occupying privileged points of intersection" (p. 127). From these positions they can produce "socially innovative impact-oriented research beyond peer-reviewed journal articles" (Conrad, 2015, p. 10). Foucauldian ideology expounded above by Conrad (2015) illuminates the philosophical theoretical approach of this research study.

Bourdieu's concept of societal framework also expounds the notion of contextualising action within his concepts of 'habitus' and field and capital. Bourdieu, writing on a conflicted French community, views the protagonists of actions of violence as victims also (1997). Drawing on Bourdieu's framework which considers people expressing their 'habitus' (lived experiences) offering a lens to views their reality (capital) within their environs (field) makes it possible to understand their lived standpoint. Bourdieu views "social reality as a process of internalisation of externality and the externalisation of internality" (Bourdieu, 1977, p. 72, as cited in Swartz and Zoller, 2004). This way of being in turn has an impact on the environment as that behaviour is externalised through acts of violence. Bourdieu is referring to rioting youths in the suburb of Vaulx-en-Velin (Bourdieu, 1997, p. 54) who feel marginalised and react negatively. Media responses intended to break the silence "paradoxically contribute to their stigmatisation…in circular fashion confirm initial media stereotypes". 'The young people "no longer dare to say they live in Vaulx-en-Velin…because they have a bad reputation and have made headlines" (1997, p. 55). This iterative cycle of influences of environs and response require interventions in order to prevent this cyclical phenomenon. Intervention is the role of leadership towards community-building through knowledge-sharing and thoughtful, collective action.

2.1 Theories of Leadership

Leadership theory and practice are the topics central to this thesis. The perspective of leaders is viewed through their "lived experiences" (van Manen, 2002): the first-person narratives. Theory and practice can work in great harmony, however, there is opportunity for discord. Leadership is challenging, is a paradox and is not located in one person but exists in relationships, (Northouse, 1997; Kouzes and Posner, 2007). Cognisant of the many contradictions and conflicting priorities, Kouzes and Posner (2007) sought to better understand those challenges. The two experts in leadership authored *The Leadership Challenge* which introduced an "exemplary model of leadership" (2007, p. 14). They developed the exemplary model over a number of decades of leadership research studies. The model was one considered initially as a framework in which to analyse the data collated in this inquiry. The creators of this model consider it to be suitable for use both in business organisations and in social justice organisations. This paradigm as well as other models add to our understanding of leadership antecedents, behaviours and characteristics. During the development of this study the model selected for analysis included an additional dimension: that of healing. The themes of healing and recovery emerge from the narratives in Chapter 4.

Bennis views leaders as builders of relationships or as 'social architects' (2007, p. 5). Burns defines leadership as "leaders inducing followers to act for certain goals that represent the values and motivations of both leaders and followers. The genius of leadership lies in the manner in which 'leaders see and act on their own and their followers' values and motivations" (1978, p. 19). Leaders "respond to followers' needs in such a way as to meet those motivations and to bring changes consonant with those of both leaders and followers, and with the values of both" (Burns, 1978, p. 41). Thus "social equity can be both a goal and a standard by which to measure policies, practices and other goals" (1978, p. 74). This view of social equity in leadership is aligned to a community development approach. This

approach is where the process of development includes the values and views of the members of a given community and will be further explained in this chapter. We now turn towards a definition of leadership.

2.2 Definitions of Leadership

Northouse defines leadership as "a process, whereby an individual may influence a group of individuals to achieve a common goal" (1997, p. 2). He also advocates the notion of leadership being a two-way concept rather than linear. In keeping with Bennis (1989) and Kouses and Posner (2007), Northouse (2004) places emphasis on modelling the way as leader. Northouse proposes that "a gram of example is worth a kilogram of exhortation" (2004, p. 162). Leaders demonstrate ideas rather than talk about them. Leaders' action speaks volumes and is of symbolic significance to their followers. Leaders usually go first on the uncertain and dangerous terrain, testing the route, to ensure it is safe for their followers Northouse (2004, p. 3) argues that leadership has three elements. Leadership for Northouse:

a)   is a process

b)   involves influence

c)   involves goal attainment.

The concept of leadership, according to Bottery, is "highly contested" (2007, p. 1). Hodgkins (as cited in Ribbins, 1993, p. 23) suggests that there is further ambiguity created by "word magic" which he says bewitches rather than clarifies the term. Leadership for Edwards (2015) is viewed from a traditional society-community perspective, "leaving little space for a more emergent social phenomenon" (p. 2). Having the capacity to listen and to be guided by others holds the key to exercising leadership for change. Leaders who exhibit naked power to exploit (as in human-trafficking or child-soldiers) are 'pseudo-

transformational' according to Bass (1998, as cited by Northouse, 2010, p. 173). Transformation occurs when a dialogue is facilitated by leaders. A number of perspectives are expressed in a report detailing Irish leaders' insights by McDermott and Flood (2010). Social innovator, Sister Stanislaus Kennedy, reflects "I think the first thing you have to do as a leader is listen" (2010, p. 89). Leaders who listen are practising equity and modelling the standard of dialogue as part of the process of change. Developing a society where trust and respect are part of a mutual power structure is both the end and the means of leadership in community.

2.3 Theories of Community Development

In the 1950s, the United Nations defined community development as a "process designed to create conditions of economic and social progress for the whole community with its active participation" (United Nations, 1955, p. 6). Shaw reminds us that "It is now well established that community development is a historically situated, ideologically contested and contextually specific practice" (2017, p. 26). In an attempt to move from the debated territory to a simpler notion of community development, Gilchrist and Taylor (2016) consider if "community development is simply about the development of 'community' itself? By this we mean…the sense of belonging and collective efficacy that people sometimes experience as receiving security, practical help and emotional support from those around them" (2016, p. 4).

Shaw argues that community development has the "potential for providing competing legitimacies for very different interests and purposes, it is of course part of the theoretical problem for policy analysis in this field, but it is also problematic for practice that is predicated on values of community empowerment" (2008, p. 24).

Gilchrist and Taylor review several definitions of community development and conclude that "community development occurs when the conditions of surviving and thriving in a place are not being supplied by capital" (2016, p. 314). Their reviews identify a number of recurring themes such as enabling participation and changing power relationships. Gilchrist and Taylor discovered a disconnect and a need to redress "far greater resources, opportunities and power that lie outside the communities" (2016, p. 314). Community development can in the process reinforce existing unequal structures. One view of meaningful participation is that "community development as a means of reducing public expenditure relies on participation as a resource, to facilitate changing relations between the state and civil society" (Shaw, 2017, p. 28). Community development can also, according to Shaw, "provide a lens through which existing structures and practices can be critically scrutinized in order to find ways to create a more equal…world as it can be" (2008, p. 31). This doctoral thesis aims to provide a lens that illuminates this stance.

Security and emotional support are most welcome responses for a community suffering due to drug addiction and distribution and its associated impact on people and on life.

For Gilchrist and Taylor, community development rests on three vital pillars:

  i) informal education
  ii) collective action
  iii) organisation development.

"Informal education describes the learning that takes place mainly through involvement in community activities, so it sometimes described as experiential" (2016, p. 4). Informal, experiential or community education in this thesis is viewed from this standpoint.

2.3.1 Challenges for community education

The performativity measurement is that of achieving awards and is based on European Credit Transfers (ECTs) in a National Qualifications Framework (NFQ) from levels 1 to 10. Level 10 equates to an award of Ph.D. or Doctorate of Education such as this study of work. The holistic nature of community education is influential in building the person before the awarded qualification. Increasingly in Ireland, with a neo-liberal agenda and since austere decisions took hold, education has become more about performativity and what Bourdieu (1997) called "governmentality". The market-influenced managerialism is at odds with social pedagogy with its focus on informal educational goals. Biesta argues against neoliberal agendas and evaluation with his poignant question "valuing what we measure or measuring what we value?" (2010, p. 311). Bell and Harrison (1996) cite Bennis, who also believes that for-profit manager styles are not a suitable fit in education, and warns that "without the vision of service our education institutions may be effectively managed but poorly led" (Bennis, 1989, p. 71).

The notion of service is a theme emphasised by Taylor and Gilchrist in relation to community development workers who are there to "serve the interests of communities and to help them gain greater influence over decisions" (2016, p. 14). They suggest a significant conceptual departure from effective management towards leadership of service and of values. Many sectors such as health, policing and community/education are also expected to balance these scales in current times. Shaw argues that community development can "act as a mirror, simply reflecting back an image of 'the world as it is'… (2008, p. 32). Aligned to Freirean perspectives of education for liberation, Shaw believes that community development can potentially "offer the possibility of talking back to power rather than simply delivering depoliticized and demeaning versions of empowerment" (2008, p. 32).

2.4 Educational Theory and Values

For Jarvis (2009), knowing emerges from experience, so he proposes that we are the result of our own learning in a life-long process; becoming a person through living. Similar themes of self-constructed identity and experience also inform how people perceive themselves (Bandura, 1995). For Bandura, self-efficacy is key to developing future learning and career concepts. Bandura, however, concedes that in relation to disadvantaged youth education there are "weak didactic modes of implementation" (1995, p. 22) which impede change because they operate within a socio-political context. He argues that a "good model of implementation…must provide effective strategies on how to reconcile conflicting interest…and mobilise community support…" (1995, p. 23). Bottery (2004) advocates that aspiring (educational) leaders examine their own values and practice to offer solutions to challenges.

Gunter (2001, p. 14) argues that performance severs the link between leaders and education. Gunter goes further to suggest that in this context "transformational leadership is more about leading than educational leadership". Bottery (2007, p. 44) adds to the notion of education and draws on the 1996 Delors report, *Learning: the Treasure Within* (UNESCO, 1996). The report presents education as being constituted of four pillars:

1) learning to know
2) learning to do
3) learning to be
4) learning to live together.

The first two pillars represent a means to an end—the latter two are ends in themselves towards having quality of life argues Bottery (2004). Two decades after the above UNESCO report, a UNESCO Global Education Monitoring (GEM) report *Education for People and Planet: Creating Sustainable Futures for All* returns to these themes

(UNESCO, 2016). This 2016 report discusses reciprocal ties between Sustainable Development Goal 4 (SDG4) on education and all of the other sixteen Sustainable Development Goals. Six chapters of the report investigate the fundamental pillars and essential concepts of sustainable development: Planet, Prosperity, People, Peace and Partnerships. Chapter 7, Projections, discusses how expected increases in educational attainment by 2030 will affect key development targets by 2050. The foundational importance of education supports the pillars globally. This report aims to illuminate education, community development and leadership. Relationships between, community education and leadership have the possibility to take the lead in sustainable development globally with a focus on developing the local community. This thesis aims to build knowledge of the relations of power and autonomy (Bourdieu, 1997; Foucault 1991) with its opportunities and restraints.

2.5 Policy and People in Partnership

Policy in Ireland is drawn up at a national level, yet communities can have area-specific needs. We are reminded again of Sergiovanni (2002) and the *systemsworld* and *lifeworld* dynamic. It is difficult to achieve parity of results when differences of opportunity (college, employment, health and housing) exist within regions. This difference of opportunity creates a chasm between the *systemsworld* and *lifeworld* which is not recognised in national policy and protocol. Policy documents of an area-specific nature were not created, for the setting up of this task force. However, funding was openly allocated (and announced via the media) towards needs identified by research reports and over fifty submitted documents from individual community groups. A ministerial task force was created to respond to the data collated in the submission as a result of the community-wide inquiry and invitation for ideas. There are three main leader groupings who are the focus of this study:

1. The ministerial task force as set up in July 2016.

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2. The coalition of community organisations.

3. The Planning Implementation Board (North East Inner City or NEIC).

Leaders' interactions within an environment of community politics and governmental politics is a challenging terrain. The many government publications, televised announcements and narratives which became the background to the discourse are contained within reports created by each group, as well as the subsequent responses to each other's reports. The submission (NICCC Report, 2016) by the coalition of community organisations, and the responding government report, *Creating a Brighter Future* (Mulvey, 2017) are both "united and divided by a common language" as Shaw suggests '(2008, p. 26). Both groups seek to respond to challenges but one seeks adequate resources for the *lifeworld* of that community and one group works within the *systemsworld* of effectively rationalising resources of government allocated to that community. Each report supports a community development approach of partnership and strengthening ties. Both hold possibilities of a peaceful future through mutually-educative processes. Transcending limited or out of context paradigms of community development holds much promise to serve community needs. In order to service this aspiration there needs to be a "grounded mutual power structure based on transparency and trust" (Kamando, 2012, speaking of Government community partnerships in Kenya). The nature of relationship development in this context is iterative, in that dialogue and engagement mean growth. Power structures that show how elections of representatives take place and durations of tenure that allow for new leadership opportunities to emerge create trusting relationships and democratic opportunity. Speaking directly with engaged communities, transcending the representation on behalf of community and building mutual trust and engagement.
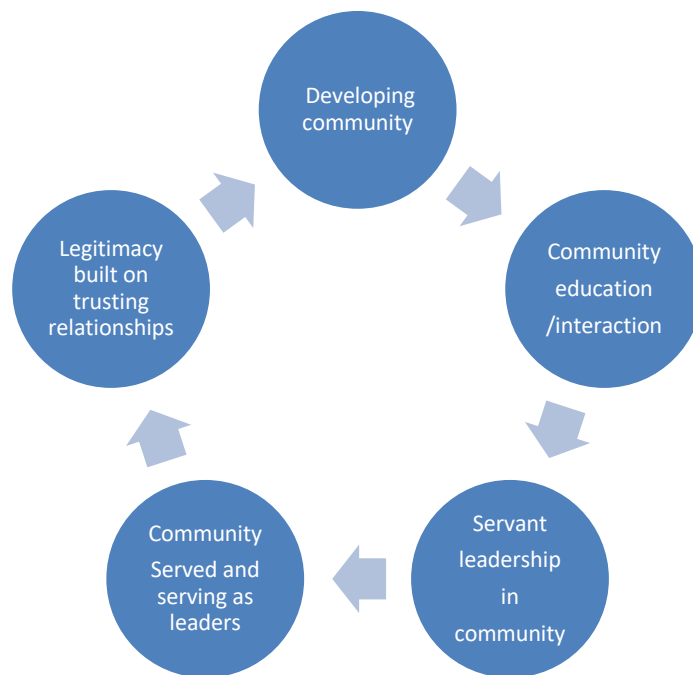
Figure 1. The iterative process of community growth.

2.6 Community Leadership as a Process

The continuing cycle of future servant leadership is aligned to community development. Communities of people acquire skills through community development education. Through learning about serving as leaders in the community, the individual and the community can witness growth. When people perceive their community being truly served the potential to aspire to such leadership develops, according to Greenleaf (1970, 1977). Those who desire not to lead may furthermore become more discerning and choose only to follow leaders they perceive as having legitimacy. Legitimacy perceptions build relationships of trust through which people may safely speak truth to power. In critically analysing our leadership practice the potential to move from symptoms to sources of

problems increases (Ledwith, 2016). This inquiry aims to highlight that potentiality in order to offer a sustainable path to a peaceful, hopeful and brighter future.

2.7 Emerging Arguments

Within the literature are themes of developing community through educative means towards creating more leaders. Within education, community development and leadership, there exist market-driven or neo-liberal policy agendas; Shaw (2017) cites Lauermann and Davidson (2013, p. 1285) who describe "this intensive managerial turn as the 'performativity of fantasy', arguing that the work of maintaining the fantasy, together with the implicit silencing or denial of real alternatives…of…active educational engagement…with marginalised communities come to be an optional extra" (p. 31). Shaw believes that the choices are not really choices and refers to Foucault (1980) and Gramsci (1981) with themes of governmentality and the role of evidence influencing both policy and practice. Community development can be viewed also as government policy which serves power more than communities. Arguing against this hollowed-out version of community development, hope is evident: "Community development is always most hopeful when it is animated by the experiences and insights of diverse activists, groups and movements struggling for social justice." (Shaw, 2017, p. 34). The critical stance of the theorists repeat such themes as legitimacy and personal values for "greater downward accountability" (Shaw, 2017, p. 29). Leaders, community workers and educators need to look to their followers' needs to create the "other" of community in the face of job insecurity and *systemsworld*, and question whose needs are served; to become more accountable through mutual power structures to the needs that merited the creation of those posts/positions in order to serve those communities and question if communities are represented at the decision-making level, and if not work towards that goal.

2.8 Concluding the Review

The literature reviewed in this chapter offers definitions and positions leadership, education, community development and conflict transformation as having relationships at heart. This chapter also presents a synthesis of community development workers, leaders and educators as *serving* those with whom they interact. Community development paradigms are compared by Shaw (2008) and Taylor and Gilchrist (2015) and Ledwith (2011; 2015) who all co-locate themes of education and leadership within community development. Themes of legitimacy and of silence/voice, structure and agency are those found within the narratives gathered in this doctoral inquiry. The critical view of community development as policy and with notions of power relations and of structure and agency described by Shaw (2015) is particularly pertinent to this study as community development policy themes. These positions form the landscape of the collectives of leaders who share their experiences and reflections on the dynamics and structures which enable and constrain.

The interconnected themes as discussed within this literature review are central to the data and the findings that emerge from the analysis as well as the subsequent recommendations. Moreover, the qualitative method and methodology in Chapter 4 facilitated insights into the process of inter-relationships and power relations through interpersonal and intrapersonal experiences. Chapter 3 details the leadership model of servant leadership (Greenleaf, 1977) and its evolved measurement instrument. The social psychology-based model questionnaire as researched by Barbuto and Wheeler (2006) is chosen to understand and make sense of leadership thought in an educative process in a community experiencing conflict. Relationship themes, furthermore, provide the key to the analysis of the data in this doctoral study as leaders were analysed through the descriptions of (leader) relationships with followers (see Appendix E) which is explicated in Chapter 3. The data facilitates informed and considered ideologies of leading and learning in community

development towards improvements recommended in the conclusion of this study. The stance taken in this study is aligned to that of Shaw who reminds us that "Like education, community development can act in ways which in Freire's terms, domesticate or liberate or, to express it in a rather different language, which either 'reconcile people to their world' or 'remake the world'" (2008, p. 26). This inquiry is framed to expose and transform existing relations of power towards remaking the world.

Chapter 3

> The basic premise of servant leadership is simple yet profound. Leaders should put the needs of followers before their own needs…what happens in the lives of followers should be the standard by which leaders are judged. (Johnson, 2012, p. 200)

3.0 Introduction

Leadership as a subject has been the focus of literature since Plato wrote *The Republic*. Internationally, nationally and locally, "real-time" media inundate our screens with stories of leaders. Straddling all sectors from government, religious, educational, arts, sporting, military, policing, financial and charitable organisations, negative and positive stories emerge and arouse interest and emotions on a wide spectrum. Even those whose role it is to tell the stories of leaders through academic research; newspaper articles; television programmes or the movie industry have found their leadership decisions are open to scrutiny. When stories of breaches of trust emerge, people question the motivation of leaders, and both the agenda and timing of the revelations, even when veracity is beyond doubt. The public have become much more critical and likely to question whether followers' interests are being served by leaders.

This interest in debatable-solutions by followers who reside in our global village today is advocated within the concept and narrative of servant leadership. Van Dierendonck in his *Review of Servant Leadership* reminds us of this core concept:

> A servant-leader works toward building a learning organisation where each individual can be of unique value. As such...to influence followers to act without giving them any room for participative thinking or decision making is far from what Greenleaf meant by the emphasis on increasing autonomy, personal growth and well-being. (Van Dierendonck, 2011, p. 1231)

This chapter introduces those experts who write specifically on this concept of servant leadership. "Service" is defined in the Collins English Dictionary as "an act of helpful

activity; help, aid; to do someone a service". Service comes from the Latin word *servus* meaning slave or serf, hence "servant". Historically, it conveys an idea of obedience, or labour or work with little or no reward for the effort of those who render the service. It is this notion of serving with humility that is proposed by Robert Greenleaf (1970) in his theory of servant leadership.

3.1 The Origins of the Theory of Servant Leadership

Greenleaf served as "Director of Management at the American Telephone and Telegraph Company, as a consultant for businesses, foundations, professional societies, church organisations and universities in America, Europe and the developing nations" (Greenleaf, 1977, p. 3). In "The Servant as Leader", the first of his three essays which form the first three chapters of his book *Servant Leadership: A Journey into the Nature of Legitimate Power* (1977), he explains his concept of servant leader and servant follower. Greenleaf says that the "concept emerged after a deep involvement with colleges and universities during the period of campus turmoil in the late 1960s and early 1970s". He describes those events as being a "searing experience to watch distinguished institutions show their fragility and crumble" (1977, p. 3). Greenleaf identified the next two stages in his experience, which were "to search for an understanding to try to help heal their wounds" (1977, p. 3). In describing those stages, he displays a perspective the reader later discovers to be that of a servant leader. Greenleaf's subsequent essays, "The Institution as Servant" (Chapter 2) and "Trustees as Servants" (Chapter 3) are written "in pursuit of a structural basis for hope" (1977, p. 3) which readers of his book discover to be a trait associated with the servant leader. The author does not refer to himself as a servant leader but through the process of stating his thoughts and interpreting his responses, we begin to see something of a biographical note of the leader through his serving demeanour.

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The ideas originally proposed by Greenleaf are further developed by Larry Spears (1995) who identified ten qualities of servant leadership. Spears knew Greenleaf, and on examining personal papers after Greenleaf's death, Spears discovered many essays on servant leadership. These were subsequently published as two books in 1996. Larry Spears proceeded to select from the work of Greenleaf which form the starting point for a number of studies on the subject. Spears' clarification of the original concept put forward by Greenleaf is cited by a number of studies in subsequent research work, for example, Barbuto and Wheeler (2006); van Dierendonck (2011); and van Dierendonck and Patterson (2015).

Barbuto and Wheeler (2006) drew from Spears' ten characteristics to which they added Greenleaf's notion of "vocation" or "calling to be a servant" (p. 311). They then reduced the eleven to five factors using factor analysis. The objective of their study was to "clarify a construct of servant leadership and operationalise it for empirical research" (Barbuto and Wheeler, 2006, p. 316). The research findings from the Barbuto and Wheeler studies encompass the work of many writers on the subject of servant leadership, including van Dierendonck.

Their research observation, analysis and creation of measurement instruments demonstrate many converging ideas. Nevertheless, there are some differences in their perspective on the theory of servant leadership. This chapter is an introduction to those ideas which were derived from Greenleaf (1970) and his theory of servant leadership. It provides the theoretical framework evolved from Greenleaf's ideas. Johnson's premise that leaders should put the needs of followers before their own needs (Johnson, 2012, p. 200) introduces the premise of an "other-oriented" or "servant" leader, which reflecting Greenleaf's concern forms the measurement of followers' growth and "wellbeing" (Greenleaf, 1977, p. 26). Greenleaf refers to the "searing experience" which formed and from which emerged

the theory of servant leadership which developed from his "deep involvement" in an educational environment during a period of "turmoil" in the late 1960s and early 1970s.

Greenleaf grounded his ideas in his experience, suggesting that too many institutions were "deficient in their service of society" (1977, p. 5). His message is aimed at practitioners, not theorists. He views the enemy of a better society as being "good, intelligent…people who fail to lead, and to follow servant leaders" (p. 26). Greenleaf holds that "there is too much intellectual wheel-spinning, too much retreating into research" (p. 26). He laments his belief that there is "too little preparation for and willingness to undertake the hard and high-risk task of building better institutions. In short, the enemy is strong natural leaders who have the potential to lead but do not lead. They suffer. Society suffers" (1977, p. 26). He advocates service even in circumstances where no change is foreseeable. To serve is an enactment of hope and offers wellbeing and "wholeness" to leaders and followers. His essays address educational and trustee decision makers in particular to transcend the status quo of "the system". This research study is a knowledge-building exploration of leaders/practitioners who are also deeply involved in a time of turmoil. The research explores the experiences, searing or otherwise, of those leaders. The leaders will ultimately be judged by the wellbeing and growth of those whom they serve. This researcher interprets those leaders' narratives for this doctoral thesis study as being meaningful in relation to this practitioner's own experience using Greenleaf's idea of service.

Greenleaf's attempt to conceptualise servant leadership theory evades any overriding consensus about a definition. In a world where evidence-based outcomes and scientific testing can "support" or disprove a multiplicity of theories there have been a great number of studies directly addressing the conceptualisation of what a servant leader might be. The inquiry towards a definitive description of servant leadership has resulted in numerous research models. Three models are selected here to demonstrate each perspective on servant leadership using visual diagrams to synopsise each study. This research study will

outline the main points both in conceptualisation and operationalisation. Taking a leaf from Spears' model, this chapter attempts to "foster an environment that uses mental models and encourages lateral thinking" (1995, p. 46) in order to create a more complete vision of the servant leader descriptions.

3.2 Models of Servant Leadership Viewed Under the Lens

The objective of this chapter is to analyse and critique the key strengths of the model of servant leadership by evaluating the following three models:

i)   Ten characteristics of servant leaders according to Spears (1995).

ii)   Five factors of servant leaders according to Barbuto and Wheeler (2006).

iii)   Six key characteristics of servant leaders according to van Dierendonck (2011).

3.3 Spears' Ten Characteristics of Servant Leaders

Larry Spears is accepted as having an in-depth knowledge of the writings of Greenleaf. In 1995, he attempted to address some of the ambiguity surrounding the conceptualisation of servant theory. He proposed that Greenleaf's three essays could be summarised in ten characteristics of servant leadership as follows:

Characteristic	Description
Listening	An ability to hear and value the ideas of others.
Empathy	Being able to appreciate the circumstances that others face.
Healing	Skill in recognising how and when to foster the healing process. Healing sets servant leadership apart from other types of leadership.
Awareness	An ability to notice what is happening by picking up cues in the environment.
Persuasion	Skill in influencing others by means outside of formal authority.
Conceptualisation	An ability to foster an environment that uses mental models and encourages lateral thinking.
Foresight	Skill in anticipating the future and its consequences.
Stewardship	An ability to prepare the organisation to uphold its legacy and to purposefully contribute to society.
Growth	Skill in identifying others' needs and provide developmental opportunities.
Community building	An ability to instil a sense of community spirit in an organisation.

Table 1. Larry C. Spears' Ten Characteristics of Servant Leaders (1995).

The significance of the ten characteristics proposed by Larry Spears (1995) is that students of leadership are provided with a set of behaviours that give definition to servant leadership theory. As a former director of the Greenleaf Centre for Servant Leadership, "Spears' characteristics are among the most influential and the most cited" (van Dierendonck, 2011 p. 1231). The dimensions identified by Spears are the foundation for further research studies, including that of Barbuto and Wheeler (2006

3.3.1 Integrating a measurement instrument for servant leadership

John E. Barbuto Jnr. is an associate professor of leadership at the University of Nebraska with research interests in leadership and leadership education. Daniel W. Wheeler is a professor of leadership at the same university and is interested in researching servant leadership, spirituality and organisational development. Their list is drawn from Larry C. Spears' (1995) ten characteristics of servant leadership to which they add a dimension

originally identified by Robert Greenleaf (1977): *Calling.* The dimension of "calling" is added as Greenleaf speaks of an obligation to serve or responsibility to serve, asking the question, "Servant and leader—can these two roles be fused in one real person, in all levels of status or calling?" (1977, p. 7).

3.3.2 Calling

Identifying a gap between understanding the characteristics and operationalising them, their list of five factors seeks to create a reliable measurement instrument from which to facilitate empirical research. Before their operationalisation of the dimensions, there was no reliable and valid measurement tool. This deficit held back empirical studies on the subject. Barbuto and Wheeler ensured that the experience of "raters" and leaders could be measured "toward an integrative framework and operational definitions" (Barbuto and Wheeler, 2006, p. 304). The creators administered the questionnaire to a sample of 80 elected community leaders. They asked each participant-leader to solicit between four and six colleagues/employees to then score or rate the leaders as servant leaders. The authors identified and categorised the 388 colleagues of the leaders as "raters" (2006, p. 310). The sample of survey raters– who then completed "a battery of instruments" in a purposeful refinement of their questionnaire (p. 310). Barbuto and Wheeler deemed the sample to be appropriate for studying servant leadership "because the role of these elected officials was to serve their communities in public office" (2006, p. 310).

Calling is not explicitly about a divine calling from God but comes from our humanity. Altruistic calling is the selfless act of caring to serve the needs of others without self-interest. Greenleaf reminds us that if one is "servant, one is always searching listening, expecting". He is more hopeful because "more natural servants…are listening carefully to prophetic voices that are speaking now" (1977, p. 9). The premise of Greenleaf's theory is

that the less able in society ought to be cared for by the more able in society. This is in fact how society answers the *call,* with the individual looking to the self and one's conscience rather than to the organisation to action that change. The researchers proceed to identify three possible results of servant leadership: motivation to perform extra work; employee satisfaction; and Organisational effectiveness. They utilise this list of factors to "develop operational definitions and scales to measure eleven potential characteristics of servant leadership" (2006, p. 304). Barbuto and Wheeler surveyed 80 leaders and 388 "raters" and examined those results to establish relationships among the variables. The data report collected from the raters was found to be most appropriate to use as an instrument of measure (due to sample size) and was the subject of several factor analysis examinations. The reduction of the original 11 characteristics, each given 5 to 7 associated items, was tested on face validity. The creators then developed 56 items which were reduced using the evidence of strong positive correlation appearing as clusters which resulted in 5 factors. Clustering is a phenomenon quite common in data studies. "A series of extractions guiding factor and item reductions resulted in 5 factors, as opposed to the 11 proposed. The reduced set of 23 items [see Appendix E] resulted in five factors with strong and unique loadings" (2006, p. 311).

Barbuto and Wheeler argued that these 5 dimensions "capture the essence of servant leadership" (2006, p. 311). For Barbuto and Wheeler, the resulting study produced a measure with "strong factor structures and good performance in all validity criteria indicate that the instrument offers value for future research" (2006, p. 300). The authors believed that the measurement instrument developed by them would be of value in that it "may be used for pre and post-testing of servant leadership attributes in leadership development initiatives" (2006, p. 322). Barbuto and Wheeler's (2006) questionnaire used for this study includes those themes which guide inquiry throughout this research journey. This research study also uses the framework of the rater (or follower) questionnaire in an attempt to

capture the service-oriented philosophy of servant leadership in relation to the participants of this report. Table 2 outlines those five factors of servant leadership in Barbuto and Wheeler's (2006) Scale Development and Construct Clarification Instrument:

Factor	Description
Altruistic calling	A deep-rooted desire to make a positive difference in other people's lives.
Emotional healing	Fostering a spiritual recovery from hardship or trauma.
Wisdom	An awareness of surroundings along with an anticipation of consequences.
Persuasive mapping	The ability to encourage others to imagine the organisation's future and to work towards it.
Organisational stewardship	Preparing the organisation to contribute to society in a positive way.

Table 2. Barbuto and Wheeler's Five Factors of Servant Leaders (2006).

Dirk van Dierendonck, Associate Professor at the Netherlands Erasmus Research Centre, explores the results of relevant studies, the available measuring tools and the background of servant leadership. He proposes that among those studies on the theory to date "most have been prescriptive…only a few have been descriptive" (van Dierendonck, 2011, p. 1229). This is a comment on the list of behaviours to which servant leaders would aspire to demonstrate in relation to serving their followers. Van Dierendonck argues that there have been fewer empirical research studies involving leaders and followers who are practitioners in organisations, communities and churches. It is this search for a "way of gathering and collating data which leads towards resolving confusion and establishing a framework towards conceptual transparency" (van Dierendonck, 2011, p. 1229). At the conclusion of the journey of the study the reader is presented with an overall conceptual model of servant leadership. One important contribution of van Dierendonck is that, he

has, in his own words, "disentangled antecedent behaviours, mediating processes and outcomes" (2011, p.1229).

For van Dierendonck, motivation along with personal characteristics (he suggests six, listed below) and creating a caring organisation culture constitute the servant leader (2011, p. 1231). He differs in one fundamental concept, in that he believes it to be possible to be leader-(first)-servant not only servant-(first)-leader, as he regards the order as less important than Greenleaf. Greenleaf believes that serving others motivates the servant leader. Van Dierendonck argues that "the other way around is possible too, going from a motivation to lead to incorporating a serving attitude" (2011, p. 1244). Van Dierendonck concedes that as his list is distilled from the many dimensions put forward by multiple researchers of servant leadership that "probably full justice is not done to all" (2011, p. 1232). In his attempt to provide a framework he suggests that the field of study on servant leadership has necessarily been reduced and categorised for his model. In essence, he approaches the study from a conceptual perspective and provides us with his conceptual model of servant leadership wherein "personal characteristics and culture are positioned alongside the motivational dimensions" (2011, p. 1254).

Characteristic	Description
Empowering and developing people	A motivational concept which encourages followers, giving them personal power (2011, p. 1232).
Humility	Modesty, with the servant leader blending into the background when a task is successfully accomplished.
Authenticity	Expressing the "true self", where a leader's actions or ways are in keeping with their inner thoughts and feelings.
Interpersonal acceptance	The ability to understand and experience the feelings of others and to build a trusting environment where people feel accepted, mistakes and all.
Providing direction	Ensuring that people know what is expected of them based on the followers' abilities, needs and input.
Stewardship	A willingness to take responsibility for the larger institution and to go for service rather than self-interest.

Table 3. The six key characteristics of servant leaders (2011) by Dirk van Dierendonck.

Van Dierendonck identified the need for "validated empirical research building on a theoretical model that incorporates the key insights learned from research" (2011, p. 1229) on the subject of servant leadership. His review and synthesis acknowledge the notions of servant leadership elucidated by Greenleaf, Spears, Patterson, as well as Barbuto and Wheeler, among other writers on the subject (2011, p. 1229). Having defined the rationale for his review he then explicates the process leading to the characteristics he unearths as being key to servant leadership. The characteristics are "based on the combined insights of the most influential theoretical models and the operationalisations from seven different research groups" (2011, p. 1229). Van Dierendonck argues that these six key characteristics form an "operationalised definition of servant leadership grounded in the different conceptual models" (2011, p. 1324).

3.4 Selecting the Appropriate Conceptual and Operational Framework for the Research

The various dimensions explored in the literature which provides the foundation of this study originate from Greenleaf (1977) and are further characterised by Spears (1995). The more recent lists of dimensions of servant leadership are Barbuto and Wheeler (2006) and van Dierendonck (2011). Each of the studies builds on the previous research and considers the concept or the operationalising of servant leadership, or a blend of both. Nevertheless, each of the studies concede that further study of an empirical nature is necessary from leaders and from followers to provide a more complete, reliable and valid set of data to this emerging field of study.

A similar selection process is replicated in considering the most appropriate framework to base the study of the narrative provided by the subjects of this report. The questionnaire (see

Appendix E) which comes from the work of Barbuto and Wheeler (2006) is the preferred choice of framework informed by the ongoing analysis and methodology. The selection of this framework is primarily concerned with the follower viewpoint voiced through using each factor's *items*. The 23 items which constitute the statements of followers, employers or raters. This research has as its objective to extend the understanding of servant leadership through illuminating leaders' experiences in relation to those 23 items and their 5 factors. The use of the social-psychology-based questionnaire places significance on the 23 descriptions (*items*) and 5 themes (*factors*) which constitute the voices of followers/raters. Social-psychology is concerned with how we view ourselves and others. While locating three overlapping fields of leadership, it is important to view this as a dynamic and reciprocal process rather than a static intersection. This knowledge-building inquiry operates within and between the dynamic of the task force and the political/community actors during an equally-evolving conflict. An additional model which informs this study but does not provide the data analytical framework is worth mentioning here. The work of van Dierendonck and Patterson, (2015, p.120) provides a conceptual model to better understand the "importance of serving others in leadership" (p. 120). Their article, aligned to Greenleaf's original essay (1970), links concern, caring and compassionate love to servant leadership (see Figure 2).
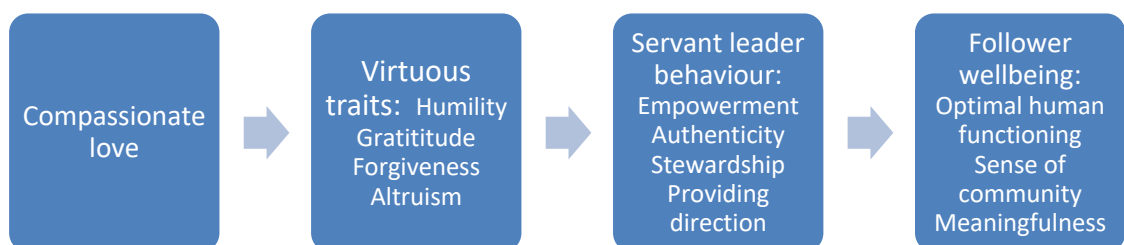
Figure 2. Compassionate love and servant leadership conceptual model (van Dierendonck and Patterson, 2015, p. 120).

3.5 Limitations of Servant Leadership—Culture, Cognisance, Context and Core Relationships

The servant leadership model can be defined as one which has many limitations in its implementation and operational ability to provide a solution-oriented approach. This is especially true in a community which is in need of healing and where there is a desire to move forward from deprivation, from brokenness and to highlight the real strengths that have become almost invisible within the people who make up this community. For example, participant 9 relates an incident where a staff member urged them as line manager to "make her do it... just tell her" when a work colleague would not complete a task. The leader/participant expressed that they would talk to the person and see what the obstacle was for the reluctant colleague. The complainant could not understand why the leader would seek to understand the reasoning and communicated this lack of tolerance for this style of leadership. Participant 9 suggested that the attitude could be a cultural legacy of past experiences of working in a "factory" environment where a coercive and authoritarian approach is accepted as the norm. Sewing factories were once prevalent in the area and anecdotal evidence suggests that sophisticated theories of management were scarce then. The leader/participant suggests that after many years a member of the community came to them expressing their initial suspicion of motivation and wondering what the agenda of the leader was, in those initial years of serving as leader. The example elucidated by the participant also demonstrates high cognitive development and awareness by the leader. This capacity to negotiate a path through these conflicting situations relates to discernment and other-oriented leadership of the servant leader. It does of course not appeal to all followers or even leaders and accepting this limitation is also grounded in cognitive development as well as the culture of the servant leader.

The context is also important here, notwithstanding the ongoing conflict; the arena of community development in highly-political situations (as in this case) has many others involved for motivations other than service. True servant leaders will be interpreted by others as "innocents abroad": naïve in the reality of community politics; guilty of not advocating sufficiently for their followers; being too good to be true; afraid to confront and face down opposition; an easy mark for their opponents and too good to be wholesome. In dialogues and during participative and direct observation, notions of servant-type behaviours, not identified overtly as servant leadership, were voiced. Yet most of the interlocutors had some leader to which they attributed integrity and followed them with conviction. The language used in describing those leaders included trust, keeping promises and dignity indicative of aligning moral behaviour and espoused beliefs.

Relationships with servant leaders are positively perceived, with a focus on "a leader's commitment to values and principles and aligning words and deeds" (van Dierendonck, 2011, p. 1248). Van Dierendonck expounds the notion of relationship, stating that "followers engage in a mutual process of raising one another to higher levels of morality and motivations" (2011, p. 1251).

Motivation within this study is investigated in the context of change and betterment of quality of life. The theme of morality is further elucidated by Barbuto and Wheeler (2006) to differentiate servant leadership from transformational leadership (Bass, 2000). While many similarities in terms of inspiring followers to work towards goals exist, the ethical intent behind the goal is unspecified in transformational leadership. The following table is adapted from a table created by Barbuto and Wheeler (2006, p. 305) which compares servant leadership with other theories of leadership.

	Servant leadership theory	**Transformational leadership theory**
Nature of theory	Normative	Normative
Role of leader	To serve followers	To inspire followers to pursue organisational goals
Role of follower	To become wiser, freer, more autonomous	To pursue organisational goals
Moral component	Explicit	Unspecified
Outcomes expected	Follower satisfaction, development, and commitment to service, societal betterment	Goal congruence; increased effort, satisfaction, and productivity; organisational gain
Individual level	Desire to serve	Desire to lead
Interpersonal level	Leader serves follower	Leader inspires follower
Group level	Leader serves group to meet members' needs	Leader unites group to pursue group goals
Organisational level	Leader prepares organisation to serve community	Leader inspires followers to pursue organisational goals
Societal level	Leader leaves a positive legacy for the betterment of society	Leader inspires nation or society to pursue articulated goals

Table 4. Comparing servant leadership with transformational leadership, adapted from Barbuto and Wheeler (2006, p. 305).

Table 4 above demonstrates the intent of the leader in relation to the betterment of society through service to followers. The relationship between followers is explained in great detail in leader-member exchange (LMX) theory (see Graen and Uhl-Bien, 1995). Transformational theory (Bass, 1985) and LMX theory may however pursue objectives other than being service-oriented towards their followers. Graen and Uhl-Bien depict their leader-member exchange theory as having three overlapping domains, and provide a useful tool for understanding this research, analysis and findings. Graen and Uhl-Bien (1995) depict the relationship as follows:
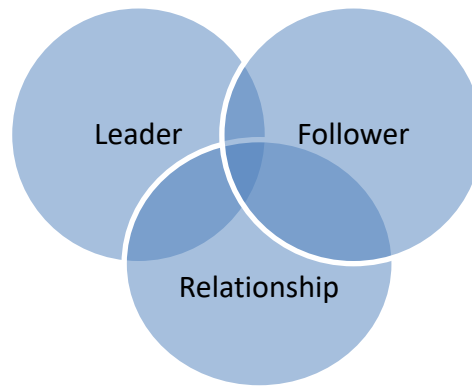
Figure 3. Leader-member exchange (LMX) theory (Graen and Uhl-Bien, 1995).

An important question is asked by van Dierendonck of the follower's ability to differentiate between the leadership "academic labels" (2011, p. 1252). He concludes that there is a dearth of "research which measures longitudinal interactions of leaders and followers from the follower standpoint, rather leaders estimating their own leadership behaviour" (2011, p. 1252). This study acknowledges the above limitations of servant leadership theory and modestly argues that this doctoral thesis bridges that chasm by examining the leadership experiences through the lens of the follower/raters statements or items in the rater questionnaire of Barbuto and Wheeler (2006).

3.6 Towards Understanding the Questionnaire Created by Barbuto and Wheeler (2006)

The content of that questionnaire created by Barbuto and Wheeler 2006 (see Appendix E) is the focus of the next section. Building on the knowledge of the characteristics and dimensions of servant leadership and differentiating servant leadership from transformational leadership, a clearer picture begins to emerge. The Barbuto and Wheeler questionnaire contains 23 statements (*items*) which are categorised under 5 themes

(*factors*). The first factor, *Altruistic calling* and its related items which appear on the questionnaire, is explained below in Table 5.

3.6.1 Altruistic calling

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Altruistic calling (*a = .82)

The factor of *altruistic calling* is represented by these *items* on the Barbuto and Wheeler 2006 questionnaire (see Appendix E).

Item no:	*** Item ('raters'/followers' statements)
01	This person puts my best interests ahead of his/her own.
03	This person does everything he/she can to serve me.
35	This person sacrifices his /her own interests to meet my needs.
46	This person goes above and beyond the call of duty to meet my needs.

Legend

*The figure a = .82 (above) represents the "reliability of the rater/follower version of the subscales demonstrated when   tested for internal reliability assessment, simple statistics and intercorrelations" (Barbuto and Wheeler, 2006, p. 311).

**Represents the item number/code as allocated on the Barbuto and Wheeler questionnaire.

***The statements researched which correlated to the given five factors on the questionnaire.

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Table 5. The first factor—Altruistic calling.

Van Dierendonck and Patterson remind us that scholarly interest in altruism dates back to the early 1800s. In their synthesis of leadership literature, they concur with Northouse (2013), who describes altruistic behaviour of servant leaders as "placing others' interest before their own and act in ways that will benefit others" (Van Dierendonck and Patterson, 2015, p. 126).

The stories each exemplify the items which constitute the factor altruistic calling. Bottery, Kouzes and Posner's Exemplary Leadership (2007), and Collins' Level 5 Leadership (2001, p. 17) refer to leaders who embody humility but at the same time have extraordinary ambition for the organisation. Sousa and van Dierendonck (2014) emphasise the Latin

origin of the word *humilis* meaning "on the ground" from *humus* (earth) suggesting "that humility literally brings someone down to earth" (2014, p. 17). Collins (2001) comments that the "self-effacing...even shy" leaders have a "paradoxical blend of personal humility and professional will" (Collins considered calling Level 5 leadership, servant leadership, according to van Dierendonck and Patterson). He offers a dyadic distinction suggesting that these seemingly-ordinary leaders are "more like Lincoln and Socrates than Patton and Caesar" (p. 13). Van Dierendonck and Patterson (2015) illuminate humility as being "a peaceful virtue…almost a social reversal of what we expect from leaders" (p. 124).

Emotional healing is described by Barbuto and Wheeler (2006) as a leader's commitment and skill in fostering recovery from hardship or trauma. Several of the leaders (along with the other authors on servant leadership, Greenleaf, Spears, van Dierendonck) emphasise the importance of listening. Being willing to listen and hear in order to understand and allow followers to express their hurt is the first step towards the healing process. "Followers who experience personal traumas will turn to leaders high in emotional healing" (Barbuto and Wheeler, 2006, p. 318). The factor of emotional healing and its relevant items are listed below.

3.6.2 Emotional healing

Emotional healing (a = .91)
The factor of *emotional healing* is represented by these items on the Barbuto and Wheeler questionnaire.
04   This person is one I would turn to if I had a personal trauma.
16   This person is good at helping me with my emotional issues.
27   This person is talented at helping me to heal emotionally.
38   This person is one that could help me mend my hard feelings.

Table 6. The second factor—Emotional healing.

Barbuto and Wheeler join with Larry C. Spears (1995) in recognising the role of healing in servant leadership theory. Emotional resolution or healing resolves emotional pain. Spears goes on to emphasise the point of mutuality of healing for follower and leader by citing Greenleaf who suggests that "the compact between leader and follower allows for a mutual understanding and growth" (1970/2002, p. 50). Interpersonal acceptance, forgiveness and empathy play a part in people's recovery from difficult or traumatic times. Barbuto and Wheeler suggest that "healing is an under-appreciated aspect of leadership" (2006, p. 311).

Healing separates servant leadership from other forms of leadership (p. 306). The authors "operationalise healing as the ability to recognize when and how to foster the healing process". Emmerich (2001) states "that during hard times leaders must be empathetic and create a forum for people to express feelings" (as cited in Barbuto and Wheeler, 2006. p. 306).

3.6.3 Wisdom

Wisdom (a = .92)
The factor of Wisdom is represented by these items on the Barbuto and Wheeler questionnaire.
06   This person seems alert to what is happening.
09   This person is good at anticipating the consequences of decisions.
17   This person has great awareness of what is going on.
18   This person seems in touch with what's happening.
28   This person seems to know what is going to happen.

Table 7. The third factor—Wisdom.

Barbuto and Wheeler (2006) explicate wisdom as having an innate knowledge or "emotional intelligence"; being able to anticipate what may happen next, while van Dierendonck (2011) describes the "ability to think beyond present-day needs, foreseeing outcomes of situations and being able to think through seemingly-conflicting situations. It involves the 'capacity to overcome differences'" (p. 1245). Van Dierendonck describes cognitive complexity as "playing an influential role in a person's development toward servant leadership…it reveals a person's ability to perceive social behaviour in a differentiated fashion" (2011, p. 1245).

Van Dierendonck and Patterson (2014) link descriptions of wisdom to aspects of servant leadership like foresight, foreseeing outcomes of situations and working with intuition and stewardship, holding something in trust and serving the needs of others, and on the emphasis on working toward consensus while making decisions where silence, listening and persuasion are essential. (2014, p. 122)

While each of Barbuto and Wheeler's final factors (of stewardship and persuasion) are referred to as components of wisdom, the next section refers to the factor of persuasive mapping and its related items.

3.6.4 Persuasive mapping

Persuasive mapping is described by Barbuto and Wheeler (2006, p. 307) as the extent to which leaders use sound reasoning and mental framework to clearly describe their view of future opportunities. The ability to offer a grounded rationale for people to concur with their view is an uncommon skill. Servant leaders share a vison and enlist energies in the pursuit of the common good. This skill is one of influence and results in creating a pathway and a future which is made visible to followers, who then get behind the idea. Persuasion

is an influence that is not acted out with an authority of rank or hierarchy but by bringing people along using a convincing rationale (van Dierendonck).

Persuasive mapping (a = .87)
The factor of persuasive mapping is represented by these items on the Barbuto and Wheeler questionnaire.
07   This person offers compelling reasons to get me to do things.
08   This person encourages me to dream big dreams about the organization.
18   This person is very persuasive.
29   This person is good at convincing me to do things.
40   This person is gifted when it comes to persuading me.

Table 8. The fourth factor—Persuasive mapping.

Van Dierendonck and Patterson differentiate servant leadership from other types of leadership by arguing that "servant leaders are expected to use persuasion and listening rather than their authority to convince others" (Van Dierendonck and Patterson, 2015, p. 1270). Further focus on the positive aspect of good human relationships and togetherness is viewed as essential to best handle challenges faced by organisations. "It creates an atmosphere that encourages people within an organisation to do and be the very best they can" (Van Dierendonck and Patterson, 2015, p. 1270).

"The sense of community needs to be built by the leader for the benefit of the follower...which may help the follower experience a sense of purpose" (van Dierendonck and Patterson, 2014, p . 127): a sense of purpose in a community then creates engagement and meaningfulness which provides a supporting and encouraging environment. This meaningful attitude then lends itself to impacting on how people act within the organisation

during challenging times. Challenging times represent the context in which each of the participants in this study shared their experiences.

Empirical evidence confirmed by the work of Sousa and van Dierendonck supports the view supports the view that servant leadership involves moral concern for…" (2015, p. 21). There are often, they suggest, situations where the humble side is important at operational level but at hierarchical levels such as board level it may be more important for leaders to drive performance through the multiple and complex set of virtues and action-oriented leadership. Servant leadership humility or standing back has limitations and this can be counter balanced through mobilising others or generating engagement.

Dierendonck observes links with empowering leadership, suggesting it overlaps with servant leadership, in which the employee's perspective and the leader's actions to involve others in decision making are regarded as central (van Dierendonck, 2011, p. 1237).

Persuasive mapping for Barbuto and Wheeler includes the follower being encouraged to dream big dreams for the organisation (item no. 08 in Table 8). Servant leadership differs from transformational leadership in so far as persuasive behaviour aims to develop the follower first. Follower growth is suggested by van Dierendonck to be aligned to the social cognitive theory of Bandura (1989).

Leaders are also aware that there needs to be "a reconciliation for contemporary ideals of business leadership with a community-based philosophy" (Edwards, 2015, p. 103). Edwards suggests that evasion of leadership is not an option as leaders and followers mutually have "a duty and an ethic of care" (p. 93).

3.6.5 Organisational stewardship

The authors of the development scale describe organisational stewardship, the final of the five factors, as the extent to which leaders prepare the organisation to make a positive contribution to society. This factor, like the previous four, builds on all previous factors and constitutes a balance of those factors to benefit both the organisation and others. Organically, the internalised individual factors work together: that is (1) altruistic calling, is recognised and acted upon to come forth to serve others through (2) emotional healing and (3) wisdom or awareness of how to best serve others with sensitivity. The art of (4) persuasive mapping, through deploying all the previous factors, ensures that the servant leader will take on the role of (5) organisational stewardship by consequence of each step taken along the path of each of those factors.

Organisational stewardship (a =. 89)

The factor of *organisational stewardship* is represented by these items on the Barbuto and Wheeler questionnaire.

21   This person believes that the organization needs to play a moral role in society.

34   This person believes that our organization needs to function as a community.

43   This person sees the organization for its potential to contribute to society.

45   This person encourages me to have a community spirit in the workplace.

54   This person is preparing the organization to make a positive difference in the future.

Table 9. The fifth factor—Organisational stewardship.

In their study on employee engagement at times of change or uncertainty, Sousa and van Dierendonck say that "Stewardship is a dimension that ensures that the common interest and the good of the whole are taken in account, while establishing a comprehensive framework for providing meaning to work and ensuring consistent action" (2014, p. 15).

They position stewardship as being different to humility (or standing back); rather as being an "action-oriented dimension" (p. 16). "For the servant leader, work is an instrument of personal growth and realisation through which the organisation fulfils both its business and social mission" (p. 16).

The middle three factors; Emotional Healing, Wisdom and Persuasive Mapping, could occur under transformational leadership….although factors one and five have *a calling to serve others* and an intent towards *building a more ethical society*. The statements/*items* of the followers (2006) guide us to the headings under which the data is scrutinised. Emergent themes are also found within the data collated and they too build knowledge towards understanding servant leadership outside of the selected framework.

Servant leadership is measured in the organisational framework of Bolman and Deal. Jones' (2018) recent critique of Greenleaf's theory examines servant leadership under the multiple lenses of Bolman and Deal (2008). The authors view organisations from four perspectives or frames. Drawing on Bolman and Deal's "four-framed window" Jones explicates Greenleaf's theory using the following sometimes overlapping frames:

i) the political frame
ii) the structural frame
iii) the human resource frame
iv) the symbolic frame.

Jones' analysis unearths three insights concerning listening, empathy and community building. Jones contends that these three creatively mould the servant leader an "idealistic change agent…realistically grounded in organisations that comprise our everyday life and experience" (2018, p.11). These themes are common to the various models discussed in this chapter and form part of the method and methodology within this study. Jones argues that Greenleaf misses an opportunity to prescribe "an adequate method of implementing the 'creative voice of the people'" (p. 11). Greenleaf believes his lack of a prescriptive

method facilitates a "creative response for…here and now opportunities" (2002, p. 48). However, the researcher of this report believes that Greenleaf's apparent "inadequacy" is congruent with his own notion of leading. His acknowledgment that the examples of leaders he shows are not to be copied but rather considered as "examples of highly-creative individuals that drew heavily on his strengths and demanded little that was unnatural for him…for the time and place" (Greenleaf, 2002, p. 49).

Greenleaf's examples of leaders/writers: Woolman, Jefferson, Grundtvig, Freire and Milton; all of whom are men; is reflective of its own time and place. Greenleaf predicts that "the builders will find the useful pieces wherever they are and invent new ones when needed" in their specific context: "And the context of those who bring it off will be this: all women and men who are touched by the effort grow taller and become healthier more autonomous, and more disposed to serve" (Greenleaf, 2002, p. 60). By adhering to the core values it is possible to tap into a source of human motivation, states Stephen R. Covey in his foreword to the twenty-fifth anniversary edition of *Servant Leadership*, "especially those principles that give 'air and life' and creative power to the human spirit that produces value in markets, organisations, families, and most significantly, individuals' lives" (Greenleaf, 2002, p. 1).

3.7 Conclusion

This chapter has explored the theoretical standpoints relating to a number of servant leadership experts in addition to employing a visual diagram to summarise each model. The three have arrived at their respective conceptual models through an exploration of servant leadership, and considering other leadership theoretical stances. Navigating through these relevant models in the literature of the servant leadership theory, an analytical paradigm emerges as most appropriate. The framework selected is the servant

leader questionnaire (Barbuto and Wheeler, 2006; see Appendix E) from which to analyse data generated by this empirical investigation. The quantitative reasoning which is explicated by the authors for this study ensures both validity and reliability. In consideration of the limitations of servant leader theory, an important element for this author is that the descriptions or items in the questionnaire are those identified by the employees or followers/raters: those who describe their leaders.

This enables this inquiry to consider leaders' ideas through the key statements/items of the raters in order to examine experiences of leaders in relation to the notion of leadership as viewed by followers. This study explores the ideas of leaders as aligned to those who follow. Greenleaf conceived of the theory of servant leadership in response to leadership in education, corporations and foundations who demonstrated a deficit of service. In keeping with the ultimate measure of leaders, which is always in relation to the interests of followers, this analysis framework facilitates a synergy of ideas. The leaders' narratives become more deeply understood through the medium of the raters' items/statements of experiencing service. Their legitimising voice has a place in analysing significant experiences of this inquiry as retold in the narratives of those they may choose to follow. Those lived experiences and narratives are presented as the method and methodology which follows in Chapter 4.

Chapter 4

4.0 Methodology

Methodology is described by Bryman as "a) the broad theoretical and philosophical framework within which methods operate and which give them their intellectual authority and legitimacy or b) the study of methods" (Bryman and Becker, 2004, p. 398). The method of face-to-face interviews is employed in this narrative interview research study. Creswell advocates that "all individuals have stories about their experiences….In this way, narrative research captures an everyday, normal form of data that is familiar to individuals" (Creswell, 2014, p. 530).

4.1 Rationale for the Selection of the Analysis Framework

This study employs a case study (Yin, 2009) using a "lived experience" approach (van Manen, 1994). Burrell and Morgan (1979) suggest that we understand others' behaviour through social contexts. Cohen, Manion and Morrison (2007, p. 23) conclude that we live in a world of "multiple realities" within and between which we all move. This inquiry illuminates those realities through meaning and significance as perceived by each participant. The interview transcripts portray the meaningful experiences and sense-making of each participant. These experiences were analysed using a socio-psychological framework for a model of leadership.

4.2 Research Inquiry

Creswell defines research as being a "process of steps used to collect and analyse information to increase our understanding of a topic or issue" (2014, p. 17). The process

of inquiry is undertaken with intent: there is a reason or rationale for research. Creswell further explicates the reason for research as being threefold:

i)   research adds to our knowledge

ii)   research improves practice

iii)   research informs policy debates (Creswell, 2014, p. 18-20).

This research inquiry employs ideas of research interaction towards knowledge-building. Creswell proposes that "by conducting narrative studies researchers establish a close bond with participants. This may help reduce a commonly-held perception in the field that research is distinct from practice and has little direct application" (2014, p. 530).

4.3 The Method

The two main methods of inquiry are categorised as being quantitative and qualitative in nature. It is important to explore the methods and considerations in undertaking a research study. Hesse-Biber and Leavy argue that quantitative research is privileged as generalisable "hard" science with a focus on numerical formulas and objectivity (2006, p. 6). Qualitative inquiry is viewed as in-depth, "soft" and subjective with an emphasis on meaning and social reality. Bryman argues for a more balanced conception of methods. He considers a more 'free-floating' inquiry where "barriers to integrating the two research strategies are far less pronounced" (Bryman and Becker, 2004, p. 97). Mixed methods are often used to achieve validity and rigour or to triangulate the research findings. The authors refer to the dichotomous view of the past and the "historical struggle between seemingly-disparate ways of knowing" (Hesse-Biber and Leavy, 2006, p. 6). The "lived experience" (van Manen, 1994) perspective taking—as in the approach of this study—has added meaning to quantitative surveys. Hesse-Biber and Leavy conclude that the two methods of

inquiry "don't merely augment each other but also interact and influence each other" within and between the knowledge-building processes (2006, p. 8). A synthesis of quantitative and qualitative approaches runs parallel to the inquiry objective of achieving a more complete study of context and content.

When commencing a research study and selecting a methodology and related methods, certain considerations arise: deliberating on one's own world view or set of beliefs in an acknowledgement of their inevitable influence on how the research is undertaken and interpreted. Embedded in that choice of method conceptions of knowledge and its creation become revealed. Qualitative research is a journey of knowledge-building processes that weaves the threads of epistemology, theory and method together. This study is undertaken from that holistic perspective. Through the interview process, knowledge is shared in the retelling of the individuals' leadership experiences to the researcher. In creating inquiring opportunities to deepen our understanding of leaders' and followers' thinking processes, knowledge-building relationships can flourish with more positive interaction. Creswell elucidates that "for participants in a study, sharing their stories make them feel that their stories are important and that they are heard". When they tell a story, it helps them to understand topics that they need to process. Telling stories is a natural way of life and individuals all have stories about their experiences to tell others.

Creswell defines a paradigm as a "set of beliefs, values and assumptions…researchers have…regarding the nature and conduct of research". A set of beliefs or assumptions can vary among individual researchers or even vary within an individual researcher, evolving over time or context. The onus is on the researcher to argue their worth and evaluate their bearing on the research methodologies employed. When an investigation compels us to question issues that are beyond assumed certainties and beyond reliable facts, a paradigmatic shift away from the traditional is required and another worldview, one of "interpretivist" inquiry is necessary (Denzin and Lincoln, 1994).

The inquiry uses narratives, documentary evidence, and a researcher journal to consider multiple emotions; to help develop technical and creative skill; and to further the understanding of the social reality for the author in the past, present and future windows. An understanding of one's own worldview can help to answer three important questions relevant to the choice of methodology (Morgan and Burrell, 1979):

> i)   What is my perception of the nature of reality? (The ontological dimension).
>
> ii)   What is my belief about how knowledge is created and presented? (The epistemological dimension).
>
> iii) How can I find out if what I believe can be known? (The methodological dimension).

The key question driving the research is: "How did you experience contributing in a leadership role, as part of a response to the challenges for our community in this time of conflict?"

4.4 The Genesis of the Study Design

The study design originated within a pilot study undertaken in 2015 as part of this doctoral journey. The pilot inquiry explored leadership in a community education project in the heart of north-east inner city Dublin. The project was set up in response to some mothers of children who had been harmed by addiction, who wanted to help young people avoid the dangers of drugs through awareness. The parents saw the need for action; became leaders and developed a programme to try to save the young of their community: the fundamentals of community development. The pilot study was conducted with personnel who work to educate and support individuals and their families through recovery from addiction. Harrowing stories emerged from the face-to-face interviews done in the course of the study. The study revealed the personal cost of leadership as identified by those workers, as well as the process of harm, healing and reflexivity. Shaw refers to a study of Scottish community development practitioners who highlight some sectoral challenges:

they felt their "community development skills were under-utilised, with key processes missing…driven by job insecurity. In addition, …there is a lack of understanding of the complex skills involved…Practitioners feel undervalued, under-resourced and over-stretched" (Shaw, 2017, p. 30).

Employing the framework of Barbuto and Wheeler (2006) added validity and reliability as a peer-reviewed research tool encompassing many experts of servant leadership. A critical research consideration was the potential of constraint in terms of employing a framework constructed of pre-existing themes of five factors and twenty-three statements. Despite this, the pilot study framework gave voice to a cognisance of themes such as dealing with the major problem of addiction in the inner city; developing leadership skills from the ground up to deal with these issues. This demonstrated that despite its limitations, the servant leadership theory promoted by Barbuto and Wheeler (2006) did have the potential to provide a structure to analyse leadership in this context.

4.4.1 Evolution of the study

One of the ways used to avoid the constraints or limitations of this theory was that the researcher permitted the participants to voice freely their own attitudes, views and opinions of their own style of leadership which was used to address the serious issues which had developed in the inner city. These opinions and views of their own leadership roles were not directly aligned to the framework theory of servant leadership. This researcher wanted to evaluate employing the analysis of the data to see if the responses could be aligned to the servant leadership framework. In this respect, participants were not told of the theory through which the data would be analysed. This was to avoid bias, constraint or influence of response for the leaders during the interview phase of the study. An interview schedule was designed in order to elicit narratives of experiences of participant leaders.

The interview schedule is included within this study (see Appendix J) to demonstrate the lack of constraint in eliciting the narratives during the interviews. Insights were varied but the repeated themes that emerged outside of the framework are captured and presented in Chapter 5 to complement the findings of the framework and to ensure that no pertinent narratives were lost. This reflexivity is part of the growth and development of research, and more importantly in this inquiry, also part of leadership.

4.4.2 Gaining access to participants

A ministerial task force member facilitated the first interview of the research; this access was gained initially by a letter and a follow-up email correspondence. I was grateful for the access afforded and became cognisant of the nature of research as facilitated or otherwise within this political context. A greater understanding of access to research participants developed as the multi-agency services, politicians and civil servants, and community actors began to collaborate or otherwise as part of this collaborative research inquiry.
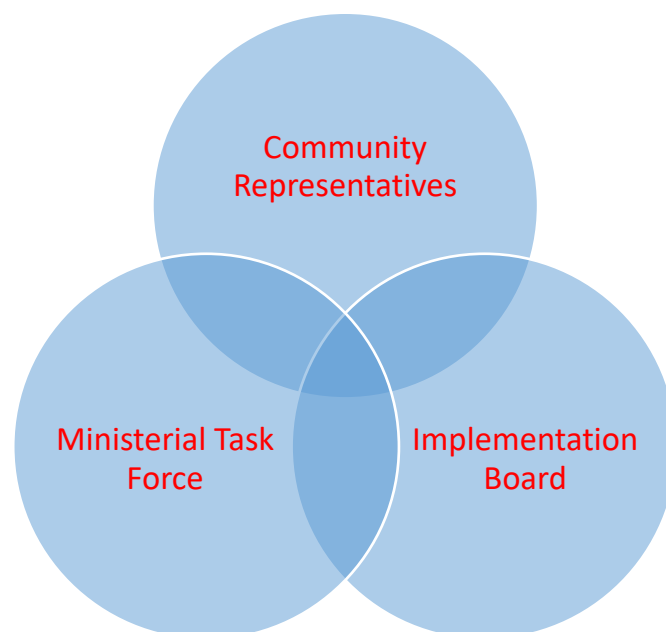
Figure 4. Three collective groups representing Government, community and implementors.

4.4.3   Leaders and convenors in this context

The leaders, who were the facilitators and contributors for change, were either task force, or actively involved in education, sport, policing, housing and well-being, among other services to the community. Various leaders emerged from a coalition group of community practitioners who had already been co-opted as community actors/educators. The community leaders were put forward by others or themselves to coordinate a research report and submit it to the government task force on behalf of the community of the north inner city. Their objective was to represent community requests to government. The overall aim was to ensure that an invitation was open to all stakeholders of the community to submit their views and requests for support in developing their respective services. Sectors such as education, policing, housing, health and addiction, environment, youth, and senior citizens were given an opportunity to submit their requests for funding or suggestions of pathways forward. Over two hundred projects contributed to this submission, as well as more than fifty submissions sent directly to the office of the Taoiseach for consideration (see Appendix A). The competitive funding strategy of government meant that on receiving the report, people, including this researcher, scanned the report to see where/if they were mentioned. I was present at the report launch, witnessing people nodding and whispering, "Page 25!" or asking, "Where are we mentioned?' indicating the focus on funding and survival for community projects.

The coalition of community representatives created a social media website and stated that they would be set up for a limited period of time. The community leaders called themselves the "convenors", indicating their being a conduit for voices and having a shared-leadership approach. Their social media page (link: https://www.facebook.com/dublinniccc/posts) details their origin and their aims, and communicates events and contacts, as well as their own report submission in advance of the responding government report. The access to

information on the site was welcomed, but it gained limited traffic in terms of "hits" or visits. The group represented a variety of issues to be covered in a report to be submitted to the Task Force Chair. In advance of his own assessment through meeting the people in their locale and in reading the reports by the community representatives, he would consider and consult with their submission. These events are documented and updated digitally on the above link. The chairperson would in turn be answerable to the Taoiseach Enda Kenny, who would take a personal role in overseeing the inquiry. The Taoiseach left government subsequently and four of the six convenors remain in place. Leaders who say they will stay, leave and leaders who say they will go, stay!

4.4.4 Selection of samples for interviews

The co-researchers of this study were drawn from three groups, as shown in Figure 4 above. The sample was not randomly prescribed from the groups set up by government ministers, implementing agencies and community representatives: representatives from the three groups were invited by phone or email to take part, and most agreed. For triangulation purposes, the researcher also met with the chair of two of the government-endorsed groups, while the community representatives worked together as a partnership without electing a leader/chair. A request was also put to each of the three collectives seeking permission to attend in an observation-research capacity, but only one of the groups facilitated this. There were however a number of policing, environmental, educational and planning open meetings which were attended/facilitated by many of the group members of each circle. This observation and interaction allowed the researcher to further triangulate the research findings and perspectives. The multiple methods (Yin, 2009) form part of the validity and rigour strategy adopted by this research study. In that light, the case study here is not meant to be generalisable: on the contrary it sets out a strategy in researching a specific group of leaders in a unique context over a limited timeline.

Three associated questions are addressed to illuminate the main research question:

1) How did it feel to be a contributor to the process?
2) What impact did the participation have on you?
3) How will the experience inform solutions for future leadership?

The questions (as per the interview schedule: see Appendix J) were focused on the experiences of those who agreed to participate in this study. The specific context and chain of events investigated indicated that this leadership study was appropriate to employing a case study methodology. Bryman defines case study as follows: "A case can be defined as any phenomenon located in space and time about which data are collected and analysed….case studies can address the micro-situation of a single person…or the macro-situation of a nation state in the global world" (Bryman and Becker, 2004, p. 389).

4.5 Using Case Study Methodology

Stake contends that "case studies are a common way to do formal and informal inquiry" (2010, p. 279). The study within a case study is specific and particular in context, which is in keeping with this inquiry. Employing a "lived experience" perspective (van Manen, 2007, p. 12) throughout the study, this helped to best understand this particular context and to evaluate the narrative of the leaders involved in the unique situations which were in some instances context-specific to this particular community. The inquiry is conducted through the use of face-to-face interviews. Kvale (1996) explicates the use of interviews as a method and furthermore as having a methodological dimension. This method of "first person" retelling of the experience is key to phenomenological study. The approach aims to convey both meaning and significance as experienced by the teller of the story. Through recounting their experiences, a richer and deeper meaning comes to light enlightening those

who were not part of the phenomenon. The introduction in Chapter 1 provides the contextual landscape which is the setting for this research study.

 The study is approached from the standpoint proposed by Yin (1989) that a case study "investigates a contemporary phenomenon within its real-life context, when the boundaries between the phenomenon and context are not clearly evident" (p. 123). The boundaries between the context in which the leaders find themselves is embedded within the response and solution-oriented approach on which this investigation is formed. Balancing subjectivity and objectivity in research is a philosophical dilemma.

Creswell (2007, pp. 53-85) explicates a number of methodological perspectives which are demonstrated by Stynes (2014, p. 82) in his study of leaders in education. The excerpt as depicted in Table 10 below highlights the approach, advantages and disadvantages of the case study method which are also applicable to the study at hand.

Selecting a methodological perspective	Advantages	Disadvantages
Case study (Making sense of issues explored within bounded systems.)	Multiple sources of evidence are used. A focus on an individual's experiences. A focus on an individual's understandings. An emergent process. Direct participant involvement. Context-specific inquiry.	The case must be explained a priori to co-participants, thereby possibly influencing the nature of the data generated. Emergent data can alter the case. Deciding on boundaries and time limits can be problematic. Generalisability, for those who seek it, may be an issue.

Table 10. Selecting a methodological perspective (Creswell, 2007, pp. 53-85, as cited in Stynes (2014, p. 82).

4.5.1 Maintaining a chain of evidence

Yin advises that the case study is "preferred in examining contemporary events, but when the relevant behaviours cannot be manipulated". He further advocates that the case study's unique strength is its ability to deal with a full variety of evidence: "documents, artefacts, interviews and observations" p. 8). This study is guided in its selection of method by Yin, who further states that "you would use the case study method because you deliberately wanted to cover contextual conditions—believing that they might be highly pertinent to your phenomenon of study"; further proposing that the case study is not a design feature alone but a "comprehensive research strategy" (p. 13). The strategy is "an empirical inquiry that investigates a contemporary phenomenon in…context…especially when the boundaries between phenomenon and context are not clearly evident" (p. 13).

The case study also allows for processes to be observed and investigated. Yin cites Liewbow's *Tally's Corner* (1967) in which the researcher selected a single case study design. The rationale cited for this seminal piece of research is that the "investigator has access to a situation previously inaccessible to scientific observation. The case study is therefore worth conducting because the descriptive information alone will be revelatory" (2009, p. 41). This case study adheres to the concept of accessible, contextual and contemporary phenomenon models described by Yin. It may provide an insight by reversing the traditional approach, in that a member of a group traditionally studied, now conducts a research study of those who customarily conduct or commission research.

Yin, in harmony with Creswell, considers the issues of "generalisation" in case study design. Explaining the orientation of case study design aiming toward "analytical generalisation" rather than "statistical generalisation", Yin argues that "a fatal flaw in doing case studies is to conceive of statistical generalisation as a method of generalising the results of the case….cases are not 'sampling units' and should not be chosen for this

reason". (Yin, 2009, p. 31). The blueprint for this study is appropriate to the theoretical proposition of understanding leadership and leading as viewed from the leader's perspective. The selected method of case study research was determined by inquiry and observation using a strategy of a servant leadership model (Barbuto and Wheeler, 2006).

Yin addresses prejudices against the case study method, such as the following: "lack of rigour, little basis for generalisation, length of document/effort and having no causal inferences" (2009, pp. 14-15). In answer to the generalizability issue, Bell (2009) cites Bassey, "The relatability of a case study is more important than its generalizability" (p. 11). The author proposes three essential data collection principles to increase the reliability of the data: using multiple sources of evidence; creating a case study database and maintaining a chain of evidence (p.p. 114-123). Case studies such as this, conducted from an interpretive paradigm, are aimed at understanding multiple social perspectives in context and the realities that individuals in such contexts experience. They also offer insights into how these realities are constructed through social interaction.

This paradigm allows for the individuals who are engaged in the activity to both respond to it and to create it. All social scientific endeavours are undertaken from the standpoint of attempting to understand and interpret the social world. The overall approach to this study lies within a post-positivist framework from the standpoint of a social constructionist analysis. Young and Collin (2004) argue that within social constructionism, "the focus of inquiry should be on interaction processes, and social practices" (p. 377).

Source	Strengths	Weaknesses	Yin – further comments
Documentation	Stable—can be reviewed repeatedly. Unobtrusive—not created as a result of the case study. Exact—contains exact names, references and details of an event. Broad coverage—long span of time, many events, and many settings.	Retrievability—it can be difficult to find. Biased selectivity, if collection is incomplete. Reporting bias—reflects (unknown) bias of author. Access—may be deliberately withheld.	Corroborate/augment evidence from other sources Can draw inferences, e.g. from distribution lists—treat inferences as clues/leads to be further investigated rather than definitive facts. Understand the document's original purpose to avoid misinterpretation. (pp.103-39)
Archival records	Same as above. Precise and usually quantitative.	Same as above. Accessibility due to privacy reasons.	Examples: census data, service records. Can vary from extremely relevant to barely relevant depending on the study. Verify accuracy before use.
Interviews	Targeted—focussed directly on case study topics. Insightful—provides perceived causal inferences and explanations.	Bias due to poorly-articulated questions. Response bias. Inaccuracies due to poor recall. Reflexivity—interviewee gives what interviewer wants to hear.	Guided conversations rather than structured queries (p. 106). Can take place over one sitting. Can ascertain facts, opinions, ask interviewee to propose his/her insights (in-depth interview). Ask open questions ("why?") that may cause defensiveness. Focussed interview (circa 1 hour) may still remain open ended but will more likely follow

			a certain set of questions. Survey interview involves more structured questions.
Direct observation	Reality—covers events in real time. Contextual—covers context of event.	Time-consuming. Selectivity—unless broad coverage. Reflexivity—event may proceed differently because it is being observed. Cost—hours needed by human observers.	Observations of a neighbourhood or of an organisational unit add new dimensions for understanding either the context or the phenomenon being studied (p. 87).
Participant observation	Same as for direct observations above. Insightful into interpersonal behaviour and motives	Same as for direct observations above. Bias—due to investigator's manipulation of events.	Provides unusual opportunities i.e. ability to gain access to events or groups that are otherwise inaccessible. The ability to perceive reality from the viewpoint of someone "inside" the case study rather than external to it (p. 82). Risk becoming a supporter of the group. Trade-off between opportunities and threats need to be considered seriously in undertaking study.
Physical artefacts	Insightful into cultural features. Insightful into technical operations.	Selectivity. Availability.	A physical artefact can develop a broader perspective for investigators. Artefacts have been used extensively in anthropological research (p. 86).

Table 11. Yin's Strengths and weaknesses analysis (2009, p. 80). (Adapted with comments column).

Yin's analysis of strengths and weaknesses in Table 11 above (2009, p. 80) demonstrates multiple sources of evidence—the first of "three principles of data collection" (2009, p. 79) for conducting high-quality case studies. The second principle is "creating a case study database" while the third is "maintaining a chain of evidence". He advocates the principles which will assist investigators in dealing with 'problems of construct validity and reliability' (p. 79).

This case study is closely modelled on Yin's principles, towards a quality, valid and reliable report. The diagram that follows demonstrates those multiple evidence resources collated for this study (see Table 12 below). Yin does not suggest that all six are required for each case study. This researcher welcomed the opportunity to encompass all six—to lesser and greater degrees of relevance—in order to synthesise and triangulate the evidence. The study employs interview transcripts, observation research as well as documentary and other evidence sources of empirical evidence found within the context and phenomenon of this research study.

 Current work on case study by Harrison et al. (2017) charts the evolution of case study research methodology. They explicate the variety of approaches of experts such as Merriam, Stake, Yin and Creswell on case study research. Harrison et al. provide a table showing elements which "delineate case study from other forms of research and inform the critical aspects of the research design and execution" (2017, p. 33). Further emphasis is placed on the pivotal action of "preparation, planning and…a systematic implementation structure" which in turn "underpins a rigorous research process" (p. 34).

Element	Description
The case	Object of the case study identified as the entity of interest or unit of analysis. Program, individual, group, social situation, organisation, event, phenomena or process.
A bounded system	Bounded in time, space and activity. Encompasses a system of connections. Bounding applies frames to manage contextual variables. Boundaries between the case and context can be blurred.
Studied in context	Studied in its real-life setting or natural environment. Context is significant to understanding the case. Contextual variables include political, economic, social cultural, historical, and/or organisational factors.
In-depth study	Chosen for intensive analysis of an issue. Fieldwork is intrinsic to the process of the inquiry. Subjectivity a consistent thread—varies in depth and engagement depending on the philosophical orientation of the research, purpose, and methods. Reflexive techniques pivotal to credibility and research process.
Selecting the case	Based on the purpose and conditions of the study. Involves decisions about people, settings events, phenomena, social processes. Scope: single, within case and multiple case sampling. Broad—capture ordinary, unique, varied and/or accessible aspects. Methods—specified criteria, methodical and purposive; replication logic; theoretical or literal replication (Yin, 2014).
Multiple sources of evidence	Multiple sources of evidence for comprehensive depth and breadth of inquiry. Methods of data collection: interviews, observations, focus groups, artefact and document review, questionnaires and/or surveys. Methods of analysis: vary, and depend on data collection methods and cases; need to be systematic and rigorous. Triangulation—highly valued and commonly employed.
Case study design	Descriptive, exploratory, explanatory, illustrative, evaluative . Single or multiple cases. Embedded or holistic (Yin, 2014). Particularistic, heuristic, descriptive (Merriam, 1998; 2009). Intrinsic, instrumental and collective (Stake, 1995; 2006).

Table 12. Case study elements and descriptors (adapted from Harrison et al., 2017, p. 35).

Harrison et al. argue that "collective alignment of these elements articulates a justifiable framework for the research study and cultivates trustworthiness and the validity, reliability and credibility of the research findings" (p. 34). This notion of a justifiable framework and triangulation described for a case study philosophical orientation is carried over in Chapter 5 which presents an analysis of the evidence/data gathered during this study. This study adheres to the approach of Yin (2009) Harrison (2017) and colleagues and captures the multiple sources of evidence in Figure 5 below: Yin advocates their incorporation (individually or combined) in a study to "increase its quality substantially" (2009, p. 78).
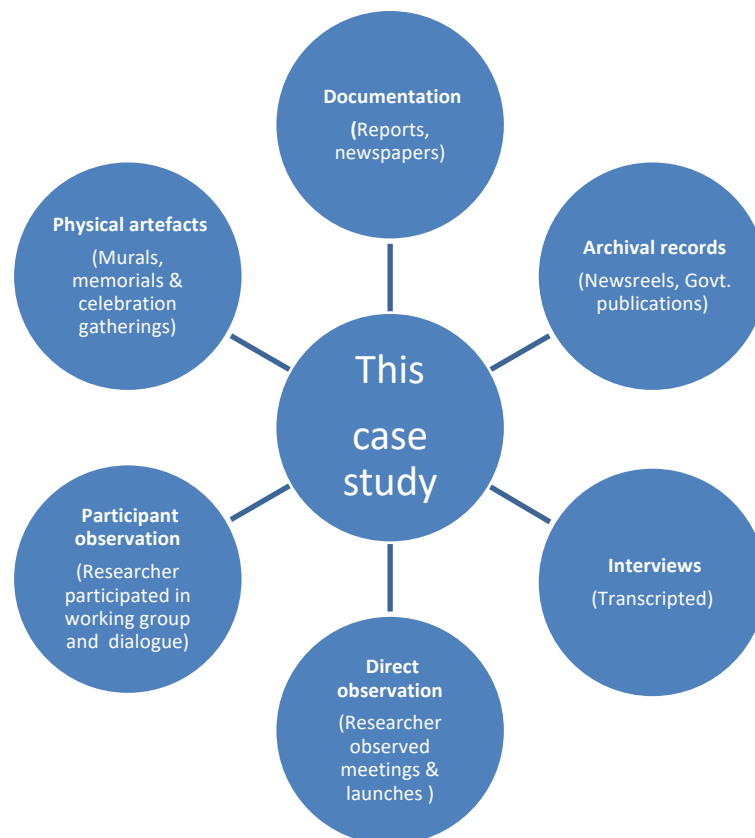
Note. For this study:

    1)   Participant observation—was achieved through attendance at two convenor meetings.

    2)   Direct observation—at the Government launch of their report (Store Street Garda Station and Sheriff Youth Club).

    3)   Artefacts—some murals and artwork are detailed in Appendices H and I.

4) Documentary—reports and magazines are referenced in Appendices A and B.

5) Interviews—Chapter 5, Appendices F and G show interview transcripts.

6) Archival records—Global and local websites and publications are referenced with links.

Figure 5. Six sources of evidence used in this study of leadership.

4.6 The Collaborators in the Case Study

A further triangulation of the narratives within this study is through member-checking (Creswell, 2014). Many community network events and consultations were facilitated which created opportunities to exchange views and ask questions. Some of this dialogue took place within the research reports specific to this study. Within the interaction and dialogues of leaders with each other and with leaders of different groups, many themes are corroborated in an organic narrative of leaders' daily lives. The leaders who collaborated in this case study inquiry are drawn primarily from educational and/or leadership roles. Their insights on this leadership phenomenon invite the reader to understand both at a cognitive and an emotional level. In order to "reduce the possibility of narrowing the understanding and scope of the interview, open and expansive questions were asked" (Smith et al., 2009, p. 59). The interpretative stance seeks to "understand the subjective world of human experience" (Cohen, Manion, and Morrison, 2011, p. 17). Employing an interview method of dialogical and narrative interaction ensures collaborative research, which is presented in this case study.

Harrison et al. (2017) state that there has been a "revival of case study in many disciplines" and cite new post-millennium literature as evidence. "Outcomes can lead to an in-depth understanding of behaviours, processes, practices and relationships in context. Professions including the social sciences, education, health, law, management, business and urban planning have embraced case study research, demonstrating these outcomes" (p. 34). The

participants/co-researchers of this report encompass those professions cited by Harrison et al.; some additional roles are present too.

The participants' personal/biographical details are not provided in this research inquiry, allowing them to fully share views of this phenomena both with peace of mind and according to ethical guidelines. However, some details of interest are shown in Table 13 below.

Demographic of participants									
Parti-cipant number	From locale	From outside	NGO	Statutory agency	18-30	31-50	51-70	M	F
1		Y	Y			Y		M	
2	Y			Y		Y			F
3		Y	Y				Y		F
4		Y		Y	Y				F
5		Y		Y		Y		M	
6		Y	Y				Y		F
7		Y	Y			Y		M	
8		Y	Y				Y	M	
9		Y	Y				Y		F
10		Y	Y				Y		F
11		Y		Y		Y		M	
12	Y			Y			Y		F
13		Y		Y		Y		M	
14		Y		Y		Y			F
15		Y		Y		Y		M	
16		Y		Y		Y			F
17		Y		Y		Y			F
18		Y	Y			Y		M	
19		Y	Y			Y			F
20	Y			Y			Y		F
21		Y		Y			Y	M	
22		Y		Y			Y		F
23		Y		Y		Y		M	
Total	3	20	9	14	1	13	9	10	13

Table 13. Participant demographic information.

The figures in Table 13 above are demonstrated graphically in Figure 6 below.
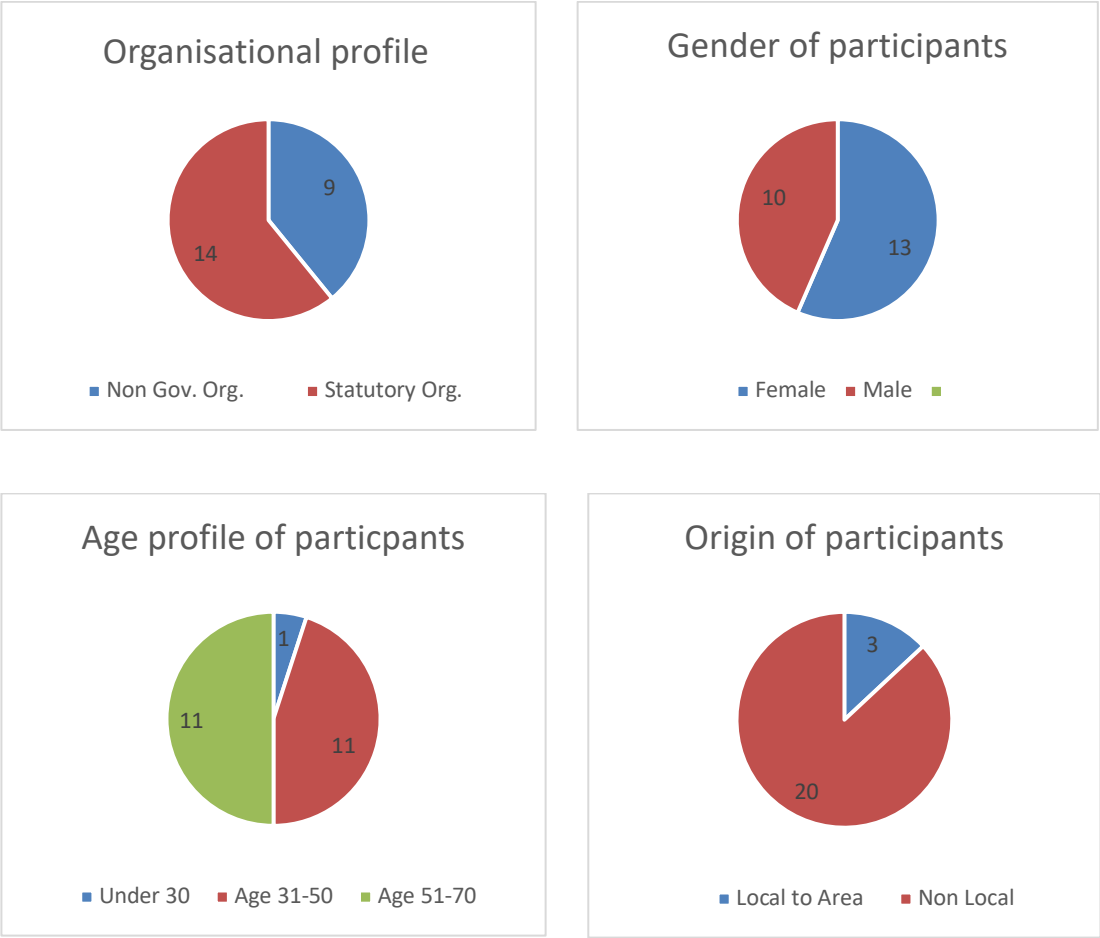
Figure 6. Demographic details of the 23 participants.

4.6.1 Discussing the demographics

The charts in Figure 6 depict a very balanced gender grouping. The government and non-government ratio is a little more pronounced, with more than 50% representation of state actors in the participant group. The age profile is quite pronounced, in that among the participants, only one participant is below 30 years of age. The graph with the most interesting data is that of origin, which demonstrates how only three are from the affected community itself. This author observes that in the pilot study, 75% of the decision-making or leader personnel were members of the community being developed.

The leaders within the pilot study had attained third-level education and were grounded in experiential and local knowledge in addition to their engagement with local clientele. This indicated a blend of professionalism and personal interaction to potentially increase engagement for all participants.

4.7 Interview as a Method of Data Collection

Using the method of interview suggests the assumptions of the researcher. The interaction between the researcher and interviewee forms the basis from which the research might nurture, harvest and hopefully share rich data. The perspective of the researcher must be addressed. Burrell and Morgan (1979, p. 1) describe the ontological assumptions as considering whether "reality" is a given "out there" or a product of one's mind. This study is primarily concerned with leadership and leaders. This stance is closely related to the epistemological assumptions which frame this research.

Key issues are discussed, but the fluidity to contextualise thoughts as per the "lived experience" of the participant is facilitated. A window to the thoughts and thought processes emerges to shed light on the leader and their world: "Dialogue enables us to investigate the labelling of people as leaders and their actions as leading and leadership" (Gunter, 2001, p. 45).

4.8 The Author's Voice

Bourdieu (1999) argues that those who are most marginalised are the most difficult voices to hear. Often, they are represented by others. When they do speak they adopt the language of those in positions of authority and power. The author of this report is embedded in the community and strives to balance the academic/research "voice" required to reach the

audience and their authentic voice which speaks from the lived experience. The author has experienced living and going to school in the area, and is embedded within the community. The report written here attempts to exemplify this viewpoint, utilising the prior knowledge of the author: "it is only when it rests on prior knowledge of the realities concerned that research can bring out the realities it intends to record" (Bourdieu, 1999, p. 618).

The author undertakes this research to better understand the approach and perspectives to shine a light on a possible pathway for positive change in this community. In exploring a myriad of priorities from diverse stakeholders, leaders negotiate a route with the hopes and dreams of others. Parker Palmer (1997) suggests that in order to understand the light side of leadership, contrasts must be taken in to account, as leaders have dark sides: genocide, corruption and unnecessary famine are leader-centric.

The responses offered by the leaders in this urban conflict are an attempt to counter harmful leadership. Leadership can be good and evil, and leaders can also omit or stand by in silence. Therefore, considerations of the context, academic rigour and author interpretations ensure that the methodology for the case study is an appropriate and reflexive inquiry which is grounded in those lived experiences. The interviews are facilitated and audio-recorded by the author of this report in an intimate face-to-face dialogue which is semi-structured and not constrained by the subsequent data analysis. The standpoint of Geertz, that "man is an animal suspended in webs of significance he himself has spun" (1973, p. 5) guides the interpretative stance of meaningfulness elicited through this inquiry. The researcher interprets the research data from the stance of the participants' proximity to the "lived border of reality" (Gubrium and Holstein, 1998). The report is then reinterpreted from the multiple perspectives of readers. Before those sets of assumptions lies the re-storying and sense-making of the participants which captures a situational understanding. Harrison et al. (2017) argue that this allows for an exploration of "episodes of storytelling—to illustrate aspects of the case and thick descriptions to convey findings"

which is aligned to the approach of Stake (1995; 2006), deploying his constructivist and interpretivist approach to case study research.

4.9 Thick Meaning

The thick interpretations then yield findings rich with "thick meaning" (Ponterotto, 2006; see Figure 7) which is instrumental in illuminating leaders' realities as experienced by the participants. The effect of thick description, interpretation and meaning is to allow the reader a sense of truthfulness or verisimilitude, so they can cognitively and emotively "'place' themselves within the research context" (Ponterotto, p. 543).For example in this study participants were provided with a number to ensure anonymity and confidentiality. Participant 23 describes their leadership attributes, stating, "I was a natural leader. I displayed positive and negative leadership…like being the first to get an alarm off a pair of Levi's or robbing a car…or taking leadership in order to protect the community" (12.40secs). The thick meaning contained within the storytelling allows for the "placing" of the reader within the contextual reality of the research study. Harrison et al. (2017) advise that the researcher "attempts to capture her or his reality of the case, while studying the case situationally enables an examination of the integrated system in which the case unfolds".
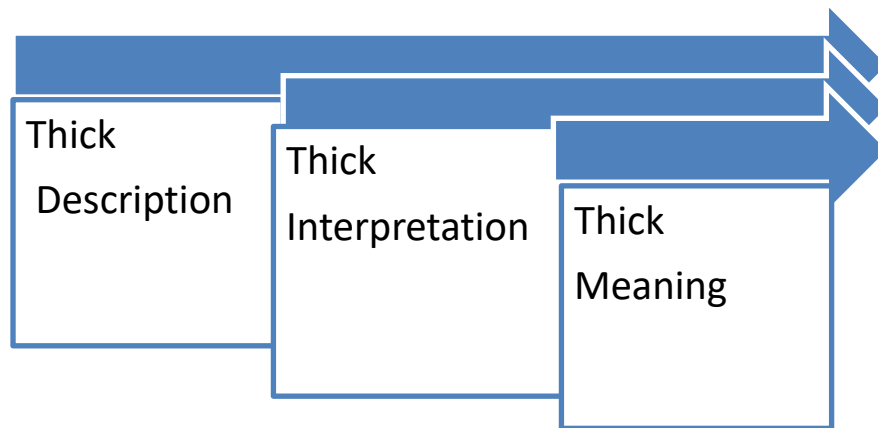
Figure 7. 'Thick Description', adapted from Ponterotto, 2006, p. 543).

4.10 Data Analysis Method

The researcher transcribed the audio recordings, listened repeatedly to every recording and transcribed verbatim to ensure accuracy. Once the data was transcribed completely the process of analysis through the coding of the data commenced. The data was colour coded using different colours for each of Barbuto and Wheeler's factors (2006). Cross-referencing the five factors together with recurring themes within and outside of the framework allowed for the most significant themes to be identified and later analysed in this study. The process was an iterative process rather than linear in nature.

The themes deemed by this practitioner to be aligned to the five factors were coded initially as they appeared. Working with any analytical framework could pose constraining influences for research. It was important that any narrated themes outside the factors were not lost but also captured as data. Themes which were deemed to be outside of the frame but insightful and repeated were coded with one colour and later themselves separated to become categorised as emergent themes.

The themes were given provisional codes until a pattern presented itself through the process. This process is described as open coding. Notations by the researcher accompanied some labels to reflect initial thoughts and a possible categorising of the thematic data. This process was not a fast process but a thoughtful reflection and revisiting of threads of the work while becoming more cognisant of the work itself in its near-completed state. A second and third coding revisited the "notes to self" and recurrent themes became more evident with re-reading. The number of recurrences of the themes and their cross-references with segments of coded data provided a pattern to demonstrate a colour image to map the dominant themes. The themes prescribed within the five factors are counter-balanced with five emergent themes described by participants within their narratives. Each of these ten themes are discussed in Chapter 5 which follows. A way of understanding the data developed, located in the positionality and reflexivity of the researcher in synthesis with the development of this piece of research.

4.11 Ethical Considerations

Informed consent and voluntary participation are key tenets of any ethical investigation. It is however a consideration of the deeper character of the researcher that is in question. Furthermore, Becker and Bryman signal that there are "conflicts of value. Ethical standards are expressed as absolutes but must operate relatively" (2004, p. 152.) The authors advise that "honouring rights of participants and sponsors allows forms of censorship that are not easily reconciled with notions of intellectual freedom" (2004, p. 152).

Ethical influences permeate through all stages of the work and an ethically-conducted inquiry requires that bias is addressed, and that any harm or possible misrepresentation is mitigated against in a proactive manner. Creswell reifies this point with an additional guide

to researchers in an educational setting: "Educational researchers have an ethical mandate to produce research that is of high quality and to report their results that convey basic assumptions they are making" (2014, p. 38). High-quality reporting and ethical considerations are key to this report, which seeks above all do no harm within a community for whom harm is a continuum.

4.12 Ethics as Part of the Design of this Study

This study follows a human rights-based approach to ethical considerations, paying specific attention to the group who are the focus of the research, and to the wider community. This approach corresponds to the Best Practice Guidelines set out by Dublin City University and also with the *Singapore Statement on Research Integrity* (2010). This study identified areas in which the study is ethically vulnerable. The safety of the participants and of people they may refer to in their narratives was a consideration.

The leaders of the study are all over the age of eighteen and are professionals in their field. The important issue of signing a consent form (see Appendix C) and a Plain Language Statement (see Appendix D) was initialised by this researcher and each participant was reminded of their choice to withdraw, which remained an option at any stage of the research study. The participants were anonymised, and to that end identifiable workplace references were removed. Any digital or written interview data must be destroyed within six months of thesis submission.

4.13 Limitations

It must be acknowledged that a core limitation of this study is that it provides only a "slice of the cake" or snapshot of one group of leaders, although at an intensely important time up to the summer of 2018. The experiences of the leaders have been a portal to the attempts

of leaders to respond to a community and its needs. Interpreting this phenomenon is equally constrained by limits. The attempt is to understand the meaning-making of the leaders in context. The context is ever-changing and ever-challenging, in tandem with the interpreting process which seeks to explicate significance in that space. Language is also limited its power to convey interpretations. An area that was avoided was that of a discussion of funding and the media-political influences surrounding their communication: the experiences of the leaders include references to these influences but are not pursued further.

4.14 Analysing the Research Method

The use of interviews added insights and knowledge-building relationships during a particular phenomenon. The positionality of the researcher added a dimension of practitioner and also of an individual seeking peace in the area. The researcher journals facilitated a developing, deepening, and still continuing understanding of conducting research in an active conflict phenomenon. The journals might in the future—post-conflict—create an inquiry in the community. The interview narratives afforded interaction and bonds which bridged any researcher/practitioner divide. For the researched and the researcher, as well as the community, the subject of study was unprecedented yet significantly pertinent to local, national and global peace and security.

4.15 Conclusion

This chapter presented the research design and methodology. Beginning with ontology, the chapter declares a position from which the research is undertaken. It considers the nature of reality in the social world and research. A phenomenological and "lived experience" philosophical paradigm is explored as a viable approach to the question at the heart of this

report. The method and methodology of Creswell (in Stynes, 2014) are further explicated to demonstrate their appropriateness for this research orientation/approach.

Case study is defended as a research method of choice through Yin's six sources of evidence as depicted in Figure 5 and more recent work by Harrison et al. (2017), as relevant to this report. The chapter concludes with a section on ethics and introduces the next progressive part of the dissertation, in which the findings of the study are analysed and presented.

In their synthesis on previous authors on case study, Harrison et al. (2017, p. 111) argue that a "critical point of conducting as case study is the importance of careful preparation and planning, coupled with the development of a systematic implementation structure….to align philosophy and methodology…to underpin a rigorous research process". This chapter has introduced the method of case study and justified that approach to the gathering of rich data to offer insights on leaders' views. This research study facilitates learning from lived experiences of government and other leaders who support a group of community leaders towards their objective: to alleviate the suffering of a community who have endured decades of addiction, violence and crime to devastating effect. The interview transcripts recounting those lived experiences are the data analysed in Chapter 5.

Chapter 5

5.0 Data Analysis

Empirical evidence of the five factors (Barbuto and Wheeler, 2006) is corroborated and located within documentary, archival, artefacts, direct/and participative observational sources (see Appendices) which were researched and analysed on investigating the context as well as the collaborators in this study, as recommended by Yin, 2009. Each of Yin's six sources serve to provide a richer context providing a detailed and rigorous empirical grounding of the research completed. The interview texts presented here within the servant leadership framework express the participants' meaningful experiences of the phenomenon. The participant observations and subsequent researcher interpretations both illuminate and obscure, as an artist uses light and shade to achieve a representation from their viewpoint. Bourdieu positions the challenges and opportunities of interview transcripts:

> These benchmarks and observations recall the social conditions and conditioning of the men and women talking, along with their careers, education and work experiences—everything is at once hidden and disclosed. Not only in the transcribed discussion but also in pronunciation and intonation, everything transcription eradicates, from body language, gestures, demeanour, mimicry and looks, to silences, innuendoes and slips of the tongue. (Bourdieu et al., 1999).

5.1 Introduction

Data analysis is the process of synthesising the evidence sourced towards making meaning and sense of their relationship to each other and to the overall thesis question. Bourdieu's 1999 quotation above explains the many challenges in analysing audio and transcribed data. In analysing the data, the discussion must provide the necessary elements to objectively interpret the participants' positions. Bourdieu discourages researchers from setting up an objectivising distance that reduces the individual to a *specimen*. Chapter 4

has explicated the selected method and methodology behind the research; this analysis aims to arrive an explanation.

This section will focus on the presentation of the data and the exploration of the themes which relate to the servant leadership model. The five factors (Barbuto and Wheeler, 2006) have been introduced in Chapters 2 and 3. The framework depicts themes which have been extracted from the interview text data, which was initially transcribed from the audio data. The data is disorganised and the organic nature of the flow of an un-structured/semi-structured interview leads to a large collection of seemingly-ambiguous detail. This chapter provides a unified flow to the themes which were analysed, evaluated and extracted from the interviews, and which remains true to the meaning and context of the participants in their making sense of leadership relevant to the healing and social cohesion, now and in the future for this community. This is a community which is frequently in the news, not always for positive reasons; and a community which has suffered from violence, crime and serious socio-economic issues which have further created barriers and disadvantage for the people who live there. The framework of the data analysis provides that structure in which to present empirical data in a synthesised format to illuminate the significant, sense-making themes.

5.2 Contextualising the Lived-Reality of Participants

Contextual and documentary observations also constitute data and inform the interpreter's stance. André Lyder offers insights on leading and leadership in his inside account of "one of the most significant social movements to emerge from Dublin's working-class communities". The book details an insider view of collaboration, conflict and the collapse of the community collective. The anti-drugs campaign is elucidated by the 1997 drugs task Chair and Blackrock College educated spokesperson in his book *Pushers Out* (Lyder, 2005). The book demonstrates the empirical reality at that time and society in all its

complexity, which resonates still today in Dublin. The capacity of the human being to produce, absorb and interpret symbolic images is detailed during the people's response to an unresponsive leadership during the heroin crisis of the 1980s and 1990s. In contextualising historical and the more recent, though inextricably linked, responses a broadcast from the Marian Finucane Show in February 2017 (see Appendices for interview text and link) also elicits leaders' viewpoints, from a community activist and that of the Garda Síochána, among other radio show guests. The show marks the anniversary of an assassination of one of fifteen murders. The events and the subsequent response of leaders as well as spokespeople and indeed those who influence media coverage help to locate the study. The context brings to the fore arguments of ontology and epistemology as leaders from multiple-perspectives attempt to make-meaning or make-sense of a lived-reality that presents difficulty for most to conceptualise. The audio-data of that broadcast and the 15 assassinations covered by national and international news and other media offer further perspectives. The interviews as audio data, and the transcribed text along with interview and direct or participative observations, form/inform the discussion which follows.

5.3 Audio Data Rationale

The research stance taken within this case study design was one of detached involvement. This is an approach which identifies the researcher as being both part of the process and outside of the process at the same time. It explicates this paradoxical reality within the research process and does not attempt to resolve or rationalise this paradox.

In this approach, the researcher reflects on how their experience influences their observations and how this sense-making process relates to the wider understandings of norms, values and ethics in relation to the research topic of leadership.

 The detached involvement approach identifies reflective narrative as the "raw material" from which themes and their interpretations emerge (Stacey and Griffin, 2005, p.10). In

this research project, the emergence of opportunities for narrative and thematic interpretation was created through the medium of audio data collection. This data collection was organised and collected by the researcher interviewing leaders who had come together to evolve a government-led policy to address the serious issues which were continuing to develop in this community. In addition, the researcher sought to accommodate the voice of the local community leaders. This was in an effort to embrace the narrative from the perspective of a grassroots approach as well as from a government policy perspective. Both perspectives were with the intention of capturing the narrative from the internal and external perspective; from the top down to the grassroots perspective. This was to ensure that the data analysis was inclusive of the voice and lived experience of practitioners, professionals and the lived experience of the many people who live in the community.

5.4 Data Analysis

Data was generated through interviewing leaders working in multiple events within the local and at times broader community. Documentary research, media interviews and television appearances formed an additional source of reference from which to triangulate findings. Research studies created by numerous agencies (and cited in the References of this report) contributed to the multiplicity of standpoints and enriched the discourse of the phenomena studied here. The author of this report also took part in workshops and training as well as community dialogues. The interview data was analysed using the framework provided by the measurement for servant leaders (Barbuto and Wheeler, 2006). This model offered five factors in which the following table demonstrates the relevant participant interview content analysis. Content analysis in this study followed a series of steps: storytelling; listening to recordings and reading transcripts; and re-reading transcripts with

a pen and notebook to list the significant themes, motifs and significant events within those narratives. The five factors were then aligned to the participant narratives which are excerpts from the interview content which generated one (of six) evidence sources of rich data for this study.

The twenty-three participants who took part in this research inquiry were drawn from three collectives represented in the diagram below. The Programme Implementation Board was made up of statutory and business actors; a task force of government ministers; and community activists and educators. The people who comprised these collectives were also representing other collectives such as working groups or government departments or the citizens and residents of Ireland.

Key to the success of the collective response is how interaction and inter-relationships develop.
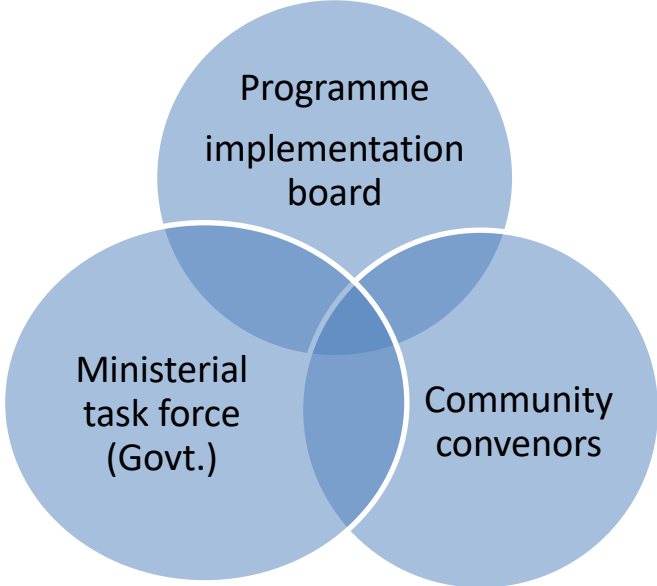
Figure 8. Configuration of leadership primary collective (sub groups are also contained within).

5.5 Presenting the Data within the Barbuto and Wheeler Framework (2006)

Barbuto and Wheeler (2006) clarified the ten characteristics that were most prominent in Robert Greenleaf's earlier writings on servant leadership (Greenleaf, 1977, Spears 1995): through scale development and validation procedures, they identified five dimensions. These dimensions or factors provided the five headings and subcategories of analysis to stream data gathered and are presented in this chapter.

5.5.1 Rigour and validity of this research study

Barbuto and Wheeler conducted a series of extractions guiding factor and item reductions. The data reduction for the "raters" items from 56 items to 23 was used because of its sample size (n = 388) as it was "more suitable to the rigour of principal component analysis than was the leader sample size (n = 80). The rater version of the subscales demonstrated reliabilities ranging from .82 to .92"(Barbuto and Wheeler, 2006, p. 311). The audio and transcript data were analysed by identifying the themes, motifs, atmosphere, phrases and words that come from the collection of narratives gathered in this study. Several themes echoed in different ways from the narratives in a general reaction from many in the field of study. This chapter presents these responses in an organised and comprehensible way, illustrated with quotations that are indicative of the summary and synthesis of themes. The evidence is categorised under the five factors by identifying the items/themes which correlate in the literature, methodology and empirical data of the research study. The list of items offers a framework in which to analyse the empirical evidence found. The 23 items have five related factors under which umbrella themes are presented, as in the servant leadership questionnaire(Barbuto and Wheeler, 2006). The following presentation of data for the first item, altruistic calling, uses:

i)   item numbers
ii)   item description by raters

"Strong factor structures and good performance in all validity criteria indicate that the instrument offers value for future research" (Barbuto and Wheeler, 2006, p. 300). The chain of evidence of this inquiry (Yin, 2009)is signposted above to demonstrate a robust and reliable research report analysis and synthesis using the aforementioned instrument.

Altruistic calling according to Barbuto and Wheeler (2006) is the desire to pursue unselfish service; sacrificing one's own interests, directed purely for others' welfare. Leaders with altruistic attitudes act out of concern or doing the right thing, according to one's own sense of caring or values. Many of the leaders spoke of morals, ethics, social justice or simply "doing the right thing". Several of the research participants cited their own organisational code of ethics/practice as being guided by serving others' needs. The factor of altruistic calling and its related items which appear on the Barbuto and Wheelers questionnaire are listed below.

Altruistic calling (**a = .82)
**(The figure a = .82 represents the 'reliability of the rater version of the subscales demonstrated when tested for internal reliability assessment, simple statistics and intercorrelations (2006, p. 311.)
Item no. (code = *) Item ('*raters' statements* = ***)
01 *   This person puts my best interests ahead of his/her own ***
03   This person does everything he/she can to serve me
35   This person sacrifices his /her own interests to meet my needs
46   This person goes above and beyond the call of duty to meet my needs

Table 14. Factor 1―Altruistic calling.

5.5.2 Altruistic calling—The first factor

(Keywords: sacrifice; beyond duty; serves my needs— found in items 01, 03,35 and 46.)

Van Dierendonck and Patterson remind us that scholarly interest in altruism dates back to the early 1800s. In their synthesis of leadership literature, the authors concur with Northouse (2013), who describes altruistic behaviour of servant leaders as "placing others' interest before their own and acting in ways that will benefit others" (2015, p. 126).This factor is one that is contained within the individual leader irrespective of who the followers might be. The leader displays a need to serve others, beginning from the micro-level outwards towards followers.

> *We thought that perhaps there might be contentious divisions as both sides were being remembered but overall the feeling was anything but. Most people who remembered someone on one side of the divide also wanted to share stories of their relatives on the (then) opposing side.* (**Participant 11**: See item 35)

> *I got some real resistance from my own superiors for trying the new approach….and as an unintended consequence some resistance too from a particular group of people, which really surprised me.* (**Participant 20:** See item 46)

Consequently, in acting out of concern for others, leaders are required to go above and beyond the call of duty as indicated by *items 1,3,35* and *46* epitomising an "other-oriented" philosophy and approach to leadership. They enact much more than their role requires of them, making personal sacrifices through praxis of their humanity. Two participants expressed this self-sacrificing orientation to answer a call to go beyond their duty as follows.

> *When you work around here you have to get your hands dirty and your heart broken, the people here have so much to teach us about humanity.* (**Participant 17:** See item 1)

I did not have to get involved but I felt I should show some leadership…we could make a real difference to peoples' lives. (**Participant 22:** See items 3 and 46)

Gunter makes a case for altruism (in education leadership) arguing that "radical professionality requires us to build trust in ways that a disposition towards caring…is central to what it feels like to want to work with people….as people… rather than as customers. Caring transcends the …system of clocking in and clocking off….It is about old-fashioned altruism of putting yourself out in a big way…' (2001, p. 146).

The role of being a servant leader according to Greenleaf (1970) comes about because of a need to serve. The experiences as retold by the participants in this study reveal a philosophical stance of serving others which then compels them to act in a selfless way. This echoes the outlook taken by Gunter who proposes seeing people as people, as embodied by Participant 1:

> *Giving them the dignity of not doing it on the street …. with some privacy…I had to fight very hard to get this across even within my own colleagues… it was likely to cause controversy…they could not see the need…for these people who found themselves in addiction…I suppose to be able to see them as human beings ...not just a blight on society…see people differently…with a bit more compassion.* (**Participant 1:** See items 1,3, 35 and 46)

The participant above speaks of fighting for the dignity of others and seeing people as people: with compassion. This insight is aligned to the view held by Sayer, who suggests that "we are beings whose relation to the world is one of concern"(2011, p. 2). The repeated theme of caring, striving to make a difference, serving others' needs before their own, or at times being called to argue for change or 'self-sacrificing leadership' (van Dierendonck, 2011, p. 1238) carries significant meaning for the participants in this study.

> *Focus on the positives…we are not equal until we are all equal. I am interested in collective action.* (**Participant 9:** See item 01 and item 35)

I wanted to be able to protect the community from being destroyed, the way that we had been, and that led me to go to college to be able to learn the language needed to prevent us being destroyed. (**Participant 23:** See item 03 and item 46)

Echoing the statement made by Gunter: "While making a living is essential, and elite professionals are well paid, it is the intrinsic reward of working with people and providing a service that is more important than extrinsic reward or financial gain"(2001, p. 42). Gunter is speaking of the educational sector specifically, and adds the following statement: "Consequently the ethical commitment to clients, altruism and self-sacrifice have all been used to describe professional behaviour" (2001, p.42). The interview excerpt below succinctly identifies that "intrinsic reward" from their career stance. The altruistic calling factor is normative, that is of moral value for the individuals who then through self-enactment find roles facilitating this praxis professionally for the benefit of others.

I knew that I would never stay working in an (insurance) office…I wanted to make a difference to others' lives. (**Participant 18:** See item 01)

The stories each exemplify the items which constitute the factor, altruistic calling. Bottery (2004), Kouzes and Posner's *Exemplary Leadership* (2007) and Collins' *Level 5 Leadership* (2001, p. 17) refer to leaders who embody humility but at the same time have extraordinary ambition for the organisation. Sousa and van Dierendonck (2014) emphasise the Latin origin of the word *humilis* meaning (on the ground) from *humus* (earth) suggesting "that humility literally brings someone down to earth" (2014, p. 17).

Collins (2001) comments that the "self-effacing...even shy" …leaders have a "paradoxical blend of personal humility and professional will" (Collins considered calling Level 5 leadership, servant leadership according to van Dierendonck and Patterson). He offers a dyadic distinction suggesting that these seemingly ordinary leaders are "more like Lincoln and Socrates than Patton and Caesar" (p.13). Van Dierendonck and Patterson (2015) illuminate humility as being "a peaceful virtue…almost a social reversal of what we expect

from leaders" (p. 124). The evidence within the data of altruistic calling of the servant leaders in this research study energises ordinary people towards accomplishing extraordinary results. The transcripts chronicle how values become enacted through their professional roles allowing for the flourishing or healing of the people and the organisations they seek to serve.

5.5.3 Emotional healing—The second factor

(Keywords: Turn to in trauma; heal emotionally; help mend my hard feelings—items 04,16,27,38.)

Emotional healing is described by Barbuto and Wheeler (2006) as a leader's commitment to and skill in fostering recovery from hardship or trauma. Several of the leaders (along with the other authors on servant leadership, Greenleaf, Spears, van Dierendonck) emphasise the importance of listening. Being willing to listen and hear in order to understand and allow followers to express their hurt as the first step towards the healing process. "Followers who experience personal traumas will turn to leaders high in emotional healing" (Barbuto and Wheeler, 2006, p. 318). The factor of emotional healing and its relevant items are listed below.

Emotional healing (a = .91)
The factor of emotional healing is represented by these items on the Barbuto and Wheeler questionnaire.
4   This person is one I would turn to if I had a personal trauma.
16   This person is good at helping me with my emotional issues.
27   This person is talented at helping me to heal emotionally.
38   This person is one that could help me mend my hard feelings.

Table 15. The second factor of emotional healing.

Barbuto and Wheeler join with Larry C. Spears (1995) in recognising the role of healing in servant leadership theory. Emotional resolution or healing resolves emotional pain. Spears goes on to emphasise the point of mutuality of healing for follower and leader by citing Greenleaf who suggests that "the compact between leader and follower allows for a mutual understanding and growth" (1970/2002 p. 50). Interpersonal acceptance, forgiveness and empathy play a part in people's recovery from difficult or traumatic times. Barbuto and Wheeler suggest that "healing is an under-appreciated aspect of leadership".

Healing separates servant leadership from other forms of leadership (p.306). The authors "operationalise healing as the ability to recognize when and how to foster the healing process". Emmerich (2001) states that "during hard times leaders must be empathetic and create a forum for people to express feelings" (cited in Barbuto and Wheeler, 2006. p. 306).

The lived experiences convey symbolic acts which they signify as helping to facilitate the healing process. Participant 2 conveys the significance, for those gathered, of the Taoiseach visiting a local school to allow community activists, local educators and representatives to express their views by creating a listening circle:

The Taoiseach listened….he did not talk he spent the two hours...just listening to forty community, education and local representations. It was important to allow people to express their views…. He did not reply …but listened…and… this was new. (**Participant 2:**See items 27 and 38)

Leadership thought is developed through reflexive aspects of sense-making and meaning-making and an understanding of community. Leadership is also "a socially constructed notion", with "individualism, a sense of belonging, friendship, symbolism, liminality, language and ethics" (Edwards, 2015). One leader's participation in a forum with followers/*friends* carried significant meaning, and reflection on the annual event allowed a healing process described as follows:

I made friends here, I get there… before anyone else arrives and contemplate the photographs, tapestries and artefacts before the ceremony. I attend funerals of people who have become my friends. There is nowhere else I could go that would give the same satisfaction effect... the… challenging. There were times I needed to get away. It has the capacity to suck the life out of you…. something inside…I need to make a difference...a sense of right and wrong...I think… I am back here again…a year on…. and I have to change how we serve the community...that drives me. It cannot be right that families can be ravaged by this stuff. (**Participant 20**: See Items 04,16,27 and 38)

A sense of forgiveness and acceptance is conveyed in the following excerpt of a leader who is compelled to risk disappointing even their own followers in their attempt to respond. The leaders are aware of their motivators/drivers and grounded in this reality they work towards alleviating the trauma/difficulty for followers. The speaker is aware of their own connectedness and is cognisant of being driven, by difficulties of others who are struggling, in an empathetic stance.

We need to respond, to change, to connect and to engage…we have to try. But you don't want to let anyone down there is a lot of emotional stuff and people have been dealt a hand in life. I have been connected to the people over many years… some died and some ended up in prison and they're the ones that motivate. (**Participant 4:** See items 04 and 16)

> *There was so much suspicion between the groups…we did not say anything but invited both sides into the space to help us build the garden… we tried to transform trauma…some of both sides came and some stayed away.* (**Participant 23:** See items 4, 16 and 38)

Two other participants spoke of their own experience in relation to valuing and listening/hearing others in the excerpts that follow. They are reflexive and cognisant that they themselves have experienced suffering as well as healing, allowing them to empathise with others who are still in the process of healing:

> *I felt I had the weight of the world on me… but then felt at least I know that. They feel that too, but they don't have the perspective to know it will pass… in time.* (**Participant 2:** See item 4)

> *I probably have shared that experience with people in the inner city through family and the break-up of family…the disconnect that can arise from that…that's my empathy…we need to wrap a blanket of care around them.* (**Participant 3:** See item 16)

Barbuto and Wheeler conclude that servant leadership is set apart from other forms of leadership by the dimension of *healing* (2006, p. 306). The participants, through the retelling their own experiences, express the importance of emotional healing opportunities and listening/empathy as key to facilitating followers as they recover from hardship or trauma as put forward by the authors and Greenleaf himself (1970). However, the participants do not overtly express any mutuality of healing but rather a need or "motivation" to serve those with whom they empathise or feel connected to. None of the participants express an ability to detach from the suffering of others (or of self). Each of the six accounts above tell of experiencing a *shared* suffering, with participants acknowledging that they are "driven" or "motivated" in order to reduce or alleviate the suffering of others (and possibly of self). Barbuto and Wheeler focus on awareness and self-other perceptions, emotional intelligence and astuteness to picking up cues in the environment. The authors furthermore propose that "seeking knowledge" is one of the "key

attributes of wisdom" (p.307). *Wisdom* is the next of the authors' five factors which is explicated through the sources of evidence which were generated during this research study.

5.5.4 Wisdom—The third factor

(Keywords: anticipating, consequences, awareness, in touch, seems to know, is alert—items 06,09,17,18,28)

Barbuto and Wheeler suggest that *wisdom* can be understood as a "combination of awareness and anticipation of consequences" or "foresight" (p. 307). The characteristics combine to ensure that leaders are adept at picking up cues from the environment. The participant leaders' anticipation and awareness is depicted throughout interview excerpts that follow the factor of *wisdom* and its relevant items shown below.

Wisdom (a = .92)
The factor of wisdom is represented by these items on the Barbuto and Wheeler questionnaire.
06   This person seems alert to what is happening.
09   This person is good at anticipating the consequences of decisions.
17   This person has great awareness of what is going on.
18   This person seems in touch with what's happening.
28   This person seems to know what is going to happen.

Table 16. The third factor of wisdom.

Barbuto and Wheeler (2006) explicate wisdom as having an innate knowledge or "emotional intelligence": being able to anticipate what may happen next. While van Dierendonck (2011) describes the "ability to think beyond present-day needs, foreseeing outcomes of situations and being able to think through seemingly-conflicting situations. It

involves the 'capacity to overcome differences...'" (p. 1245). Van Dierendonck describes cognitive complexity as "playing an influential role in a person's development toward servant leadership…it reveals a person's ability to perceive social behaviour in a differentiated fashion" (p. 1245). The interview excerpt that follows describes this phenomenon.

More than fifty percent of the participants have been in leadership roles for ten years and part of their awareness and alertness to present and future may have been acquired through the experience gained along the way. Leaders with fewer years of leading experience however appeared to be equally, and at times more, in touch with what was happening. The participants were not made aware of the measurement instrument, namely the servant leadership questionnaire. The author of this report had considered other models of measurement and only subsequent to interviews did the selection of servant leadership for this inquiry take place. The emergence of themes outside of the framework was a natural unstructured narrative rather than contrived or constructed towards a verification of a particular framework. The leaders' authentic and organic sense-making and sense-seeking provided for a naturalistic interpretation of the current situation by the participants and they were not constrained by a paradigm. The absence of any constriction allowed for a flow of narrative that spoke from the heart, to the heart, which afforded the study a wealth of emotion and vulnerability, illuminating leaders who sacrifice knowingly in the spirit of doing what they believe to be *right*.

Speaking of their team of workers from the locale:

> *They can take their place at an interview with anyone around the world…that is our vision…. Using community action research…. focused on a community wide approach people come together as equals and share their experience and come up with solutions…. they were silos before … for me, unless the services are delivered by locals in their own community, change will not occur.* (**Participant 1:** See items 06, 09 and 17)

Having the attribute of wisdom or cognitive complexity as stated by Barbuto and Wheeler, and van Dierendonck, therefore enables participants to foresee developments and to be able to stand back and encourage the growth of those they lead. The participants speak from their own interpersonal experiences and are reflexive in their appraisal of feedback from research carried out, as with the previous speaker, or in public events such as the following speaker relates, citing events which occurred on a national scale:

> *We know that children are about creating ideas and re-imagining, but we seem to knock that out of them by the time they are eight years of age. We want to encourage it back. I think it (the maturity/openness) began before the 2015 year long - RTE programme of 'Road to the Rising'...and commemorating 1916 centenary year. I think we felt perhaps after the Equal Marriage Rights vote success in May 2015... I think we felt that Ireland ...grew up!* (**Participant 11:** See items 09 and 17)

An awareness of others occurs in wisdom but self-other perceptions do also. Participant 14 is aware of others and is aware of self-other perceptions. They furthermore take on the role of modelling behaviour that is of benefit to society adhering to a compass described as 'moral'. The servant leader may "infuse greater emotional health and wisdom and a legacy of service-oriented individuals" (Barbuto and Wheeler, 2006 p. 322).

> *Irish society produces people who have a natural empathy for those under struggle' (33.49secs) ... If we train people to behave in a certain way and don't embody the values and ethics we teach .... we should not be in that role...they rely on us to guide their moral compass.* (**Participant 14**: See items 06, 09, 17, 28 and 50)

While the positive aspects of wisdom occur, it is also important to confront the brutal reality (Collins, 2001). Several leaders/participants described the aspects that may affect their leadership actions. They exhibited honesty, wisdom and cognitive skills in identifying challenges, limitations and struggles within the leadership role. Three of the leaders described different elements as follows:

> *Some [leaders] are really burnt out now.... I'm not sure how much they have left in the tank. They probably should have left by now. There is a real opportunity now to get this off the ground.* (**Participant 20:** See items 09, 28 and 50)

I am not the finished article and never will be…you have to plot your way…in leadership…you… need some scar tissue…. There is a personal cost….not 9 to 5 …a cumulative cost…I do not want to be the leader who dies 'in harness'…but [leave] happy and fulfilled having contributed and now to…go. (**Participant 16**)

This is difficult work, I still get very hurt and people wouldn't think that. I was born like that [seeing the pain in the eyes of the poor] I'm not saying I'm great…I can't take that lens off…it's actually in my DNA I can't do it. (**Participant 9**)

Van Dierendonck and Patterson (2014) link "descriptions of wisdom to aspects of servant leadership like foresight, foreseeing outcomes of situations and working with intuition and *stewardship*, holding something in trust and serving the needs of others, and on the emphasis on working toward consensus while making decisions where silence, listening and *persuasion* are essential" (p. 122).

5.5.5 Persuasive mapping—The fourth factor

(Keywords: is convincing, encourage me to dream big dreams, gifted at persuading me— items 07,08,18,29,40.)

Persuasive mapping is described by Barbuto and Wheeler (2006, p. 307) as the extent to which leaders use sound reasoning and mental framework to describe clearly their view of future opportunities.

Persuasive mapping (a = .87)

The factor of persuasive mapping is represented by these items on the Barbuto and Wheeler questionnaire.

07   This person offers compelling reasons to get me to do things.

08   This person encourages me to dream big dreams about the organization.

18   This person is very persuasive.

29   This person is good at convincing me to do things.

40   This person is gifted when it comes to persuading me.

Table 17. Fourth factor of persuasive mapping.

Van Dierendonck and Patterson differentiate servant leadership from other types of leadership by arguing that "servant leaders are expected to use persuasion and listening rather than their authority to convince others (2015, 1269)". Located within the Appendices are many relevant documents, dialogues, meetings, working groups, facilitations and presentations which form an ever-burgeoning archive of individual and collective pieces of work demonstrating the factor of persuasive mapping.

Data generated in this study provides evidence of the leaders persuading people within their own team; people they serve and people who have decision-making power outside of the leaders' own control. Instead of using authority, the contributors of this study use their grounded knowledge and experience to influence others. They ground this in the experiences of the past; their in-depth knowledge of the current situation; and their vision for the future, using persuasive mapping illustrated through the interview-generated statements that follow:

> …we are adamant on two things that the approach to rebuilding, regeneration and finding again the soul of the inner city has to be deep, has to be durable and has to be led by the community, for me those that I would trust most with the future, because of their place. (**Participant 7:** See items 29 and 40)

The language used was…'parity of esteem' (p. 142 Gunter, also).   .Seeking change…yes…but you have a duty of care to the people within the organisations. (**Participant 16:** See items and 50)

That amount of people power …. if we turn together (rather than on each other)…and turn our power outward....we could achieve… (**Participant 23:** See 09, 28 and 50)

While change is being sought by both of the participants in the excerpts above they look deeper and speak of care and trust to meaningfully engage with their followers. "The sense of community needs to be built by the leader for the benefit of the follower...which may help the follower experience a sense of purpose" (Van Dierendonck and Patterson, 2014, p.127). A sense of purpose in community then creates engagement and meaningfulness which provides a supporting and encouraging environment, according to the authors. This meaningful attitude then lends itself to impacting on how people act within the organisation during challenging times. Challenging times represent the context in which each of the participants in this study share their experiences as follows:

In peace keeping there is a humanitarian aspect it is a part of the mandate…the primary mandate is helping to restore government authority.(**Participant 14**: See item 28)

You keep having to remind people that we are partners and we want the same for the kids in the area. (**Participant 1:** See item 07)

I may not believe that in my tenure much change will happen, but I saw changes in the leader before me and I am taking steps to carry out and continue that work. It may not be achieved in my time here. I will, however, have put steps in place to ensure the direction is towards….peace. (**Participant 19:** See items 08 and 29)

Empirical evidence confirmed by the work of Sousa and van Dierendonck supports the view that moral concern for serving people has the added dimension of possessing the ability to mobilise them. (2015, p. 21). There are often, they suggest, situations where the

humble side is important at operational level, but at hierarchical levels such as board level, it may be more important for leaders to drive performance through the multiple and complex set of virtues and action-oriented leadership. Servant leadership humility or standing back has limitations, and this can be counter-balanced through mobilising others or generating engagement. The collaborators in this study demonstrated an awareness and service-oriented willingness to engage and to move the process along which can be located in the following stances:

> *I am afraid that some of the agencies will not like what is proposed. Some agencies will have to work together, and a board will be in place to monitor the implementation of planned improvements.* (**Participant 12:** See item 07)

> *Mind the process as its important also…. we should be honest with each other. Do not get into management unless you love it…love coaching people.* (**Participant 9:** See item 40)

Van Dierendonck observes links with empowering leadership, suggesting it overlaps with servant leadership, in which the employee's perspective and the leader's actions to involve others in decision-making are regarded as central (van Dierendonck, 2011, p. 1237).

The leaders interviewed offered grounded rationale, including the perspectives of followers and an awareness of their own actions and interactions to involve others in the process. Several of the leadership conveyed the skill of persuasive mapping:

> *Everyone was invited[to] send in a submission or to become a part of the many categories of working groups that were feeding into the larger submission. …We knew we had the hook, [through collaborating towards the submission document] however, we have seen this before… high energy then dissipates…it is important to keep the process going.* (**Participant 5:** See items 08 and 29)

> *By working together in spite of us being very different in approach but by focussing on serving the community we might be able to make this work.* (**Participant 7:** See item 08, 29 and 40)

Persuasive mapping for Barbuto and Wheeler include the follower being encouraged to dream big dreams for the organisation (item no. 08). Servant leadership differs from transformational leadership in so far as persuasive behaviour aims to develop the follower first. Follower growth is suggested by van Dierendonck to be aligned to the social cognitive theory of Bandura (1989). The leaders/participants who invite collaboration, at times found it a struggle to persuade others. They continue to use a grounded rationale to communicate their perspective as indicated in the excerpts below:

> *Partnership is absolutely essential you cannot do it on your own…you have to have that relationship…I don't think that has been achieved and I think that's sad.* (**Participant 20:** See item 07)

> *I have a real interest in collective action… achieving together in our effort.* (**Participant 13:** See item 18)

Leaders are also aware that there needs to be "a reconciliation for contemporary ideals of business leadership with a community-based philosophy" (Edwards, 2015, p. 103). Edward suggests that evasion of leadership is not an option as leaders and followers mutually have "a duty and an ethic of care" (p. 93). The participants above offer a convincing rationale for improvements for the greater community. The last three factors are concerned with relationships and networks which occur on a macro-level outwards from the individual within and between groupings. There appears to be further opportunity for persuasive mapping among people to work to build trust and encourage "big dreams".

5.5.6 Organisational stewardship—The fifth factor

(Keywords: prepares organisation to better society; play a moral role; community spirit; contribute; make a positive difference in future—items 21,34,43,45,54)

The authors of the development scale describe organisational stewardship, the final of the five factors, as the extent to which leaders prepare the organisation to make a positive contribution to society. This factor, like the previous four, builds on all previous factors and constitutes a balance of those factors to benefit both the organisation and others.

Organisational stewardship (a =. 89)

The factor of organisational stewardship is represented by these items on the Barbuto and Wheeler questionnaire.

21	This person believes that the organization needs to play a moral role in society.
34	This person believes that our organization needs to function as a community.
43	This person sees the organization for its potential to contribute to society.
45	This person encourages me to have a community spirit in the workplace.
54	This person is preparing the organization to make a positive difference in the future.

Table 18. The fifth factor—organisational stewardship.

"Stewardship is a dimension that ensures that the common interest and the good of the whole are taken in account, while establishing a comprehensive framework for providing meaning to work and ensuring consistent action" (Sousa and van Dierendonck, 2014, p. 15). Their study on employee engagement at times of change or uncertainty. They position stewardship as being different to humility (or standing back), rather as being an "action-oriented dimension" (p. 16). "For the servant leader, work is an instrument of personal growth and realisation through which the organisation fulfils both its business and social mission" (p.16).The contributors to this study articulate this factor in the following interview excerpts:

> *Working on relationships and allowing people to be critical or to enquire into our standpoints or views. Inviting ideas and welcoming all, sending our interpretation*

of what was said back to people to ensure it was represented correctly…. I suppose building trust and belief. Always hoping that we kept true to our aims. (**Participant 15:** See item 21)

I would ask them perhaps…. to think before you send that text or post that clip, think of the families…. allow us to approach the issue with the deserved dignity so they might suffer less. (**Participant 14:** See items 21 and 54)

This could be a model for change in urban disadvantage…. If only they would trust us …but they won't they want to control it themselves.(**Participant 9**: See item 43)

You need a level of continuity and a level of renewal one third renewal and 2/3 continuity…not everything works…it's how you recognise the challenge and seek to deal with it, I am reflective. (**Participant 16:** See item 21 and 45)

I am happy to go [to a particular meeting] and represent us but I think [named collaborator]'s skills would be better suited.(**Participant 10:** See item 43)

Barbuto and Wheeler's factor of stewardship is described by van Dierendonck and Patterson as the "willingness of a leader to take care of and be responsible for the company as a whole and to provide a service instead of only thinking about him or herself. There is an awareness of the responsibility for future generations and the contribution of an organisation to *society [see: item no. 43]* and the greater good" (p.126).

There is a moral component (see item no. 21) to stewardship—it may come from the "awareness that the first responsibility of a leader is to be of service and that we are accountable to something higher than ourselves" (deGraaf, cited in van Dierendonck and Patterson, 2014, p.126).

It's difficult to bring your own agency around to get into the frame of mind where we need a partnership …we need to work with others and we cannot do it alone… in the realisation that it makes people feel uncomfortable that we cannot deliver here without bringing partnership on board and that was the main thrust of all I attempted to do in there was get people on board… have relationships with people where negative trust was built up. (**Participant 20**: See items 21, 34, 43 45 and 54)

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They have to listen, and we have to listen too… We facilitate leadership learning through dialogue. (**Participant 15:** See item 45)

Structural and functional change are easier but cultural change is the hardest part, you need to be patient. (**Participant 16:** See item 54)

Barbuto and Wheeler suggest that the leader encourages followers to work in a spirit of community as well as preparing the organisation to make a positive difference in the future (items 45 and 54). The authors also consider "prosocial behaviours and the leadership role in social consequences beyond the organisation as well as advocating for leaders to take stewardship roles for society" (p. 308). Leaders speak more of the needs of society than those of the organisation. Barbuto and Wheeler propose that "stewardship is operationalised as believing organisation have a legacy to uphold and must purposefully contribute to society" (p. 308). Stewardship of community spirit is found in the text:

Trust is built by doing things together…as equals…equal participation. Equal access, does not mean equal participation…we need to work together to improve this aspect. (**Participant 1:** See items 34 and 45)

I am not sure if my…adding to the soundbites helps or not. (**Participant 2**: See item 45)

I wanted to be in a position to make decisions…I want to be able to be someone else's - critical moment. (**Participant 18:** See items 21, 43 and 54)

By opening it up to the primary and secondary schools that 900,000 people could take part. The aim is towards...well-being. (**Participant 11**: See item 54)

Stewardship extends beyond the tenure of the leader and carries a responsibility to work towards a legacy of good for others to build on. A sustainable environmental stewardship is expected; a recurring theme in the empirical evidence, and between the following excerpts an overview of organisational stewardship emerges:

We have a code that says ...you are to tell if you see wrong doing...it is beyond doubt. (**Participant 19**: See items 21 and 45)

I would have identified with that fact that I think if you have any organisation like that you have to have rotation...new blood...and people prepared to leave as well. (**Participant 8**: See item 54)

We need to embed ourselves in the community. I'll be taking on the mantle that we have to improve this... we have to do something...and that's just the type of person that I am.(**Participant 20**: See items 21,34,43,45 and 54)

I am trying to make a difference in an area I sort of know. We want to keep it simple...we are simple folk...I am a passionate Dub...when we move on we can say we achieved that. Hopefully people will trust us because we are here to do an honest job. (**Participant 13:**See items 43 and 54)

Leader/participant responses included references to their own leadership; leadership in collaborating organisations; and their team of personnel, as well as the clients whom they serve. Leaders it seems have many publics and a multiplicity of relationships, realities and ever-evolving contexts. Leadership is evident at micro (factor 1 altruistic), macro (factors 2,3 and 4 emotional healing, wisdom and persuasive mapping) and mezzo (organisational stewardship) level. Leadership at each level aims to make a positive difference in the future. The themes of engagement and dialogue run through the narratives. Both provide challenges for leading, leaders and leadership. Edwards (2015) refers to Sociogenic (the development of mutual relationships in groups) and Schismogenesis (the breach between sub-groups) as a "useful contribution" to ongoing leadership research. "Seeking out what it is we as a community, society or organisation, want from leadership as opposed to a prescribed framework of leadership might help us drive leadership as community within our research agendas" (Edwards, 2015, p. 101).

This chapter has demonstrated that the framework as constructed by Barbuto and Wheeler provided a structure through which to analyse the data generated through the multiple

interviews and dialogues of the leaders in this report. The framework is distilled from the researcher's leadership empirical findings which were synthesised to create a valid measurement construct. This chapter has benefited from the strong factor structures and good performance in validity criteria which indicate that the instrument offers value for this research study. The stances taken by the leaders in their narrative and in their experience, illuminates the concept of servant leadership, offering deeper understanding through their varied lived experiences. The views expressed by the leaders within this study and the experts who write on leadership combine to indicate a number of findings of this study.

Finding 1: Leaders act out of compassion

Leaders emerge as people who feel compelled to act out of their sense of what ought to be. They act out of authentic concern, doing the right thing and a sense of injustice. Some acts are individual, some are organisational but struggles in the form of obstacles of bureaucracy and systems take their toll. The leaders have stated a sense of conflict in leaving a community of people when moving on, or a need to leave a current space because of a community who suffer. The leaders act out of compassion which does not allow them to rest without having contributed in some way, providing meaningfulness, and flourishing for their followers and in turn for themselves.

Finding 2: Servant leaders are value driven

The evidence sources also uncovered many, many leaders who did not refer to themselves as being leaders. The leaders spoke of connecting and engaging people and of difficult work that is value driven. Leadership is following; open to dialogue; inviting criticism to

learn. Silences and inaction are also important in leaders' views. Documents and artefacts form part of the culture and the grounding of values and ethics for leaders. The data demonstrates the multiple realities and complex relationships within the role of leader.

Finding 3: Leaders reach their potential through followers' improvement

Leaders themselves can suffer or flourish through their own capacity and concern; things matter to leaders as well as followers. Presented in this chapter were the narratives of the interviewees, who express paradoxes in stances in relation to other leaders, but at times in their own views and actions. One instance of this is the stance that new leaders (that the government report suggests are needed) and others should make way for them. The views were expressed by leaders who have been in the role for twenty to thirty years themselves. While great awareness was at times displayed, a lack of cognisance was also evident. Sense-making and meaning-making was distilled from other sources of evidence (Yin, 2009) such as artefacts, archival evidence, observation research, documents, direct observation and participant observation. The convergence of data evidence underpins the selection of statements presented above in the framework of Barbuto and Wheeler (2006).

The five factors of servant leadership offer an organic and progressive flow to the inquiry analysis. The factors are originally located in the person who experiences 1) altruistic calling. This altruistic calling encourages a service-oriented attitude which facilitates 2) Emotional healing. Then 3) wisdom in reading environmental cues, affords a trust in the leader who convinces/persuades their followers. The 4) persuasive mapping factor of the leader contributes to preparing the organisation to make a positive difference in the future. This step-by-step analysis maps the knowledge-building and organisational influences of the leader narratives. The statements or *items* of the servant leadership questionnaire (Barbuto and Wheeler, 2006) provide the language and evaluative framework by which

raters/followers measure those they follow. In this analysis the notion of servant leadership emerges from a collective of leaders who had no prior knowledge of the instrument. This author believes that the lack of knowledge of the measurement instrument was appropriate to avoid bias of narrative and language towards the empirical evidence. The empirical evidence is further triangulated in forms other than narrative (documentary, archival, artefacts etc, as per the Appendices) to underpin those emerging themes and motifs. Furthermore, the six sources of data evidence (Yin, 2009) have elucidated context and concepts that go beyond the containment of the selected framework.

The process of gathering data during the political processes encountered silence and power within the community context. Given the security risk, a number of these stances would be considered to be justified. Some areas of inter-agency distrust within recent dialogues during the timeline of this study infer that the framework neglects to consider the servant leadership required with multiple stakeholders. Furthermore the duality of leaders themselves being in a hierarchical post where they must serve their superiors as well as those subordinate to them.

Hierarchy as in police and military forces takes precedence when the sliding scale of security alert moves along the spectrum from low to high. Servant leadership ideology would favour a flat structure with shared power and dialogue in place of protected power and silence.

Through undertaking the protocol of research procedures which contains protections which mirror the dilemma of preferred openness to processes, much insight was gleaned. However security and ethical considerations carry the responsibility of protecting the researched and researchers. Themes emerged through this inquiry which can not be revealed, as well as those which can. The micro (individual) and macro levels (organisational) of servant leadership have been extolled for their positive psychology.

Leadership begins from within (oneself) but it is necessary to bridge the mezzo level to sustain development across the multiplicity of disciplines.

Findings show that leadership permeates the self, relationships, and one's interaction in partnership with other groups or organisations. Exemplifying values and duty to bring hope help to align leadership as transcending tangible results to improve community and life. The recommendations which follow from the findings originate in this view of hope and of emancipating people through finding their solutions to their problems with support. The servant leadership findings within this study align closely with the fundamental theme of community development theory.

In identifying this as an area of potentiality and of hope, this thesis contributes to the servant leadership discourse and is optimistic of the possibility of contributing towards peaceful communities. Sustaining such hope and possibility is the work of future servant leaders. The findings' themes of hope, sustainability and development of local people are key to the recommendations. The recommendations are grounded in themes which emerged from analysing the data in this chapter, which will be further explored in Chapter 6.

Chapter 6

6.0 Introduction

This thesis evaluated the role of servant leadership and the potential for its application to a community which has been affected by drug addiction, crime and lack of educational and career opportunities, to move beyond the difficulties which it has experienced within a social, cultural, educational disadvantage for at least four decades. The following recommendations suggest a solution-oriented approach to assist this community towards peace, reconciliation, harmony and educational opportunities and the opportunity to engage in social, cultural and economic developments now and in the future. The following recommendations advocate that these improvements can be implemented through a model of servant leadership and through the lens of valuing the lived experience of people engaged in this area who actively strive to see these changes emerging within their own community.

6.1 Understanding Community

Nugent (2014) refers to peace education and opportunities for dialogue in moving away from a society blighted by crime, violence and conflict. Nugent is referring to community education and developing ways of understanding ourselves and our relations towards justice and towards joy. "Community education has the potential to critique the 'them and us' thinking which promotes conflict and in-group/out-group bias…[having] a role in the blurring of boundaries and establishing a healthy transition from one-dimensional thinking processes" (Nugent, 2014, p.169). Nugent explicates this notion of potentiality drawing on the concept of transforming processes of thought elucidated by O'Sullivan, Morrell and O'Connor (2002, p. xvii) citing the following:

Such a shift involves our understanding of ourselves and our self-locations; our relationships with other human beings and the natural world; our understanding of the relations of power in interlocking structures of class, race and gender; our body awareness, our visions of alternative approaches to living; and our sense of the possibilities for social justice and personal joy. (O'Sullivan, Morrell and O'Connor (2002, p. xvii)

6.2 Findings

This study sought to explore the lived experiences of leaders within a task force in an urban area situated in the north-east inner city of Dublin. The perspectives and insights of three collaborating groups of leadership were examined within a servant leadership approach (Greenleaf, 1907; 1977). Beginning with this seminal work, many experts in servant leadership offered theories which led to the creation of a construct which provided a way to measure this notion of leadership for empirical studies. The framework created by Barbuto and Wheeler (2006) allowed research to be conducted from the leaders themselves and from those they led: their followers.

6.2.1 Emergent themes found *outside* of the framework

1. Leadership is a process with results not visible but beyond this horizon. Servant leaders felt they had a duty to work towards potentiality and to offer hope.

2. Leadership is not what they do but who they are. Servant Leadership begins from within the individual and radiates outwards to the organisation or group as well as across disciplines.

3. Leadership has limitations and travels along a sliding scale of low service to huge sacrifice, with some leaders dedicating a lifetime of service. Servant behaviour may have to take second place to hierarchical leadership types, such as an autocratic leadership style, to protect life.

4. Many leaders have to balance the needs of competing groups of personnel, clientele, funders, superiors and media.

6.2.2 Implications of the findings

This study supports the argument for change through the alignment of service in relation to community members, working towards their development through local ownership, from all stages of decision-making through to implementation. Though local voices were heard at meetings and in consultation reports, few made it to the negotiating table. This study would suggest that leaders had an opportunity to begin this alignment, which in the empirical evidence is viewed as being good for communities and society. The areas of security (policing, military and intelligence agencies) and development (educational, health, environmental) are mutually reinforcing factors contributing towards growth in peaceful societies.

6.3. Framing the Applications and Recommendations in Servant Leader Theory

1. What did I find out from this thesis about whether the model of SL is relevant for this community?	2. How does my own role as a leader in this community effect change in the future through the application of SL?	3. What practical application of SL can be used to effect change for the community in the future?	4. How will the community benefit from the understanding and application of SL theory in the future?
The primary focus of servant leadership is on the growth of the person over the organisation. I conclude that it is most suitable here in this struggling community.	My role as leader/volunteer /academic in my community gives me legitimacy in seeking structural justice for inclusion for a group of local academics in decision-making with local police and defence forces.	Our newly-established group has the educational/ addiction skills to critique policy and community groups and implementation can begin a partnership of mutual power structures, e.g. task forces and DCU.	As increased understanding of servant leadership theory grows, people will be able to challenge power structures and to question their service from statutory and other agencies.
Theoretical conclusions: Success and failures of SL	**Recommendation 1 (Micro)**	**Recommendation 2 (Macro)**	**Recommendation 3 (Meso)**
Communities need to be supported and resourced. Politically-motivated interventions which increase dependency does not serve people to grow.	I recommend facilitating a voluntary partnership of other-oriented academic local people to advocate for servant leader education and to showcase role models.	I recommend for a participatory action research initiative on the task force actions and their impact for those local actors, conducted by themselves, in partnership with the task force implementors.	I recommend using a serving leadership questionnaire which provides those led by boards of management, directors and CEOs with a measurement to critique and improve age diversity within an organisation ethos.

Learning about leadership	My own SL take-away for the future from this experience in community and my research on SL and community leadership	Possible SL take-aways for other community leaders in the future	How would the community look if SL were practised and was successful in its aims?
The legitimacy of leadership is endowed from below by those being led.	A number of servant leaders in the community are reluctant to lead but who could offer insightful leadership.	Community leaders believed that participating in research afforded a self-reflective opportunity with one of those harmed.	The community would become more self-sufficient and aware of our mutual dependency for peace and harmony in life.
	Personal learning in SL	**SL learning for others**	**Possible future benefit for the community**
	I learned to reflect on my motivation towards how to be serving to the community as leader in the future. Servant leaders' growth is aligned to followers' growth.	The political and corporate leaders may learn that serving others exemplifies human rights and UN goals. In serving others, ethical issues are to the fore.	To reignite a sense of neighbourhood through serving the collective; to have shared goals for our children and theirs, building our human and national security.

Table 19. Framework of servant leadership theory and community applications and recommendations.

The *Creating a Brighter Future* report (Mulvey, 2017) and its early steps towards implementation are achievements in themselves in acknowledging and addressing the issues accrued over generations. A servant leadership approach offers a solution-oriented approach for sustainable change through developing people to be agents of that change. Only when communities are true partners sharing mutual powers as co-creators in implementing change will any meaningful inclusion take place. When the timebound implementation board (NEIC), the community coalition of leaders, and the government ministers leave, the true measure of their success will be evidenced through the people of the community "are they freer, more autonomous, have they grown, are they themselves more likely to become servant-leaders?" (Greenleaf, 1977, p. 37).

The mosaic-like approach is a measure of the complexity of the task and of the many shades of colours which make up any lifeworld. A mosaic in Dublin 1's Garden of Remembrance depicts a symbolic act from Celtic mythology. When a conflict ends, the warriors place their broken weapons in the water to signify the ending of hostilities. When peace comes to Dublin 1, a vibrant mosaic of the lifeworld may blossom again. Without development it is difficult to educate, and without education it is difficult to develop: may peace bring abundance of both development and education to our community. In our reclaiming of community development as serving people before funding, policy or business, we end hostilities. Creating a mosaic of connected mutually-reinforcing units of service to help each other view a larger truer picture. Communities can begin again to serve people's true development and security. As people develop and grow, may the legitimate power and greatness of servant-leaders guard our peace for all.

> Human security encompasses human rights, good governance, access to education and healthcare ensuring that each individual has opportunities and choices to fulfil his or her own potential. Every step in this direction is a step towards reducing poverty, achieving economic growth and preventing conflict. Freedom from want, freedom from fear and the freedom of future generations to inherit a healthy natural environment—these are the interrelated building blocks of human— and therefore national security.(Kofi Annan, 2000, Former UN Secretary General)

Table 19 above states some actions towards freedom from want and from fear in our community. The benefits of working with communities, rather than for communities, is grounded in mutual decision-making processes and partnership. This community development approach is aligned to the growth of those being led or served which is the premise on which servant leadership (Greenleaf, 1977) rests.

An autobiographical reflection views my own positionality and role as educator as offering a unique insight to offer recommendations and to help implement them. Discussions have taken place to begin each recommendation, notwithstanding community and structural challenges. The thesis and the experience of research and interaction created an opportunity to exemplify servant leadership during this study and to begin the early stages of recommendations 1,2 and 3. The unfolding phenomenon still prevails and further knowledge-building opportunities may arise from the recommended actions and their influence on local development.

6.3.1 Recommendation 1

Recommendation 1 is concerned with my individual servant leading through the facilitation of a group of academics, including local addiction academics and practitioners, in becoming a critical voice for policy and actions in the north inner city. (Peter McVerry—long-time social justice activist—stated on 18 December 2018, on "The Claire Byrne Show" that "drugs are the biggest threat to this state…not terrorism or Brexit").

As people grow and develop, the security of the community potentially increases. Continued exclusion from the structures that govern and make policy ensures that insecurity continues to exist. The importance of serving communities through development and away from conflict is elucidated by Hillary Benn, former UK Secretary of State for

International Development: "The truth is, development without security is not possible; security without development is only temporary" (cited in DCAF, 2012). Though Greenleaf does not explicitly refer to communities of conflict, his measurement of "do they become freer or more autonomous?" is also key here (2016, p. 6) .

6.3.2 Recommendation 2

Recommendation 2 is for a future participatory action research programme with all of the partners, including locals, to evaluate the implementation of the programme of the task force and police, providing a downward accountability.

The data is found in the empirical evidence of the leaders themselves and the literature of Greenleaf (1977). It is that the results may not be within our timeline or horizon, but we have a duty to contribute to hope and peace: implementing a sustained commitment to development and security as mutually reinforcing factors creates a local and national society that is freer.

6.3.3 Recommendation 3

Recommendation 3 considers the references towards leadership inter-relationships and competitive agendas between organisations. This thesis and its servant leadership framework is recommended as an evaluation tool for leaders. This thesis and the notion of a servant leadership questionnaire will be submitted to the task force to assist them in achieving oversight and governance with a view to serving on boards of management. Possibilities exist for policy and corporate managers to reach their serving potential within this framework, which is comprehensively laid out as a questionnaire for self-reflective practice purposes or to ask followers to evaluate the leaders. Both the follower and leader evaluations can provide insights to the mutual similarities and differences of perspectives

to improve practice, and to realign leadership values to serve those being led. Serving as leader may mean stepping down if better leaders appear, or perhaps mentoring a younger leader to succeed.

6.4 Conclusion

The three recommendations of giving voice, engaging in participation and self-reflective practice are the key contributions and actions of this research study. The narratives demonstrate that our voice comes from our values and thought process through relationships as the empirical data exemplifies in excerpt form and in the complete interviews as per appendices. Servant leadership is positioned as an appropriate model of leadership for a community where the most vulnerable continue to suffer, despite many leadership initiatives in the past. The key contribution of this research is to highlight the mutual reinforcement factors of development and security, which are at risk if not continually sustained through the resourcing of both. To live free from fear and to be able to flourish and learn in a conflict and crime-free environment requires that there to be a developed society who can learn to feel secure, and strive to protect that security through neighbourly means, and furthermore, to work towards goals of service and sustainable global development (e.g. the United Nations' SDGs: see Appendix K) to improve their own and the wider reaching environments. In using a universally-agreed set of principles to build a local community, it may be possible to generate local ownership as part of a global peace initiative. The initiative would require the many organisations involved, and their leaders, to position themselves in relation to each other, as in a mosaic. This peace initiative might be possible with true servant leadership emerging from the policy-based, statutory agency and community-led growth of those who need help so that they might flourish among us. The task force has shared thoughts in this phenomenon contributing to

self-knowledge, leader knowledge to improve their society. We all would flourish as leaders and through reflecting on mutual our achieving such *legitimate* power (Greenleaf, 1977).

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Appendix A

Creating a Brighter Future: A Social and Economic Plan for the Social Regeneration of the North East Inner City (Mulvey, K. February 2017)

Recommendations for a Three Year Action Plan 2017-2020

Introduction

While it is envisaged that the scale of the challenge to deliver real change for the community for the long-term will require sustained effort over a long period, I believe that clear ambition must be declared at the outset to deliver a number of immediate priority actions in the three year period to 2020. This puts a significant emphasis on the immediate next three years - from the current investment though to the ongoing provision of public/private funding for the enhanced services recommended.

Government and successive Governments must remain committed to the regeneration of the area for the minimum ten year period envisaged and to ensure positive change is embedded and sustained over the longer period. The Implementation Plan will need to be supported through a dedicated funding programme approved by Government. The immediate focus should be on the appointment of an Independent Executive Chair to put a team in place to establish the necessary structures to take forward these recommendations through an Implementation Plan. A first task will be to generate a detailed project plan to timeline and assign the necessary human and financial resources to deliver on the plan.

Further capital resource investment will be necessary for any major infrastructural projects which could be funded from the private sector and potential NAMA resources (as part of the DDA legacy commitments to the community) and from the major corporate businesses in the area.

Reporting on progress will be linked directly to the project plan. The early establishment of baseline data linked to specific outcomes will be vital to ensuring a continued focus on the priorities identified. It will also be critical to ensuring that there is a fair and honest appraisal of impact over time. Specific indicators of success should be identified and measured as part of that process. A formal Review should take place after a three year period to reflect on the pace of delivery, the effectiveness of the structures and the barriers to implementation. This review will inform the development of a new Action Plan. There is undoubtedly a huge challenge for everyone involved which will require new approaches and changed working practices which will require time and effort for all involved. Equally

the process must move forward and deliver in a timely fashion and cannot become a talking shop.

Policing and Crime Prevention / Tackling Crime and Drugs

The origins of this Report emerged from a Community which experienced in its midst multiple violent acts arising out of extreme criminal activity related to drugs. Many of these murders took place during the day among ordinary people going about their normal business. That this has impacted on residents' well-being and sense of security and safety is not surprising. The threat of violence is real and constant and the continuation of criminal activity and drug dealing is evident on a daily basis. Any regeneration of the community must start at the core which means tackling crime, intimidation and drugs and helping the community and people feel safe again. This means good and well-resourced policing.

The Policing service in Dublin's North East Inner City has traditionally been delivered from Store Street and Fitzgibbon Street Garda Stations. The closure of Fitzgibbon Street Garda Station in 2011 (due to health and safety concerns) coupled with diminishing Garda resources due to the economic downturn undoubtedly adversely affected the presence and visibility of Gardaí in the area. Given the significant reductions suffered between 2009 and 2016, the first step must be to increase the levels of Gardaí in the area.

As part of the North East Inner City Initiative announced by the Taoiseach on 20 July 2016, it was decided, following consultation with the Garda Commissioner, that Fitzgibbon Street Garda Station would be reopened. An Garda Síochána have been liaising closely with OPW to refine the brief of requirements for the building. The aim is to ensure that an appropriate range of community and specialist policing services can be provided to the local community from the building. A detailed estimate of costs and timelines will be available early in 2017.

The 'small areas' approach to Community Policy began in parts of the North Inner City in 2009 by identifying each small area of population and the streets within those areas. Based on demographics and other data, these form the basis for community policing areas for which   individual Gardaí are given responsibility. In 2015 this approach was awarded the Q mark for quality management systems and awarded a European best practice certificate under the European Institute for Public Administration programme. This approach to policing has obvious potential to deliver improved outcomes at community and neighbourhood level if properly resourced and maintained.

The NESC Report *Quality and standards in human services in Ireland: policing and the search for continuous improvement* (2012) highlighted the potential of structured

liaison between Gardaí and local communities and referred to the North Inner City Community Policing Forum. It remarked on the "*relatively successful model of engagement and citizens at local level" and a "greater culture of transparency*" between the community and the Gardaí involved at that time. This suggests that the existing Forum has strengths and has had some past success.

It is proposed that this Forum should continue to play a central role in improving the quality of policing in the area; and in particular in ensuring that community are engaged in the effort. This is to ensure that the community's concerns are taken on board and also that they work with the authorities in evaluating the impact and devising new solutions to the systemic problems which are leading to the high incidence of crime in the area.

FROM

A "no-go" neighbourhood

Policing resources inadequate to respond to prevalence of crime and in particular local drug dealing

Community silenced in fear of local criminal activity

TO

• Families and communities feel safe and can speak up

• A safe place for children to play

• A safe place to go to work

• A physical space that the community can be proud of

• A sense of shared community pride

• safe to visit and travel through

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ACTION PLAN Tackling Crime and Drugs	Outcome/Output		Action
	1.	A landmark physical centre for policing	• Re-furbish and re-open Fitzgibbon Street Garda Station making it a centre for community policing and local drug enforcement.
	2.	A strengthened Garda presence	• Increase the levels of visible and consistent policing presence in the community with a strong focus on community policing to counter local intimidation and open drug dealing.
	3.	A comprehensive "hub" with the range of community and specialist policing resource	• A fully resourced community policing model based on the "small areas" approach • A Central hub for the divisional drugs unit and this unit to be appropriately resourced. • A strengthened local asset profiling service feeding into CAB • A "community" space within the Station.
	4.	Additional monitoring of the area	• Install CCTV in 4 locations identified as key gaps - Railway St/James Joyce St, Amiens Street/Buckingham St Lr, Seville Place/Oriel St, Sheriff St/Seville Place.
	5.	Community engaged and empowered to participate in community activities and to a "safe" place.	• A discrete programme of events and activities to build cross-community cohesion, to tackle intimidation and make it safe for the community to speak out and to lead. • A public awareness campaign undertaken in the North East Inner City to promote the Drug Related contribute to Intimidation Reporting Programme.
	6.	Youth capacity inform and to lead in the community is developed	• Integration of targeted approaches to at-risk young to people – consolidate and align targeted and universal services. This includes that alternative pathways from criminality and detention for young offenders must continue to be supported including Garda diversionary programmes and targeted youth interventions. • Develop and implement a specific youth leadership programme to provide young people's voice in all of the local community processes.
	7.	A consolidated & tailored local	• A new community policing plan will be developed. The Plan will build on the 'small areas' model which will plan reflect the needs identified by the community and its residents and encompass the elements above. • The Plan will identify further specific targets and outputs.

	8. A strong community process to inform the plan, progress and evaluate its impact.	• The Community Policing Forum working with a refreshed community engagement model. The Community Policing Forum will provide the community with an opportunity to influence the Plan and to receive its regular updates reporting for the community against the Plan, its objectives and outcomes. • Dedicated full-time personnel to support the process.

Maximising Educational / Training Opportunities / Creating Local Employment Opportunities

As is evident, the area has significant assets on which to build in terms of education, training and job creation. However, the area is currently a very "crowded platform" with many different activities, schemes and programmes. It appears that this is leading to a degree of fragmentation. Greater co-ordination, networking and information sharing is necessary.

There are a range of training and education activities provided by a wide range of actors and funders. There are some employer linkages but these are small in scale and niche. It is well established that integrating services and providing better co-ordination in areas such as this has more traction and is more feasible than additional financial resources. However, it is also the case there is a need for more local flexibility in order to allow for adjustments to programmes as might be needed. Three discrete strands of activity with multiple funders can be identified but the links between them and, more importantly, to the community and especially young people are poorly mapped and transitions are not adequate:

Planning/Building/Business

- Community Benefits Requirements
- Statutory Social Clauses
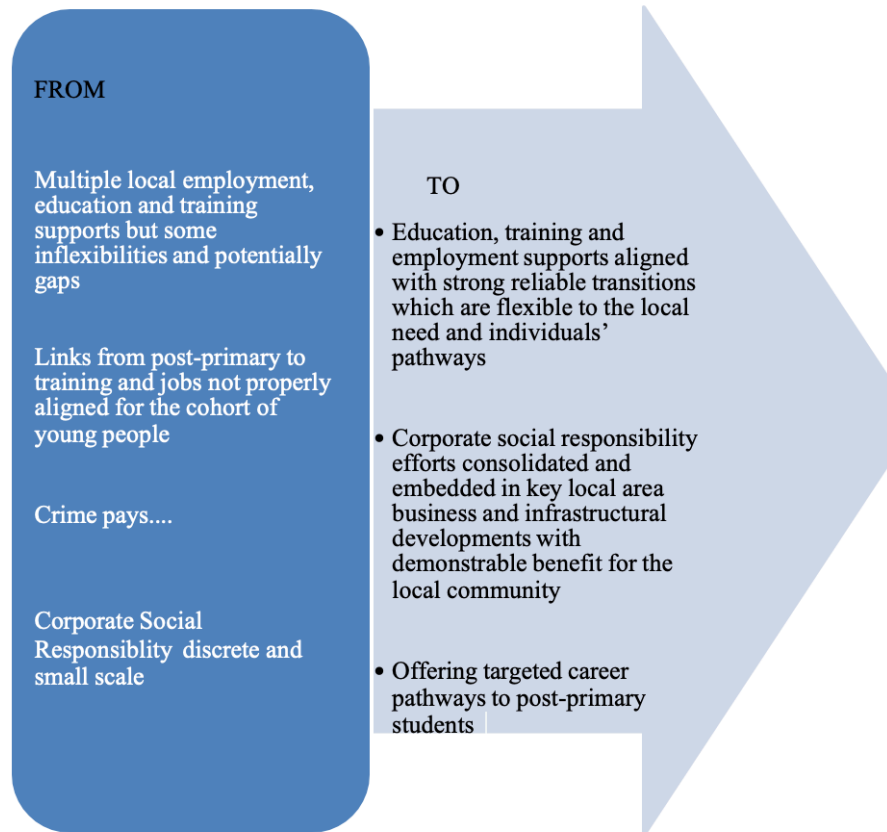- Development Code Approach

Education & Training

- Post Primary
- Youthreach
- Community Training Centres
- Adult Community Education

Local Employment

-
- Community Employment Schemes
- Local Employment Service
-
-
- Community Services Programme
- TUS Community work

Aligning efforts and developing new strategic alliances and connections are critical to the   plan if it is to deliver employment opportunities for the local community in ways that attract   and retain young people, allow parents to provide economic security and opportunity to   their children, and to break cycles of unemployment and disadvantage across the community.

FROM

Multiple local employment, education and training supports but some inflexibilities and potentially gaps

Links from post-primary to training and jobs not properly aligned for the cohort of young people

Crime pays....

Corporate Social Responsiblity discrete and small scale

TO

• Education, training and employment supports aligned with strong reliable transitions which are flexible to the local need and individuals' pathways

• Corporate social responsibility efforts consolidated and embedded in key local area business and infrastructural developments with demonstrable benefit for the local community

• Offering targeted career pathways to post-primary students

ACTION PLAN	Outcome/Output	Action
Maximising educational / training opportunities / Creating Local Employment Opportunities	1. A NEIC Learning and Employment Forum in place to connect all education, training and jobs initiatives	Forum established to provide a single platform to streamline and align education, training and employment activation efforts with the support of the local statutory, non-statutory agencies and business communities.
	2. Training and Education providers and funders ensure services are complementary and comprehensive	Existing providers of training and education to develop a single accessible map of available services being provided and the course and places available locally. Existing third level access programmes provided by TCD, NCI, DCU and DIT and related initiatives should be aligned for the area - this could be achieved through a consortium approach.
	3. Local employers network engage with a NEIC Learning and Employment Forum	Establish a network for local business and employers to come together - to include businesses in the community and city centre, IFSC, Dublin Docklands and multi-nationals. Provide a skills need assessment for the next 3-5 years to inform training requirements and job opportunities in the area over the period.
	4. DSP Local Office/INTREO Service & strong LES presence in the area	Through the Learning and Employment Forum, strengthen links with the business community and examine the scope for greater flexibility. This is necessary in order to overcome ongoing barriers including complexity of schemes and eligibility for them. Assigning a dedicated Case Officer to liaise with other organisations and community groups in the NEIC to ensure that individuals have access to the best supports and to identify any shortfalls in service provision in the area. The language needs of those with poor English proficiency will be specifically considered in education and training programmes.

5.

6.

Creating an Integrated System of Social Services

The OECD report *Weaving Together Policies for Social Inclusion in Ireland* (2016) recognises that part of the jigsaw in improving social inclusion relates not only to measures in respect of the economic measures. It emphasises the need to support families and communities to prepare them to "*avail of opportunities to improve their livelihoods*". Based on their research in examining vulnerable communities, they state that "*these supports are required in the areas of health, especially mental health, through personal and community development and through addressing issues associated with illegal drugs..... for many of the families .... these issues need to be dealt with before they are in a position to take up education and training opportunities or to move to employment.*"

There is also a broad cohort of largely State funded community based projects providing a wide range of services including childcare, health and education and employment training, community engagement.

- There is a strong cohort of pre-school childcare and excellent primary and post- primary schools which do fantastic work with a strong tradition of retaining students to leaving certificate. The important role of education from early years through mainstream schools cannot be overstated in terms of providing stable and secure environments for learning, social development and fostering life ambitions.

- The challenges that arise where addiction, drug dealing, criminality, intimidation can interfere and put children at risk of not reaching their potential. These are when additional supports are required. This ranges from pre-birth parent readiness, to infant-care, pre-school support, right through primary and post-primary to career guidance. Many of the schools in the area have DEIS status giving a improved package of supports directly to schools but also supported by the Tusla run Education Welfare Service, Home School Community Liaison Scheme and School Completion Programme. Other important supports to school children include after school homework clubs, breakfast clubs and projects funded under the school meals programme.

- These latter services are further augmented by targeted youth services with an education focus provided and in some cases delivered alongside other youth work activities. Youth Service provided by DCYA programmes amounts to around €3 million per annum which are further augmented by local Gardaí and Probation youth oriented provision and DCC community development initiatives. However, there is an emerging need in recreation services for children under 10. There is may be some overlap with

care services and with structured activities provided in the arts and sports sectors.

- The community has a range of health services including about 30 GP services in the Dublin 1 area. The existing services will be complemented and consolidated by the completion of the new Primary Health Care Centre under construction in Summerhill.

Tusla, the Child and Family Agency have, through the local Children and Young People's Services Committee, examined the needs and services available in the area of Dublin North City. Their work emphasises (i) the need to work on a preventive basis with families by providing general programmes in ways and places which are accessible, convenient and co-located; (ii) the fact that most families can and do cope but there are families who are under pressure for different reasons and at different times – services need to respond to that; and

(iii) that to support families, they need to support parents to deal with their own challenges relating to mental health, alcohol and drug misuse in a connected and holistic way. Working well, a cohesive and flexible interagency plan and operating model is required to meet the complexity of requirements and to be responsive to the changing needs of parents, children and young people in the area.

FROM

Multiple local employment, education and training supports but some inflexibilities and potentially gaps

Links from post-primary to training and jobs not properly aligned for the cohort of young people

Crime pays....

Corporate Social Responsiblity discrete and small scale

- Education, training and employment supports aligned with strong reliable transitions which are flexible to the local need and individuals' pathways

- Corporate social responsibility efforts consolidated and embedded in key local area business and infrastructural developments with demonstrable benefit for the local community

- Offering targeted career pathways to post-primary students

Action Plan	Outcome/Output	Action
Creating an integrated system of social services	1. CYSPC working with the local LCDC and health agencies put in place a discrete plan for child and family social services in the area.	Tusla North Dublin will explore with partners the development of a specialist hub for highly vulnerable families to include • Family Centres • Intensive Therapeutic and Practical Home Support • Addiction and Mental Health Parenting Supporting • Other co-parenting supports This "hub" to be developed as a test site for the roll-out of similar hubs elsewhere on a small area basis as part of Tusla's Family Support Strategy. Partners will include local community providers, the NCI Early Learning Initiative, local HSE and local schools.
	2. Local Early Years Provision has fully implemented the Siolta & Aistear Frameworks	All local providers should be supported to fully take up the intensive supports and mentoring available under the Better Start programme and to particulate in Siolta/Aistear Accreditation. Specific transition supports between local early years' providers and local primary schools should be developed and implemented on a consistent basis within the community.
	3. Local Schools benefit from collaboration, joint supports towards a joined up approach to teaching and learning across service providers within the community.	Local Principals networks to examine scope for a collaborative approach together with other local services to "community-wide" education initiatives and teaching/service resources to support the development of a North Central City community of schools, children, young people and families and to map and manage transitions between primary and post-primary education in the area. Local funders and commissioners will examine the potential to mainstream existing pilot programmes which have been proven to meet community need. Specifically local schools should be considered as locations to pilot innovations under the Schools Excellence Fund. Pilot a new model of in-school speech and language therapy involving collaboration between parents, schools and primary care services.

	4. Department of Children and Youth Affairs (incorporating IYJS) and Department of Education and Skills have an integrated approach to youth related services to ensure an appropriate spread of the right services creating synergies and avoiding overlap and unintended competition	Departments will complete a mapping of current service provision under various youth programmes, Tusla education welfare and school completion programmes; Garda youth diversion and youth probation programmes with a view to maximising alignment, exploring opportunities for greater synergies; and giving clarity to target cohorts; intended outcomes; emerging gaps in provision. Providers will come together to provide a single youth leadership development programme for the community to work with other structures set out in this plan and to represent youth voice and interests locally.
	5. Increased opportunities in Sports & Arts	The newly appointed Sports Development Officer should initiate a development programme for the use of sports facilities (already underway) and sports activity with the area in order to facilitate existing and new sports activities. A specific Sports Partnership arrangement among the various sporting organisations under new structures should be considered in order to develop additional sports activities in the area. A full audit of sports facilities is currently being undertaken by the Sport and Wellbeing Partnership (DCC). A number of Arts/Heritage projects are underway in the community and should be assisted and coordinated under agreed arrangements with individual cultural bodies and DCC. Apart from the provision of a central facility for the retention and exhibition of archival material, consideration should be given to a whole community based Arts Festival with the support of the Arts Council and the "Living City" initiative. A new Tourist Trail should be developed in association with the DDA, Tourism Ireland and Waterways Ireland.

6.	Improved Social Cohesion	DCC will continue to develop and plan, in collaboration with the local community a series of annual events to bring the community together and to celebrate community diversity and to showcase community assets.

Restorative practice supported across the community in line with the existing Early Learning Initiative under the ABC Programme

Local structures will work to include representatives of new communities in the area and community support funds will be sought under the relevant programmes to promote the integration and inclusion of migrants.

In line with national policy, local services will give specific consideration to ensuring language appropriate formats and signage are in place. |
| 7. | Services collaborate under a "what works" approach | In conjunction with the LCDC/CYPSC, will support the development of a "what works here" hub and virtual information centre focused on the outcomes and services relevant to local community and local service provision |

8.	Drug treatment and rehabilitation and related health services are well integrated and responsive to the local area need	Many issues evident in the area relating to addiction services and tackling drugs problem that should be addressed in the new National Drugs Strategy including access to detox beds, the effectiveness of long-term methadone maintenance, supporting families affected by addiction and alternatives to criminal sanctions for low level drug offences. It is recognised that some very specific local needs relating to the drugs problem will need to be targeted and addressed in the context of a local implementation plan.

The mainstream health and mental health services is also important for the wider community and for those with specific health and wellbeing needs. There needs to be an appropriate forum at local level to discuss and advance local health service needs and issues as part of the LCDC Planning. |

INTERIM MEASURES AREADY BEING IMPLEMENTED

€500,000 funding for Community Projects (all completed or in progress except marked*which is in planning)	• New Halloween event funded in 2016 for the three communities of Ballybough, Sheriff St. and Sean McDermott St. • Reader in Residence – Charleville Mall Library - 9 month programme underway involving 11 local schools. • Coderdojo Digital Skills Project -– 1 year programme underway giving children an understanding of programming languages. • An Cosán - SHaRE Reading Programme • Trinity Third Level Access Programme • Arts Grants • Mens Shed Project - North East Central Community Garden* • Home from Home Learning Spaces (National College of Ireland Early Learning Initiative) • Play area for Community Crèche (North Wall CDP Sheriff St.) • Junior Leadership Programme (Lourdes Youth & Community Services) • Research on hidden disadvantage in NEIC private rented sector
€165,000 for Children's Initiatives	• Brighter Futures Restorative Practice projects undertaken across two age groups involving young people in the area culminating in presentations to Government Ministers and Officials and local services 14 Dec 2016 • Tulsa training for teachers to implement a number of evidence based intervention programmes proven to generate positive outcomes
Education Initiatives	• CDETB finalising its new integrated service plan following local engagement • NEPS rolling out the Incredible Years Teacher Programme and the Friends for Life programme to all local schools
Redevelopment of Rutland Street school	• DCC is committed to the development of a new Community Centre/Hub at the disused former school premises at Rutland Street and is working quickly to establish costs and to put a funding package in place

€100,000 additional funding allocated across 15 drug related projects in the area	After School Education & Support Programme	€6,000
	HIV Ireland	€5,000
	The Snug	€8,000
	Chrysalis	€8,000
	UISCE	€5,000
	Deora	€8,000
	SAOL Project	€8,000
	Crinan Youth Project Evening Service	€8,000
	HOPE	€8,000
	NEIC Policing Forum	€8,000
	ACRG (Aftercare Recovery Group)	€8,000
	CASPr	€6,000
	BeLong	€5,000
	Gateway	€3,000
	AOSOG	€6,000
Package of €1.04m investment, in sports facilities and projects in the area (all completed or in progress except marked*which is due to commence shortly)	• Resurfacing of existing pitches at Sheriff YC and Larkin Community College* • New multi-use games pitch at Dublin City Council Recreation Centre in Sheriff Street • Acquisition and refurbishment of premises in Ballybough for boxing. • New Sport Coaching Programmes with the GAA and FAI • Capital grant for O'Connell Boys GAA Club • Sports equipment and small grants to 39 local sports clubs and groups • DCC appointed full time Sports Development Officer in September 2016	
Arts Project	• €55,000 allocated to fund the Firestation Arts project to provide artists' workshop spaces and day studios - on hold pending an alternative site.	

Physical Infrastructure – "Refurbishment Plan"

This is an area of significant "place" assets but one of significant contrasts. Alongside state- of-the art architectural showpieces we have unsightly housing, derelict buildings, waste / litter and unsightly building facades. The whole physical urban infrastructure and street landscape in the NEIC needs to be improved, building on the already existing road / street layout and the existing improvements made in the area around housing, education and social facilities.

The major streets and thoroughfares through the area require a significant degree of maintenance and upkeep - from the installation of better lighting, to street paving, to the planting of trees. This refurbishment must continue over the next number of years on an area by area basis under a comprehensive refurbishment plan that encompasses the entire area.

Specific measures to be delivered under the new national Housing Action Plan will also be helpful. The Minister of State for Housing and Urban Renewal is to oversee a number of initiatives including an expanded and enhanced Living City Initiative and the establishment of a national register of derelict sites, as a complement to the new vacant site levy, to bring vacant and under-utilised sites into beneficial use for housing and urban regeneration purposes.

All of these must be combined with actions to improve Garda community presence in the area to ensure the safety of all visitors and residents of both public and private housing throughout the area.

I enclose a number of photo montages at Appendix 3 which illustrate the changes which could be made in some key streets in the community. These could be duplicated throughout other streets in the area.

The overarching objective of the plan is to clearly link the "place" aspects with the "people" aspects. If we show confidence by investing in the physical infrastructure, we have the opportunity to deliver a better yield from the assets the area has; as well as to foster the support and contribution of the local community in contributing to a pride in place and also to the City of Dublin as a whole.

From a "run-down" and

neglected area

- Modern and attractive environment

- Attractive for people to walk through

- No visible signs of dereliction

- Good street lighting, trees and greenery

- Community proud to own it

- Good social housing mix

- Part of "Our Capital"

Plan	Outcome/Output	Action
Improving the physical landscape	1. Leave the stigma of the past behind while retaining the proud history	• Rebrand the name of the area without losing its identity to be decided by the Community e.g. Dublin's North Central City Quarter • New safe pedestrian cycle and transport routes need to be incorporated within the area to increase usage of the streetscape, access to the area apart from drive through traffic and to encourage business to locate throughout the whole of North East Inner City.
	2. Visibly pleasant streets and environment	• Transform the look and feel of the area by complete immediate and urgent physical improvement works as identified
	3. Vibrant and living area with new investment	• DCC to develop a comprehensive refurbishment plan for the area in consultation with local residents, community and business sector to include viable funding mechanism in line with the LCDC Planning processes. • Explore novel ways of funding such a refurbishment plan, for example, through (i) a levy on unused derelict sites in the area, (ii) a dedicated contribution from all related NAMA transactions in the North / East Docklands and a specific contribution from the IFSC
	4. No visible signs of dereliction	• Target derelict sites as part of the refurbishment plan • Provide legal basis for use of CCTV and targeting of homeowners to tackle
	5. Good social housing mix	• DCC to lead on the development of a sustainable communities plan to address the high proportion of social supported tenants through public and
	6. Developing Area with new businesses	• Encourage and incentivise the development of new residential and business units extending into the area beyond the Docklands to areas encompassing Gardiner Street, Mountjoy

INTERIM MEASURES ALREADY BEING IMPLEMENTED

Work is already underway by Dublin City Council with additional funding €500,000 provided under the 2016 short-term measures further supplemented with an additional allocation of €2.7m provided by the Department of Housing, Planning, Community and Local Government in November 2016.

Roads Re-surfacing (parts of James Joyce St. and Railway St.)	Completed
Portland Place Park (Phase 1)	Completed
Painting of public lighting lampposts	Completed
Ballybough Community Youth & Fitness Centre (Xmas Lights)	Completed
Ballybough House, Courtney Place and environs	Substantially completed
Public Lighting Upgrade	Substantially completed
The LAB (City Arts Office) internal improvement works	Substantially completed
Sean Mac Dermott St. Swimming Pool (Internal refurbishment)	Substantially completed
Mountjoy Sq. Railings restoration and improvements	Substantially completed
Public Domain Improvements including roads re-surfacing	In progress
Vacant sites Hoardings	In progress
Sheriff St. Recreation Centre Equipment upgrade	In progress
Painting of Sheriff St. Upper Lifting Bridge	Technical works underway
Dorset St. Fire Station (In Community Use) - structural works	In planning phase
Lourdes Daycare Centre	Funding awarded
Sofia Housing Association (Internal Alterations & External Works)	On hold, possible planning reqmt

Appendix B

ICON Newsletter (July 2017)

An Historic Perspective

Corporation Buildings 1960s

The decision by Government to establish a Task Force for the north inner city, while welcome must be considered a further acknowledgement of failure by the State to address historic and endemic concentrations of poverty and disadvantage in long established residential communities and their continued exclusion from the social and economic benefits from the wealth generated in the heart of the capital city.

During each of the past four decades the Government has had to intervene to address the crises in the north inner city. In the 1970s it was in response to the scale of youth unemployment, in the 1980s it was due to excessive levels of long term unemployment, in the 1990s the crisis was due to drug misuse and supply, and in the past year in response to the impact of organised crime. Each of the previous interventions relied primarily on the active participation and implementation capacity of community based initiatives to deliver or complement the state agencies programmes. This was because national programmes proved incapable of adapting to meet identified local need. The most successful interventions were achieved when community based infrastructure was enhanced or established with local involvement and active high-level participation and commitment from the statutory and other sectors. The prime examples of these successful approaches were the Community Development Programme, the Local Development and Social Inclusion Programme, the Local Drugs Task Force, the Integrated Services Initiative, the Youth at Risk Initiative, National Early Years Access Initiative (NEYAI), the Area Based Childhood (ABC) Programme and the RAPID.

Each of these interventions facilitated more effective coordination between community activists and their organisations locally and also provided opportunities for collective engagement with external agencies and developments. For example: Negotiating with the Docklands Development Authority, engaging directly with the Department of An Taoiseach on the development of the Dublin Inner City Partnership, establishing the local drugs task force in conjunction with the relevant agencies. Each of these encounters encouraged local community projects and services to network and work together, initially with the Alliance for Work Forum and ultimately the merger of the Alliance with the Voluntary & Statutory Network and the Residents Forum to establish the Inner City Organisations Network (ICON) in 1992. ICON comprised of over fifty local organisations. This community infrastructure, including the Community Development Projects in turn provided the foundation upon which to build the Dublin Inner City Partnership, as a community led and community driven initiative.

ICON also provided the means to engage with similar community structures across the inner city. This process of continuous interaction between so many diverse agencies and organisations active in the inner city generated many innovations, new initiatives and responses to local problems, some of which helped to shape national policy. This process of change and development continued until the economic crash in 2008 when the imposition of austerity, targeted primarily at the community sector, resulted in a disengagement by the state sector and substantial reductions in budgets and the closure of some of community organisations. These cuts and closures severely weakened the community's capacity to respond to the impact of the downturn on local residents in a strategic and assertive manner and severely damaged the capability of local services and community projects to operate collectively to respond to new acute social problems arising as a consequence of imposed austerity.

The successful community based approach required the continuous and active engagement with a range of government funded programmes, departments and agencies tasked with addressing social exclusion. This involved the state sector listening to and learning from local experience and adjusting and amending their programmes to ensure the maximum impact at a local level in the most cost effective manner.

This collaborative and dialectic approach, while sometimes generating tension and conflict, most often involved active cooperation between individual or grouped community projects and state agencies around specific programmes. This led to partnership and integrated approaches that required a high level of commitment and contribution from representatives of the community, statutory and trade union and employer sectors. At its best this resulted in scientific analysis and understanding of the problems affecting the area, strategic thinking and planning and the delivery of tailor made solutions targeted at identified challenges. Much of this was lost with the new approaches taken with the austerity regime imposed in this community.

As well as the dramatic cuts experienced since 2008 the history of the State's response to the inner city problem has been fragmented. Often there is no connection between national policy in the delivery of such programmes as RAPID (Revitalising Areas by Planning Investment and Development), so called local integrated area plans or the plethora of other social inclusion structures set up to deal with specific issues like the drug problem. Responses were aspirational but short of tactical delivery mechanisms. They became silos within silos, particularly when the community development programme was turned into a labour activation programme targeting individuals to return to the labour market. Any sense of connection between these structures and the targeted community was lost.

The reality is that the working class communities living in the north inner city have a long history of voluntary participation and engagement with their own indigenous organisations established over many decades in order to provide local amenities and solutions to acute problems and to respond in a coherent way to the negative impacts from economic decline and development.

According to the ERSI (2016), social inequalities are apparent in the skills children bring with them to school.

This inherent strength has enabled residents to introduce innovative solutions and to campaign for improvements requiring state funding and support.

While this approach is not unique to the inner city it is generally acknowledged that these communities have been in the forefront in confronting some of the most difficult social issues in recent decades. In order to address these issues over time the local communities mobilised, established community projects and services, campaigned for state investment and developed innovative solutions by way of education and training centres, skills training programmes for young people and the unemployed, temporary employment schemes, youth clubs and sports facilities, locally designed early intervention and prevention programmes, industrial cooperatives, cultural and arts activities and specific interventions aimed at some of the most intractable social problems.

The Task Force must engage and value this history of participation and engagement with community organisations, organisations that are skilled at providing local amenities and solutions to acute problems and to respond in a coherent way to the negative impacts from economic decline and development, once they are properly supported to do so.

The relevance of this historical narrative and perspective in the context of the recent Government decision to establish an Inner City Task force is threefold:

1. The expertise and experience necessary to respond to the current socio-economic crisis already exists in the community through the activists and community workers who have operated in this environment over the years;

2. Given the range of innovative solutions that have been developed and implemented successfully in the past it is not necessary to 're-invent the wheel' but to identify relevant actions previously effective that should be funded again;

3. Each previous Government intervention was implemented by community based initiatives and services in partnership with the state agencies and this should remain the preferred option for successful local delivery.

The key is to replace the present fragmented local authority and departmental system of delivery of separate and competing programmes. The reason for the Task Force is because that system has failed.

NEIC Communities

The situation for the communities of the north inner city is not about disadvantaged individuals isolated from the labour market but serious structural inequality sustained over years by fragmented delivery of state resources.

The north inner city lost all almost all its labour intensive industries with the containerisation of the docks. These changes had disastrous effects on the indigenous population and there was no comprehensive effort by the State to facilitate a change from a largely manual orientated labour force.

The new services, financial and IT type jobs were of no benefit to the locals, who are educationally disadvantaged.

The industrial changes brought large land banks, which soon found the same local population living on the most expensive lands in Europe. The State seemingly intent on moving local communities out to make way for more high income earning tenants or residents. The old Georgian buildings were knocked down but so were the blocks of flats like those on Sheriff Street, Mountain View Court, Dominick Street and others. Thus whatever was publicly asserted by the state about revitalising the inner city, the reality was that state policies were favouring property over people which negatively impacted on the life choices of young people.

The argument could be maintained that crime is a matter of personal responsibility but for previous generations the culture in the area was one of leaving school early and persistent underachievement. When the source of employment for this unskilled labour vanished, many young people didn't or were not able to turn their attention to acquiring new skills or staying on in education longer. Unfortunately for too many more sinister opportunities were available for them to exercise their idle hands.

According to the ERSI (2016), social inequalities are apparent in the skills children bring with them to school. Traditionally, support for parents and families living in the area, particularly those who were early school leavers, in terms of their children's development and education began when children entered school. The impact of the early intervention and programmes, which begin from pre-birth, need to be acknowledged and these programmes supported, if the persistent inequality for children growing up in the inner city is to be addressed.

These measures must be cognizant of the powerful impact of the home and community environment on children's wellbeing and development.

Recent Changes and Challenges

The real challenge will be in providing an effective and targeted implementation mechanism that can oversee delivery and ensure maximum beneficial impact among residents where it is most needed. In this regard, the effectiveness of community based services in targeting tailor made services to the most acute needs has been seriously curtailed in recent years and by state funding agencies who have become obsessed with impact and quantitative measures and nationally focused programmes at the expense of providing the services and interventions that are required by local people. The overarching community based structures necessary for long term strategic planning or to develop innovative solutions to entrenched problems have been removed and replaced by state controlled structures. This has fundamentally undermined local capacity to address our own problems in an effective manner and in a way that suits local needs.

It must be recognised that the present needs of the resident population and the operating environment have altered fundamentally over the past decade. This is due to significant demographic change, more entrenched levels of concentrated deprivation, private sector developments intensifying the contrast between areas of wealth and poverty, the increase in absolute poverty and hardship among many local families.

Since the early 1990s, Dublin's north inner city has changed from being an area of widespread poverty to a city that has a patchwork of different communities that range from being affluent to very disadvantaged. Therefore, we must understand the areas at micro and community level. In some communities, there has been an increase in affluence, usually as a consequence of new developments which have brought in new populations rather than an improvement in the status of the indigenous populations, a gentrification process. The indigenous populations often remain very disadvantaged; now their disadvantage is more hidden.

Patricia McCarthy and Mick Rafferty,

Partners in Catalyst.

Appendix C

Informed Consent

DCU

Informed Consent form

1. Education Doctorate thesis title: Leaders' experiences of responding to challenge.
   North inner city Dublin leaders and task force members share their 'lived experiences' (van Manen, 2007) of responding to current challenges affecting the community of Dublin 1. The thesis will be available at DCU's St. Patricks campus library when approved by the university.

2. This research study seeks to understand how leaders experience leadership responses. The approach taken is a phenomenological (Husserl) which seeks to view the phenomena through the leaders' lens.

3. Participants will take part in a semi-structured interview which is audio-recorded and later typed up as transcripts from which data is generated, along with relevant documentary evidence. (Interview data will be deleted or shredded on completion of the thesis).

4. Participant – please complete the following (Circle Yes or No for each question).
   I have read the Plain Language Statement (or have had it read to me)   Yes/No
   I understand the information provided   Yes/No
   I have had an opportunity to ask questions and discuss this study   Yes/No
   I have received satisfactory answers to all my questions   Yes/No
   I am aware that my interview will be audio-taped   Yes/No

5. I understand that the Research Study is voluntary and that I may withdraw from the Research Study at any point.

6. Participant anonymity/privacy is protected by use of numerical identities (e.g. Participant 1) within the small sample group of the research study.

7. I have read and understood the information in this form. My questions and concerns have been answered by the researchers, and I have a copy of this consent form. Therefore, I consent to take part in this research project.

   Participant's Signature: _____

   Name in Block Capitals: _____

   Witness: _____ Date: _____

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Appendix D

Plain Language Statement

DUBLIN CITY UNIVERSITY

Introduction to the Research Study – Title of study: Leadership in conflict towards understanding a model of leadership through the lived experiences and narratives of leaders.

This study explores the experiences of leaders who work within community towards a peaceful solution in times of conflict. This study is undertaken by Bernadette Browne in fulfilment of her doctorate in education leadership at the Institute of Education, Dublin City University, St. Patrick's Campus, Drumcondra, Dublin 9.

Contact: *Bernadette.browne5@mail.dcu.ie* or 086 8441151.

Details of what involvement in the Research Study will require

Interview conversations will be audio- recorded and then transcripts are created from the interviews, other sources such as documentary, artefact and media sources are also included to triangulate and add depth to the research. Direct, participative and observation of events and meetings will also form part of the study.

III. Potential risks to participants from involvement in the Research Study. The participants statements are anonymized as individuals and no to low risk is envisaged.

IV. Benefits (direct or indirect) to participants from involvement in the Research Study – the collaboration may be of benefit as the doctoral inquirer is of the locale and community. The subject matter and people of the study are collaborating towards possible future partnerships or shared responsibility in leading within community.

Advice as to arrangements to be made to protect confidentiality of data, data is coded and not show within the study without being anonymised.

Data both documentary and electronic will be deleted and shredded within 6 months.

All cooperation with the participants is voluntary and they may withdraw at any

point.

VIII.	Any other relevant information

For example:

The sample size is small in that it twenty-three leaders have still agreed to participate.

If participants have concerns about this study and wish to contact an independent person,

please contact:

The Secretary, Dublin City University Research Ethics Committee, c/o Research and Innovation Support, Dublin City University, Dublin 9. Tel 01-7008000

Appendix E

Barbuto and Wheeler Questionnaire

Scale Development and Construct Clarification of Servant Leadership

(Source: Barbuto and Wheeler (2006, p. 322).

The Servant Leadership Questionnaire Items

Altruistic calling (a = .82)

01   This person puts my best interests ahead of his/her own.

03   This person does everything he/she can to serve me.

35   This person sacrifices his /her own interests to meet my needs.

46   This person goes above and beyond the call of duty to meet my needs.

Emotional healing (a = .91)

04   This person is one I would turn to if I had a personal trauma.

16   This person is good at helping me with my emotional issues.

27   This person is talented at helping me to heal emotionally.

38   This person is one that could help me mend my hard feelings.

Wisdom (a = .92)

06   This person seems alert to what is happening.

09   This person is good at anticipating the consequences of decisions.

17   This person has great awareness of what is going on.

18   This person seems in touch with what's happening.

28   This person seems to know what is going to happen.

Persuasive Mapping (a = .87)

07   This person offers compelling reasons to get me to do things.

08   This person encourages me to dream big dreams about the organization.

18   This person is very persuasive.

29   This person is good at convincing me to do things.

40   This person is gifted when it comes to persuading me.

Organisational Stewardship (a =. 89)

21   This person believes that the organization needs to play a moral role in society.

34   This person believes that our organization needs to function as a community.

43   This person sees the organization for its potential to contribute to society.

45   This person encourages me to have a community spirit in the workplace.

54   This person is preparing the organization to make a positive difference in the

        future.

Appendix F

Sample Interview A

Retired community actor and current board member who details the challenges she's met as follows :-

I worked in the area of 20 square kilometres all of the Inner City down as far as the river Liffey in Dublin. …..and I was in there for …..years so I've spent all of my time … almost all of my time……. in the north inner city or South inner city of for a number of years and as well I did spend some brief abroad in conflict zones.

So ……I suppose educationally I didn't do a degree before I finish school …. it just wasn't on the card for us I come from working class background but I did end up doing a primary degree afterwards as an adult and I ended up doing a Master's …that's what I see as my educational background. I come from a working class background as I say no, no.. it wouldn't be a socially disadvantaged for sure if I can claim to know the background of the people that live there …. I learnt over a period of …. years and it's a really challenging environment because it goes back decades and we know the history of it. I mean all the roll on roll off, (the cargo ferries in the docklands) about how that changed the nature of work and people were unemployed and drugs… became a real part of people's lives in there and it actually in my experience has been that it has become almost an industry or an employment mechanism for people…. a way of getting cash that all the gifts you going to the office every day you know there are large swathes of the North inner city that rely on either the immediate selling of drugs are the knock-on effect of

the cash being around the place of people don't have money and don't ask questions about where it is come from …wrecking or it may have come from their children… or other people's children. Children…. I mean look… you could be 30 years down here…. children...what I'm talking about the problems are ingrained and they have suffered.

After the effects that go with all of that and the level of the deaths that are taking place in terms of people's children is just…… and normal people don't understand…. people that are outside… you don't understand the effect this has had on the population in there. Shortly before I left I attended a funeral of a constituent in there, just a constituent in there…I knew well… and it was their third child to have buried as a result of drugs and people don't understand …. people that are not connected into the area don't understand the effect that has had them in there. So what has been built up around that is a collection of groups and individuals you know that have been kind of fighting against the system to try and create a future for the people that live in there and I'm also trying to get a better future, with them, for their own kids.

A huge challenge and it can be an overwhelming challenge for people but you cannot go into that situation and hope that by applying the same actions or activities that you're going to get a different outcome because you're not so you have to do things differently. Some of the challenges that are in there is that lot of the agencies that are working in there don't pull in the same direction there is not a cohesive approach to problem solving in the community. While there's lots of good will, lots of good work being done they're been done in silos and to a large extent… I was just another silo …and didn't integrate with what other agencies and other groups were doing. No….no it's not even if you want to do it… sometimes it's not easy we have some groups in there that are doing quite similar

tasks but they don't communicate and a lot of what is going on in there is linked to an individual that may have been in in position for years you're not there may not be talking. This is actually the case that's been to be not talking to other individuals didn't turn up at other people's functions or a key dates that have another calendar for the communication between the competition goes on between the various different groups to provide the same service trying to change that is really, really difficult because there's some really strong voices and really strong characters in ………I tried to change the way we deliver ….service in there.

That you would take a number of streets and you'll be responsible for problem solving and really getting to know people in those areas …give a team structure on top right where we brought the area into a sector that might have ten of those small areas in there and we put …..geographical ownership you're not at the sector level and right down to the small area.

We tried to manage all of the information and the issues that were rising for us we got great support from the public representatives because it worked for them they made it very efficient service they were bringing in the issues from e.g Mrs. *so-and-so* or Mrs. Whats-her-name….. you know, they could be launched into work from …..in the morning with some of them did regularly throughout the day with a quick email from the phone or whatever and we get back home owns that he's going to start at this morning the responsibilities and the expected but I don't need a copy of that then went out of the ……on his phone on her phone and the …..so I was in a position to look at all this happening throughout the day so I knew what

was going on between us……and the community and the public reps and I was able to inject myself into a conversation on a daily basis that it was no surprise there to anybody there trying to provide an efficient service for everybody.

In the North Inner-City Life that because all of a sudden, we were going straight to the customer straight to the community state that the person we actually be knocked door to door to find out what does it people want from us around here how do you want us to behave how do you want us to do our jobs what are your issues… and we started working on the issues and all but again we…. what I mean never expected this we ended up standing on some people's toes…. because people felt that it was not our business to go door to door to actually go directly to the customer that there are other agents that we should be going through your acting as a buffer between them… us and the community which wouldn't work for me personally I think if we need another agency to go through to get to the community that evidence of the failure …. I mean that had happened in the1980's that was a breakdown …..absolutely there was no relationship between …..and the community. ……so when….. started going door to door and doing what…. should be doing as …..some people were put out of this and all and end it surprised me it was I suppose an unintended consequence….. but it was unexpected for me and it that's what I said when it was raised issues meeting.

To come to this …. do they want to change, they cannot ….they should be given us up to make us do this ……..if you want to know what do stakeholders do we need to be dealing directly with the community that's what is about that surprised me from a leadership perspective I was thinking this isn't easy…. people don't think the same way around here….. are people updating their own little fight, then or instead of everybody getting together properly, from a leadership perspective and then I get to the broader context for me it was really difficult.

To get our organisation to change the mindset to actually become a community-oriented… no, no they were still at as we are naturally are more reactive than proactive….. and were reacting to stop and we like that we have done…….like it … doesn't work you have to be proactive you have to be problem solving in the community all you have to know your community intimately today but that means really strong partnerships and relationships with the community with the Representatives and public representatives and Community. We have to be sitting around the table having a collective view of the world, I know if you're going to be fractured which it appears to be to me in the North inner city where people are protecting their own little areas. There are some…..they don't want to be last in the larger thing that approach with ….we don't need everybody we just need some stuff I fully understand the human element of people trying to protect the jobs in the funding in that comes in but it's not conducive to solving the problem overall and from a leadership perspective. That is not a discourse that people want to get into it… oh and if you resist you can very quickly become the enemy in there and that at the front of its difficult to bring your own agency around to get into the frame of mind where we need a partnership. We need to work with others in a we cannot do it alone in the realisation of it ….. makes people feel uncomfortable that we cannot deliver here….without bringing partners on board that was the main thrust of all I attempted to do in there was get people on board have relationships with people and I were negative trust was it built up.

We agreed a plan that we agreed and abroad approach with all of us all of here as key stakeholders but there were one or two that just were having none of it because they could see that it was going to affect their position are how they did their business. I know and I'd much prefer the old way keep it where it is now,

progress was going to be stunted for sure despite the fact that our….approach that we adopted in the recognised as best practice the still with knowledge it can also be a part of our organisation's end of it from here to sending me signals to say……that….. ours and not everybody's on the same page here not everybody wants to be on the same page or on there that the status quo is good for some people and also the question is there a real, incentive or desire to change. What is around here what life is like around here and some people just don't want change to take place at all and that takes really, really strong leadership but it's no one person or no one agency can make it work from my perspective the Police, Dublin City Council, local public representative and governmental agencies pulling in the same direction. You're going to get each other every four or five years, marked average other because that was about personalities and also to really, really leadership comes in and tries to put them all together you know you have disruption between the various different groups you have some people feeling the rain some people feeling   that you put some noses out of joint and all it's a really difficult test to get people in around him and find some of the balance of an agreed protocol or plan or strategy that everybody signs up to and everybody becomes a line to deliver on their part of it but it's part of a bigger plan things are really, really challenging some of the things that have to places to go to have to be some changes at the top. Some of the groups and organisations never there that the new generation get a chance to step in but only on the agreement that I want to get it on the table with everybody else and say ok there are six groups supply similar services we need them to be a single standard service that we can agree. Then we integrate the 6 of them to deliver it or wherever we decide its group it's necessary and how do we raise the standard of and in the various different areas depends whether it's literally you know whether

it's about work driving at the moment. I still don't get the impression that they're connected up and for me that's where the challenges I mean we have one public representative holding meetings in relation to the ……in that particular area exclusive of all other than public representatives and jealously guarded at side of it when it's really is a collective.

Environment - everybody all the public reference to be sitting around the table but there again they're not pulling in the same direction and not their there they're their own agendas and whoever owns the agenda guests the kudos and gets the voice of another sector in competition with each other but people's lives are affected as a consequence so having alternative agendas is not conducive to solving the problem. I don't see the leadership coming out in in fairness to the (then) Taoiseach Enda Kenny I think he think he was legitimate in in what he did and I do think it was a genuine attempt to put it together now the appointed a very able negotiator… but I know that they were huge challenges even there for the negotiator when that person came in the report I was there the night of the report was launched and there was some very disgruntled people are in the room people again I didn't expect it to be so disappointed. I certainly didn't get the feeling at the launch that everybody was thinking oh yeah this is something. You did say something that's really wanted to help the area everybody is pulled into a single way of moving here seeing or thinking for the future that wasn't present on the night of the lunch at all. It was quite acrimonious and despite the fact that they were pumping in additional funding and assistance and also it's a really difficult environment to put together a leadership from the Taoiseach down and all he's done is really chat to try and get a single path forward on this thing about a multilateral approach is required but somebody has to be the conductor. And all

of this like trying to get an orchestra to play together but people are protecting their own little areas and protecting their funding and protecting their projects. I fully understand them, you know, but leadership is required for people if they've got inside, guys it's not about us it's not about or funding or our salaries, whatever here they're not that's really difficult can it be achieved. I'm unsure …can it I don't think I see a change in my time unfortunately because I don't think that the leadership is there. This is lonely painful leadership that's required here because you're certainly not going to get everybody and board it's not going to work for everybody and then go through players go to government wherever they have to go to raise the issues when it doesn't work for him then go there so anybody who's leading out on this whether it be one winner or You're going to get it in the neck for sure. It becomes a really lonely place to be for a leader or two or three leaders, and you won't get to support that you need personally until people determine whether this is going to work out whether it's not. And all of the indications today and in the past would suggest it probably isn't going to happen anytime soon or so for somebody who is a 5 year and what position does that mean in politics as central. I just have to look up, am I going to get the voice for the next time around, or am I not enough you stick your neck out and you want to go to five years it's not going to happen in 5 years it's not going to change in February for sure. It's a long-term plan that is required there and I know if I'm sitting through the meetings even in respect of the Docklands people looking beyond the problems that they're putting in place to facilitate the local community. I must say when I was listening to the ideas at the back of my head thinking, this is not conducive and or reality for the kids around here they're not into horse riding and canoeing and stuff like that it's just was never on there and agenda do whatever and they're that they can offer you need to talk. So what they actually like to do it

so it's not about creating zones and environment for another type of community and trying to tell us that this would work with another City. And I remember sitting there every boy says you're creating this for people that you're going to get all dropping here when the place is done up and so even development aspect of this is looking beyond the Communities that are there at all so it's it's a really, really big challenge from a leadership perspective.

We don't have a lot of people that are in there probably don't have the Education on leadership. Don't have the educational on management don't have the education on Strategic Thinking and strategic development of Strategic planning. And there they're all the time keep going on and on….. in city centre to determine where is actually going to have probably haven't been to the educational process that you're going through it and then seeing things and all the fullness of vision is very very close to themselves and very close the door they're organisation, or their agency or whatever it is beyond the end of finding it very difficult for them they probably will always find it difficult to see beyond that and the bigger picture.

Staying here …..has the capacity to suck the life out of you it really does, you know what you're fighting that all the time because it would be much easier to go and work somewhere else and provide a service somebody. Something Inside …. I need to make a difference I need to do something here I need to provide the services they haven't arrived at. They have an innate right to get service a proper service from the roots up….from the likes of the council from the likes of the local representative and but not everybody has that for me. I operate from a sense

of right and wrong but a couple of things throughout the year let me go on a can be tied into it I attend funerals or overtime there. I made friends with people in the community who have been ravaged by the stuff and I went to a few. Some that I went to every year was a ceremony of the family and every year I use to go and sit. I use to go in early I'd look at all the tapestries that were hanging up and look at all the names of all the kids and I'll be there before anybody arrived looking at the wall paintings. In the end I never came over there thinking why am I doing this….. I know I am here now I know why I'm here again this year and this is it and I have to make a difference. To work for change of how serving is done around here and we have to embed ourselves in the community around here so I think they are the things that drive me and I cannot tolerate, that they are wrong.

Around here this cannot be right it cannot be right that families are living like this it cannot be right that children are living like this. Not all only concerns of me, also of others, I have really good people are all meeting on and off the over the years that I was there an item that didn't want to get involved with the majority of them were quite prepared to go the journey with me very good people around me in the council, very good people and I phoned a lot of The Politician's despite the fact that they don't put in the same direction…. as individuals the some really, really good politicians inside the North inner city as well as some really, really good community activists…. actually, burnt out not sure how much they have left in the tank today - are just there but I don't think they have a whole lot left burning inside and they probably should have moved on by now.

Call from me I was there…..years and I wouldn't have left there I would have stayed for another day finished out there because there was nowhere else that I could go there will be giving me the same satisfaction affect, the challenging. And there were times when I felt I need to get away for a week or two I need to I need to go in and download a little bit before I get energy back up again but every month I'd hold a meeting and evaluate… I spent 3 days every month going to just about every individual worker and every street in it that they owned and how to remember you what they were doing it for. Having a look at solving problems to come out every month feeling rejuvenated if they are out there they are doing it but then I feel really hard we lost with a lot of personnel with the cutbacks.

Halve the numbers we had really, really affected us and then the ……. hit us and we ended up sucking an awful lot of people out of the best work out of their community…. areas just to preserve life and wait for murders in 4 months and under normal circumstances I would have felt a little bit shaky on the ground with this happening but none of the public representatives ever said anything that the in the area 20 years ago we would have been eaten alive but we had a real relationship with them then they knew we were committed they had signed up we were in…. part….of the community for the most part on most entirely no didn't come out negatively against our team.

I think they're customers,…….. trust build up over time with …… but they never came out and said I said no that our team ….done the job we know that there we just need to know if you're not going to stop the need to continue what they're doing like an hour and I agreed with some of them were saying that we don't want

to see out today and it just affected the community the same as the shootings did we didn't want the kids to be brought up and thinking that it was normal practice to have the guards in black suits and helmets and large guns standing in the middle road when you're coming home from school. You know that is not normal so our organisation was adamant that…. would get back….as quickly as we could but unfortunately that was still in that space they're still seeing this leaders' cannot put preservation of life has to come first but in terms of what makes a person stay… I think you if you …If you integrate with the community and I said I know you're talking about their public representatives the community represented because you'll never get to know the whole community but if you integrate anew, create relationships in your kind of tired in that are you become part of the scene in around there if you stay back from it and say no we're going to do everything on our own then you can walk away from it very very easily. You know but if you integrate with the various different groups in the agencies and all people that are operating in there and you create relationships with them it's much more difficult to walk. I'll be taken the mantle of we have to improve this we have to do something here and that's just the type of person that I that I am I needed to do that I know and what I did I said no we have to make a difference here we have to understand it for some form of what people are going through. My way, people are thinking and if our thinking is different to theirs and we have to find somewhere in the middle where we can … know and understand each other like and it was really important to me and …I say I would have stayed there until I was finished if they hadn't decided to put me…. but I'm still connected to the north inner city because I'm still here and I'm happy for that that that that I'm still there I'm not rolling out the same community ….. approach across the …..years before we go back to where we were …….. but at least we're

going up now and not down and that's really affected us on the run and your ability to make the changes with.

Partnership is absolutely essential you cannot do it on your own you have that relationship with the other players the actors in the area if you could mould them into agreeing a strategy going forward and I don't think the strategy is seen as a cohesive strategy at the moment I think people are picking up their little bits of it and they're going to deliver like on and off but people are not thinking like this is a collective. We have an oversight body that is… that includes everybody was around the table are all signed up for going in the same direction I don't think that has been achieved yet and I'll be the part that hangs out there for who should they have identified that is going to make this work not somebody can come City Council or somebody from the government department - the locals yeah ,yeah maybe but they certainly would be included I know but where is the steering committee that includes everybody here that everybody is agreeable to? That said here's where… we are going here's to … where we are going to be in 10 year time this is where I'm going to be….. and anybody who's not on the bus going forward and are totally committed to … get off it the ground can get off but won't hold us back - you know I don't get the feeling that has been achieved in this and I think that's sad because I think there was an opportunity there to do it!

Appendix G

Sample Interview B

I suppose we've had two meetings…… with been in the north inner city a few times and had a look around and we met ……. and I suppose I suppose the one thing that struck me was that it could be duplicated across the country..…..and I suppose not only in service to inner city activists south inner city right. …Right across town…..Clondalkin …… and make a difference in places other than that because they're (drugs) now….. in our cities everywhere you know across the country.

I suppose one thing struck me about what it was and one and those I know down around Sheriff Street quite well on him I suppose was the people themselves. People are very resilient. The people are very close. There's a good close community but there's an awful lot of I suppose what I would say and people are getting a proper chance in life don't they. That's why. I come from I suppose, in the past when we left school at 14 would …….. I suppose. We had good families and good parents but was never really education was never really …..top of …….the top of the scale at the time. And this was always sound….. and our inner city was a lot of people repeat not you know not staying in school not being able to……. kind of be committed to participate in an educational things. And so for me it was one of the failures that I could identify……. to in that …. see a mirror of myself the people that really, really didn't get the opportunities that were stemming from some of them.

Not much was done from the home environment and then some kids don't really do well. Some other kids just didn't get a chance from the first day. So I suppose. Then there was the family start where unfortunately kids got involved in different

issues and drugs…. and things like that. You know no…. fathers around just things …..happen suppose not just …..in our city. I know the Taoiseach is anxious to throw some kind of an net or programme to capture what is down there and try and develop it into a more kind of project that could be put into other parts of the country. As in I suppose…. listen to the people helping them to build structures help and to live a healthy environment to live in his…. well I suppose putting money into certain areas and no are not going to put money into everything. I think you have to be very careful to you have to examine what you want to do and it sometimes your….in your mind we have to see things.

Some of them might perhaps….. loose child true suicide ……or another cause…..we would set up an organization or other ……..there……. seems to be a lot for organizations in and out in a city like my own area. And I think we need to look at them and see exactly what they're doing. And I did duplicate services because I think that's one of the biggest problems and we're doing a review of the … strategy. So we're doing a review around ……and I suppose to be honest which I will say I have some issues with some …. that some are working really well. So we're kind of in the middle and others…...are not all great. But who have been getting a lot money…. So I wanted to find out why they would be getting money when they're not achieving…… targets kind of things and sometimes targets can be hard to achieve. And I don't see why the rest can't you know am I suppose one of my big issue is about these ……are 20 years around. Do they need to be disbanded. Do you need to be looked at for a different kind of model. Or are people too long serving under them…… many of them. And I would identify with the fact that I think if you have any organization like that you have to have rotation. You have to have new people come in and give a new blood. You have to have people prepared to leave as well. Sometimes people get very close….. for

that position are in and you don't want to leave. But I do think there has to be a roll over and there has to be I suppose in a new sense of enthusiasm with both the Chair and the coordinators and they see a bigger future. So you see the bigger picture and kind of start again. And so that's my initial feeling around and often or see what's happening. I see really good projects and I've been down to visit of them and people the community people who came from the area and live ….in and yet walk on the ground really you know without….. getting recognition. And I think that's a serious issue because if we can bring the community which I think from day one if you live if you don't value those people at every level it's not just voluntary at every level right. True. I think you have a real problem there of trying to sustain any kind of stability into place. I mean I wanted to the Taoiseach… was mentioned in the report was a recommendation that ….was around a whole infrastructure around north inner our city. The footpaths the roads to keep the area, clean and maintained. And as far as the environment that live in the visual environment it says enough of it. So as with some parts of our city we ae open there will be quite old complexes where we have very old and very hard to maintain because it's gone past the sell by date. We had a walk around for parts and just in general keep the areas very poor. And I think around you know the environment speaking of……. we have to be planting trees and nice window boxes and something that would give the whole place a lift. Not only just by hard money and both visually and give people a sense of security…..a…. sense to know what they want. They like living in this place you know. And what I found happened to a lot of people down around here that was a great sense of pride where they came from. And that's why I might be so much interested in. The council and other agencies…… haven't lived up to the standards of keeping the place in such a condition people can say…… well look that wall was painted with

graffiti three weeks gone it's still where there are the business broken…… inside stuff…… just simple little things that make every kind of look different…..look better. I mean people get the wrong impression and it sort of you cannot leave the apartment that people live in or around new footpaths new trees …. much like new railings painting even in the in…. the in the flats even to do the work. I think it kind of lifts everybody's spirit you know. And so I suppose that's what the transfer should be about. It should be used to people that are already there …..people living and working including people who've lived there for generations and help can get involved in rebuilding their communities a regeneration of the community. That's where I'm at anyway. As far as you know. It's probably too long winded. Now.

I suppose it does. Yeah well I suppose from a from an area not much different, really. There's two main….problems and had families that were I would say generation of people who have worked and people involved in different social activities and seeing kids come into the club and I was a leader and only very young and he knew probably 80 percent it wouldn't be here that. So I suppose there's a sense to be seen in my impacting as the one when I'm often identified with people and what do you do. And again why are you in such a group and not another group….I am asked…. That's the history of any been in…….. There was that you mentioned it was a real community person. Name of person…… Well it was involved with …named person….. and you know I suppose I honestly think no parent should isolate itself. I think it should have a wide spectrum of people in it. And I just happened to be part of the wide spectrum…..a…. symphony. So this was at the end of the day. What encouraged me most in politics was the fact that I could come ……..and I could sit down with the leader of the country. I could say things that I only talk when I was a child growing up. I could never say so I can

have a conversation with the teacher from even on a regular basis. I'm able to tell him how I'm feeling different things that happening in the community that I've represented around the country because now with the job that I have is mostly around the country. I am rather …… and there's a lot of work around community projects. It's not a walk around for them to unallocated funding to. I think when you look when you have the responsibility allocate funding I think you have to look at the services sector and you know don't be always…… whitewashed by the cover page you have to look inside the book…….. and read what's going on and get it and get reaction from the people on the ground who do people live in the community to participate in services to service for them and it is rather well that's not why it's not working. Is money going in there. So people are kind to me as for me I began to find projects that work really well. And kind of I suppose allowing them to expand within their own kind of community or outside their own community led have allowed in school to we hoped to expand or work with…… people then there's always those people who are marginalized or on the edge in people who didn't get the chance. And I think those people are very formidable.

I think we can take care of them and are very human I mean from practically …..ground up our we used to go into the stands you know they get lost in the mix of everything and they don't have as opposed to skills themselves to be able to fight that battle and to kind of I suppose resist temptation or them for that matter. There are certainly you feel it would be an element of altruistic just for the good of the person that yeah do you feel that that would influence your decision making. And I suppose what I have to go to for the people under oath I didn't that or two days later I suppose I gained what I gained from working in community working with people I suppose you …..moderate and like many community people that don't work and then I became….. So I suppose I always felt there was

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something else missing and I was really involved in spiritual and in rituals anyway. And I got the opportunity to lay ministry course in our lives. I can't remember it was that long ago and I don't and I don't I don't see and I will be able to find because I didn't think anybody had confidence to let me go. But when I went in for it I suppose I found out where I was that was my path you know up there…… really I went love and continue on and do and theology. My kids were young at the time and I just didn't have the day off and I just didn't have the time. So, I don't know that it was for two years the ministry was a wonderful course. But then for me to say that I helped me. Do my job today as it did to help beforehand because I was always involved in the church and in different ministries in the church. And I would I would portray myself maybe ….having faith…. one time I would say I have a life I do have a belief. So I think for me that has grounded who I am and made me who I am. And I think as well….. what a story is I suppose it's allowed me to look at other people who…… who are life have difficulties and they seem different but they're not really different kind of way. They seem different but they're not. And I suppose to know I was at a ……..meeting ………… this new supervised injection facility and one of the Ministers asked me why is it only because people that need this service. And a chronic users. And they have nowhere else to go. And the down in late may inject a ……..behind dumpsters that and the papers say….. somebody else dies of an overdose. Do we just let people die on the street? Or do we do something for them and ……this is me. This first time….. that this country is taking and doing. And for those people who for whatever reason have found himself in addiction or been able to and I suppose been able to see them as human beings. It's. Not just a blight on society. They're not scumbags. They are actually human beings and for whatever reason it could be your son or your own daughter. And I think I think

that if you go back to your original question or ask me how I think,…… my…. my faith or my religion has definitely I suppose. Maybe give me a window to be able to see people in a different ….way. And I do believe it's maybe a bit more compassion because while people are playing you know trying to understand our difficulties were difficult and what have gone through and I suppose society now in a sense that we were not we didn't have drugs and we didn't have drink like we have now. We certainly didn't have money. We didn't have money. You know I mean I never saw drink at my house on Christmas Day. You never had money. You're kind of when you're had pocket money but when you are looking but we never. Ever have a job. You know I'm working since I was 14 and now you know I always had to go home and get more money and you get so much for your lunch and everything else but you always had that kind of sense that you were doing something….. and I think that's what's wrong with people. I think what happened in this country of …….manufacture and around apprenticeships has really really harmed…. a lot people who aren't academic and don't need to be a computer scientist or anything else but need to be at work. And I think because we've lost those manufacturing jobs and things you just look at sewing industries…etc., Different type of intelligence data to get fast machine and it's not it's not there to it a sense of pride in yourself. It's easier to take chance go to rejection when you when you don't believe you can do what I say. Yes. And I think that's why I want to take just what happened as well when we were growing up there wasn't those temptations of drugs and it wasn't. I mean I never knew what her life was. And I suppose I was involved in the community so I was always occupied now still until that told me he didn't have time to look at the alternative is not our kind was always busy to I meet young people always change. And ……a few weeks ago to talk to people are getting awards….. We're talking at……. Was ask them what

they got after they were doing …..and I said oh this for me. It gets me up every day I …….and that's what that's great. You know I mean that's…….I think what we don't what we've done this kind of isolate a lot people because they don't have they haven't gone to college and they haven't done A,B and C…. and we isolate them and we need to find a new way of turning the clock back a little piece and dealing with those kind of people like we need different…carpenters and plumbers and electricians and bricklayers and engineers and army….. we need all that you know we need all of that now. So, we have to identify them to talk ….. talk to help them. People are not always in school to….concentrate on the academics and things on the academic teaching is fine if you're academic but if you're not academic It's very, very difficult. I spent most of my time in the college looking at the wall .

Well right what you're not going to see and I guess you know like even in common here we work when I come in here actually look I mean I had no formal education. Part of common sense you know to mainly because I lived in the real world and I had played and walked into …sometimes common sense is needed some plans like anything else. I'm not knocking anybody who goes to college think it's great you have the skills the people to go back to college and there's some young people in there. That's not for them like don't be mechanic if you want to be a carpenter or a plumber. We need to get young people involved. You know because there is plenty of manufacturing still there it's a different kind of manufacturing. You know what am I to say to people like me. My …….doesn't have a college degree and I know it because I've often spoken well you know she collects my bins every day I want because you know we all need all those services. I'm sure not people are offering them services or undermine them or think they should be paid less because the only and say in my mind you could be

baking bread so it shouldn't have to try to have a brain surgeon operating on the brain in a plumber way.

But if the plumbing was right his hands would be clean. You know as you say it's the knock- on effect that we don't think of. Yes. And that was probably I don't know these people keeping us safe out there. I think now I think now because people are more educated both by education or even just by the community you live in…. I think of a better opportunity for claiming that you know them anyway. It really does.

Appendix H

Artefacts – Mural

https://i2-prod.dublinlive.ie/sport/article13526046.ece/ALTERNATES/s615b/DIAUSobWsAEXKqj.jpg

Murals (at Poplar Row, Ballybough, North East Inner City, 2017)

Mural above located at Croke Villas Flats, Ballybough

Appendix I

Garden of Remembrance, Parnell Square, Dublin 1

1. Mosaic tiling representing weapons and broken spears, used in battle, offered to Gods as a
    Celtic sign that hostilities had ended.

2. The legend of the children of Lir represented in transformation.
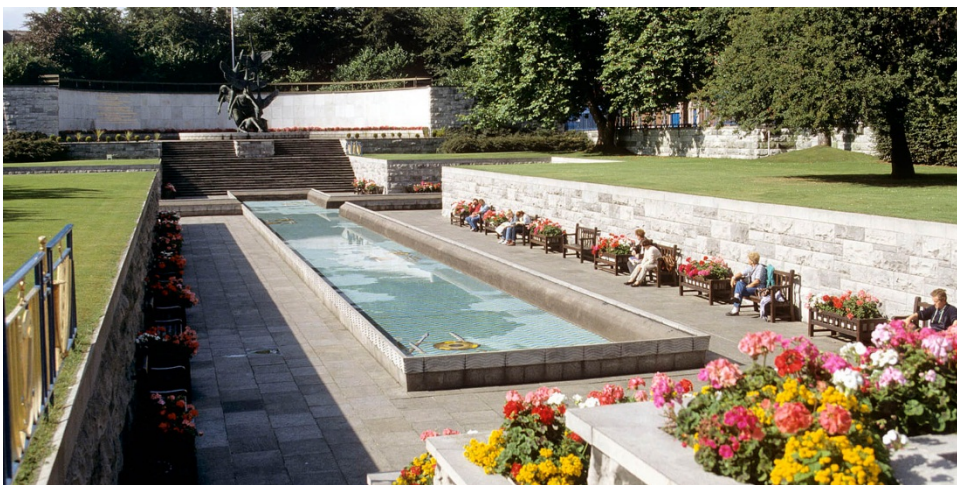
3. The cross-shaped pool in the centre of the Garden of remembrance

Appendix J

Interview Schedule

1. How did you experience contributing as leader in the north inner city collective within the task force?

2. What impact did your involvement have on you?

3. Is there anything you would like to say to future leaders in the area?

Appendix K