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The American University in Cairo

The Graduate School of Education

COMMUNITY EDUCATION PROJECT LEADERSHIP AND ORGANIZATIONAL
CULTURE: PERCEPTIONS OF EMPOWERMENT IN AN EGYPTIAN NGO

A Thesis Submitted to

The Department of Educational Leadership

In partial fulfillment of the requirements for the degree of the Master of Arts

By Aisha M. Khairat

Under the supervision of Dr. Malak Zaalouk

May/2018

Abstract

Community education in the Arab Republic of Egypt is a model that provides education to remote, underprivileged villages and hamlets where children have no access to public education. The Community Education model is based on the philosophy of transforming individuals to reach their full potential and on instilling the seeds of empowerment and citizenship to induce societal transformation. This research aims at investigating the degree to which the leadership style and organizational culture of the Egyptian community schools demonstrates an empowering approach. Nile Valley NGO, an Egyptian Non-Governmental Organization (NGO) leading hundreds of Egyptian community schools was studied to investigate the perceptions of empowerment amongst its leadership. This in turn will have serious implications on the level of empowerment the communities managed by Nile Valley NGO are experiencing, and will serve as an indicator to the degree to which community schools are achieving their goals in transforming individuals and empowering communities and reforming Egyptian education – and not just a tool to reach literacy. This mixed-methods research utilized surveys and semi-structured interviews to capture the perceptions of empowerment in the views of a sample of 380 community schools facilitators (teachers) spanning eight Egyptian governorates and Nile Valley NGO's Community Education project team and leadership. The findings demonstrate interesting leadership approaches with traits from transformational and servant leadership theoretical models. The organizational culture at Nile Valley NGO reflects the universal dichotomy between market-oriented and humanitarian orientations. The perceptions of empowerment were positive and several success stories were uncovered in spite of the many challenges faced on the national level and despite the scarcity of resources.

Keywords: empowerment, servant leadership, transformational leadership, organizational culture, community education.

TABLE OF CONTENTS

Abstract.....	2
Table of Figures.....	6
Tables.....	7
List of Abbreviations.....	8
Acknowledgements.....	9
1. Background.....	12
1.1. Timeline for Community Education in Egypt.....	13
1.2. Current Community Education Scene.....	15
1.2.1. On the Policy Level.....	15
1.2.2. Nile Valley NGO's Community Schools.....	19
2. Problem Statement, Research Questions and Significance.....	22
2.1. Problem Statement.....	22
2.2. Research Questions.....	23
2.3. Significance.....	24
3. Literature Review.....	25
3.1. Definitions of Empowerment.....	26
3.2. Manifestations of Empowerment.....	26
3.2.1. Student Empowerment.....	27
3.2.2. Teacher Empowerment.....	28
3.2.3. Community Empowerment.....	30
3.3. The Significance of Empowering Education.....	32
3.3.1. Empowerment and Reflections on Quality Education.....	32
3.3.2. Education for Reproduction Vs. Education For Liberation.....	33
3.4. Empowerment to Sustain Educational Reform.....	35
3.4.1. Empowering Education as a Social Movement.....	35
3.4.2. The Role of NGOs in Empowering Education.....	36
3.5. Empowerment and Leadership.....	37
3.6. Empowerment and Organizational Culture.....	38
4. Theoretical Underpinnings.....	39

4.1. Leadership	39
4.1.1. Defining Leadership.	39
4.1.2. Transactional Leadership.	40
4.1.3. Maxwell’s Five Levels of Leadership.	40
4.1.4. Toxic Leadership.	42
4.1.5. Transformational Leadership.	43
4.1.6. Servant Leadership.	44
Assumption 1	47
4.2. Organizational Culture	48
4.2.1. The Competing Values Framework.	48
Assumption 2	53
4.3. Psychological Empowerment	53
Assumption 3	54
5. Methodology	55
5.1. Conceptual Framework	56
5.2. Research Design and Procedures	56
5.2.1. Establishing Trust.	57
5.2.2. Use of Theory.	58
5.3. Sample Description	58
5.4. Data Collection Instruments	59
5.4.1. In-depth Semi-structured Interviews.	59
5.4.2. Questionnaires.	60
5.5. Official Documents and Visual Materials	62
5.6. Permissions	63
5.7. Validity and Reliability	63
5.8. Data Analysis: Procedures and Rationale	64
5.9. Research Limitations	65
6. Findings and Analysis	67
6.1. Pseudonyms	67
6.2. Research Question 1: Leadership Style	67
6.2.1. Findings.	68
6.2.2. Discussion.	76

6.3. Research Question 2: Organizational Culture	80
6.3.1. Findings.	80
6.3.2. Discussion.	92
6.4. Research Question 3: Empowerment.....	93
6.4.1. Findings.	93
6.4.2. Discussion.	100
7. Conclusions.....	103
Recommendations	106
Future Research.....	108
References.....	109
Appendix A: The Organizational Culture Assessment Instrument (OCAI)	121
Appendix B: The Servant Leadership Survey	124
Appendix C: Leader Semi-Structured Interview Protocol	126
Appendix D: Team Leaders Interview Protocol.....	127
Appendix E: Approvals	128

Table of Figures

Figure 1. Timeline for Community Schools Development.....	15
Figure 2. MOE Organizational Chart.....	16
Figure 3. Research Questions	23
Figure 4 Literature Review Topics.....	25
Figure 5. Maxwell's Five Levels of Leadership.....	41
Figure 6. Transformational Leadership and Empowerment	44
Figure 7. Servant Leadership Model.....	46
Figure 8. The Competing Values Framework (Cameron & Quinn, 2005)	49
Figure 9. The Competing Values of Leadership, Effectiveness and Organizational Theory	51
Figure 10. The Competing Values of Total Quality Management	52
Figure 11. Components of the Psychological Empowerment Model (Spreitzer, 1995)....	53
Figure 12. Conceptual Framework.....	56
Figure 13. Mixed Methods Study Design.....	57
Figure 14. Study Validity.....	64
Figure 15. Nile Valley NGO Organizational Chart.....	68
Figure 16. Employee Response Trends	83
Figure 17. Actual Vs. Preferred Organizational Cultures.....	85
Figure 18. Nile Valley NGO's Dominant Characteristics as Reported by the OCAI.....	88
Figure 19. Nile Valley NGO's Organizational Glue as Reported by the OCAI.....	88
Figure 20. Nile Valley NGO's Strategic Emphasis as Reported by the OCAI.....	88
Figure 21. Nile Valley NGO's Criteria for Success as Reported by the OCAI.....	88
Figure 22. Organizational Leadership and Management of Employees at Nile Valley NGO	89
Figure 23. Leadership Roles	91

Tables

Table 1. Servant and Transformational Leadership: Comparison of Attributes	47
Table 2. Study Sample Description	58
Table 3. Data Collection Instruments	59
Table 4. SLS Validity.....	62
Table 5. Facilitators Age Distribution	72
Table 6. Facilitators Years of Experience	72
Table 7. Number of Trainings attended by Facilitators	72
Table 8. Educational Level Reported by Facilitators	72
Table 9. SLS Factor Reliability.....	73
Table 10. SLS Descriptive Statistics	74
Table 11. SLS highest and lowest Means	75
Table 12. Descriptive Statistics of SLS questions about empowerment	98
Table 13. SLS Reliability for Factors.....	99
Table 14. Empowerment has the 2nd Highest mean.....	99

List of Abbreviations

CAPMAS: Central Agency for Public Mobilization and Statistics

CE: Community Education

CEP: Community Education Project

CIDA: Canadian International Development Agency

CPD: Continuous Professional Development

CS: Community Schools

EE: Empowerment Education

GOE: Government of Egypt

ICT: Information and Communications Technology

IRB: Institutional Review Board

MOE: The Ministry of Education

NAQAAE: National Authority for Quality Assurance and Accreditation

NCCM: The National Council for Childhood and Motherhood

NGO: Non-Governmental Organization

OCAI: Organizational Culture Assessment Instrument

SLS: Servant leadership Survey

UNICEF: United Nations International Children's Emergency Fund

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COMMUNITY EDUCATION PROJECT LEADERSHIP AND ORGANIZATIONAL CULTURE: PERCEPTIONS OF EMPOWERMENT IN AN EGYPTIAN NGO

Originating from a dire need to empower change agents capable of building a nation to catch up with the ‘developed’ world, education quality and access, remain major challenges in the face of this goal. Many solutions have been studied and implemented globally, and various rural educational innovations were established to address authentic community needs and reach to the most deprived areas through partnerships with NGOs like Malawi’s Community Schools, Mali’s Village Schools, South Africa’s Creating Partnerships, Uganda’s Teacher Development Management System (TDMS) and Colombia’s Escuela Nueva, to name a few (World Bank, 2000). In an attempt to provide quality education to deprived areas where children have no access to education, the community schools initiative in Egypt was launched, with a special focus on girls. Through transformative learning pedagogies, the Community Education model aims at empowering local communities and unleashing individuals’ full potential. Community schools, established in 1992 in Assiout, Sohag and Qena, have made evident transformations in the lives of the children and communities (NCEEE, 2001). “We want more schools, it is more important than anything else, it is more important than having electricity. The lamps will light the roads, but the school will light our minds.” (Nagwa, member of the Education committee in the hamlet of AbuRisha, Assiut, as cited in Zaalouk, 2006). As the Community Education model is heavily reliant on profound partnerships with local NGOs to reach out to the most underserved areas, Nile Valley NGO is one of current key players in the Community Education scene, managing almost 20% of community schools in Egypt. The purpose of this study is to examine the leadership style and organizational culture of

Nile Valley NGO to assess the extent to which it mobilizes an empowering environment for communities to thrive and demonstrate a sense of empowerment. This will serve as an indicator of the degree to which community schools are achieving their goals in empowering individuals to become change agents capable of transforming their lives and reforming their communities. This will also serve as an indicator to how viable the community schools model is to expand and ignite the spark of reform to quality universal primary education in Egypt.

1. Background

In response to the educational crisis and the low primary enrollment rates in Upper Egypt, especially for girls, the United Nations International Children's Emergency Fund (UNICEF) developed a model for quality community based education (DeStefano, Moore, Balwanz, and Hartwell, 2007). The Egyptian Community Education (CE) model not only focused on providing underserved areas with quality education, it also aimed at cultivating profound local community engagement and has succeeded in generating stimulating classroom environments and high levels of learner participation (Wright, Mannathoko and Pasic, 2005). In a formative assessment on mainstreaming and sustaining the Community School (CS) model in Egypt, Sidhom (2004), explains how the CS model's implementation, expansion and success has set an example for an 'innovative' partnership between the various stakeholders. Ginsburg et al. (2010) also described the (1992–2004) Community Schools project as a "lighthouse" to show how local communities can be part of their education by taking part in establishing and running their local educational institutions (p.40). In another assessment of the 1992 CS model by the UNICEF, CS students outperformed mainstream school students in core subjects (Szucs and Hassan-Wassef, 2010). A comprehensive documentation of the original CE model is found in the *Pedagogy of Empowerment: Community Schools as a Social Movement in Egypt* by Malak Zaalouk, UNICEF Education Section Chief, leading the CE initiation, implementation and mainstreaming. This exploratory comparative study draws parallels between the current and original provisions, to investigate to what extent the original philosophy of individual transformation and societal democratization is still practiced. The theoretical framework chapter will also draw parallels between the philosophy and practices presented by Zaalouk

(2006) as a premises for the original CE model and international educational trends and best practices documented in literary research.

1.1. Timeline for Community Education in Egypt

1.1.1. Initiation.

The Community Education (CE) initiative in Egypt began in 1992 with a signed agreement between the Egyptian Ministry of Education (MOE) and the UNICEF to instate a fully-fledged Community School (CS) model to provide the hard-to-reach hamlets in upper Egypt with quality education for all (Zaalouk, 1995). The contract stipulated that the UNICEF education section was to “design, develop, and coordinate a community school model in deprived hamlets of rural Upper Egypt, while the MOE, the primary partner, would ensure that the initiative was sustainable, able to expand, and be adopted by the wider educational system” (Zaalouk, 2006, p.5).

1.1.2. Overarching Objectives.

The CE initiative was to demonstrate a replicable methodology to increase girls’ access to primary education in remote areas where public schools are unable to reach. What makes the initiative different, is that CE exemplified community empowerment and innovative learning methodologies that can later be transferred to public schools and equip children with quality education founded on child-centered learning pedagogies, experiential learning, critical thinking, problem solving, creativity, citizen education and democracy, life skills and brain-based learning that profoundly addresses child’s intelligences and spiritual and emotional needs (Zaalouk, 2006). The agreement positioned the CE initiative as “a joint venture for quality innovative education through genuine community participation” (Zaalouk, 2006).

The CE initiative was crafted within a rights framework where it was to ensure that all children go to school, especially girls, through a partnership of their own communities and local NGOs. The initiative also aimed at introducing a different model for schooling that is more compliant with the needs of both the community and children and their circumstances. Catering to and respecting community needs would make children love education and so it did. In one of end of phase II project evaluation report by the Canadian International Development Agency (CIDA) in 2001, when children were asked what they hate most about their community schools, they replied ‘vacations’ (Zaalouk, 2006). Children were learning through relevant and creative learning methods and materials.

1.1.3. Growth.

In 1997-98, the MOE issued a decree to establish community-based school boards in all schools. The year 1997 witnessed the graduation of the first cohort of Community Education students that was met with official and community enthusiasm and applause. In a ‘unique’ graduation ceremony, as Zaalouk (2006) narrates, the First Lady of Egypt, Mrs. Suzanne Mubarak, distributed the prizes and awards. Graduates of community schools were traced to enter the faculties of law and education. In addition, the concept of involving civil society as MOE partners in the education process has become more established in the ministry than in 1999, the MOE established a department inside the ministry for ministry-NGO collaboration. As the reputation of CE becomes more and more robust, the MOE started seeking help from the Community Education program (CEP) to expand their provision in more Egyptian governorates. In the year 2000, the Community Education Model was formally mainstreamed by the Government of Egypt (GOE) to evolve into a fully-fledged social movement that transforms individuals and empowers the society,

“allowing humanitarian values to prevail and the fullness of human nature to surface” (Zaalouk, 2006). In 2007, the UNICEF decided to withdraw and the community school project moved under the department of the one-classroom schools under the MOE and strong partnerships were established with NGOs to link the ministry with the communities. The community schools initiative was streamlined to move under the authority of the MOE in the year 2007. Built upon strong partnerships with local organizations, Nile Valley NGO now manages 1002 schools with a total of 27,780 children spanning ten Egyptian governorates.

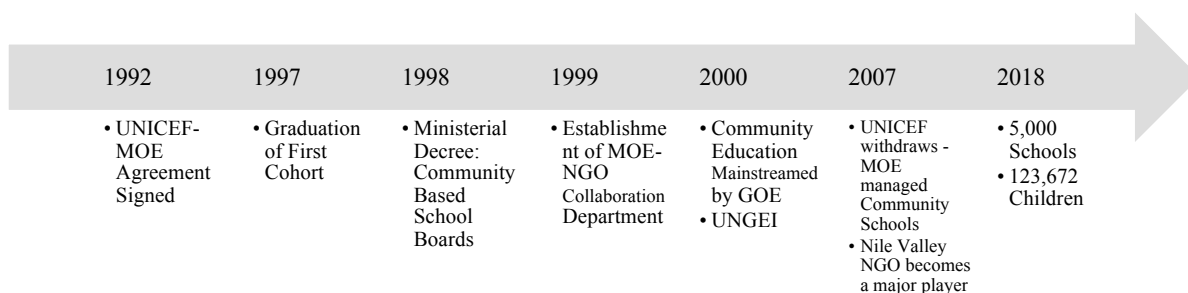


Figure 1. Timeline for Community Schools Development

1.2. Current Community Education Scene

This section gives contextual background on the Community education scene in Egypt on the macro level within the walls of the MOE and on the micro level within the walls of Nile Valley NGO.

1.2.1. On the Policy Level.

According to the MOE (2007b), Community Education has 8,386 facilitators, 123,672 students, 89,439 of them are girls and a total of 5,000 schools/classes as they are one classroom schools across the 27 governorates of Egypt.

Organizational Structure. The organizational structure is depicted below with a range of 10-15 employees in the department of Community Education. This was obtained

through a visit to the ministry as not many data is found online, the exact number of employees was not accurately specified in the meeting.

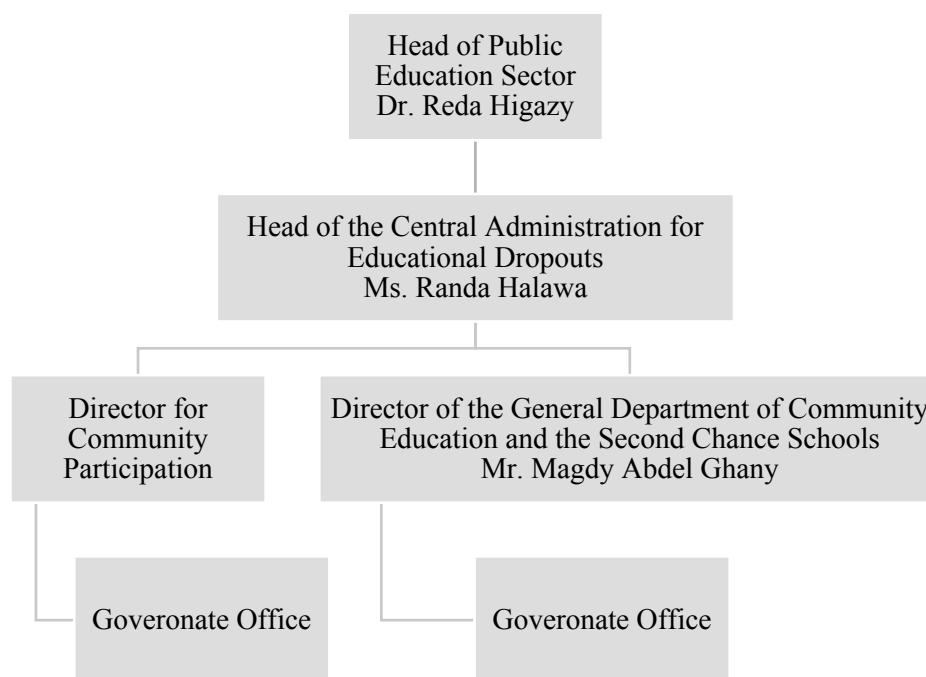


Figure 2. MOE Organizational Chart

Strategic Objectives. According to a paper published by the Head of the Education Sector, Dr. Reda Higazy (2015), entitled *Community Education Schools and the Empowerment of Local Communities*, he emphasizes that core to the “philosophy” of Community Education schools is reaching deprived areas; catering to their individual and collective needs in a multi-grade setting; the participation of local communities in building and managing the school; adopting modern and child-centered teaching pedagogies that encourages children to become interactive positive critical thinkers, democratic behavior, life skills and problem solving skills; flexibility in school times, curriculum, teaching methods and acceleration to suit the child’s needs and circumstances and finally genuine compliance to facilitator’s circumstances and their communities. Worth noting is that the first goal mentioned was providing basic education to children who dropped out, but also

to generalize successful teaching methodologies to “educational programs”, like active learning, learning centers and authentic assessment (Higazy, 2015). He also mentioned that the facilitators, along with many roles she plays being a researcher and a “leader” of the educational process, are a source of love to children and friends of theirs. Community schools are also considered lifelong learning minarets for the whole community and empower local communities. Community schools also support the cultural development of local communities through preparing plays and discussions about topic of community interest (Higazy, 2015).

According to the MOE’s 2014-2030 strategic plan, Community Education has an overarching goal of providing Community Education to all children aged 6-14 who did not attend or drop out of basic education, especially girls and children in poor urban and rural areas (MOE, n. d.). The strategic objectives are to provide (1) quality (second chance for dropouts) educational for children (ages 6 to 14) who have reached the official age of enrollment; (2) community-based forms of education that suits various community and geographic environments. By the end of 2017, the MOE has set goals with respect to access, quality and decentralization manifested in:

Policies for Access. (1) Expanding the establishment and operation of Community Education schools based on the child-friendly school concept and adapted to the environment and local conditions to cover all needs and start from disadvantaged areas; (2) Educating civil society organizations and business communities about the importance of Community Education and participation in its development; (3) Educating parents and the community surrounding the role of Community Education schools and how to enroll them.

Policies for Quality. (1) Provide qualified teachers and trainers with modern methods of active learning, authentic evaluation and the use of ICT; (2) Provide ICT classes with ICT elements.

Policies to Strengthen Institutional Structure and Capacity Building for Decentralization: (1) be financially independent from the public education system; (2) Establish an information system to monitor the need for Community Education.

Indicators. The following indicators are set by the end of 2017: (1) Number of new schools; (2) Number of qualified supervisors; (3) Number of workers; (4) Number of qualified facilitators; (5) Number of classrooms equipped with a portable computer connected to the network; (6) An incentive package for all Community Education employees (MOE, n.d.).

Curriculum. Develop curricula, books and learning resources for all stages of education and Community Education, in line with scientific trends, utilizing technology in pedagogy, assessment and communication, and to support the values of citizenship (MOE, n.d.).

Quality. In my visit to the MOE I was given 3 booklets developed through a partnership between National Authority for Quality Assurance and Accreditation (NAQAAE) and the UNICEF entitled ‘Community Schools Education Accreditation Guide’, ‘Community Education Quality Standards and Accreditation Document’ and ‘Community Schools Exemplary practices Guide’. “Community education quality is outstanding and progressive, especially in upper Egypt”, according to an anonymous senior official at the Community education division at the MOE. He also applauded Nile Valley NGO’s provision saying that they do “provide real development and real education in the

schools they manage”. The level of understanding of the philosophy of Community Education varies between MOE and NAQAEE documents as NAQAEE are closer to the 1992 model, for example emphasizing higher order thinking, life, communication and goal setting skills in NAQAEE documents but not in the MOE’s. The level of understanding theoretically and practical implementation also depends on the managing NGO.

1.2.2. Nile Valley NGO’s Community Schools

Nile Valley NGO is a non-profit development institution whose mission is to “contribute to the development of individuals and to serve them in the hope of eliminating unemployment, illiteracy, poverty, and disease” (Nile Valley NGO, 2017). According to Nile Valley NGO (2017), the Community Education program was established to cater to children aging from 6 – 14 who have dropped out of education or have no access to education at all. Many villages in Egypt are deprived of educational services due to the absence of primary public schools. In addition, there are many customs and traditions in some rural Egyptian societies, especially in Upper Egypt, that do not take into account the importance of educating their children, especially their girls. Being an agricultural society, children are part of the human power in daily and seasonal agricultural activities making it more of a challenge for them to be in school. Even if children manage to go to school, students are crammed up in classrooms which again leads to poor or inadequate educational attainments. In addition to the above, families’ income remains an obstacle in the face of children enrollment as they rely on them as an additional source of income for the family. Another problem is the limited number of schools compared to the number of children in the age of compulsory education making school buildings accommodate more than one

school. This has led to a shorter school day (an average of only 3 to 4 hours per day). Children safety is another issue as transportation from home to schools remain problematic.

For all the above reasons, illiteracy rates rocketed high, Nile Valley NGO started its work in the Community Education program to provide educational opportunities for children deprived of educational services and children who drop out of education in the age group 6-14 years. In coordination with the Egyptian Ministry of Education (MOE) and the local communities, they have successfully enrolled more than 30,000 children in more than 1000 community schools (Nile Valley NGO, 2017).

Nile Valley NGO has signed a cooperation protocol with the MOE where the ministry should provide two facilitators per school given that Nile Valley NGO will pay their salaries until they are included in the budget of the Ministry of Finance. Nile Valley NGO is responsible for all operational expenses like school furniture, providing educational materials, salaries of facilitators, capacity building of facilitators and technical mentoring, providing technological and educational equipment as well as educational tools and supplies. The total amount of project funding annually is estimated at 46,260,000 pounds, with 10,079,244 pounds as salaries (Nile Valley NGO, 2017).

The Philosophy of Community Education. In a press release in 2017, the Community Education Project (CEP) leader, Mona, described the CEP project as a project launched to support education in the governorates of Upper Egypt, by establishing an *integrated* educational system based that caters to the needs of children who have dropped out of education, especially in areas where there are few schools that cannot accommodate the number of students in the village and areas where there are no schools. Mona declares the number of schools and classes of the Community Education project so far reached 1000

schools in Upper Egypt, and with 28,5000 students and 2004 facilitators. Mona adds that the CEP pays special attention to qualifying facilitators through Continuous Professional Development and quality assurance and is responsible for the full administrative and operational expenses of salaries, supplies and tools for construction and maintenance until the establishment and construction of the school is completed.

The context of operation. The CEP team work closely with the MOE and has established strong relationships with government officials within a conservative framework set by the MOE and its supervisors inspecting schools (Aly¹, personal communication, March 15, 2018). MOE representatives at the governorates are heavily involved in major decisions, like building a school, through a well-defined process (Safwat², personal communication, March 15, 2018). Although back in 1992, the CE model principles was questioned at the ministry, now the concepts like teacher as facilitator, community ownership, involvement are instilled through formal representation of Community Education inside the walls of the ministry and in every governorate. The CEP team at Nile Valley NGO listen to the community needs and cater to it, they respect their customs and traditions even if they might not agree with them. School locations are identified based on a number of factors among which are customs and traditions that prevent girls from going out, hence a school is built at great proximity to the house to give girls their rights to education. Another example is safety, where highways and the railroads separate villages from schools, so a community school is decided to be built in that hamlet.

¹ CEP Member at Nile Valley NGO

² CEP Member at Nile Valley NGO

2. Problem Statement, Research Questions and Significance

2.1. Problem Statement

Since this CE model is concerned with societal reform that touches upon the lives of communities, through empowering them and giving them control over their lives, it is based on an empowerment framework. Nile Valley NGO claims to follow the 1992 education for empowerment model (Mona³, personal communication, March 14, 2018). Literature has shown how NGOs can support governments in educational reforms if they follow empowering ideologies and it's manifested in their employees perception and beliefs (Nikkhah & Redzuan, 2010). Literature has also demonstrated strong positive correlations between leadership style and employee empowerment (Maynard, Gilson, & Mathieu, 2012). Another variable that reciprocally affects and is affected by leadership is the organizational culture in a given organization; manifested in its employees' beliefs, values and perceptions about their organization (Kalliath, Bluedorn, & Gillespie, 1999; Spreitzer, 1996). This will lead us to the research questions this study attempts to investigate:

³ CEP Leader at Nile Valley NGO

2.2. Research Questions

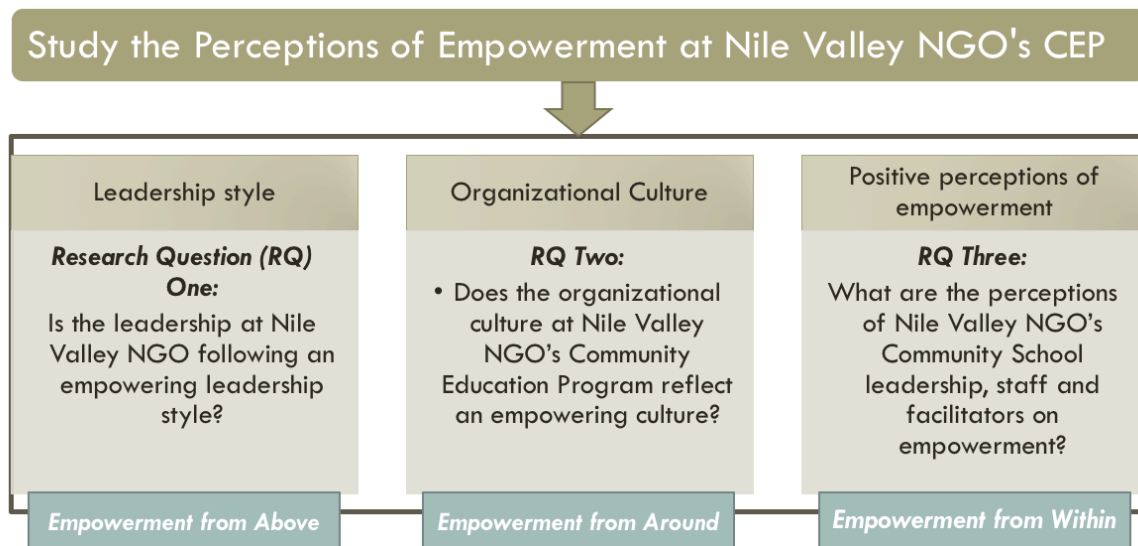


Figure 3. Research Questions

Since this study attempts to uncover the perceptions of Empowerment at Nile Valley NGO's CEP, this will be done by assessing if Nile Valley NGO demonstrates an empowering leadership style and organizational culture. The researcher was also curious to delve into the perceptions of the CEP team on empowerment. Effectively, the perceptions of empowerment were captured through three different, yet complementary lenses: empowerment from above, empowerment from around and empowerment from within.

In sum, the purpose of this study is to examine the leadership style and culture of Nile Valley NGO to assess the extent to which it mobilizes an empowering environment for communities to thrive and demonstrate a sense of empowerment. The findings of this research will demonstrate whether or not the perceptions of empowerment at Nile Valley NGO follow the 1992 model after more than two decades of its initiation.

2.3. Significance

The significance of this research effort lies in two main reasons. First, this research is a need expressed by the leadership of the Community Education Project (CEP) at Nile Valley NGO to assess the quality of the schools it manages, in partnership with the MOE. The outcomes of quality will be assessed comparatively against the original community school model established in 1992 in Assiout, Sohag, Qena. The second reason behind this effort is the absence of literature about the current Egyptian community schools. The only recent research effort was by Langsten (2016) studying multi-grade schools (MGS) managed by CARE International. Questionnaires were administered to a sample ranging from 102 – 212 girls out of a population of more than 100,000 students which makes it hard to generalize its findings to the NGO of interest (Langsten, 2016). Moreover, researchers assume that leadership behaviors affect outcomes (Vroom & Jago, 1988 as cited in Chen & Silverthorne, 2005). This research studies the leadership and organizational culture specific to Nile Valley NGO as the major player in the Egyptian CE scene, which varies from that of CARE, hence yielding possibly different results.

3. Literature Review

The literature review section below aims at critically examining the existing body of knowledge regarding core issues related to empowerment, the phenomenon of interest seen in the research questions above. It also compares the original CE model documented by Zaalouk (2006) to current literature. The 1992 CE model is the *practical* benchmark against which this research effort compares the current CS provision, while the literature review sets the *theoretical* framework defining this study and its research questions. The literature review captures literary discussions around empowerment; its definition; manifestations in an educational setting on the student, teacher and community level; its significance in sustaining educational reform, and finally the various media through which it can propagate change like leadership and organizational culture, the core of this research.

Figure 4 below summarizes the topics approached in the literature review section.

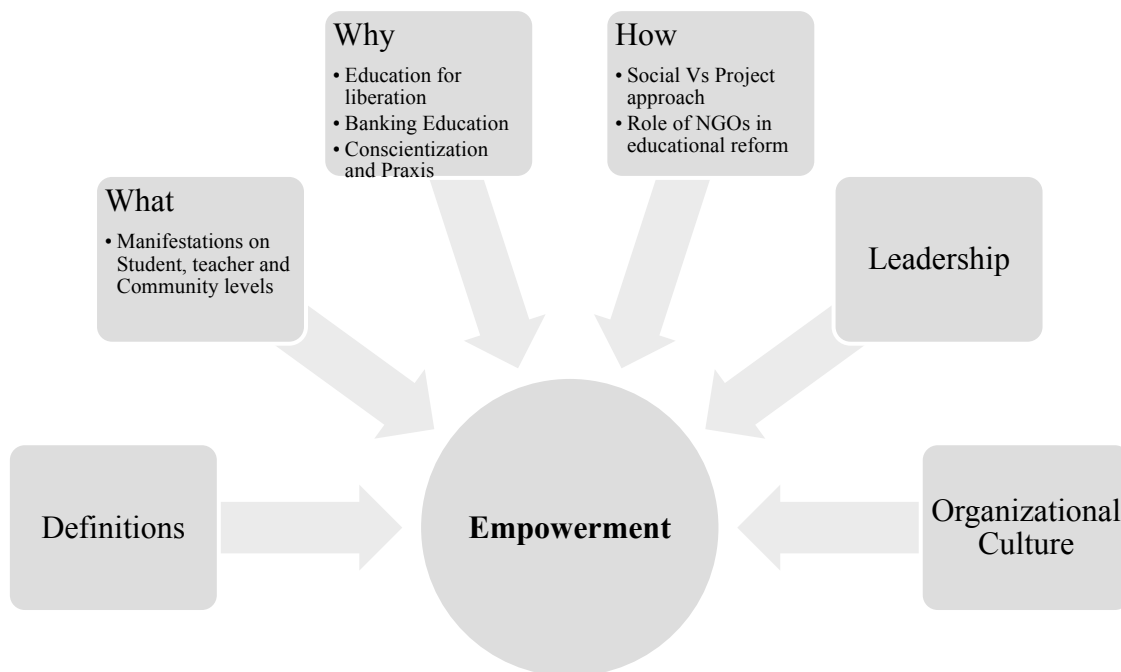


Figure 4 Literature Review Topics

3.1. Definitions of Empowerment

Many literature defines empowerment is a social process that helps individuals gain mastery over their own lives (Page & Czuba, 1999; Rappaport, 1987; Zimmerman, 2000). Empowerment is a process that allows not only people, but also organizations and communities to gain mastery over their lives through promoting interventions for social change. While Zimmerman (2000, p. 78) showcases empowerment manifestations in various life aspects like “health, adaptation, competence, and natural helping systems”, Rappaport (1987) suggests a number of probable venues to actualize this, schools being one of them. Rappaport adds that through the empowerment manifested in both individual autonomy over one’s life and democratic community participation individuals are transformed to citizens with willpower and rights. Other literature suggests that empowerment is a function of several processes that involve: personal growth and efficacy, social recognition by others, and knowledge of how to remove barriers to power (Pigg, 2002). A community, through its schools, with coaching and mentorship of certain organizations like Nile Valley NGO, should be well-versed to claim its rights (Amran et al., 2013).

3.2. Manifestations of Empowerment

Empowerment is manifested in educational settings on many levels. The below section discusses how empowerment is seen on the student, teacher and community level. In addition, this draws parallels between the implementation documented by the 1992 model and its theoretical evidence from the body of knowledge.

3.2.1. Student Empowerment.

The community school model in upper Egypt is built on the pedagogy of empowerment. All constituents of the initiative work on instilling the sense of empowerment within the child, facilitator and across the whole community. Students are taught using activity-based learning methodologies and through peer-learning and collaboration (Zaalouk, 2006). Children are also guided to make choices on which learning center to attend, projects to deliver and their team members. They also have the space and authority to do self-assessment and even lead class sessions and activities during the day (Zaalouk, 2006). Students are challenged with open-ended questions to construct their own meanings and pose as many solutions as possible making them responsible for their own learning and empowered enough to strive to be better individuals. Children are encouraged to experiment, fail and draw their own conclusions out of their experiences and experiments. Therefore, an empowerment framework encompasses participatory activities that assume children actively participate in their world. True participation is accomplished by providing space for children to share their voice, treating them as social partners who participate in the development of their lives and the world (Dahlberg et al., 1999). More specifically, the utilized empowerment pedagogy involves early childhood spaces, learning communities-communities of practice, in which students and teachers are considered active, competent beings who engage in quality relationships and regard them as sites of mutual learning (Graham, 1997). That being said, quality relationships are the premises of an empowerment framework, where everyone's voice is important and respected. Relationships involve the exercise of power and where this power is democratically negotiated among all participants for the best interests of all parties (Dahlberg et al., 1999).

The famous Reggio Emilia framework of pedagogy also confirms the significance of relationships in a child's development: "the child who is confident in building relationships; who holds her own values; who wants to be respected and valued for himself as well as holding respect for others; who embodies a curiosity and open-mindedness to all that is possible" (Loizou & Charalambous, 2017).

In conclusion, a democratic philosophy of empowerment can be inculcated through an early childhood setting with the belief that "everyone has a valuable contribution to make" which is very much evident in the community school model (Erwin and Kipness, 1997). Further confirmed by Shier's (2001) model of participation, children should be listened to, given the freedom of expression, have their views respected, be partners in decision, given the responsibility and authority to make informed decisions. However, according to Fletcher's cycle of meaningful student involvement, children's involvement in school processes has a prerequisite: teachers/facilitators venturing to encourage children's voice" (Kanyal, 2014, p. 78).

3.2.2. Teacher Empowerment.

Teacher or facilitator empowerment is pivotal to any transformation a student will experience. In the community school model, teachers attended an in-service training to experientially learn about empowerment and democratization. Observed teacher empowerment has impacted power relations between teachers and students where a transformation was witnessed and all members of a community interacted based on love, care and understanding (Zaalouk, 2006). The concept of a community of learners was very well rooted into the community school model in which the power distance between teacher and their leaders was almost non-existent, allowing them to have a voice and be active

participants in decision making. This in turn reinforced their sense of empowerment. Teachers had the full authority and autonomy to plan and make decisions related to their instruction (Zaalouk, 2006). Moreover, the way female teachers were trained to teach required a great deal of critical thinking, self-reliance, and self-esteem which were values to be traditionally frowned at in rural Egyptian communities. In the community school ecological system, all actors are leaders, teachers being a special kind of leaders and agents of change. According to Zaalouk (2006), teachers play a central, but not exclusive role in “revitalizing political culture, ethics, civil virtue and intellectual intelligence” (p. 26). Within this societal transformation, teachers were perceived as ‘public intellectuals’ who resurrect communities to freedom, advancement, equity and justice by bridging theory and practice. Therefore, teachers are facilitators of empowerment and leaders of societal reform. The 1992 model documented in Zaalouk (2006), also emphasizes the development of empathy and active participation within a safe and trusted environment. According to the Empowering Education (EE) model, these qualities connect individual transformation to group efforts for social change. The EE model emphasizes the establishment of the skills and know-how of how to propagate social action through individual empowerment to attain community mobilization (Suleiman, 2006). This has been practically proven in the Egyptian community school model which began in four hamlets in upper Egypt in 1992, and later became mainstreamed in hundreds. Among many examples, Zaalouk (2006) articulates how teachers have been transformed from submissive beings to key players in a societal dialogue. During multi-dimensional transformation training packages, teachers/facilitators were empowered enough to have a voice that may contradict with trainers and subject-matter experts (Zaalouk, 2006). Teachers were empowered to believe

in themselves as subject matter experts in their own context, and that their voice was of value and was capable to bring about change and societal reform. In March, 2000, a gender audit report documented that community schools transformed the lives of facilitators and empowered them on numerous dimensions. This is evident in aspects like employment, income generation, professional development and notably a status in the community (Zaalouk, 2006).

Within a school context, empowerment is perceived as “a process where school participants develop competence to take charge of their own growth and resolve their own problems” (Short, 1994, p. 38). According to Maeroff (1988), teacher empowerment consists of improved status, increased knowledge and access to decision-making (Bogler & Somech, 2004). Other scholars identified six dimensions of teacher empowerment: decision-making, professional growth, status, self-efficacy, autonomy and impact. The community school model explained above echoes all dimensions of teacher empowerment which paves the way to the propagation of the pedagogy of empowerment on the community level.

3.2.3. Community Empowerment.

According to Zimmerman (1989), an empowered community is one that demonstrates the capacity to initiate efforts to inspire a community with a quality of life, respond to threats and enable citizen participation (Zimmerman, 1989). The community school model adopts an empowerment framework with a special focus on girls and women, who experience greater inequality, by providing access to school or non-formal quality education opportunities. Community members take role in resource allocation and public decision making as the community school model is not powered by random charity

activities, but adopts a strategic methodology to originate empowerment from within. The learning spaces for schooling are secured by the community, and decisions along the way are shared among all stakeholders, through an education committee. An education committee, one formulated to manage each school, encompasses community leaders and local donors ensuring representation from all socio-economic groups, ages and both gender types. According to Zaalouk (2006), community mobilization was established through a strong emphasis on relationships that reflect sincerity, care and committed leadership. Also, rapport and trusted communication was established between community members and leadership by showing respect to the indigenous people and their local culture. Iscoe (1974) identifies a community in which its citizens have the skills, desire, and resources to engage in activities to improve community life as a competent community (Zimmerman, 1989). Cottrell (1983) ties a competent community to the degree to which interdependent participants of a community shared leadership that jointly collaborates to determine the needs of community, develop strategies to address them, and translate those strategies into actions (as cited in Zimmerman, 1989). Zimmerman (1989) also emphasizes the importance of collaboration and well-connectedness between involved organizations in empowered communities. This is very much emphasized in community school partnerships with international agencies and local NGOs. In order for a partnership to be effective, there has to be an agreement on the goal. If the goal of community schools is empowering communities, then it is imperative that partner NGOs, Nile Valley NGO in our context, adopt a vision of empowerment as an institution.

3.3. The Significance of Empowering Education

As the community schools initiative in Egypt adopted a rights-based approach to child education, it follows the footsteps of the articles of the Convention of the Rights of the Child and other global standards like the Global Movement for Children, A World Fit for children and the Global Agenda for Children. “Learning to transform oneself and one’s society” is what Community Education strives to achieve (Zaalouk, 2006). For a children to undergo a process of self-transformation, they have to be given the space to express a voice of their own and the freedom to make their own choices; they need empowerment. Thus, this section discusses the significance of empowering education through explaining the impact of empowerment on the quality of education and the difference between education for reproduction vs. education for liberation.

3.3.1. Empowerment and Reflections on Quality Education.

At the center of the educational process is the learner, that is affected by the environment as posed by Bandura in the Social Cognitive Theory (Schunk, 1996). The reciprocal interactions between the learner and the environment that comprise the teacher, community, curriculum, school environment, leadership and its reflected culture. Another vertex of the triadic reciprocal interaction is the learner’s cognition, self-efficacy and empowerment which is very much defined by all the above factors. Quality learning methodologies tackle all those aspects. So, teachers are trained to spark children’s interest into learning, they are taught how to motivate them and develop their self-efficacy (Zaalouk, 2006). Learning is no longer a unidirectional process where knowledge flows from the teacher to the student, but learners construct their own knowledge through active learning pedagogies and exploratory learning. The notion of the social contract under the wide

umbrella of “the community of learners” ensures that all participants are involved and engaged. As learners become more connected with their surrounding environment, alongside with numeracy and literacy, children are taught how to work in teams, plan, present, think critically and creatively, solve conflicts, become more self-aware, have empathy and act morally. In a knowledge based society, students are also required to master certain life skills to make them more well-rounded individuals. Every organization would categorize life skills differently, but since community schools were born under the direction of the UNICEF, the categories included were interpersonal skills which included empathy, active listening and negotiation skills; self-awareness building including positive thinking and acting on rights; critical and creative thinking skills including analytical, creative, information gathering and evaluation skills; decision making skills including critical thinking, problem solving, risk assessment and goal setting skills; stress management including self-control, coping with pressure, time management, anxiety handling, to name a few (Zaalouk, 2006). Teachers were also empowered to actively participate in curriculum building, as they are subject matter experts on relevant topics and issues of interest.

3.3.2. Education for Reproduction Vs. Education For Liberation.

Educational theorists, such as John Dewey, Robert Gagne, Lev Vygotsky, Paulo Freire, and Maria Montessori were clear in their own minds as to the relationship between educational reform, community development, democratization and liberation. John Dewey, the father of progressive education, believed that education is to facilitate the individual’s naturally developing tendencies and unleash his/her full potential (Dewey, 2007). Antonio Gramsci coined the term ‘bourgeois hegemony’ in formal education where it maintains

and reproduces an exploitative capitalist system (Apple, 1990; Mayo, 1999; McLaren, 2007). This can be linked to Freire's banking concept of education where the student is a blank account and a mere receiving object to whatever ideas from sole source: the teacher. Scholars working within the tradition of critical pedagogy have identified several pedagogical practices that contribute to hegemony and the reproduction of a capitalist system like banking education and hidden curriculum (Herrera, 2003). Apple (1990), discussed an example of hidden curriculum manifested in how students are "socialized and conditioned" to conform to hierarchy and power structures within and beyond the classroom. Authoritarian classroom practices produce manipulated and apathetic citizens. This is through having students conditioned to obedience, conformity and passivity which constitutes part of the hidden curriculum signifying the conjuncture of capitalism, state, and education. Critical realists believe that this behavioral conditioning transcends beyond the school, and that it's an embodiment of a stratified reality with "multiple structures in a conjuncture that is education" (Braa, 2016). Critical pedagogists defy this kind of education that perpetuates oppression and exploitation, and strive to counter this hegemony through empowering practices like conscientization and praxis. Freire (1970) describes conscientization as a phenomenon that ignites dialogue and the act of reflection develops a critical, collective consciousness. Gramsci and Freire believed that conscientization and voice are necessary conditions for praxis (Braa, 2016). Critical pedagogy stems from the need to empower students and giving them a voice through active participation and having a choice in how the learning process is conducted through dialogue, discourse and dialectics (Braa & Callero, 2006). This is the essence of the critical realism, which is the ontology on which the methodology of the research is built; praxis is the path to transform

individuals and society. In the 1992 CE Model, the children were taught how to openly voice their opinion and care about their community (Herrera, 2006). Breaking free in a culture where tradition roots the superiority of males over females and seeing the respective other sex as equal is conscientization (Zaalouk, 2006).

3.4. Empowerment to Sustain Educational Reform

In order to sustain the above values of empowerment within a given society, the below section discusses two approaches to achieve this goal: empowerment to be approached as a social movement and the mobilizing NGOs in empowering grassroots.

3.4.1. Empowering Education as a Social Movement.

The CE model refused to compromise “equity against excellence, utilitarianism against humanitarianism, and individuality against community” (Zaalouk, 2006, p.3). This was accomplished through an empowering model of education that creates in students the essence of citizenship, solidarity and choice; a democratizing kind of education. Commonly seen are reform attempts that do not penetrate societies to empower them and hence, they are not sustainable. That is because they follow what Zaalouk (2006) refers to as the ‘project approach’ or ‘isolated pilot approach’ or ‘demonstration project approach’ to educational reform that is confined at providing material support to schools in terms of books, supplies, refurbishing, uniform, etc. The movement approach, on the contrary, yielded more tangible and long-term results as it digs deep to tackle the root cause of the problem and engage all stakeholders from policy makers to the communities at the grassroots to break existing silos. The movement approach, or the ‘structural approach,’ aims at developing an enabling reform environment through the establishment of reform support infrastructure and institutionalized structures that can sustain the reform. It then

turns into a fully-fledged movement when communities thrive and start formulating a pressure point that propagates to the policy level. This happens when young unmarried women with a humble educational degrees, gain access to empowerment manifested in employment, income, mobility, training, and status in the community, in communities where women were not allowed to be seen outside their homes. It also happens when community schools are perceived to be the student's second home (Zaalouk, 2006). And this is the level of penetration that generates bottom up, sustainable reform.

3.4.2. The Role of NGOs in Empowering Education.

Analysts have classified NGOs into various categories, this section is concerned with the ones concerned with empowerment: Empowering NGOs (Friedman, 1992). Over the past decade, NGOs have been given increasing attention as governmental partners in development and reform projects (Attack, 1999). Some have even went beyond to consider NGOs an alternative to governments in developing countries (Nikkhah & Redzuan, 2010). Streeten (1997) has advocated that NGOs mobilize and empower remote communities to gain control over their lives through strengthening and partnering with local institutions. In addition, due to their on-ground penetration, they are capable of executing projects more cost-effectively and efficiently. Stromquist (2002) argues that educational provision is one of three major functions performed by NGOs; alongside with service delivery and public policy advocacy. As empowerment was previously defined as enabling individuals to gain control over their lives, NGOs are often created to support this goal by developing peoples' capacities (Korten, 1990). NGOs who participatorily partner with local communities and cater to their self-reported problems promote community self-reliance and empowerment (Friedmann 1992; Korten 1990). NGOs that follow the social movement approach and

globalization from below ideology that advocates bottom-up reform and promotes local contribution to decision making generate empowered communities (Finger, 1994). Educational provisions help grassroots reach their full potential through developing their skills, knowledge, awareness and building their capacity. Education was cited by scholars as one of the activities used by NGOs, as governmental partners to promote human development and social empowerment in hard-to-reach areas (Haque, 2004). According to Bandura's (1988) views on modeling, if Nile Valley NGO employees model an empowered behavior, it is more likely to induce this empowered behavior among the communities they manage.

3.5. Empowerment and Leadership

According to Zaalouk (2006), two ingredients, if present, can create a social movement: quality education and the right leadership style. Maynard, Gilson & Mathieu (2012) asserted that empowerment and leadership have positively evidenced a significant correlation, according to 11 studies. Greasley et al. (2005) have also highlighted the critical role managers have in the promotion or failure of empowerment initiatives. In the theoretical underpinnings section below, empowering leadership styles will be investigated in depth to include the styles that are expected to be followed by Nile Valley NGO's leadership. Many researchers have also discussed the relationship between leadership and organizational culture. Selznick (1957) argued that leadership theory is dependent on organization. Others argue that organizational culture is a function of its leadership (Avolio & Avolio, 1993; Schein, 1992). Other researchers viewed leadership as just a component of organizational culture, that has the power to construct the social culture in an organization (Çakar, 2004). Leadership is also found to have a critical effect on an

organizational culture empowerment component (Wallace, 2011). For this reason, this research will study both the leadership style and organizational culture at Nile Valley NGO as collectively they define the perceptions of empowerment.

3.6. Empowerment and Organizational Culture

A safe and supportive environment, meaningful participation, yielded critical reflection and social action projects like gainful agricultural plots run by community schools and artisan works project (Zaalouk, 2006). Chen et al. (2007) argue that the relationship between leadership climate manifested in an organization's culture and psychological empowerment is evident. This shared system of meaning, as Smircich (1983) defines organizational culture, defines an employee's perceptions, feelings, and directs their actions (Schein, 1985). This also applies to management employees, or an organization's leaders, they are more likely to proceed in actions that are in harmony with the organizations' culture (Denison, 1990; Lewis et al., 2003; Pool, 2000). Expanding on that, an empowerment initiative like the Community Education project can only succeed if the organizational culture at Nile Valley NGO supports the philosophy of empowerment (Spreitzer, 1995). Hence, it can be concluded that this reciprocal interaction between the person and the environment is what fosters the infrastructure for empowerment (Fawcett et al., 1994; Zimmerman, 1995).

4. Theoretical Underpinnings

This section aggregates theoretical frameworks that will be used to operationalize the constructs to be researched, namely leadership, organizational culture and empowerment. The first section selects servant leadership among other leadership styles investigated to assess Nile Valley NGO's leadership style. The second section introduces the Competing Values Framework that will be used to investigate the organizational culture at Nile Valley NGO. And, finally, the third section operationalizes empowerment as a construct to be measured.

4.1. Leadership

While the primary goal of leadership is improvement, a leader cannot improve an organization in solitude. Leadership is about working with all members of an organization to enhance it through establishing a common direction for improvement and to support people to reach that goal (Leithwood & Jantzi, 2006). The next sections aim at exposing the most recent trends in leadership that fit the purpose of this paper. The section will hence examine a number of leadership styles that encourage voice and instill a sense of empowerment among its followers. Other, extreme negative leadership styles, namely toxic leadership, will also be discussed to later assess where Nile Valley NGO lies within the spectrum.

4.1.1. Defining Leadership.

Academic literature is abundant with many attempts to define leadership. One example defines leadership as an act of collaboration and building a shared vision through communication and sharing resources, solutions and ideas until consensus is reached on the course of action (Bryson & Crosby 1992; Parks 2005). Leadership is also defined as

“the activity of mobilizing people to address adaptive challenges—those challenges that cannot be resolved by expert knowledge and routine management alone.” (Pigg, 2015). This definition distinguishes leaders from managers. Similarly, the original CE model perceives leadership as “the act of facilitating the work of others and creating an enabling environment for meaningful exchanges, growth and learning in an environment of acceptance and trust” (Zaalouk, 2006, p. 26). This is the style of leadership that led the Egyptian community school model to success and the one this paper assumes to see reflected within the walls of Nile Valley NGO.

4.1.2. Transactional Leadership.

Transactional leadership is not what community education settings aims at as it is initiated solely by the formal leader and is based on the existence of mutual tangible, monetary and extrinsic incentives between a leader and a follower (Pigg, 2005). It can also be bound to intangible goods like recognition and praise, but it does not emphasize enduring relationships and ongoing partnerships. This entails that the relationship between the leader and his/her follower thrives on bargaining, persuading and quick-wins and dies out, where each party takes a different route once the mutual benefit is no longer existent. CE models present the other end of the spectrum where relationships are of prime importance.

4.1.3. Maxwell’s Five Levels of Leadership.

According to John Maxwell, there are 5 levels of leadership (Maxwell, 2011a). First, leadership starts at the *positional level* where followers follow the boss because they have to. The position doesn’t make a person a leader, but it will entail the existence of followers. True leaders however can lead even if they are not in a leadership position as the next levels

will demonstrate. At the positional level, followers do not necessarily reach their full potential as they obey to get their paycheck. The second level is the *permission* level where relationships start to form. They obey because a leader is liked by the followers. The third level is the *production* level where problems are resolved and a leader is followed because of his/her effectiveness and productivity. The leader is seen as a credible role model that attracts followers to be as productive. The fourth level is *people development* where a leader grows an organization by growing its people and supporting them to thrive. This is where the seed of empowerment gets to thrive and followers are starting to achieve their greatest potential. The fifth and last level is the *pinnacle* level where transformational leaders are in action. At the pinnacle level leaders create a legacy in what they do and employees work for the cause and for the belief in a cause.

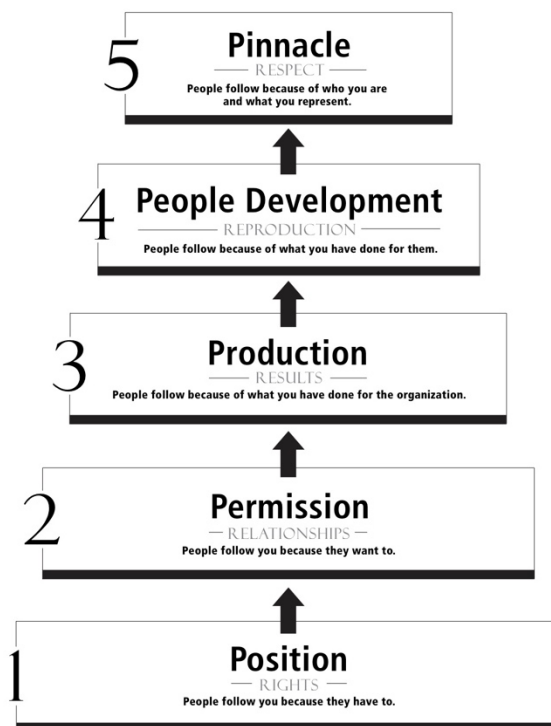


Figure 5. Maxwell's Five Levels of Leadership

This model depicted in figure 5 is an interesting model to see at which level each of the leaders at Nile Valley NGO are operating, it also provides a pathway to go up the leadership level to reach the ultimate transformational pinnacle level where respect is the main driver for any action.

4.1.4. Toxic Leadership.

“Leaders who do not act dialogically, but insist on imposing their decisions, do not organize the people—they manipulate them. They do not liberate, nor are they liberated: they oppress” (Freire, 1970, p. 178). Toxic leadership is used to describe leaders who harm their followers through toxic acts of leadership. This in turn has great implications on followers’ performance and consequently on the organization performance as a whole. Toxic leaders propagate their toxic influences through over-control, uprooting autonomy, self-expression, enthusiasm and innovation of their followers (Wilson-Starks, 2003). In a toxic leadership environment, ‘yes’ people, who always agree with the toxic leader, are the ones who are appraised and promoted. Others, who question processes and utilize their critical thinking skills are disregarded from any decision-making process (Wilson-Starks, 2003). Toxic leaders want robots to do the job and obey their orders without questioning. Moreover, communication is not a quality in toxic leadership environments, leading to the propagation of a culture of mistrust and frustration (Wilson-Starks, 2003). Echoing Paolo Freire’s quote above, not only are toxic leaders oppressors of creativity, innovation and improvement, they are victims of oppression as they have possibly been followers to toxic leaders, and grew intoxicated like their role model. Toxic leaders have a distorted vision of leadership as they often mistake strong leadership with over-control. Toxic leaders’ over-control signals the possibility of unresolved psychological issues like fear of failure, lack

of confidence or extreme over confidence and mistrust of people (Wilson-Starks, 2003). Although this research will lay the assumption that servant leadership best suits the CE model to empower individuals and communities, toxic leadership was also researched to identify if Nile Valley NGO's leadership will demonstrate toxic traits.

4.1.5. Transformational Leadership.

Transformational Leadership is a leadership style characterized by six unique features: building a shared vision; fostering commitment to group/community goals; adhering to quality and high expectations; considering individual needs and providing support; challenging intellect; and modeling expected behavior (Leithwood & Jantzi, 2006). Transformative leaders build collaborative cultures, revisit existing organizational structures, build positive and productive ties with the community and connects its followers to the outside community which very well lives up to our aspiration of transforming individuals in communities into connected citizens or even better, global citizens (Leithwood & Jantzi, 2006). This is integral to Community Education. Not only that, but the positive relationship between transformational leadership and follower empowerment has been confirmed through empirical studies (Barosso Castro, Villegas Perinan & Casillas Bueno, 2008). It has also been empirically confirmed that externally empowering team leaders has a positive impact on the extent of shared leadership, leading to better follower performance (Barosso Castro et al., 2008).

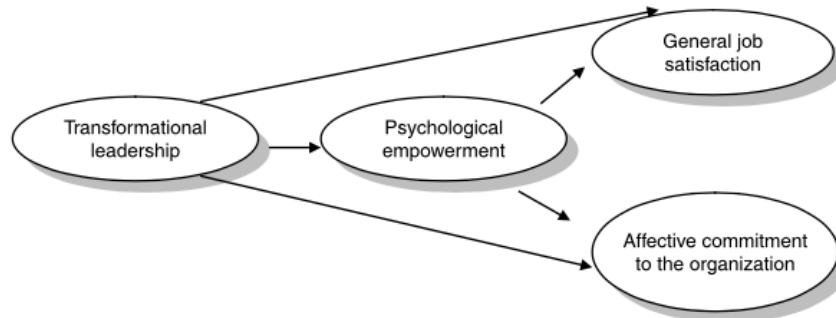


Figure 6. Transformational Leadership and Empowerment

Figure 6, is the conceptual model depicted by Borosso Castro et al. (2008), and confirmed through the study that transformational leadership leads to higher psychological empowerment, better job satisfaction, and more effective commitment to the organization.

4.1.6. Servant Leadership.

Servant leadership is a style centered around service to others. With more inclination towards leadership and ethics in recent literature, Parris and Peachey (2013) argue that servant leadership is the most linked to virtues and morality. The concept of servant leadership has been coined in the past century by Greenleaf (1977) who articulated that servant leaders put the interests and needs of their followers above their own. He also emphasizes that this attitude is reached after a leader experiences a strong sense of “self-image, moral conviction, and emotional stability” to be able to act with such morality (Hannay, 2009). A servant leader’s end goal is to transform his/her followers to “...grow healthier, wiser, freer, more autonomous, and more likely themselves to become servants” (Greenleaf, 1977, p. 13-14). In a CE context, servant leadership is the ideal leadership style as it not only empowers like transformational leadership, it transcends to serve a moral goal and transform entire communities.

Russell and Stone (2002) identified 20 characteristics that are constantly associated with servant leaders when their behavior in the workplace is observed: vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, empowerment. Supporting attributes exercised by servant leaders to ensure that the above characteristics are effective include: communication, credibility, competence, stewardship, visibility, influence, listening, encouragement, teaching, delegation (Russell & Stone, 2002). In a nutshell, servant leaders are not the shining leaders with the highest pay or the most lavish office, they are the ones shining with the service of others. Servant leaders are the role models who promote others and are identified among other leaders as they recognize, give credit, provide emotional healing, challenge and support followers to reach self-actualization and to be empowered individuals. Servant leadership will be referred to in later sections to reflect on the acts of leadership in the community school model that is acting as our theoretical framework for the current community school provision.

Figure 7 below depicts a model based on the 9 functional attributes and 11 accompanying variables of Servant Leaders. The cognitive characteristics of leaders are the initial block for a servant leadership model. This is based on Batten, 1997; Covey, 1990; Farling et al., 1999; Ford, 1991; Kouzes and Posner, 1993; Malphurs, 1996; Melrose, 1997; Nair, 1994; Rinehart, 1998; Russell, 2001 who believe that the attributes of servant leadership arise from the values and core beliefs of individual leaders that determine their guiding principles (Russel & Stone, 2002).

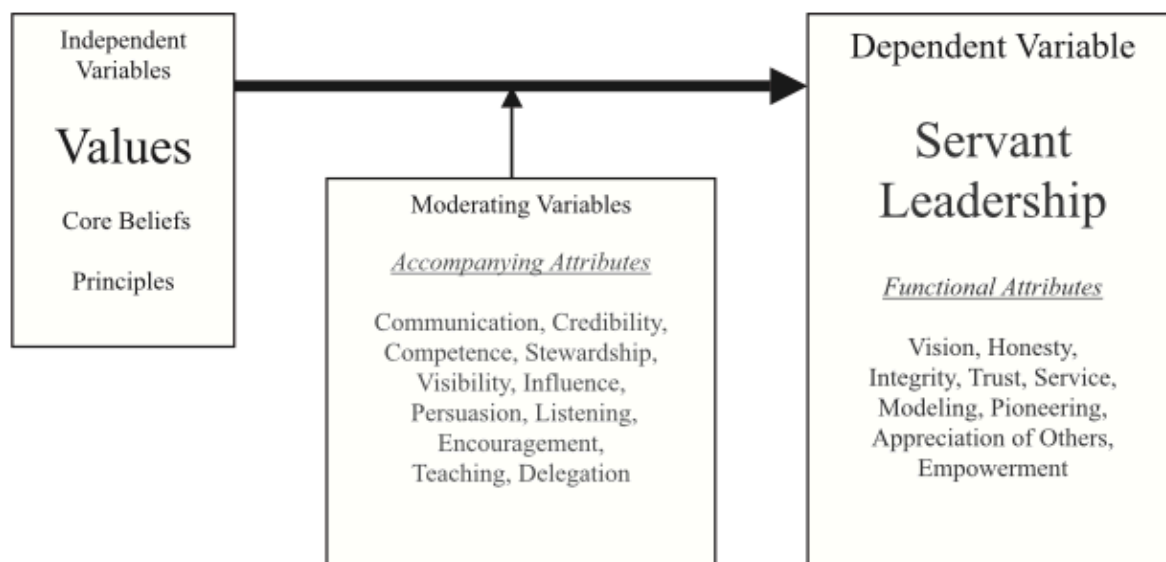


Figure 7. Servant Leadership Model

Table 1 below shows the similarities between transformational and servant leadership. The viable leadership styles for the CE model are servant and transformation leaders that empower employees. Leader focus is the only differentiator; in transformational leadership, the leader's focus is organizational effectiveness, aiming at building follower commitment toward the organizational objectives through empowerment (Yukl, 2006). Servant leaders, on the other hand, focuses on their followers as opposed to any affinity for the abstract corporation like transformational leaders (Stone, Russell & Patterson, 2004). A servant leader serves people, the building block of an organization. Harvey (2001) states that "chasing profits is peripheral; the real point of business is to serve as one of the institutions through which society develops and exercises the capacity for constructive action" (p. 38-39). Although both styles generate a sense of empowerment among their followers, servant leadership has the service attribute that is not present in transformational leadership. The reason why this research will pose the assumption that the

servant leadership is the most suitable style of leadership is that Nile Valley NGO is an organization initially built to serve the underserved. In addition, the moral value driven by virtues embedded in the servant leadership definitions seen earlier converge with the goal of CE which is community transformation, which will be discussed in philosophy of education section later in the literature review.

Table 1. Servant and Transformational Leadership: Comparison of Attributes

Transformational leadership attributes	Servant leadership attributes
<i>Idealized (charismatic) influence</i>	Influence
Vision	<i>Vision</i>
Trust	<i>Trust</i>
Respect	Credibility and competence
Risk-sharing	Delegation
Integrity	<i>Honesty and integrity</i>
Modeling	<i>Modeling</i> and visibility
	<i>Service</i>
<i>Inspirational motivation</i>	Stewardship
Commitment to goals	Communication
Communication	
Enthusiasm	
<i>Intellectual stimulation</i>	Persuasion
Rationality	<i>Pioneering</i>
Problem solving	
<i>Individualized consideration</i>	<i>Appreciation of others</i>
Personal attention	Encouragement
Mentoring	Teaching
Listening	Listening
Empowerment	<i>Empowerment</i>

Note: Functional attributes in italic print – accompanying attributes in regular print

This leads to the first assumption to be posed about the leadership style at Nile Valley NGO:

Assumption 1

Leaders at Nile Valley NGO's are more inclined to have a servant leadership style that cultivates empowerment and accountability and is characterized by standing back, forgiveness, courage and stewardship.

4.2. Organizational Culture

According to Cameron and Quinn (2006), organizational culture is “the set of taken for granted values, underlying assumptions, expectations, collective memories, and definitions present in an organization”. Christensen et al. (2007) also define organizational culture as all informal norms and values that collectively affect formal organization activities. As the organization’s culture pictures ‘how things are around here’ away from formal policies and organizational charts, it can also be described as a group of unwritten/unspoken guidelines that define how people in that organization behave. Culture is learnt, when a new employee joins an organization, operations do not dictate his beliefs and organizational perceptions, it’s the organizational culture. According to the social cognitive theory, Bandura (1988) explains how the organizational culture manifested in the environment influences human behavior through his triadic reciprocal interactions model. Lord and Maher (1991) also deduced that actions within an organization are judged whether positively or negatively based on the shared organizational values and norms encapsulated in the organizational culture.

4.2.1. The Competing Values Framework.

Cameron and Quinn (2006) use four clusters to explain organizational culture: clan, adhocracy, hierarchy and market (Figure 8).

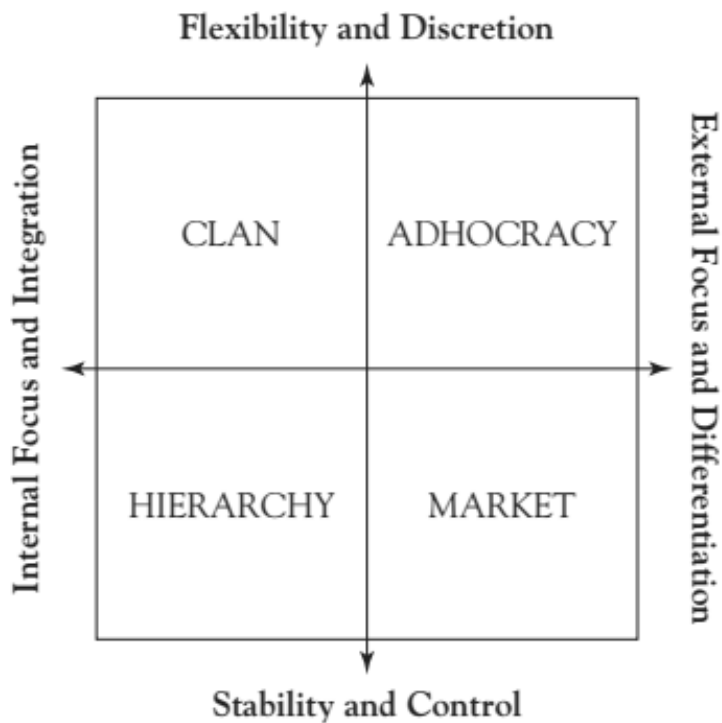


Figure 8. The Competing Values Framework (Cameron & Quinn, 2005)

Cameron and Quinn (2006) explain that no one framework is comprehensive and can be considered the *right* framework to capture reality with its complexities. Nonetheless, the Competing Values Framework, has established congruence with “well- accepted categorical schemes that organize the way people think, their values and assumptions, and the ways they process information” (Cameron & Quinn, 2006). Similar categorical schemes have been proposed independently by a variety of psychologists, among them Jung (1923), Myers and Briggs (1962), McKenney and Keen (1974), Mason and Mitroff (1973), and Mitroff and Kilmann (1978). The term “competing” is built upon the various continua assumed for each quadrant, that are opposite or competing, and that represents a core value of that culture, and hence the competing values framework: flexibility versus stability and internal versus external. Diagonal cultures are presumably contradictory: clan and market; hierarchy and adhocracy.

The clan culture is a culture that cherishes teamwork, employee development and partnerships. Management's core orientation is towards creating a humane and empowering work environment through employee commitment, loyalty and participation (Cameron & Quinn, 2005). The market quadrant will not be the focus of our study as its core values revolve around meeting stakeholders' expectations and competitiveness even at the expense of employees (Hartnell et al., 2011). This contrasts with the clan organizational culture, that cherishes collaboration, trust, cohesion, participation, communication and most importantly empowerment (Carlström & Ekman, 2012). Adhocracy is also not a relevant culture to our cause as its primary focus is on agility and creativity to produce cutting-edge innovations to catch up with frequent technological changes (Hartnell et al., 2011). Hierarchy cultures focus on smooth functioning, as the end result, while controlling all means to achieve the end goal (Hartnell, Yi Ou & Kinicki, 2011). Thus, the focus of adhocracy and market is external and based on differentiation, but that of clan and hierarchy is internal and more towards integration (Cameron & Quinn, 2005). A close controlling environment can be efficient in typical accounting firms, but when it comes to empowering employees, the hierarchy quadrant will not be the best fit for the community school model that is built on the premises of experimentation and student-centered learning (flexibility and not stability).

Figure 9 shows the competing values of leadership, effectiveness and organizational theory where the clan culture continues to coincide with the community school framework as collaboration is a key pillar. A typical leader in a clan culture facilitates, mentors, and works on team building. The value drivers igniting harmony among the team are commitment, communication and development (Cameron & Quinn,

2005). An important question to pose here is whether Nile Valley NGO's culture would really have competing or complementary values. Given the amount of intervening variables and the cultural considerations when borrowing theory from the 'west', will our NGO of interest really fit exclusively in one of those cultures, or will it be a mix that complements rather than competes with one another?

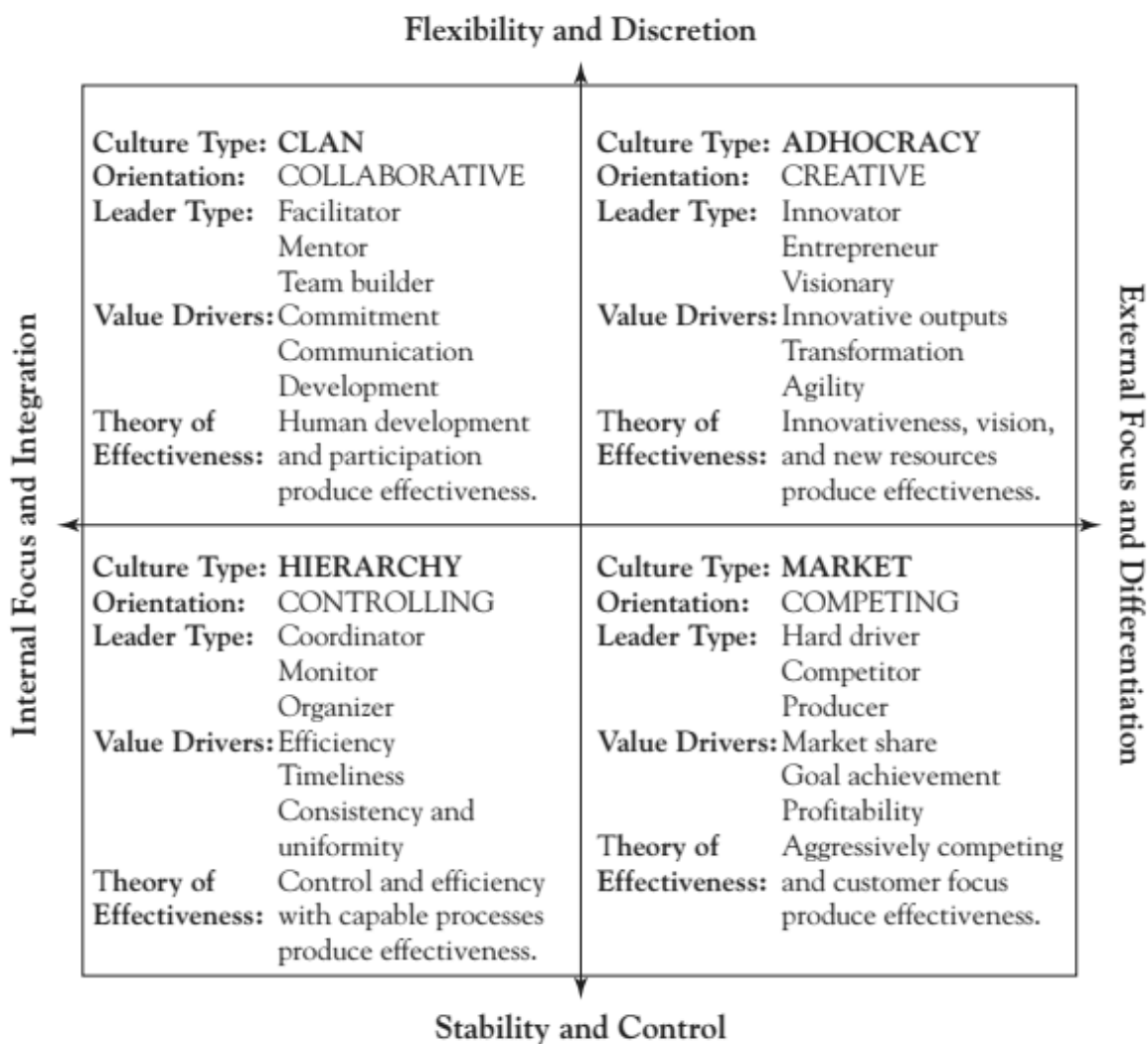


Figure 9. The Competing Values of Leadership, Effectiveness and Organizational Theory

Figure 10 shows the competing values of total quality management where the clan culture coins empowerment as its quality strategy in addition to more integral strategies in

the community school model namely team building, employee involvement, human resource development and open communication.

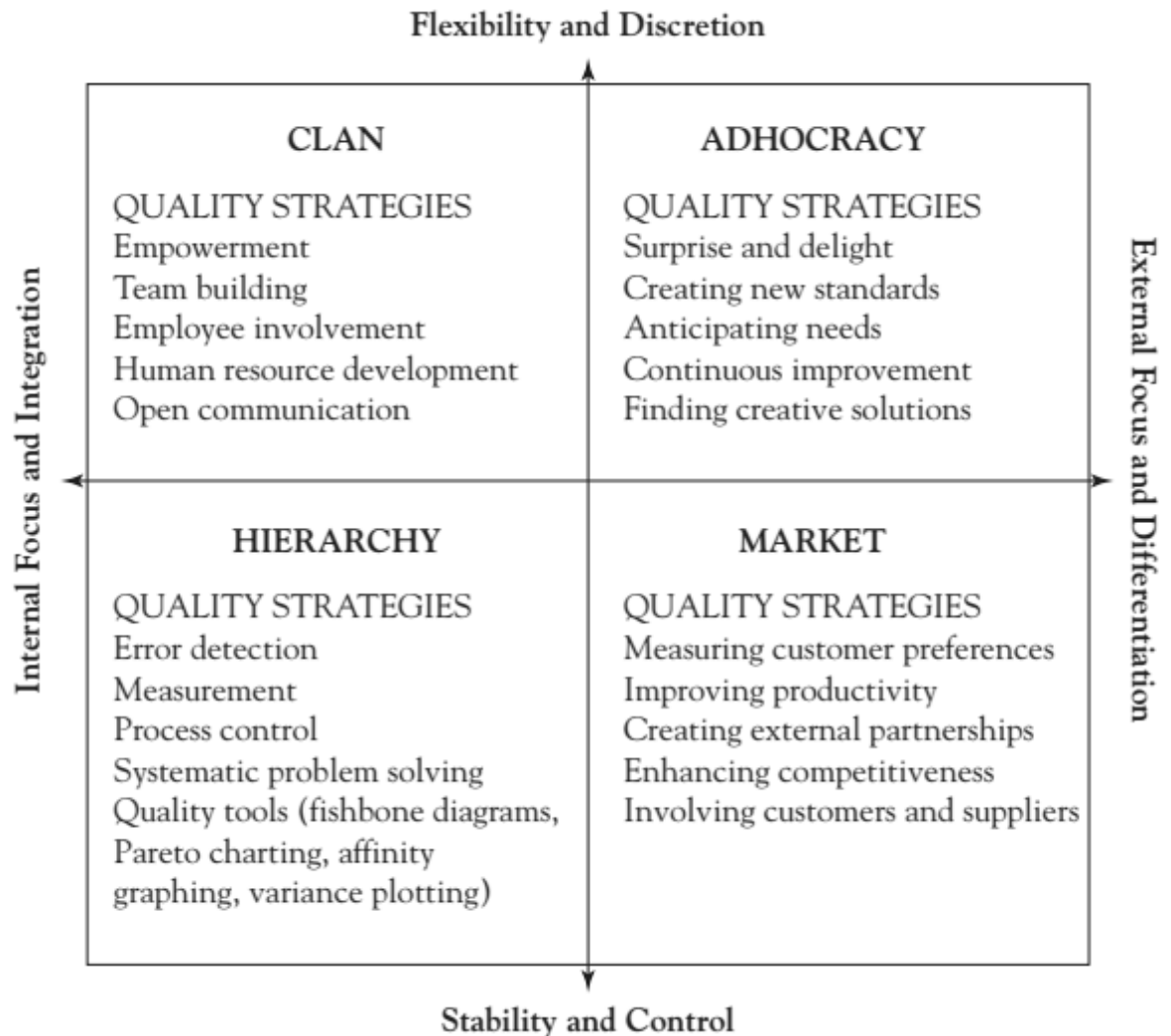


Figure 10. The Competing Values of Total Quality Management

The school environment is oriented towards a family or clan like environment where trusted relationships are built and human physical and psychological well-being is the primary goal. This leads to the second assumption:

Assumption 2

The organizational culture at Nile Valley NGO is more inclined towards a clan culture.

4.3. Psychological Empowerment

Psychological empowerment is developed by social-psychological theorists portraying empowerment as an intrinsic motivational construct (Spreitzer, 1995). Psychological empowerment reflects the personal convictions employees have about their roles and responsibilities in an organization represented in four cognitions: (1) ‘meaning’ which corresponds to the value of the task goal in reference to the individual’s standards and beliefs; (2) ‘competence’ which reflects an individual’s perception of self-efficacy driving his/her confidence in the ability to skillfully perform a given task; (3) ‘self-determination’ is the autonomy to choose and initiate tasks of value; and (4) ‘impact’ which is the degree to which an individual perceives his/her influence on other tasks and decision making in the organization (Spreitzer 1995; Lee & Koh, 2001; Thomas & Velthouse, 1990).

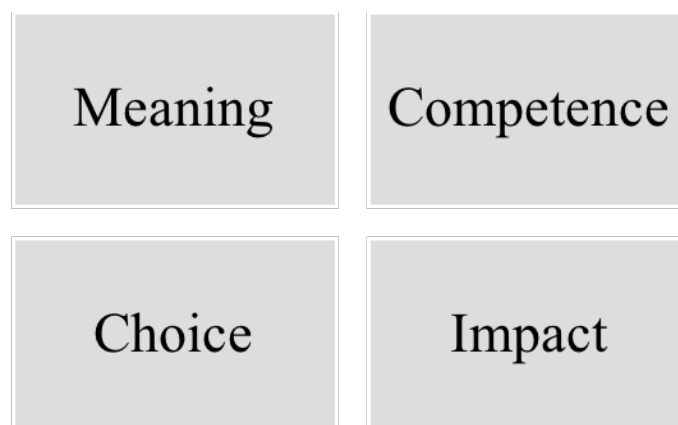


Figure 11. Components of the Psychological Empowerment Model (Spreitzer, 1995)

Leadership strategies associated with psychological empowerment are focused on strengthening these four cognitions. Rather than delegating power, the psychological

empowerment process is based on enhancing feelings of self-efficacy and self-determination using alternative forms of management that encourage staff involvement and commitment (MacPhee et al., 2012). This will lead us to the third assumption:

Assumption 3

Nile Valley NGO's community schools project staff have positive experiences with empowerment manifested in their sense of meaning, competence, choice and impact.

5. Methodology

This exploratory, instrumental case study follows a mixed-methods approach where both quantitative and qualitative instruments are utilized in capturing the phenomenon of interest. Creswell (2012) defines instrumental case studies as ones that serve the purpose of illuminating a particular issue, in this case the perceptions of empowerment dictated by leadership style and organizational culture. Recognizing that both quantitative and qualitative methods have their limitations, the idea of mixing both techniques has surfaced in the early 1990s to integrate and connect qualitative and quantitative results to rigorously provide profound, reliable and valid insights to research questions (Creswell, 2013). The complementarity of mixed methods approaches utilizes the different strengths of each allowing the researcher to draw conclusions that would not have been possible if either method alone is used (Shannon-Baker, 2016). In the attempt to more holistically capture the phenomenon of interest at Nile Valley NGO, this attempt is approached by embodying a constructivist epistemology and a critical realist ontology where the researcher believes in a reality that is constructed through the participants' individual standpoints and perceptions (Creswell & Plano Clark, 2011). Maxwell (2011b), explains that paradigms are not to marginalize other beliefs or enforce certain beliefs on the researcher. Paradigms should have the role of a general framework that is not inclusive and should be considered as "tools" useful to the research process and not exclusionary (Shannon-Baker, 2016). Critical realism can offer mixed methods a perspective that embraces diversity and empowers the voices of participants yet recognizing that these can only be partial representations of reality (Maxwell & Mittapalli, 2010). Maxwell & Mittapalli (2010) view

that critical realism utilizes the compatibility of worldviews, and adopts the standpoint that quantitative and qualitative research can work together to address the other's limitations.

5.1. Conceptual Framework

The below conceptualization is informed through research of relevant literature and various theoretical frameworks addressing empowerment, leadership and organizational culture.

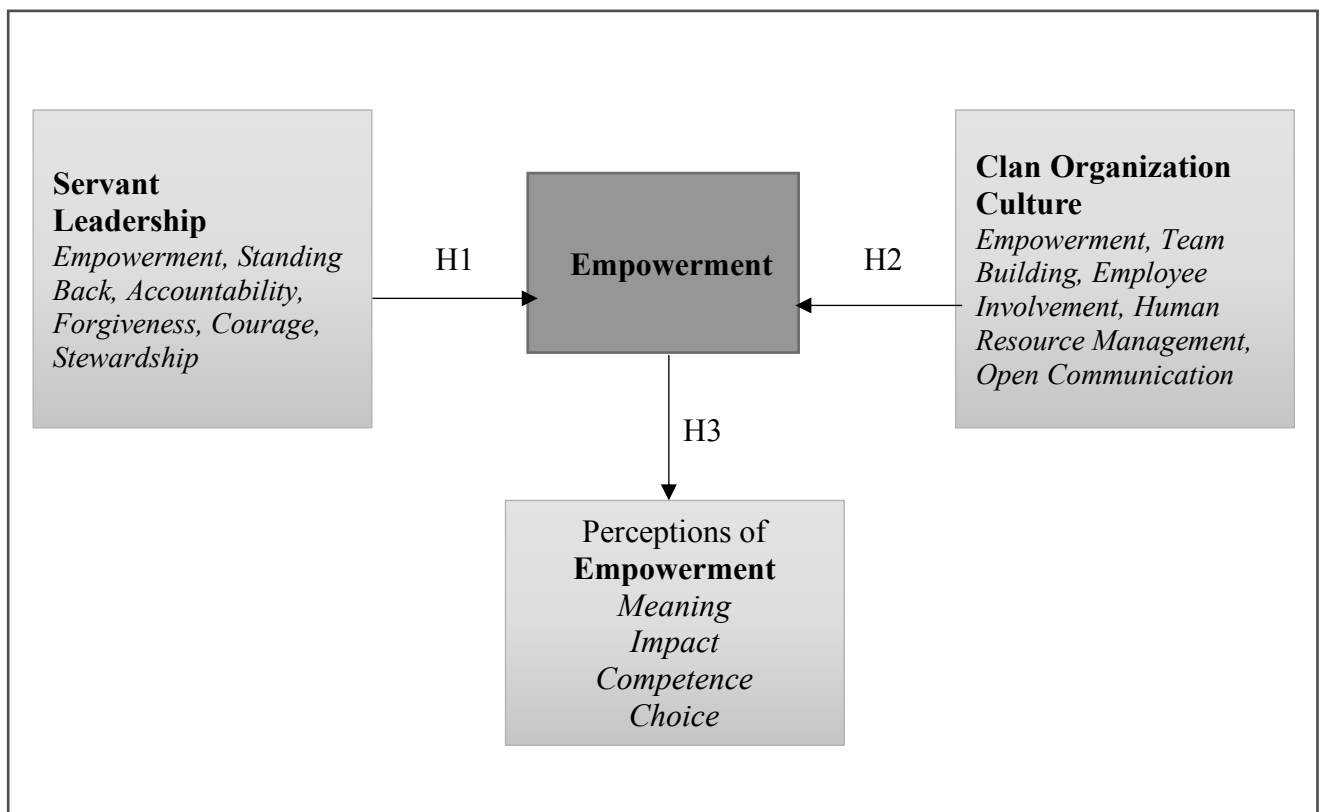



Figure 12. Conceptual Framework

5.2. Research Design and Procedures

This research was conducted following a concurrent mixed methods design where semi-structured in-depth interviews were conducted to study the perceptions of Nile Valley

NGO's project staff on the two independent variables: leadership style and organizational culture as well as the central phenomenon: perceptions of empowerment. Concurrently, two surveys were administered: one to define the organizational culture at Nile Valley NGO and the other to measure Servant Leadership manifested in eight factors, with the highest emphasis on empowerment. The research design then introduced a feature of an embedded research design where two more in-depth interviews were administered to support the findings for confirmability (Creswell, 2012). Finally, both quantitative and qualitative data were combined to better answer research questions by converging both qualitative trends and quantitative data.

Figure 13 depicts the Notation System for this Mixed Methods Study where the “+” indicates the simultaneous or concurrent collection of quantitative and qualitative data and Uppercase letters indicate that both quantitative and qualitative data are given priority.



QUAL + QUAN

Figure 13. Mixed Methods Study Design

5.2.1. Establishing Trust.

The study actually started over a year ago when the researcher had started approaching the key informant or the gatekeeper and establishing a relationship of trust and understanding. A gatekeeper is an “individual who has an official or unofficial role at the site, provides entrance to a site, helps researchers locate people, and assists in the identification of places to study” (Creswell, 2012). From an ethnographic lens, capturing genuine perceptions of empowerment and for participants to ‘open up’ in interviews and be willing to cooperate, the researcher conducted several informal meetings to listen to the key informant and know more about the general setting at Nile Valley NGO. This has much

facilitated interviews with other team members as they were approached through the key informant and were consequently willing to share their views more openly than to an absolute stranger. The researcher became almost a participant observer where rapport was built by being around the team and involved in their challenges and activities.

5.2.2. Use of Theory.

Bhaskar (1979) condoned reliance on existing theory to initially guide empirical research as existing theories may not necessarily describe reality accurately (Fletcher, 2017). Hence, theories will not be rigidly followed to interpret findings and the “conditional nature” of results will be acknowledged (Bhaskar, 1979, p. 5). This research uses theories as an initial framework that can help in building a more accurate explanation of reality.

5.3. Sample Description

In an attempt to capture the phenomenon of interest holistically, the sample comprised 4 levels:

Table 2. Study Sample Description

Group	Method	N	n	Obtained	Sampling Technique	Rationale
Nile Valley NGO	Survey	10	10	6		
Community Education Program (CEP) staff	Interview	10	2	2	Random and Snowball	To triangulate CEP leader’s view of leadership exercised on CEP team. Participants varied in years of experience inside Nile Valley NGO.
Nile Valley NGO Leadership	Interview	1	1	1	Purposeful	The standard used in choosing participants and sites is whether they are “information rich” (Patton, 1990, p. 169).
Facilitators	Survey	2004	418	370	Proportional Stratification Sampling Approach	To get responses proportional to the number of facilitators in each governorate. The sample was 20% of the number of schools in

						each governorate multiplied by two as each school has two facilitators.
MOE Senior Official	Interview	1	1	1	Purposeful	Official perceptions on CE and to get another perspective on the provision of Nile Valley NGO in addition to official statistics.

5.4. Data Collection Instruments

As the target population are mostly Arabic speakers, and more comfortable with Arabic terminologies, the researcher learnt all corresponding Arabic terminologies to be used during the in-depth interviews and all instruments were translated into Arabic.

Table 3. Data Collection Instruments

In-depth Semi-structured Interviews	Organizational Culture Assessment Instrument (OCAI)	Servant Leadership Survey (SLS)
<ul style="list-style-type: none"> • CEP leader (face to face) • Written consent • 2.5 hours • 2 team members (phone interview) • + follow up by confirmatory questions via Email • Oral Consent • 1 hour each • Empowerment, Leadership and Culture inside Nile Valley NGO • Arabic 	<ul style="list-style-type: none"> • 24 questions to assess six key dimensions of organizational culture (actual and preferred) • Administered online to CEP team • Written Consent • Arabic • Reliability and validity: evident in multiple published studies of both the instrument and the approach • Quinn and Spreitzer (1991); Yeung, Brockbank, and Ulrich (1991); Zammuto and Krakower (1991); Peterson, Cameron, Spencer, and White (1991) 	<ul style="list-style-type: none"> • 31 questions • Measures 8 factors: empowerment (7 questions), standing back, accountability, forgiveness, courage, authenticity, humility and stewardship. • Distributed as hard copies to facilitators in hard-to-reach villages and hamlets • Written Consent • Arabic • Validity and Reliability

5.4.1. In-depth Semi-structured Interviews.

Fontana and Frey (2000) describe semi-structured interviews as “one of the most powerful ways in which we try to understand our fellow human beings” (p. 645). Three interviews were conducted with CEP leader (face to face) and 2 team members (phone interview), will be referred to as Mona, Aly, and Safwat in later sections. Please see Appendix A for interview guides. The interviews explored perceptions on Empowerment,

Leadership and Culture inside Nile Valley NGO. further questions were asked to CEP team members to capture their views of their leader like:

- How would you describe the leadership you're experiencing from your manager?
What are the best things and worst things about it?
- How successful do you see your manager?
- Please describe your manager/ leader in 5 words.

Interview questions on leadership were derived from Russel and Stone's (2002) servant leadership conceptual framework. Questions around empowerment were probing the four psychological empowerment constituents: meaning, impact, choice and competence (Spreitzer, 1995).

The interviewees were given the space to express themselves even if they went away from questions as they were eager to talk about the experience with the communities. Probing questions were used to understand various constructs like empowerment, meaning, impact, competence and choice, depicted in the conceptual framework.

A brief 10-minute meeting was set with a senior official at the community schools department at the MOE where his perceptions on Nile Valley NGO's schools was captured in addition to some official documents and statistics.

5.4.2. Questionnaires.

CEP team members. In order to assess the organizational culture at Nile Valley NGO CEP and whether or not the team engages in a culture of empowerment to be able to lead communities to empowerment, the Organizational Culture Assessment Instrument (OCAI) was used as an instrument to assess six key dimensions of organizational culture (Appendix A). The OCAI was adopted from Cameron and Quinn's Competing Value

Framework discussed in the theoretical underpinnings section and was translated to Arabic. According to Cameron and Quinn (2006), there is not a right or wrong answer key and no right or wrong culture. However, since the community schools model is a model that is based on empowerment, there will be an expectation from the culture within Nile Valley NGO's CEP to have an empowering culture. The questionnaire was administered online as participants were in their governorates and where an introductory paragraph was added to explain the purpose of the survey, mention that it is voluntary and anonymous and obtain consent. Although the competing values framework is built on the assumption that cultures are competing in nature, from a critical realist perspective, the theoretical framework is an initial guide to capture reality. OCAI results will demonstrate that cultures do not necessarily conflict, but they can be complementary. This will be thoroughly discussed in findings and analysis section below.

The validity and reliability of the OCAI was measured through various studies namely Quinn and Spreitzer (1991); Yeung, Brockbank, and Ulrich (1991); Zammuto and Krakower (1991); Peterson, Cameron, Spencer, and White (1991) have provided evidence of the reliability and validity of both the instrument and the approach (Cameron and Quinn, 2005).

Community Schools Facilitators. After a thorough search in literature for tools to measure servant, the search yielded 3 finalists. Dierendonck and Nuijten's (2011) Servant leadership Survey (SLS) was developed on three phases with 6 studies that have attempted to overcome the shortcomings of other tools listed in the below table. Through various phases of confirmatory factor analysis the survey yielded 30 questions with the factors: empowerment, standing back, accountability, forgiveness, courage, authenticity, humility

and stewardship. Content validity of the SLS was achieved through comparative studies with two other measures of servant leadership, the Transformational Leadership Scale by Rafferty and Griffin (2004), the Ethical Leadership Scale by Brown et al. (2005), Charismatic Leadership Scale by Damen et al. (2008) and the punishment behavior as part of the Transactional Leadership Scale by Podsakov et al. (1984) (as cited in Dierendonck & Nuijten, 2011).

Table 4. SLS Validity

Key characteristics	Laub (1999)	Wong & Davey (2007)	Barbuto & Wheeler (2006)	Dennis & Bocarnea (2005)	Liden, Wayne, Zhao, & Henderson (2008)	Sendjaya, Sarros, & Santora (2008)	Van Dierendonck & Nuijten (in press)
Empowering and developing people	• Develops people	• Serving and developing others • Consulting and involving others		• Empowerment • Trust	• Empowering • Helping subordinates grow and succeed	• Transforming influence	• Empowerment
Humility	• Shares leadership	• Humility and selflessness	• Altruistic calling	• Humility	• Putting subordinates first	• Voluntary subordination	• Humility • Standing back
Authenticity	• Displays authenticity	• Modeling integrity and authenticity				• Authentic self • Transcendental spirituality	• Authenticity
Interpersonal acceptance	• Values people		• Emotional healing	• Agapao love	• Emotional healing	• Covenantal relationship	• Forgiveness
Providing direction	• Providing leadership	• Inspiring and influencing others	• Persuasive mapping	• Vision	• Conceptual skills		• Courage • Accountability
Stewardship	• Builds community		• Organizational stewardship • Wisdom		• Creating value for the community • Behaving ethically	• Responsible morality	• Stewardship

The SLS was distributed as hard copies, along with the consent forms to facilitators of community schools to measure to what extent their supervisors demonstrate servant leadership style. The rationale behind distributing it to the bottom of the leadership pyramid, but to the most critical members of the Community Education provision because if the leadership fails at any point along the line of reporting, it would strikingly appear at this last level.

5.5. Official Documents and Visual Materials

Official documents obtained from Nile Valley NGO and visual materials like videos of Nile Valley NGO's senior management were analyzed to understand more aspects of the

project and compare the vision of senior management to the philosophy of the CEP and whether or not it is consistent. Analysis of Nile Valley NGO's written accounts on the community schools project would also identify the perceptions of Nile Valley NGO on the community schools project and to what extent they follow the original community schools model.

5.6. Permissions

Permission for this research are secured as Nile Valley NGO have requested the evaluation. Institutional Review Board (IRB) and CAPMAS approval were also secured. Consent forms were signed or oral consent was obtained prior to any research engagement. Please see Appendix E for the IRB and CAPMAS approvals and the consent form both in Arabic and English

5.7. Validity and Reliability

Validity is obtained by triangulation through incorporating multiple accounts on the phenomenon of interest and the secondary findings (interviews, the OCAI survey and facilitators analysis). It can however draw interesting conclusions that can be considered in future research. The researcher also considers reflexivity to reflect on their own biases, values, and assumptions, as the passion to Community Education as a model for educational reform and empowering children to reach their full potential. From a critical realist perspective, each participant has their own truth, the researcher tries to shed light on that and be aware of triangulating findings in order to maintain reliability and validity.



Figure 14. Study Validity

5.8. Data Analysis: Procedures and Rationale

The interview with Mona, Community Education Project Leader at Nile Valley NGO, lasted almost 2.5 hours where the participant went in-depth about the perceptions on leadership, organizational culture and empowerment. Interviews with Aly and Safwat were conducted over the phone due to the fact that they were always on site and due to the demanding and extremely busy organizational culture that will be discussed in the next section. Phone interviews ranged from 45 - 60 minutes and were followed up by questions that were sent in writing and were replied to either in writing via email or in the form of a voice message. Participants were very welcoming to help and were very cooperative. Oral consent was taken for phone interviews and a written consent form were signed by Mona. The analysis started with analyzing data through first organizing and transcribing data from interviews. Since all data was collected in Arabic, the interviews were transcribed then translated. For phone interviews, the researcher took extensive notes and then follow up questions were send and responded to via email as a confirmatory measure. The analysis

was done by hand using a matrix on Microsoft Excel were the general sense of the data was explored. After a preliminary exploratory analysis, the data was coded then fit into themes.

The SLS was distributed as a hard copy to facilitators in governorates according to the sampling table. Worth noting is that the number of surveys returned are the exact number requested or higher which closeness between the Nile Valley NGO and communities. The surveys were collected from the Cairo office of Nile Valley NGO and were manually entered into excel. The data was then imported to SPSS after it was cleaned and coded. Descriptive and correlational statistics were obtained. Due to the high number of missing fields in the demographic information, when ANOVA and T-Test were conducted to see the impact of whether having an education degree impacted the results, the results were insignificant thus accepting the null hypothesis for all factors. Thus in the below section analysis will rely more on descriptives.

The OCAI data were collected online where they were imported to excel and the analysis was done as Cameron & Quinn (2006) suggested. Graphs were plotted for each of the 6 areas and for the preferred and actual cultures.

5.9. Research Limitations

The researcher, through a volunteer contract, was almost a participant observer and aimed at physically engaging with Nile Valley NGO's management into their day-to-day activities, however the frequency of being able to be present at the site was lower than expected due to the extremely busy environment at Nile Valley NGO. This also impacted some research decisions where the researcher intended to conduct a focus group and attend a staff meeting that kept being postponed until this present day. Moreover, the staff meeting

was difficult to take place as the CEP team are hardly present in office and are mostly in the field across the various governorates. In addition, because the gatekeeper was extremely busy, interviews with senior management were requested but never granted. In addition to some documents needed for deeper background about the team's professional experiences that were never provided. It is not as easy as finding out about formal norms, where one can take recourse to explicit and relatively easily communicated laws, rules, organizational charts and work manuals. It is often said that an organizational culture 'sits in the walls', and one can only learn about it and internalize it after a certain period of time in the institution; in other words, it has to do with socialization. This notwithstanding, when studying organizational culture, one can use various sources in order to grasp it (Christensen et al., 2007).

6. Findings and Analysis

This section lays out findings from interviews, surveys, document and video analysis grouped into themes. Insights around posed research questions are followed by a discussion to reflect on findings and for possible tying to literature.

6.1. Pseudonyms

Aly: Team member at the Community Education Project at Nile Valley NGO

Mona: Leader at Nile Valley NGO's Community Education Project

Nile Valley NGO: NGO being studied

Safwat: Team member at the Community Education Project at Nile Valley NGO

6.2. Research Question 1: Leadership Style

This section discusses the findings with regard to the dominant leadership style at Nile Valley NGO and to what extent it empowers its followers. Multiple levels of leadership will be discussed reaching to the very bottom of the pyramid: facilitators. This is done with the rationale that the strength of the chain is in its weakest link, so if facilitators report weak empowerment then it is empirical.

6.2.1. Findings.



Figure 15. Nile Valley NGO Organizational Chart

Multiple Leadership Styles. The key informant for this study is leading the project formally and her team see her as the real leader of this project. Nile Valley NGO has demonstrated traits of multiple styles of leadership: servant, transformational, toxic and positional. Worth noting is that most of our sample are leaders, regardless of their position in the hierarchy but they are leading tens of individuals through local NGOs in the governorates that they lead with great passion, as to be seen in their quotes, that drives them to serve the communities.

Transactional/Positional Leadership. This team of leaders, and their leader, work in an environment of employees where they do what they're told and "go with the flow".

They strive for recognitions and work for it and they do the work for the “show” they get afterwards. They also follow general trends, when the CEP was facing challenges, they viewed it negatively, when it rose and succeeded, they viewed it positively. Positional leaders also have a different view of development, they see the CEP as just another project that provides charity to unprivileged communities, but servant leaders view it as developing a human being and unlocking their full potential.

Toxic Leadership. Toxic leaders are in a tough position as they are not supported by neither their followers nor their superiors. They always want to “play the game the way their superior wants it”. During interviews, in describing toxic leaders, the phrases following phrases were used: “he will not support me”, “he doesn’t trust me”, “he has done me injustice”, “he provides me with zero moral support”, “he destroyed me”, “he’s unpredictable”, “accuses me with fake faults”.

Servant leadership. Mona is viewed positively as seen in interviews with the team members. In describing his manager, Aly used the words “robust, successful manager, professional, visionary, “and I highly value her”, he said. Aly also praised his leader’s skill in choosing team members who are very coherent in their philosophy and mentioned that she “loves” them all. He also stressed that the hiring process is always transparent and based on competence and core traits. Safwat described his leader as a sympathetic leader that is highly competent and appreciates the team effort. According to Safwat, his leader “adopts a humane style of leadership, where she cares about our needs as a team; both psychological and professional”. “My leader always puts my needs that maybe, even if it’s unrelated to work in her interest and helps me a lot in solving any challenge in order to be satisfied – and this is reflected on my performance”, he added. When the team were asked

about the best and worst thing about their leaders, Aly referred to the “important” role they play in Community Education and “the service we offer to the society”. The worst thing they mentioned was the amount of work compared to the time available, but they immediately added that “our belief in the importance of our role makes us do our best to achieve our common goals”. Servant leaders are driven, even though they don’t get appreciation from their manager due to the vision they adopt and the intrinsic motivation they experience due to the empowerment they experience.

Unaligned Leadership Vision. Not all leaders are on the same page when it comes to the vision of Community Education. Some senior member of Nile Valley NGO view the project as another charity project. Others view it as a solution to dropouts disregarding the community empowerment component. The community schools project team view it as a process to “develop a human being” or “craft a human being” as expressed in the interviews of Mona and Aly. Mona continues to explain: “to me, it’s not only education – my end product is not a pupil, but a human being”. To elaborate on the traits of the “human being” meant by the CEP team at Nile Valley NGO, Mona responded “First of all, [to know how to do] goal setting, [to have a] choice, no one dictates what he [the student] does, he knows his future plans and the steps needed to reach that future goal, and he’ll fight for it. I cannot fight his battle for him, their [underprivileged] environment and community is not easy and I’m a stranger [to this environment, they know it best], so I cannot engage in this fight on his behalf. I want to change the inside [of those children]; the personality and it’s so tough, I work on the seed and it is contagious”. The vision for the next steps is also clear when asked in the interview, Mona listed down a number of challenges that she is working on during the coming year. Employees at Nile Valley NGO are driven by passion and a moral

value. They are not mere employees, they are driven by the morality of serving the underserved. This is much dictated by their leader. The work environment can be very tough and the tasks with respect to due dates are often unrealistic as expressed in both employees interviews. Being so goal driven, some even transcend the challenges they face by their toxic leaders, and that was one example.

Facilitators perceptions on their leaders. The CEP team is responsible for facilitators hired by the local NGOs. NGOs have supervisors responsible for a maximum of 10 schools (20 facilitators). The Servant Leadership Survey was used to measure the leadership at the CEP project at Nile Valley NGO by measuring the last level of impact, if positive results are reported it means the whole line of reporting is doing a good job. The mean servant leadership score for all governorates is 3.627. This means that on average, facilitators scored between agree and strongly agree that their supervisors demonstrate a servant leadership style.

Demographics. Facilitators were not asked about their gender as they are commonly females. During an interview, the researcher knew that 2 male facilitators were hired in the project as the school was located in a very hard to reach area that was not possible to be accessed by females. Also Minya and Luxor had the highest number of facilitators declaring their names even though it was written in an introductory paragraph above the survey that it is anonymous. A total of 59.4% of facilitators are within the age bracket of 23-29, 32 are in their 30s, and the oldest facilitator in the sample reported an age of 50 years.

Table 5. Facilitators Age Distribution

Age Group	Percentage
23-29	59.4
30-39	32.1
40-49	8.2
50+	0.3

Facilitators were asked about the number of years they have served as facilitators and the reported result were as follows:

Table 6. Facilitators Years of Experience

Number of Years as a Facilitator	Percentage
1-2	19.3
3-5	51
6-10	21.4
11-20	6
20+	2.3

The number of training attended by facilitators were reported as follows:

Table 7. Number of Trainings Attended by Facilitators

# of Trainings	Percentage
Less Than 5	24.5
5-10	49.5
11-20	21.3
21-30	3.3
More than 30	1.4

The educational level for facilitators was reported as follows, Worth mentioning is that 2 from Fayoum and one from Souhag were preparing their Masters degree.

Table 8. Educational Level Reported by Facilitators

Degree	Frequency	Percentage
Blanks	65	17.6
BA	181	48.9
BSc	86	23.2
Diploma	36	9.7

Degree	Frequency	Percentage
Vocational	2	0.5
Total	370	100

A percentage of 29.7% of facilitators reporting a BA degree were graduates of the Faculty of Arts, 10.2% were Faculty of Education graduates. In addition, a total of 22.7% have reported to have completed an educational diploma.

The SLS measures servant leadership using 8 factors: Empowerment, Humility, Courage, Accountability, Stewardship, Authenticity, Forgiveness, Standing Back. Questions ranged from 2-7 questions per factor. The reliability was measured and the Cronbach's Alpha is listed below for all factors. Empowerment is one of the highest rating factors in terms of internal consistency and mean score, which is a significant result for this study. As it will be demonstrated below, courage is one of the lowest means across responses, and its relatively high reliability confirms the result. The lowest reliability was for standing back: 0.393.

Table 9. SLS Factor Reliability

Factor	Cronbach's Alpha
Empowerment	0.79
Humility	0.698
Courage	0.665
Accountability	0.632
Stewardship	0.615
Authenticity	0.53
Forgiveness	0.516
Standing Back	0.393

Table 10. SLS Descriptive Statistics

Descriptive Statistics						
	N	Minimum	Maximum	Mean	Std. Deviation	
Stewardship	370	1.67	5	4.2351	0.60669	
Empowerment	370	2.29	5	4.1684	0.52077	
Humility	370	1.8	5	3.9959	0.50494	
Accountability	369	1.33	5	3.7859	0.73982	
Standing Back	369	1	5	3.6052	0.72241	
Forgiveness	370	1	5	3.5023	0.87536	
Authenticity	370	1.25	5	3.1774	0.69986	
Courage	368	1	5	2.5503	1.0866	
Respect (one question)	367	1	5	4.628	0.6084	
Valid N (listwise)	366					

Empowerment among the Highest means. Empowerment and stewardship are the supervisor traits with the highest overall means. The table below shows the governorates scoring highest and the questions that yielded that result. Respect was added to the survey to measure the level of respect facilitators experience from their supervisors and it scored highest, with the highest mean in Aswan: 5. The survey had a 1-5 Likert scale: (1) strongly disagree, disagree, somewhat agree, agree, and strongly agree (5). Numbers next to questions are their sequence in the survey. The question with the highest median is about empowerment: “My supervisor encourages his/her staff to come up with new ideas”. Worth mentioning is that Minia scores high on empowerment and Souhag scores the least. From interviews, the researcher knew that Souhag was experiencing change in leadership, which shows how sensitively any leadership change affects operations and shows how strong the impact and involvement of Nile Valley NGO’s CEP team on ground.

Table 11. SLS Highest and Lowest Means

Question	Measures	Mean	Median	Highest	Lowest
Highest Means					
Q31. I feel that my supervisor respects me.	Respect	4.4	5	Aswan (5)	Souhag (4.389)
Q11. My supervisor emphasizes the importance of focusing on the good of the whole.	Stewardship	4.36	4	Minya (4.81)	Bani Sueif (4.03)
Q1. My supervisor gives me the information I need to do my work well.	Empowerment	4.27	4	Minya (4.65)	Souhag (3.99)
Q4. My supervisor encourages his/her staff to come up with new ideas.	Empowerment	4.27	5	Minya (4.62)	Souhag (3.79)
Lowest Means					
Q8. My supervisor takes risks even when he/she is not certain of the support from his/her own manager.	Courage	2.38	2	Assiout (3.24)	Aswan (1.31)
Q16. My supervisor takes risks and does what needs to be done in his/her view.	Courage	2.7	3	Assiout (3.3)	Aswan (1.69)
Q24. My supervisor is prepared to express his/her feelings even if this might have undesirable consequences.	Authenticity	2.81	3	Assiout (3.33)	Aswan (2.31)

The lowest means are that of courage and authenticity. The reliability of the factor courage is high and this finding is confirmed by Aly when he mentioned that there are boundaries set by the ministry that cannot be bypassed and that one of the main challenges he faces is the fear of risk taking which was expressed in Q16. No matter how encouraging

supervisors are, the limits set on the policy level confines them and this is propagated to the subsequent level: facilitators.

Pearson's Correlation r was also calculated for factors, at a significance level = 0.01, the data analysis showed a positive moderate relationship between empowerment and humility ($r=0.620$), empowerment and stewardship ($r=0.637$), a moderate negative correlation between courage and forgiveness ($r= -0.563$), courage and authenticity (-0.570). Standing back was also significantly negatively correlated to the number of years of working as a facilitator, $r= -.149$ which has.

6.2.2. Discussion.

Findings from Nile Valley NGO's CEP emphasize the critical role a leader plays in the success of the project, from the vision and philosophy, to team building to empowering team members and giving them their space to ensuring they are on track through KPIs and evaluations. This leader combined a tough love philosophy in leadership where her demands and expectations are sometimes, unrealistically, high and the team accepts that. This is because of the moral value behind this job which makes the CEP team not regular employees, but leaders, each in his/her governorate, who save communities from poverty and ignorance as seen in Aly's above reference to the "important" role they play to *serve* the society. Mona has most of the functional and accompanying attributes of servant leadership as seen in interviews: she has a vision and philosophy that drives her, and that is well communicated with her team. She is honest about her mistakes and credible in her promises. She has integrity and sticks to her goal, even if no one is watching. She is highly competent as she's been in the field for years and that is known across the walls of Nile Valley NGO (visibility). She serves her employees through catering to their developmental

and psychological needs, and models high expectations before she requests them from her team. She is a pioneer in Community Education and knows how to influence and encourage her team to give their all to the cause of the CEP. She also empowers her team in their areas and delegates to them. Nevertheless, Mona will not tolerate any delinquency from her team on the expense of the CEP, that she calls “my son”. So I would argue that Mona is not a typical servant leader that leads to serve her followers, but she leads to serve deprived communities, and if any of her team continuously fail to meet this goal, it will not be tolerated.

This is very similar to transformational leadership, where Mona developed a clear, challenging and attractive vision, based on which the team was hired. Transformational leaders tie vision to a strategy and cherish achievements which will be evident in the next section as the market culture, reliant on achievement was the highest scoring (Yukl, 1999). Transformational leadership has been conceptualized as containing four behavioral components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Avolio, 1993a, 1993b). Transformational leadership occurs when a leader inspires followers to share a vision, empowering them to achieve the vision, and provides the resource necessary for developing their personal potential. Transformational leaders serve as role models, support optimism and mobilize commitment, as well as focus on the followers’ needs for growth (Bass & Avolio, 1993a, 1993b). Although this research assumed that Nile Valley NGO’s leadership should be servant leadership, the model we are introduced to is more inclined towards transformational leadership, but again does not lead to achieve organizational goals. Organizational goals see educational programs as programs to provide schools, furniture,

uniform, basic education degrees, but nothing related to community empowerment and individual transformation and liberation. So Mona abides by the general market oriented framework of Nile Valley NGO where she has KPIs and has a highly competitive team, but at the same time wraps this in the cause and internist motivation of leading to serve. So Mona does not fall into either sides of the dichotomy; she mixes and matches leadership styles that fit the organizational culture for survival and her own personal beliefs that were groomed by her previous leader that she still vividly, dearly and gratefully acknowledges. From a critical realist perspective, theories are just guiding frameworks for conducting research, so Mona follows transformational traits to induce moral impact in underserved communities.

An important question to ask is how Mona was groomed. Mona faces policy restrictions, toxic leadership acts, capitalist and market oriented ideology of Nile Valley NGO. nevertheless, Mona has somehow managed to exclude herself and the team from all those pressures, in terms of achievement, but not psychologically she mentioned “I am a human being, I need appreciation” when she was always behind the scene in all accomplishments and when all the credit goes to others. Mona has created her own leadership style and transmitted it to her team of leaders who lead communities and the lives of almost 30,000 students. The drive and philosophy has been embedded into Mona over the years. She has always talked about her leader when she started working in Community Education that demonstrates what Zaalouk (2006) described as an ecological social system of love, built on “interdependence, mutual trust and love” (p.25). Mona mentioned that everyone at Nile Valley NGO know that “Community Education means Mona” showing how attached she is to the project, she project her experience on the

memories she had working in the 1992 CE model where she reflected during the interview “Do I love Community Education because I’m passionate about it or is it [my leader back then] who made us [the team] love it that much”. After almost 15 years, she still remembers acts of leadership by previous leaders and this is what formulated Mona.

On another level, leadership at the lowest level (facilitator) showed variable results among governorates, but on the whole empowerment scored high (M= 4.27 on a 5 point Likert scale) as perceived by facilitators. This is clear from the amount of trainings they attend that Nile Valley NGO’s CEP focuses on capacity building to achieve competence. Standing back has shown a negative correlation with the number of years of working as a facilitator. Although the correlation degree is weak Pearson’s Correlation $r=-0.149$, but it is found significant. This reflects the general environment under teachers operate. No matter how hard non-governmental institutes try to build capacity, empower, innovate and unleash potentials, there are still restrictions. Teachers are afraid to break the norms, they are afraid to cross the limits. What this CE model shows is waves of change striving to propagate and disrupt the stagnation the Egyptian education system has been suffering from, but the support given to these efforts on the policy level is reflected on the degree to which they report courage to take initiative and get emancipated from the conventional.

In conclusion, projects and teams are reflections of their leaders. Mona was seen in her teams’ words and actions. Her high standards are seen in the project performance and employee devotion, her philosophy of education is seen in her vision, motivation and empowerment of employees. That is what this research studies one NGO, generalizations cannot be drawn on quality of Nile Valley NGO’s CEP from other research like Langsten’s (2016) research about community schools managed by CARE.

6.3. Research Question 2: Organizational Culture

This section discusses the perceptions of the Nile Valley NGO's CEP team and leadership on organizational culture. It also demonstrates findings from the Organizational Culture Assessment Instrument that was distributed as an online survey where CEP employees were asked to answer 24 questions on various aspects influencing organizational cultures that would map the CEP culture to one of four organizational cultures. Questions were answered twice, one for the actual culture they are experiencing and the then for their preferred culture. The respondents were 2 females and 4 males ranging in age from 36- 49 years old. Four employees had a bachelor of Arts degree, one had a Bachelor of Science in Biology and the last one was a graduate of the Faculty of Education. The responses were on a 7 point Likert scale where 100% means this statement strongly represents the organizational culture and 10% meaning it poorly does.

6.3.1. Findings.

Culture outside the CEP. According to Mona, the organizational culture at the CEP is different from the culture at Nile Valley NGO. It is even known at Nile Valley NGO that “Mona’s team is a red line, no one can get between them”, meaning that the bond between the team is too strong for any outsider to penetrate. The project is perceived as the largest project across Nile Valley NGO. According to Safwat, the culture of the education sector and the Community Education project are the same as the culture adopted by the institution because we believe in the importance of the role we play in the service of society.

Culture within the CEP. According to Aly, all the CEP team members are competent and wonders “how did they choose such a team” as he sees that they are very coherent in terms of philosophy and work ethic. Another point mentioned is the

competitiveness among the team members that can sometimes reach disagreement but it's always in a context of love and respect as they perceive each other very positively. According to Safwat, "the organizational culture at Nile Valley NGO is a supportive culture based on the fact that communities are our clients that have a right to get this service and not just beneficiaries. Therefore, we collectively work to deliver 100% quality, we have no excuses, we are just giving those communities what they are entitled to have". The prevailing culture at Nile Valley NGO is that: "we are all one team working on achieving the goals we believe in: 'we can because we care' is our motto". All emphasize the stress component in work environment and team culture but it is the nature of the field, says Aly, and it's worth it justifies Safwat. Mona also declares the CEP as of the most important projects at Nile Valley NGO, this is confirmed in interviews with Aly who described the project as "the largest project and the most famous among Nile Valley NGO's projects" and that it's "the most successful with the testimony of the government and the ministry". Mona also shares the same perception as she says: "I manage 30,000 children, I'm a whole ministry", on the level of operations in the CEP. When asked about her team, Mona said that they are her children, even the eldest of them. This very much mimics the clan culture in the OCAI, and this was the assumption set by the researcher. She continues to call herself their mother that scaffolds them and sometimes gets tough on them for the good of the project. She explains how much they love her to the extent that if she expressed her dissatisfaction with one of the team members he would keep calling her until she answers and makes sure she is not upset. Another, "would not sleep if I tell her I'm upset from her", explains Mona. To her this is what makes the team work tirelessly until late and tolerate the amount of tasks required, "this is the love that makes miracles", declares Mona. She

admits that although they share her philosophy, but not so profoundly as “I have absorbed it” from her community school leader before joining Nile Valley NGO. She adds, “we learnt how to love and it took us years, I want them [my team] to feel it like me, not just be employees”. She is nurturing them and modeling to them how to be like her, as she admits that they *still* “don’t speak my language”; and these are characteristics of the clan culture leadership: to challenge and support. In the question “The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing”, 3 employees scored 70%, one scored 90% and two scored 20%. The responses when they were asked how they would *prefer* to have “The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing”, 2 scored 70%, 2 scored 100% and the same 2 who scored 20% scored 20 and 30%, which reflects either they are reluctant to respond, they do not share the team philosophy or they are demotivated as they scored low on all questions both preferred and actual. This is seen in the below chart where E3 and E4 both have the lowest responses for all questions (preferred and actual cultures).

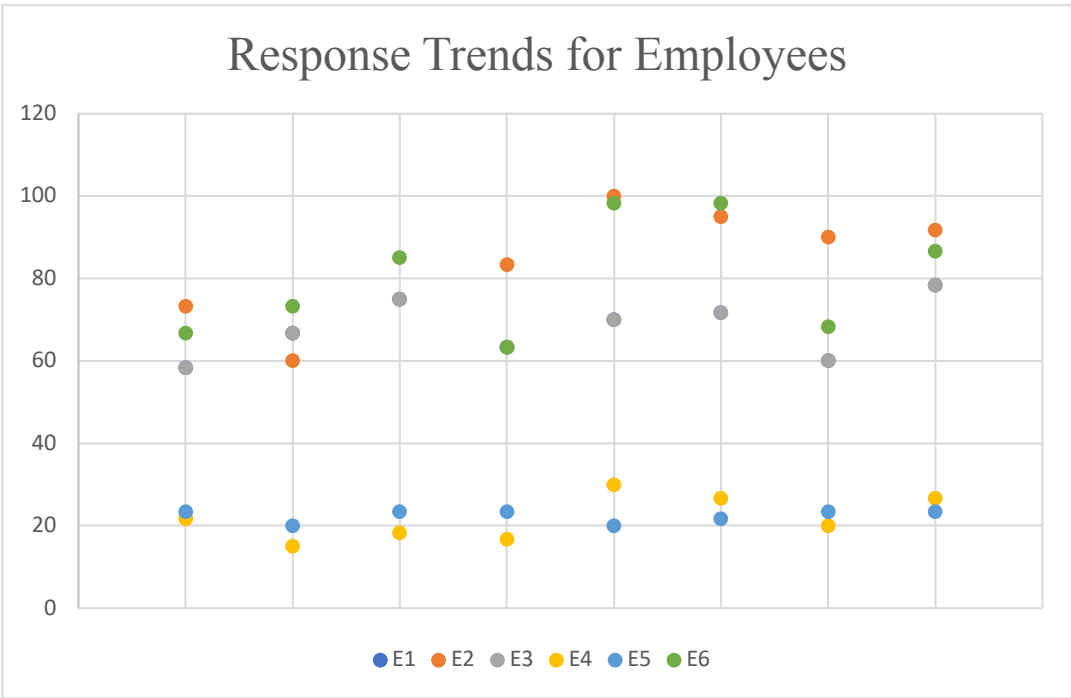


Figure 16. Employee Response Trends

Mona takes her team on retreats every year to have fun and learn. Trainings are held and all the CE team even from various local NGOs attend to learn to speak the same language and transmit it to facilitators. Aly expresses his appreciation of how successful the recruitment of such a team is as they share the same philosophy and are “harmonious”. Being the largest project, he adds, is a challenge and a tough one.

Market Culture Dominates. Although preliminary results from the OCAI do not show a dominant culture, the market culture has a slightly higher mean. All four cultures had comparable scores on average: 50.28, 50.28, 58.6, 52.2 for Clan, Adhocracy, Market and Hierarchy Organizational Cultures respectively. The preferred cultures expressed were higher for Clan (64.7), Adhocracy (64.7) and hierarchy (64.1) and lower for the market culture (53.6). The responses represented 60% of the population. The highest scoring means were M=65 for the question: ‘The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement’; M=63 for ‘The organization defines success on the basis of winning in the marketplace and outpacing the competition’ and M=62 for ‘Competitive market leadership is key’. All 3 questions represent different aspects (management style, definition of success, leadership) of the same culture: the Market Organizational Culture.

A balanced environment. Figure 17 shows that leadership was able to create a balanced culture.

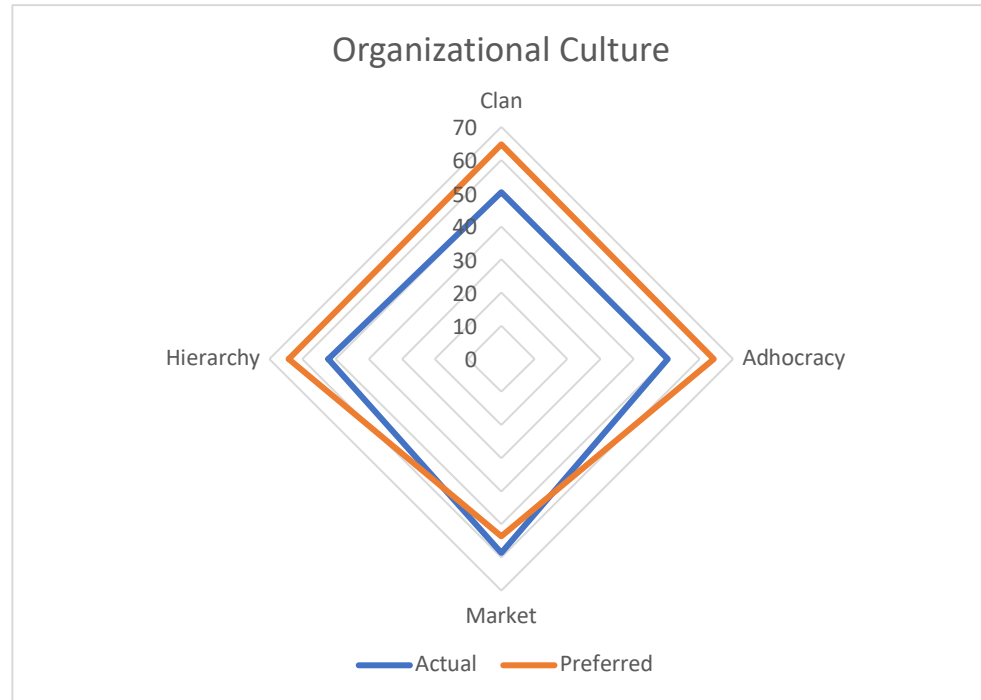


Figure 17. Actual Vs. Preferred Organizational Cultures

The Clan Culture is the highest aspired to culture in the OCAI results. Interview responses revealed many characteristics of the Clan Culture like using the words ‘mother’, ‘children’ to describe the relationship between the leader and the team, it is like an extended family where leaders are considered to be mentors and parent figures (Cameron & Quinn, 2005). Cameron and Quinn (2006), also characterize clan-cultured organizations by the emphasizes the long-term benefit of human resource development and attaches great importance to cohesion and morale which was expressed by Aly in terms of team cohesion and Safwat regarding CPD for employees. Clan cultures have very high commitment, which was expressed by Aly and Safwat as the workload is extremely high but they are committed to serve those children. They also work for long hours, and this is the culture for the CEP. Interviews also revealed some family issues resulting from such devotion to work. What does not fit into the findings is that loyalty and tradition are what hold the

organization together, but in actual fact it is achievement and this has a greater emphasis, that's why the market culture scored high.

There is a need expressed in interviews to lessen the restrictions on risk taking and innovation as pointed out by Aly. The Adhocracy culture is what represents this area, and it scored moderate even though risk taking is not abundant. The strategic emphasis on being on the "leading edge" and CEP growth is expressed in interviews (Cameron & Quinn, 2005). This is manifested when Aly mentioned that all team members are competent and confirmed by Safwat that continuous professional development he experiences at Nile Valley NGO greatly impacts his sense of empowerment. Being on the cutting edge also makes them very competitive as a team as they are all high achievers and because Mona, their leader, has stretch targets and very high expectations as mentioned in both interviews.

The Hierarchy culture also scored moderate as some of its characteristics are abundant like formality as Aly expressed CEP's culture. What also pulled the Hierarchy culture down is that there is a great deal of agility and activity in the culture and this was evident in the research limitations where the researcher couldn't identify the timing for the staff meeting for consecutive weeks. Also, flexibility is valued over predictability to be able to cater to the community needs and any crises that arise. On the other hand, the structured documentation, reporting and processes governing operations, are core to Hierarchy traits, but they are just supporting tools, not the main emphasis of operations.

The Market culture is the highest scoring culture being experienced and the lowest in the preferred cultures according to the OCAI results. Cameron & Quinn (2005) describe the Market culture by being results-oriented, with the major emphasis on getting the job done and competitiveness and goal-oriented. This was expressed by Aly and Mona during

the interview that in monthly meetings achievements are praised and highlighted. The leaders are hard drivers, producers, tough and demanding (Cameron & Quinn, 2005). This was stated using subtle language with one of the interviewees when asked about the worst things about his leader. Although this is a human development NGO, employees have KPIs and senior management focuses on “competitive actions and achievement of measurable goals and targets”, or “numbers” as Mona explained (Cameron & Quinn, 2005). This is expressed visually in the below 4 graphs from various perspectives: dominant organizational characteristics, organizational glue, strategic emphasis and criteria for success.

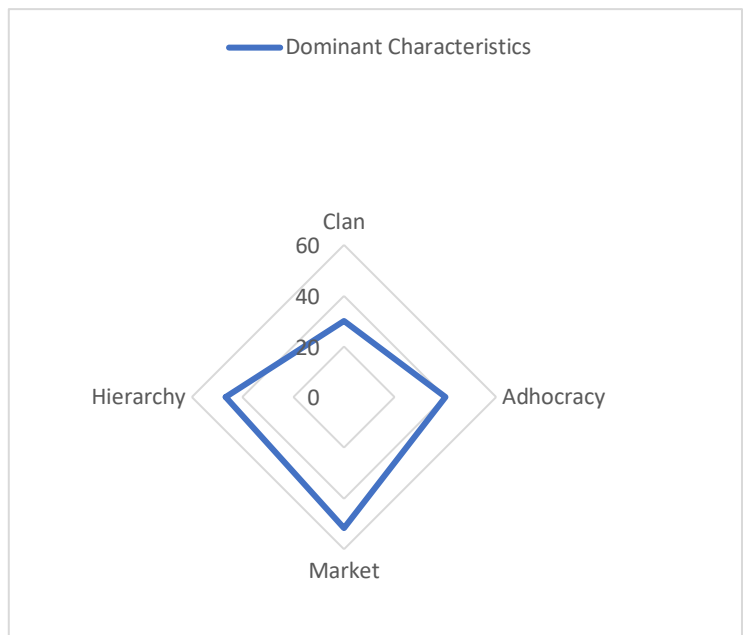


Figure 18. Nile Valley NGO's Dominant Characteristics as Reported by the OCAI

The organization is a results-oriented workplace that is hard-driving competitiveness.

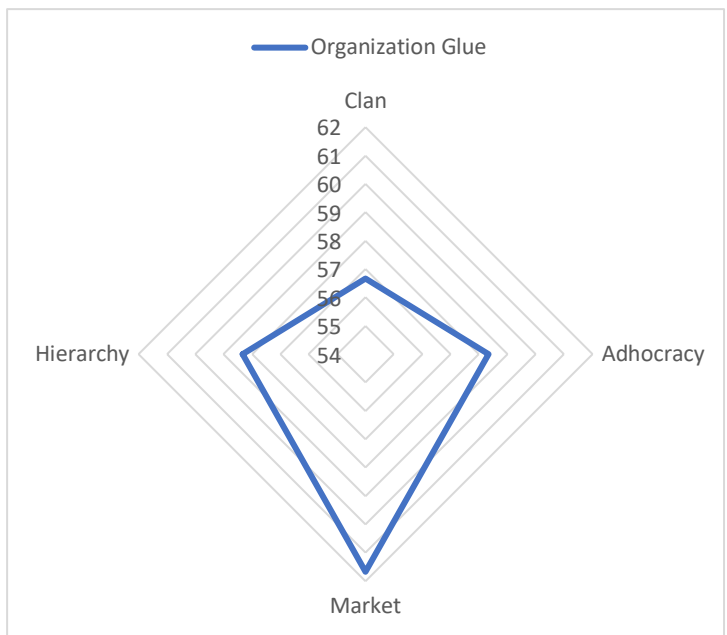


Figure 19. Nile Valley NGO's Organizational Glue as Reported by the OCAI

The glue that holds the organization together is an emphasis on accomplishment.

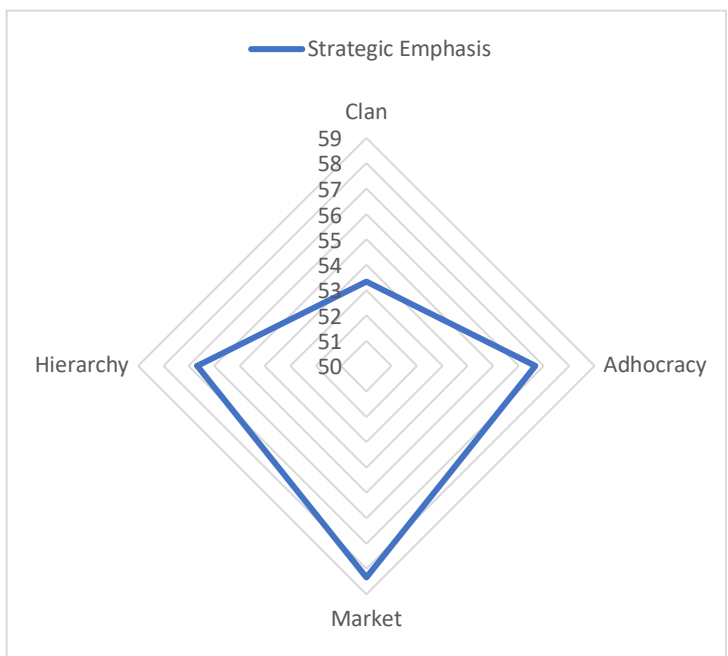


Figure 20. Nile Valley NGO's Strategic Emphasis as Reported by the OCAI

The long-term concern is on competitive actions and achieving stretch goals and targets.

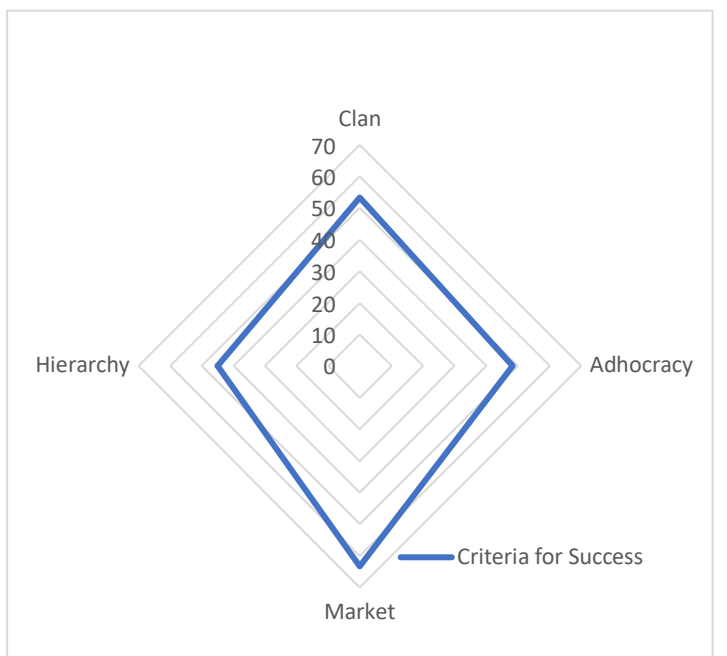


Figure 21. Nile Valley NGO's Criteria for Success as Reported by the OCAI

Success is defined in terms of outpacing the competition and market leadership.

Leadership and Management Views of Employees. The below graph was extracted from the OCAI regarding the organizational leadership and management in their views. We can see that there's a gap between management and leadership results although they are performed by the same person. CEP's leadership is balanced among the four quadrants, but management is higher in the market quadrant than other quadrants as required by senior management at Nile Valley NGO. Leadership roles for each culture have certain characteristic that will be highlighted for the CEP leader.

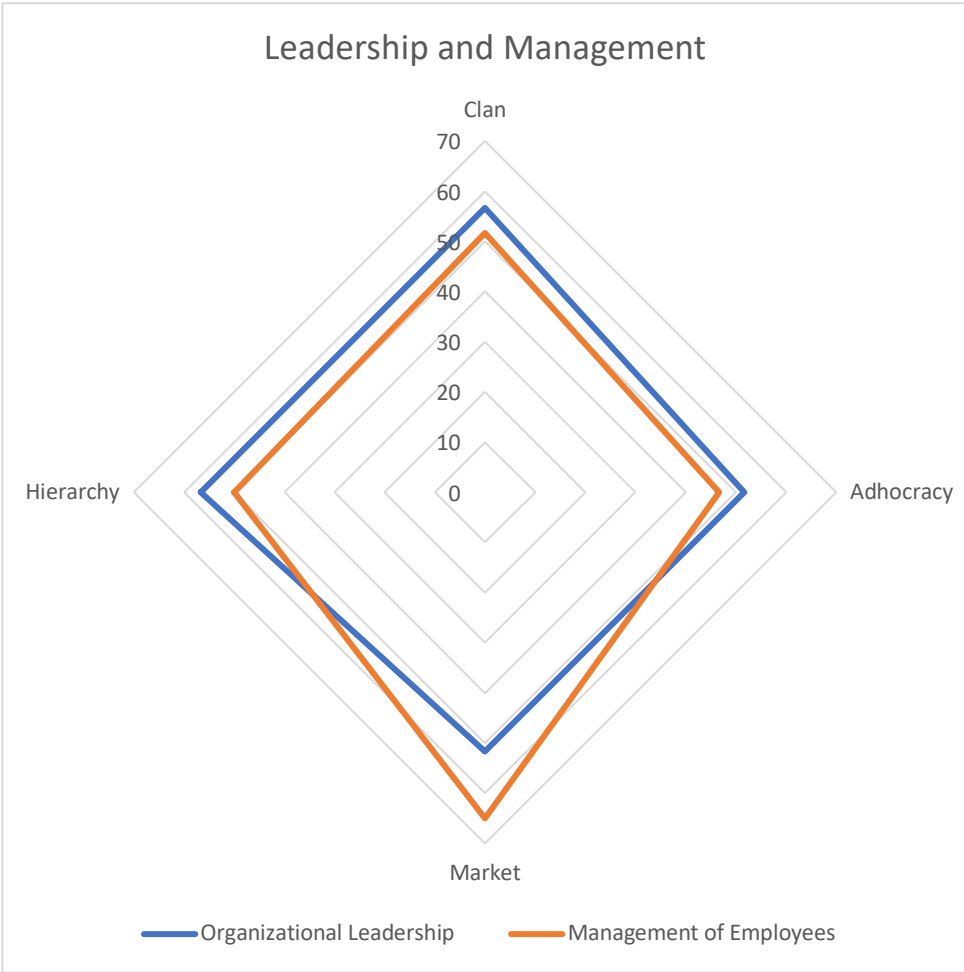


Figure 22. Organizational Leadership and Management of Employees at Nile Valley NGO

Clan Cultures highlight the role of the leader as a facilitator. As Safwat highlighted, Mona is a different person after working hours where the demanding manager is suddenly

a friend that listens and according to Safwat solves their personal problems. Mona gives absolute control for her team over their governorates, as long as reports and field visits show achievement. The CEP team have an open communicating channel and considers the success of one member their own success. Adhocracy Cultures highlight the leader as a visionary. Mona has a clear plan for the CEP as expressed during the interview; strategic direction and continuous improvement of current activities are hallmarks of this style (Cameron & Quinn, 2006).

Hierarchy Cultures highlight the role of the leader as the Monitor who is technically the expert and well-informed, which will be discussed in a separate section about competence with reporting findings of empowerment. Tools for assessment, rubrics and meticulous reports are present to monitor team accountability and report project progress to senior administration. Aly emphasized the predictability factor of Mona, while toxic leaders were shown to lack that during interviews. Coordination is also a major function at Nile Valley NGO where services are provided to villages and hamlets through coordination with other departments at Nile Valley NGO, which is a very successful aspect of the community schools project, and highly appreciated by communities as explained by Safwat.

As seen from interviews, leadership roles fit in the market quadrant in Figure 23. It emphasizes hard-driving competitiveness among the team and the pace is very high with a very high expectation for demands. The culture is intense and goal oriented, this very much represents the views of Mona and coincides with Aly and Safwat's views.

Figure E.2 Form for Plotting the Management Skills Profile, Cont'd.



Figure 23. Leadership Roles

6.3.2. Discussion.

Mona, CEP leader at Nile Valley NGO, managed to create a balanced culture with positive characteristics of every culture. Capitalist neoliberal ideologies spreading out in large organizations have transcended beyond corporates and reached sectors like education and development (Olssen & Peters, 2005). Nile Valley NGO like many others, although concerned with development, works with KPIs which necessitates from managers to do the same with their teams. Nile Valley NGO's CEP organizational culture represents a balance among all cultures explained by the Competing Values Framework. Again, Mona was able to create a mix that yields many successes as it will be demonstrated in the next section. That is why there was consensus that Nile Valley NGO's CEP development is different from any other project as stated by Mona, Team members, a senior official at the MOE and in the media. Mona wears many hats, the facilitator and the inspector, she is able to balance the two so that her team are still motivated and able to bear the immense workload and at the same time she has no tolerance for low performance as the unprivileged children they serve are "my children", she believes. Many of the traits of the 1992 Community Education model, in terms of culture, are witnessed in the CEP, like love, trust and respect (Zaalouk, 2006) manifested in some clan culture traits like Mona, being the mother figure, that at the same time requires very challenging achievements from her 'children' or her team.

The culture outside the CEP was not captured well during interviews as participants were too indulged into their area, traveling to their governorates, and they did not seem to have a definite impression of the culture, but from some inferences it was deducted that they do not share this amount of passion like the CEP team. Employees outside the CEP are regular employees, or 'yes' people who do what they are told so as not to conflict with

their seniors (Wilson-Starks, 2003). This was evident when Mona explained that when the CEP was facing challenges, colleagues from other departments saw it as a failing project, following what management said. When the CEP gained ground and was applauded by management, they applauded it as well. That is because the drive, passion and moral goal is not as clearly defined as Mona defined it for her team as leadership decisions greatly influences outcomes (Bass & Avolio, 1993b). This emphasizes the role of the leader in creating a culture that carries the project to success, at the end, the culture and project direction is a manifestation of the leader. Yukl (1999) also stresses the impact of situational variables or leadership like unstable environment, an organic structure or an entrepreneurial structure. This is seen at Nile Valley NGO where the culture dictated on Mona on the policy level, on the level of senior administration and the overall direction of the NGO impacts Mona's leadership direction. Although the culture at Nile Valley NGO's CEP is relatively balanced among the four cultures, it has a serious challenge which is allocating time for reflection and learning from experiences. Although Nile Valley NGO have requested the evaluation, it was a challenge to reach or meet them.

6.4. Research Question 3: Empowerment

6.4.1. Findings.

This section discusses the third research question revolving around the perceptions of Nile Valley NGO's CEP of empowerment and the observations from interviews and surveys vis a vis empowerment. Findings are grouped under Spreitzer's (1995) constituents of empowerment: competence, meaning, choice and impact explained in the theoretical underpinnings section.

Within the CEP.

Competence. Interview findings show that CEP leadership and staff are competent to do their job as they illustrate many technicalities that are deeply rooted into the communities they manage. They have also formulated strong relationships with MOE representatives at their governorates which means that officials see value and community satisfaction in what they offer. Mona prides herself that evaluations from the Monitoring and Evaluation department at Nile Valley NGO score her project the highest among all other projects at Nile Valley NGO. She even cites examples to demonstrate competence as her leader gives her larger and more critical projects, “which proves that I am competent”. Mona also gets into pedagogical details like peer learning and is capable of details in the philosophy and applications of teaching and learning. She acknowledges that quality can get better and that the scale of operations is challenging to control, “I am frank and clear about my challenges”, she states. Mona has strong relations at the official level and is competent and capable of getting agreements through, despite of any difficulties, she confidently declares: “I know why I’m doing every step in the project and whether or not I am capable of accomplishing it”. She also prides herself that her deep connections with the MOE and governmental partners. Team members also use terms like bloom’s taxonomy and lab schools which reflects their subject matter expertise.

Mona also demonstrates competence as she cites constructivist learning methodologies pertinent to the 1992 model. The CE model teaches children experientially and refrains from spoon feeding. “Every day there’s a new class leader, so even if the child is shy, s/he’ll eventually stand up. Even if the child is rebellious and has behavioral issues, s/he’ll have to be responsible when the responsibility of leadership is thrown upon him/her.

If the child tends to steal, we make him responsible for the class resources which empowers him and makes him feel valuable, responsible and accountable. “We choose to use positive discipline”, Mona explains. Values are instilled through practice and through imitation, “children unconsciously observe values around them like they see their parents pray. If I harshly scold them, they will not learn. So inside their learning centers in class, they think they’re playing but they’re actually learning life skills, how to set goals (through choosing a learning center) and then present their work with pride. This teaches them values like confidence, discipline, teamwork without explicitly mentioning it”.

Nile Valley NGO CEP’s operations are well documented in terms of processes and reporting. So the level of maturity in operations also reflect the level of competence. Excel sheets with every governorate with a listing of all schools in that governorate and how many girls and boys are in each stage of schooling, with statistics that are more accurate than that of the MOE, when both records were compared. Nile Valley NGO’s technical support team evaluation forms, for instance, follow a well-defined rubric. Annual reports are prepared with comprehensive details about the project, in addition to strategic documentation to be presented to senior administration. Managers have KPIs based on which they get their annual evaluation and promotion. According to Safwat, Nile Valley NGO caters to all the needs of deprived communities by coordinating with other sectors within Nile Valley NGO outside the education sector. With the presence of a Community School within a village or hamlet, the village is also privileged to get water, electricity, sewage, homes and health services, so that the hamlet has all its needs met.

Meaning. Many findings demonstrate the perceptions of empowerment of the CEP’s team and leadership manifested in the question ‘Is my work meaningful?’. Mona

talks about community schools children as her children where she expresses that “we have to adopt and contained those children psychologically”. She adds, “I am worried about those children, after they finish primary community education, what would happen to them in public education?”. She also considers this project her ‘son’ and a ‘national’ project. Mona explains that she strives to “construct human beings even though their circumstances are tough. I have a philosophy and I just love my area. I cannot exist elsewhere” she admitted. Moreover, when Aly introduced himself, he said he was “an admirer of education”. Leading 20 people, thousands of students and 480 facilitators and almost 200 school, Aly declares that “the children are what makes me continue and not to give up in spite of all challenges, this is the best motive, this is empowerment.”

Choice. This reflects how much choice a person is given on how to do their jobs. Some explain that they are not required to involve their managers in details as long as their ‘numbers’ are met, so they do have a great deal of choice on how to do their job, if the results are in favor of the strategic direction. Aly explains though that “my boundaries are the ministry”, however, they have full choice on how to deal with their team, Aly and Safwat expressed. As long as the results are as expected in terms of trainings, assessments, evaluations and the students are achieving, leadership does not intervene on how to do the job, they are given full autonomy.

Impact. Can their actions impact the quality of their work? This is evident in interview responses as well. Mona talks about the scope of impact of her project: “ I serve 30,000 children, I am a ministry, on my own. The impact I want is children reaching their full potential not the applause”. Aly expresses his pride with the CEP saying that it is “one of the most successful projects with the testimony of the government and the ministry”.

This was confirmed when the researcher asked the senior Community Education official at the MOE. Safwat adds more success stories showing the impact they perceive saying that “families race to enroll their children in community schools, we even have a waiting list. Children drop out of schools on purpose and skip 2 years to be eligible to get accepted at community schools”. To Safwat, this is the pinnacle of success and the ultimate empowerment or *tamkeen*⁴ as he declared in the interview. Aly also shares other success stories showing the impact of Nile Valley NGO’s community schools’ on students. He says that a number of facilitators were actually students and they went back to teach at the same school to “pay this school back what I owe it” as he quotes one of the facilitators.

Perceptions on Empowerment. When Safwat was asked how he perceives empowerment at the CEP he answered saying that “my technical needs are met through the professional development trainings I attend that are specialized in relevant areas such as problem solving, critical thinking and customer service and through the programs provided by the institution in terms of graduate studies scholarships or any programs and courses serving my field that I would like to enroll in”. He also added that the needs of local NGOs are identified for each governorate and a capacity building plan for partner local organizations is prepared. Facilitators start their work through a training program for 7-9 days to qualify them to start the school year in addition to professional development on a continuous basis, as well as a professional development plan in specialized subjects in cooperation with a technical support team in educational projects in different areas. In addition to the use of specialists in some domains such as learning difficulties or the

⁴ Tamkeen is the Arabic translation of empowerment.

production of learning tools from the surrounding environment. This is in addition to supporting the search for materials through internet searches and encouraging them to complete their higher education in colleges and support them by giving them days off when they have exams through communicating that with the MOE on their behalf.

Facilitators Empowerment. Aly explains how he assesses facilitators and children: “I don't assess grades, I asses thinking”. Explaining the learning style in the governorate he manages, he says that they develop activities for self-expression, not like formal writing assignments in mainstream education, but they organize competitions, have internet connected classes and frequently and seamlessly use YouTube for learning purposes. He also adds that the children play musical instruments and sports, professionally. “We engage in the process of “crafting a human being”, if the facilitators do not share this philosophy, it wouldn't have worked”, he declares. Facilitators are paid LE 600 a month, which corresponds to \$34/month, which is \$1.7 per working day.

The SLS survey was answered by 370 facilitators and has a component on empowerment to measure servant leadership of supervisors. Empowerment was among the highest traits of supervisors. Questions that measure facilitators empowerment are listed below:

Table 12. Descriptive Statistics of SLS questions about empowerment

	N	Minimum	Maximum	Mean	Std. Deviation
1. My supervisor gives me the information I need to do my work well.	370	1	5	4.36	0.732
3. My manager helps me to further develop myself.	367	1	5	4.27	0.706
4. My supervisor encourages his/her staff to come up with new ideas.	364	2	5	4.27	0.745
27. My supervisor offers me abundant opportunities to learn new skills.	365	1	5	4.2	0.805

	N	Minimum	Maximum	Mean	Std. Deviation
2. My supervisor encourages me to use my talents.	368	1	5	4.15	0.771
12. My supervisor gives me the authority to take decisions which make work easier for me.	363	1	5	4.02	0.87
20. My supervisor enables me to solve problems myself instead of just telling me what to do.	361	1	5	3.89	0.867

Empowerment had the highest reliability coefficient: Alpha=0.79 which reflects consistency in results and a high level of empowerment manifested in supporting facilitators with the needed information to competently accomplish her job, continuous self-development and encouragement to get creative, propose new ideas and use her talents. The lowest scoring question was “My supervisor enables me to solve problems myself instead of just telling me what to do” which had a mean (M=3.89) which means that on average facilitators agreed or partially agreed to this phrase.

Table 13. SLS Reliability for Factors

	Alpha
Empowerment	0.79
Humility	0.698
Courage	0.665
Accountability	0.632
Stewardship	0.615
Authenticity	0.53
Forgiveness	0.516
Standing Back	0.393

Table 14. Empowerment has the 2nd Highest mean

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Stewardship	370	1.67	5	4.2351	0.60669
Empowerment	370	2.29	5	4.1684	0.52077

Table 14 shows that empowerment scored the second highest mean $M=4.168$ after stewardship $M=4.2$

6.4.2. Discussion.

On the policy level, the higher the level hierarchically, the less the empowerment, and the more blurred the CE philosophy is and the involvement within communities diminishes. Senior administration leaders at Nile Valley NGO dream that all children go to school with uniforms, as declared in a published interview. This is a different vision. He emphasizes spending millions of pounds on refurbishing schools and buying supplies, which is needed, but this is a different language than that of Mona. In addition, the leadership role played by the ministry as a hierarchical entity that inspects and watches over various provisions does not have the capacity to intervene in the educational philosophy at the NGO level, and whether or not it is an empowering one. Effectively, although CE in Egypt has all the political structures, legislative framework, quality standards for operation, the quality of education provided varies among governorates and is highly dependent on the educational philosophy of the managing NGO (MOE Senior Official, personal communication, March 28, 2018). Although quality standards are very well documented and disseminated, little proof was found for consistency in quality among community schools. Another point is that, contrary to the 1992 model, currently, no evidence is shown of actual steps for expanding community schools' innovative learning pedagogies and the pedagogy of empowerment to mainstream education. On the contrary, community schools are framed into the boundaries of decreasing the amount of dropouts, which is reflected in the MOE's organizational structure (Figure 2, p. 16), where CE is under the Central Administration for Dropouts. This is further confirmed by an anonymous

senior source at Nile Valley NGO that community schools should not exist if there are no dropouts. This ideology adopted at the policy level turns a blind eye to the transformational outcomes of Community Education and how it is modelled to empower individuals to reach their full potential and liberate their communities which is critical to the development of Egypt. Societies can be transformed by the engagement of critically conscious persons (Luke, 1992).

As Zaalouk (2006) has explained it years ago, “the empowerment of the actors is not a seamless process, nor is their commitment unquestioned and uninterrupted. The initiative is after all embedded in a culture of robust hierarchy. Moreover, sustained innovation and quality learning is no easy task” (p.147). Evidently, Mona has positive perceptions of empowerment and a clear understanding of the philosophy of community school education, individual transformation and community empowerment. Mona’s attachment to the project is undeniable, calling it “her son” and considering 30,000 children her own. Mona’s commitment to the project shows in her interview and in her team members’ views of her. Generally, leaders set the culture for their followers, but Mona’s empowerment and intrinsic motivation made her set her own culture for her project regardless of what the senior administration sets as goals for the project and expects from it. This empowerment was manifested in team members perceptions in interviews where they mentioned success stories that empower them. They created a demand for change, this is what Zaalouk (2006) describes as a social movement’s success, seen in children who drop out on purpose to get educated in community schools, facilitators who got too attached and grateful to those schools that they went back to them to pay them back, in CEP team members who sacrifice family relations to give those children their all.

Empowerment is evident in the culture of Nile Valley NGO's CEP where the leader is characterized by building a shared vision, fostering commitment to serve the community and cater to their needs, adhering to high quality and expectations, catering to the team's needs and supporting them through developing them and solving their problems, challenging them intellectually and modeling expected behavior. These are the six unique characteristics as identified by (Leithwood and Jantzi, 2006). Transformational leadership and follower empowerment has been confirmed through empirical studies (Borosso Castro et al., 2008). Moreover, meaning refers to the fit between one's work goals and beliefs or values and in how much individuals care about a task, which is evident in CEP's culture. The second component of psychological empowerment is competence, directly related to Bandura's (1988) notion of self-efficacy implied in how strong individuals believe in their capability to skillfully perform their required tasks which is again highly expressed through interviews. The third component, self-determination or Thomas and Velthouse's (1990) choice dimension is a reflection of the extent of which employees experience a sense of autonomy or control over immediate work behaviors and processes and reflects choice in initiating and regulating action, which is seen in their full control over the communities they lead and finally impact is seen through the difference and influence they have on communities seen in the many success stories (Maynard et al., 2012). Empirically, Nile Valley NGO's CEP staff and leadership demonstrate positive perceptions of empowerment and facilitators have reported significantly on the empowerment component of the servant leadership survey which shows that empowerment goes all the way to the weakest ring in the leadership hierarchy.

7. Conclusions

In conclusion, this study was a worthwhile exploration of the current community schools scene in Egypt on the policy level and inside the walls of one the leading MOE partners in managing community schools. The findings of this research demonstrate to what extent the original community schools model has been absorbed by those engaged in it and to what extent its philosophy has been perpetuated. With the exponential increase in the numbers of schools compared to the number of schools the UNICEF was managing, new challenges are expected to arise. On the policy level, officials who have known the old community schools model still speak the same language, but they are not empowered to act upon it as educational policy at higher levels has different priorities and orientations that seem to be more in line with the global orientation manifested in capitalist, neoliberal orientations of mass producing individuals whose duty is to produce, comply and meet with expectations of the global market. The Community Education institutional structures are present within the MOE, as well as their underlying processes, governing laws and decrees. Constructivist pedagogies, once alien to MOE officials, are now acknowledged global trends that they aspire to achieve. The MOE is in dire need for a transformational leader who is passionate about serving the underserved and enlightening their lives with transformational interventions that would empower them to reach their full potential and propagate that to their communities.

This research was encountered by a unique leadership model as a true personification of resilience, morality and a passion to serve the underprivileged that would not let obstacles get in the way of achieving one paramount goal: developing a human being. This is seen from the very founders of the initiative until today's leaders, students and

communities. The passion is what drives employees to work around the clock within the legal boundaries, what drives facilitators to give all what they have for \$1.7 a day, for students to dropout to be added to a waiting list to get admitted to a community school and for leaders to transcend all restrictions from unaligned policy and leadership to reach the end goal. The leadership style varies in Nile Valley NGO according to the level, project and situation. Inside the CEP, leadership is characterized by traits from servant and transformational leadership, yet cannot be fitted into one theoretical framework.

The organizational culture does have a strong clan component as posed in the assumptions in the theoretical underpinnings section, however, a dominant market component was evident. CEP being part of a large institution would definitely absorb some traits of large organizations like hierarchy to organize and control the massive scale of operations and market to fit in with global efficiency trends and corporate ‘professionalism’ – and capitalism, the best practices in employee management like setting targets and KPIs. The formal culture of hierarchy pulls down the creativity, risk taking and agility of adhocracy and the competitive, wins-focused market culture pulls down the family-like clan culture; hence the balanced profile with average scores in all 4 culture. Adopting a critical realist ontology, the researcher uses theory as a guiding tool and not as an imposition. Cameron and Quinn (2005) assume employees are in a state of tabula rasa and absorb the dominant culture, no mention to the prior experiences of employees was found in interpreting the OCAI. Of course culture influences behavior generally, but not all aspects of the organizational culture impact individuals in the same way or with the same magnitude. However, it is evident that leaders’ market oriented attitudes manifested in unrealistically high expectations to the extent that the team can feel schizophrenic, as

expressed in an interview, competitiveness, workaholic devotion have tremendous influence on the culture at the CEP. This culture, as high achieving as it is, lacks the crucial component of reflection, direction reassessment and question posing. The exercise of praxis is an important missing component of this culture. Moreover, it was not clear to what extent the CEP team can have a say in the vision of the CEP as the CEP leader has built this baby from scratch in her organization from the very struggle to introduce it to the education sector at Nile Valley NGO to the challenges faced every day, hence the mother-son attachment to the project. Nevertheless, this emotionally intelligent leader balances out cultural components that best meet her goals and result in the achievements that make her team want to give the CEP even more. It is important to reflect on the power of the CEP culture that generated such results, it is more of a mature institution inside the walls of the real institution, the Nile Valley NGO. If the divide continues in terms of vision and philosophy between senior administration and the CEP it will eventually overpower the culture inside CEP as this disequilibrium cannot be sustained for long. This has been experienced in the 1992 model and what sustains this effort is social pressure from communities that this is what they need. The social movement behind Community Education has to be emphasized, it is the only hope for this project to grow to what it was meant to be.

Nile Valley NGO's CPE leadership demonstrated a highly empowering leadership style propagated until the last ring in the chain of reporting, the facilitators. The kind of moral leadership, the past experience with outstanding leaders before joining Nile Valley NGO, and modeling the role model are among the most evident contributions to empowerment at Nile Valley NGO's CPE. On the operational level, CPD, giving the team

a choice to lead their communities the way they see fit, clarity in vision and the philosophy of education provided by this project are the second set of integral features of empowerment. Other factors, external to Nile Valley NGO, were captured to contribute to empowerment like the community feedback, achievements, appreciation and success stories and the personality traits of the person who is “an admirer to education and development” in one case, passionate to the extent to consider the project his son, in another case are all core constituents to empowerment.

Recommendations

1. Conduct trainings and workshops for senior leaders at the organizational and policy level to raise their awareness on rights based approaches to learning and development, empowering leadership and empowering organizational culture like the Clan culture.
2. The establishment of a coordinating body for Egyptian Community Education to act as a consultant for multinationals and Corporate Social Responsibility (CSR) funds, to bring together various managing NGOs on one table to exchange experiences and cooperate. And to have a strong relationship with the MOE to act as an advisor and educator for officials. The coordinating body should also have a list of professional development providers and be aware of their quality, and train them on the philosophy of Community Education to disseminate the essence in their trainings across Egypt. The board will also backup local communities by rotational regular visits that would transmit their needs and feedback to high level policy makers. NGOs work well on the ground, but they will not have the time to advocate for community schools on the senior policy level, the aim is having the green light

for expansion, propagating best practices and transformative pedagogies to more public schools, ensure quality assurance and be NAQAAE's partner for the quality of community schools across the country. This would help the CE project and its successful impact in terms of visibility to the public and policymakers.

3. Tighten the partnership between the MOE and Community Education for more support on multiple levels:
 - a. Facilitator salaries: Teacher salaries affect positive school achievement (Hedges et al, 1994). The salaries facilitators receive are almost half that of teachers in public schools. Based on the recommendation of one of the interviewees he has asked to put this point among the recommendations of this research. I share his concern as facilitators are building Egypt's next generation of leaders and they deserve a decent compensation.
 - b. Instructional leadership support through working on enhancing the alignment between the CE ideology of education for empowerment and the MOE's educational ideologies.

Future Research

This has to be decided after integrating with the other studies to have a more comprehensive view of Nile Valley. In the meantime an ethnography should be carried out to shadow operations at Nile Valley NGO and recommend even better practices. Moreover, the OCAI should be administered across more departments to see the wider organizational culture of Nile Valley NGO. Moreover, visits to facilitators for interviews across governorates can enrich the data with the stories behind the data collected by the facilitators' survey and the rationales behind the answers. This can help in providing even better leadership for facilitators to thrive and be even more empowered change agents.

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Appendix A: The Organizational Culture Assessment Instrument (OCAI)

<i>1. Dominant Characteristics</i>		<i>Now</i>	<i>Preferred</i>
A	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.		
B	The organization is a very dynamic and entrepreneurial place. People are willing to stick their necks out and take risks.		
C	The organization is very results-oriented. A major concern is with getting the job done. People are very competitive and achievement-oriented.		
D	The organization is a very controlled and structured place. Formal procedures generally govern what people do.		
Total		100	100
<i>2. Organizational Leadership</i>		<i>Now</i>	<i>Preferred</i>
A	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.		
B	The leadership in the organization is generally considered to exemplify entrepreneurship, innovation, or risk taking.		
C	The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.		
D	The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.		
Total		100	100

<i>3. Management of Employees</i>		<i>Now</i>	<i>Preferred</i>
A	The management style in the organization is characterized by teamwork, consensus, and participation.		
B	The management style in the organization is characterized by individual risk taking, innovation, freedom, and uniqueness.		
C	The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.		
D	The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships.		
Total		100	100
<i>4. Organization Glue</i>		<i>Now</i>	<i>Preferred</i>
A	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.		
B	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.		
C	The glue that holds the organization together is the emphasis on achievement and goal accomplishment.		
D	The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.		
Total		100	100

5. <i>Strategic Emphases</i>	<i>Now</i>	<i>Preferred</i>
A The organization emphasizes human development. High trust, openness, and participation persist.		
B The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.		
C The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.		
D The organization emphasizes permanence and stability. Efficiency, control, and smooth operations are important.		
Total	100	100
6. <i>Criteria of Success</i>	<i>Now</i>	<i>Preferred</i>
A The organization defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.		
B The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.		
C The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.		
D The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling, and low-cost production are critical.		
Total	100	100

Appendix B: The Servant Leadership Survey

استبيان

عزيزتي ميسرة مدارس التعليم المجتمعي: أحييك على ما تقومين به من عمل سام لترقي بحياة هؤلاء الأطفال اللاني لولا مجهودك لضاعت فرصهم في حياه كريمة. برجاء ملئ هذا الاستبيان القصير – لن يأخذ أكثر من ١٠ دقائق من وقتك. هدف هذا الاستبيان هو الوصول الي سبل لتحسين تجربتك كميسرة من خلال رصد طبيعة العلاقة بينك و بين مشرفتك. أود التنويه انه لا يوجد إجابة نموذجية لهذه الأسئلة، هي مجرد لرصد واقع تعيشينه كل يوم من اجل دراسة بحثية جامعية و ان أي معلومات ستدلين بها سوف تكون سرية. و أن كان لديك أي ملاحظات، برجاء كتابتها على الجهة الخلفية من الاستبيان.

المحافظة: السن: المستوى التعليمي/الشهادة:					عدد سنوات العمل كميسرة: عدد التدريبات التي شاركت فيها:
أوافق بشدة	أوافق	أوافق إلى حد ما	غير موافقة	غير موافقة على الإطلاق	
					تمدني مشرفتي بالمعلومات التي احتاج إليها للقيام بعملتي بشكل جيد.
					تشجعتني مشرفتي على استخدام مواهبي.
					تساعدني مشرفتي على تطوير نفسي باستمرار.
					تشجع مشرفتي الميسرات على طرح أفكار جديدة.
					تبقى مشرفتي نفسها في الكواليس و تنتهي علي إنجازات للآخرين.
					تحملني مشرفتي مسؤولية العمل الذي أقوم به.
					دائماً ما تنتقد مشرفتي الناس لأخطاء ارتكبوها في عملهم.
					يمكن أن تتقدم مشرفتي بعمل أو قرار به مجازفة حتى إن لم تكن متأكدة من دعم مديرها.
					لا تحاول أن تخفي مشرفتي ما لديها من قصور أو نقاط ضعف.
					تتعلم مشرفتي من النقد الموجه لها.
					تؤكد مشرفتي على مدى أهمية ان يكون التركيز على المصلحة العامة.
					تعطيني مشرفتي الصلاحية لاتخاذ القرارات التي تساعدني على تيسير عملي.
					لا تسعى مشرفتي وراء التقدير من رؤسائها أو المكافآت من جراء ما تبذله من أجلنا كميسرات.
					تحملني مشرفتي مسؤولية أدائي في عملي.
					لا تسامح مشرفتي من يسيء لها في العمل و تظهره في تعاملاتها معه.
					تغامر مشرفتي و تتصرف لتفعل ما يجب القيام به من وجهة نظرها.
					غالبا ما تتأثر مشرفتي بالأحداث التي تراها حولها.
					تحاول مشرفتي أن تتعلم من الانتقادات التي تُوجه لها من رئيسها.
					مشرفتي لديها رؤية طويلة الأجل.
					تمكني مشرفتي من حل مشاكلي بدلاً من مجرد إخباري بما يجب علي القيام به.
					أرى أن مشرفتي تفرح لنجاحات زملائها أكثر من نجاحاتها الشخصية.
					تحملني مشرفتي و تحمل زميلاتي المسؤولية عن الطريقة التي نقوم بها بالعمل المطلوب.
					تجد مشرفتي صعوبة في أن تتغاضى عن أخطاء حدثت في الماضي.
					تكون مشرفتي على استعداد للتعبير عن ما تشعر به حتى و إن كان قد يتسبب هذا في عواقب غير مرغوب فيها.
					تعترف مشرفتي بأخطائها لرئيسها.
					تركز مشرفتي على المسؤولية المجتمعية لعملائنا.
					تقدم لي مشرفتي فرص و فيرة لتعلم مهارات جديدة.
					تظهر مشرفتي مشاعرنا الحقيقية امام من ترأسهم.
					تتعلم مشرفتي من وجهات نظر الآخرين و أرائهم المختلفة.
					إذا عبر أحداً عن نقد ما، تحاول مشرفتي أن تتعلم منه.
					أشعر بأن مشرفتي تحترمني.

Empowerment

1. My manager gives me the information I need to do my work well.
2. My manager encourages me to use my talents.
3. My manager helps me to further develop myself.
4. My manager encourages his/her staff to come up with new ideas.
12. My manager gives me the authority to take decisions which make work easier for me.
20. My manager enables me to solve problems myself instead of just telling me what to do.
27. My manager offers me abundant opportunities to learn new skills.

Standing back

5. My manager keeps himself/herself in the background and gives credits to others.
13. My manager is not chasing recognition or rewards for the things he/she does for others.
21. My manager appears to enjoy his/her colleagues' success more than his/her own.

Accountability

6. My manager holds me responsible for the work I carry out.
14. I am held accountable for my performance by my manager.
22. My manager holds me and my colleagues responsible for the way we handle a job.

Forgiveness

7. My manager keeps criticizing people for the mistakes they have made in their work (r).
15. My manager maintains a hard attitude towards people who have offended him/her at work (r).
23. My manager finds it difficult to forget things that went wrong in the past (r).

Courage

8. My manager takes risks even when he/she is not certain of the support from his/her own manager.
16. My manager takes risks and does what needs to be done in his/her view.

Authenticity

9. My manager is open about his/her limitations and weaknesses.
17. My manager is often touched by the things he/she sees happening around him/her.
24. My manager is prepared to express his/her feelings even if this might have undesirable consequences.
28. My manager shows his/her true feelings to his/her staff.

Humility

10. My manager learns from criticism.
18. My manager tries to learn from the criticism he/she gets from his/her superior.
25. My manager admits his/her mistakes to his/her superior.

Appendix C: Leader Semi-Structured Interview Protocol

Interview Protocol

Project: Community Schools Project Leadership and Culture: Perceptions of Empowerment in an Egyptian NGO

Time of Interview: 5 pm

Date: March 14, 2018

Place: Cilantro

Interviewer: Aisha Khairat

Interviewee: Anonymous

Position of Interviewee: Anonymous

1. هدف الدراسة البحثية هو توصيف أسلوب القيادة من خلال مؤشرات الثقافة المؤسسية لقياس مدى دعمها لتصورات التمكين لدى موظفي المؤسسة و بالتالي إلى أي مدى تدعم بيداغوجية التعليم المجتمعي.
 2. فريق العمل – الميسرات – الإدارة متمثلة في سيادتكم
 3. لن يطلع احد على أي معلومات، سوف يتم كتابة ما مرد خلال المقابلة ثم سيتم اجراء الاجراءات البحثية حيث سيتم تحليل المقابلة و تجميع الأفكار المشابهة تحت وحدات.
 4. مدة المقابلة من ٤٥-٦٠ دقيقة
- Have the interviewee read and sign the consent form
 - Turn on the tape recorder and test it.

الأسئلة: +

تمهيد	
٢ دقائق	سوف أغير عن مدى اعجابي بالتفان و ما رأيته من نتائج
١٨ دقيقة	الرؤية و الفلسفة
٥ دقائق	1. ماذا يمثل هذا المشروع بالنسبة لك؟
٥ دقائق	2. ممكن توصفي لي مواصفات الطالبة اللي طالعة من مدارس NGO-X المجتمعية؟
٥ دقائق	3. هل في رؤية معينة للفترة دي؟ (طويلة و قصيرة المدى)
٣ دقائق	4. هل تشعرون بأن القيادة في NGO-X تشاركك الرأي؟ (من حيث أهمية المشروع، الرؤية، و شكل المنتج، مهارات القرن الحادي والعشرين)
٢٠ دقيقة	تصورات التمكين
١٠ دقائق	5. انتي طبعا عارفة و مجربة ان المدارس المجتمعية قائمة على مفهوم التمكين ، احكي لي اكثر عن مفهوم التمكين دلوقتي، و الفروق البارزة بين زمان و دلوقتي. ليه من وجهة نظرك؟
١٠ دقائق	6. محتاجة ايه عشان تسود روح التمكين في فريقك و من يرأسوهم؟
	7. هل يعتبر فريقك عملهم ذو معنى؟ لماذا ترى ذلك؟
	8. الى أي مدى يشعر افراد فريقك ان يمكن أن تؤثر أفعالهم على جودة عملهم؟ لماذا؟
	9. هل يشعر افراد فريقك انهم كفى لأداء وظيفتهم؟ كيف تفسر هذا؟ هل لديك أمثلة؟ هل ساعدتك مؤسستك للوصول لهذا؟
	10. هل لديهم خيار حول كيفية القيام بعملهم؟ كيف تترين ذلك؟ لماذا؟
١٠ دقائق	القيادة المؤسسية
	11. كيف تترين القيادة في مؤسسة NGO-X؟ كيف ترون التمكين؟ لو كنتي مكانهم ماذا كنتي ستفعلين؟
١٠ دقائق	أسئلة ختامية
	12. نفسك تعرفي ايه من البحث ده؟ ايه الحاجة اللي بتدوري عليها من وراه؟
	13. OCAI

- Thank the individuals for their cooperation and participation in this interview.
- Assure them of the confidentiality of the responses and the potential for future interviews.
- She can see the transcription of she wishes.

Appendix D: Team Leaders Interview Protocol

Project: Community Schools Project Leadership and Culture: Perceptions of Empowerment in an Egyptian NGO

<ul style="list-style-type: none"> • How do you see the empowerment at MEK? At your level, the level above you and the level below you (NGOs, facilitators)? • What do you think of the organizational culture at MEK, the education sector and the community schools program? • How would you describe the leadership you're experiencing from your manager? What are the best things and worst things about it? • How successful do you see your manager? • Any comments, suggestions? 	<ul style="list-style-type: none"> • كيف ترى التمكين في مؤسستك؟ بالنسبة لك، و على مستوى مديرك وعلى المستوى منظمات غير الحكومية و الميسرات؟ • ما رأيك في الثقافة المؤسسية في مؤسستك، وقطاع التعليم وبرنامج المدارس المجتمعية؟ • كيف تصف أسلوب قيادة مديرك؟ ما هي أفضل وأسوأ الأشياء؟ • صف لي مديرك في 5 كلمات من وجهة نظرك. ما مدى نجاح مديرك من وجهة نظرك؟
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- Thank the individuals for their cooperation and participation in this interview.
- Assure them of the confidentiality of the responses and the potential for future interviews.
- They can see the transcription of they wish.

Appendix E: Approvals

CASE #2017-2018-097



To: Aisha Khairat
Cc: Dena Raid & Salma Serry
From: Atta Gebril, Chair of the IRB
Date: Feb 1 , 2018
Re: Approval of study

This is to inform you that I reviewed your revised research proposal entitled "**Community Schools Project Leadership and Culture: Perceptions of Empowerment in an Egyptian NGO**" and determined that it required consultation with the IRB under the "expedited" category. As you are aware, the members of the IRB suggested certain revisions to the original proposal, but your new version addresses these concerns successfully. The revised proposal used appropriate procedures to minimize risks to human subjects and that adequate provision was made for confidentiality and data anonymity of participants in any published record. I believe you will also make adequate provision for obtaining informed consent of the participants.

This approval letter was issued under the assumption that you have not started data collection for your research project. Any data collected before receiving this letter could not be used since this is a violation of the IRB policy.

Please note that IRB approval does not automatically ensure approval by CAPMAS, an Egyptian government agency responsible for approving some types of off-campus research. CAPMAS issues are handled at AUC by the office of the University Counsellor, Dr. Ashraf Hatem. The IRB is not in a position to offer any opinion on CAPMAS issues, and takes no responsibility for obtaining CAPMAS approval.

This approval is valid for only one year. In case you have not finished data collection within a year, you need to apply for an extension.

Thank you and good luck.

Dr. Atta Gebril
IRB chair, The American University in Cairo
2046 HUSS Building
T: 02-26151919
Email: agebril@aucegypt.edu

Institutional Review Board
The American University in Cairo
AUC Avenue, P.O. Box 74
New Cairo 11835, Egypt.
tel 20.2.2615.1000
fax 20.2.27957565
Email: aucirb@aucegypt.edu

جمهورية مصر العربية



الجهاز المركزي للتعبئة العامة والإحصاء

قرار رئيس الجهاز المركزي للتعبئة العامة والإحصاء

بالتفويض

رقم (١٦٦٨) لسنة ٢٠١٨

في شأن قيام الباحثة / عائشة محمد خيرت على خيرت - المسجلة لدرجة الماجستير بكلية الدراسات العليا للتربية والتعليم / الجامعة الامريكية بالقاهرة - بإجراء دراسة ميدانية بعنوان: (القيادة والثقافة التنظيمية في إطار تصورات التمكين لدى إدارة التعليم المجتمعي لمنظمة غير حكومية مصرية) .

رئيس الجهاز

- بعد الإطلاع على القرار الجمهوري رقم (٢٩١٥) لسنة ١٩٦٤ بشأن إنشاء الجهاز المركزي للتعبئة العامة والإحصاء .
- وعلى قرار رئيس الجهاز رقم (٢٣١) لسنة ١٩٦٨ في شأن إجراء الإحصاءات والتعدادات والاستفتاءات والاستقصاءات.
- وعلى قرار رئيس الجهاز رقم (١٣١٤) لسنة ٢٠٠٧ بشأن التفويض في بعض الاختصاصات .
- وعلى كتاب الجامعة الامريكية بالقاهرة - الوارد للجهاز في ٢٠١٨/٣/٢٠

قـرـر

مادة ١: تقوم الباحثة / عائشة محمد خيرت على خيرت - المسجلة لدرجة الماجستير بكلية الدراسات العليا للتربية والتعليم / الجامعة الامريكية بالقاهرة - بإجراء الدراسة الميدانية المشار اليها عالية .

مادة ٢: تجرى الدراسة علي عينة حجمها (٣٠٠) ثلاثمائة مفردة من الموظفين والمعلمات والمعلمين من مدارس التعليم المجتمعي الغير حكومية ذات الصلة وذلك بمحافظات (أسوان - الأقصر- قنا - سوهاج - أسيوط - الغيا - بنى سويف الفيوم - كفر الشيخ - مطروح) .

مادة ٣: تجمع البيانات اللازمة لهذه الدراسة بموجب الاستمارتين المعدتين لذلك والمعتمدة كل صفحة منهما بخاتم الجهاز المركزي للتعبئة العامة والإحصاء وبياناتهما كالاتى :

- الإستمارة الأولى: أستبيان للمعلمات وعدد صفحاتها صفحة واحدة .
- الإستمارة الثانية : أداء تقييم الثقافة التنظيمية للموظفين وعدد صفحاتها أربع صفحات .

مادة ٤: تقوم وزارة التضامن الاجتماعي - وتحت اشراف إدارة الامن بها- بتيسير إجراء هذه الدراسة الميدانية - مع مراعاة الضوابط الخاصة بتقييم درجة سرية البيانات والمعلومات المتداول مسبقا بمعرفة كل جهة طبقا لما جاء بخطة الامن بها .

مادة ٥: يراعى موافقة مفردات العينة - وسرية البيانات الفردية طبقا لقانون الجهاز رقم (٣٥) لسنة ١٩٦٠ والمعدل بالقانون رقم (٢٨) لسنة ١٩٨٢ وعدم استخدام البيانات التي يتم جمعها لأغراض أخرى غير أغراض هذه الدراسة .

مادة ٦: يجري العمل الميداني خلال ثلاثة أشهر من تاريخ صدور هذا القرار .

مادة ٧: يوافق الجهاز المركزي للتعبئة العامة والإحصاء بنسخة من النتائج النهائية لهذه الدراسة .

مادة ٨: ينفذ هذا القرار من تاريخ صدوره .

صدر في: ٢٠١٨ / ٣ / ٢٠

محمد ممدوح محمد

مدير عام الإدارة العامة للامن



الجامعة الأمريكية بالقاهرة

استمارة موافقة مسبقة للمشاركة في دراسة بحثية

عنوان البحث : بحث في القيادة و الثقافة التنظيمية في إطار تصورات التمكين لدى إدارة التعليم المجتمعي لمنظمة غير حكومية مصرية

الباحث الرئيسي: (عائشة محمد خيرت – طالبة دراسات عليا – الجامعة الأمريكية بالقاهرة)
البريد الإلكتروني: akhairat@aucegypt.edu
الهاتف: 0100-575-8407

انت مدعو للمشاركة في دراسة بحثية عن القيادة و الثقافة التنظيمية في إطار تصورات التمكين في إدارة التعليم المجتمعي.

هدف الدراسة هو توصيف أسلوب القيادة من خلال مؤشرات الثقافة التنظيمية لقياس مدى دعمها لتصورات التمكين لدى موظفي المؤسسة و بالتالي إلى أي مدى تدعم بيئاتها التعليمية المجتمعية.

نتائج البحث ستنشر في (دوريه متخصصه أو مؤتمر علمي باستخدام أسماء مستعارة و دون الإشارة مباشرة او غير مباشرة لأي اشخاص شاركت في هذا البحث).

المدة المتوقعة للمشاركة في هذا البحث شهران.

اجراءات الدراسة تشتمل على:

1. ملاحظة أثناء العمل في مباني مؤسستك
2. مقابلات شبه منظمة مع اثنين من كبار القادة المسؤولين عن التعليم المجتمعي
3. بؤرة نقاشية مع المستوى الثاني من الإدارة
4. استبيان يملأه جميع موظفي مشروع المدرسة المجتمعية.

لا توجد أي مخاطر متوقعة من المشاركة في هذه الدراسة.

الاستفادة المتوقعة من المشاركة في البحث: ستكون أن هذا الجهد يمثل مؤشرا لدرجة نجاح مشروع المدارس المجتمعية في تحقيق أهدافها في تحويل الأفراد وتمكين المجتمعات المحلية.

السرية واحترام الخصوصية: المعلومات التي ستدلى بها في هذا البحث سوف تكون سرية.