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EXPLORING THE ROLE OF SERVANT LEADERSHIP IN DEVELOPING ACCOUNTABILITY AND TRUST IN A COLLEGE IN LAGOS STATE, NIGERIA

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2021

EXPLORING THE ROLE OF SERVANT LEADERSHIP IN DEVELOPING ACCOUNTABILITY AND TRUST IN A COLLEGE IN LAGOS STATE NIGERIA.

By

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A research report submitted in the partial fulfillment of the academic requirements for the Degree of Master of Education (MED) by course work and research report to the Faculty of Humanities, School of Education at the University of Witwatersrand, Johannesburg.

Supervisor: Dr. S.E. Mthiyane

Date Submitted: April, 2021

DECLARATION OF ORIGINALITY

I, Adebimpe Olusola Idowu, declare that **"Exploring the role of servant leadership in developing accountability and trust in a college in Lagos State, Nigeria"** is my own original work and that:

(i) This research report has not been submitted for any degree or examination at any other university.

(ii) This research report does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledge as being sourced from other persons.

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Signature: _____ Date: 10 - 08 - 2021

Mrs. A.O. Idowu

STATEMENT BY THE SUPERVISOR

I, Dr. S. E Mthiyane,

As the Candidate's Supervisor agree / ~~do not agree~~ to the submission of this research report.

S.E. Mthiyane

Supervisor's signature

Date 10-08-2021

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I wish to express my deepest gratitude to:

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If not for all of you I would not have made it this far. I appreciate you all. Thank you all.

DEDICATION

This research work is especially dedicated to:

My parents Mr. & Mrs. Adediran for blessed is the womb and the hands that nurtures me, you shall live long to see good days of all your children in Jesus name.

To the shoulder where I always find consolations, he who makes himself available through thick and thin periods of the study and for his unrelenting advises, encouragements and prayers especially when it seems the ground is giving up under my feet (Pastor Akinjide Oluwasorepe Akintola).

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ABSTRACT

Servant leaders are ethical leaders who lead with high moral standards to meet the vision and mission of the organisation. This single-case, qualitative study sought to explore the role of servant leadership in developing accountability and trust in a college located in Lagos State, Nigeria. Five participants were consulted for semi-structured interviews to generate data.

The study was informed by Sipe and Frick's (2015) Model of Servant leadership. The model posits seven principles which they refer to as pillars to uphold an organisation and these are: being a person of character, putting people first, communicate skillfully, be a compassionate collaborator, having foresight, be a system thinker, lead with moral authority. Hence, college leaders are expected to possess these behaviours in order to be accountable and to gain the trust of education stakeholders.

It was found out that some lecturers, because they were not occupying executive positions in the college, felt that they were not leaders and this indicated knowledge gaps among them All the participants agreed with the notion of servant leadership and concurred that if these behaviours were in practice in the college, it could be possible to achieve the college goals. Another finding showed that although the college frowns at lack of accountability and distrust, yet the system was not entirely free from it. Lack of accountability was attributed to factors like upbringing, peer group pressure and greed. There were some shortfalls from the researched college which made it possible for college leaders and lecturers not to be accountable. This study recommends remedial actions such as training of college leaders on servant leadership to all college personnel to eliminate knowledge gaps in their roles at the college. This could also constitute issues of accountability and trust and the role of college leadership in this. This study contends that it is the responsibility of those in leadership and management to ensure servanthood, accountability and trust in the researched college

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction and background to the study

A servant leader is a person of character who puts people first and he or she is a skilled communicator, compassionate collaborator who has foresight, is a systems thinker, and leads with moral authority (Sipe & Frick, 2015). This is a type of "… leadership that begins with the natural feeling that one wants to serve *first*. Then the conscious choice brings one to aspire to lead…" (Northouse, 2016). Greenleaf (1970) defines a servant-leader as a servant *first*, someone who wants to serve his/ her people. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? Northouse (2016, p.240) also notes that the difference in servant leadership style manifests itself in the care taken by the servant leader – first to make sure that other people's highest priority needs are being served first.

Furthermore, a servant leadership style is very important in colleges because of the characteristics it promotes – *listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building the community* (Northouse, 2016). DePree (1990) also posit that colleges managed by servant leaders have a good proportion of its leadership style being informal and that supports the college's vision and benefit students while promoting collaboration among lecturers. These types of leaders are also involved in joint planning for extracurricular activities or for a peer counseling programmes at colleges. DePree further explains that collaborative culture with informal leadership characterises colleges known for effective student learning and there are few discipline problems as leaders invest in the lives of others around them and work hard at developing trust and admit misjudgments (accountable).

DePree (1990) explains that a servant leader serves without seeking external rewards. They provide a listening ear for both colleagues and parents. They show compassion towards others and strengthen weaker members. They help empower their students, their colleagues and their administrators. Servant-leaders help create a vibrant and loving sense of togetherness and common purpose. They share ideas, plan and make decisions together. They encourage others in

new efforts. They show empathy for students, colleagues, and administrators. They also often times put the common good of the led ahead of personal gain. Thus, they help build a college community united in passionately advancing teaching and learning (DePree, 1990). In his work, Greenleaf (2002) posits the need for a better approach to leadership, one that puts serving others—including employees, customers, and community—as the number one priority. Servant leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision-making.

Recent literatures on servant leadership such as Sipe and Frick (2015) and Northouse (2016) states that a servant leader places the good of the followers over his/her own interests and emphasises follower development. In addition, servant leaders demonstrate strong moral behaviour towards followers, the organisation and other stakeholders (Graham, 1991, Walumbwa, Hartnell & Oke, 2010). Moreover, such leaders seek first to understand, and then to be understood (Northouse, 2016). They listen receptively to others; demonstrate genuine interest, warmth and respect. They listen honestly and deeply to one and invite feedback from others. They influence others with assertiveness and persuasion rather than power and position (Sipe & Frick, 2015).

In the Nigerian context, Chapter 11, Part 17 (Sections 1–3) of the 1999 Constitution of Nigeria states that the conditions of work should be just and humane, and that people should be served with national ethics, discipline, self-reliance and patriotism. In terms of colleges, as public institution, Chapter 4 of the Civil Service Handbook on the Code of Ethics in Government Business (2014) states clearly that the civil service must be well disciplined, the rules and regulations should be adhered to and service must be paramount. Civil servants should also be diligent in carrying out their duties and in their dealings with the public. Since they are paid salaries for the duties that they perform, they should not demand or receive money or anything in kind from anyone for the performance of their duties. They should also eschew parochialism by ensuring that the interest of any ethnic group should not be pursued at the expense of what is best for Nigeria. There is also the Code of Conduct Bureau that is enshrined in the 1999 Constitution, under the third schedule. The aims and objectives of the Bureau are to establish and maintain a high standard of morality in the conduct of Government business and to ensure that the actions and behaviours of public officers conform to the highest standards of public morality and

accountability. The fifth schedule of the 1999 Constitution states in detail the Code of Conduct for Public Officers. The code includes issues such as the avoidance of conflict-of-interest by preventing a public officer from putting himself or herself in a position where his or her personal interest conflicts with his or her official duties and responsibilities. A public officer must not engage in private business (except farming). The Code of Conduct Tribunal (2009) was also established to treat cases of infringement or noncompliance brought to it by the Code of Conduct Bureau. All these are laws in place to guide college leaders and measure their practices.

Chapter 4 Part 55 (session 1-5), 74 (1-4) 75 (1-3), 76, 77(1-2), 79 (1-3) 114, 115(1-2) and 117(1-4), 149 -155 also talks extensively on accountability, procedure for passing bills, management of public funds, audit of public accounts and authorisation of expenses from appropriation accounts. According to Ninalowo (2003,p. 1-32) accountability implies that government functionaries should be prepared to be answerable for their actions at all times to members of the public and be able to justify their actions at the level of moral and ethical standard. Similarly, Agba (2008, p.187) posits that accountability demands that the public should know when money came into government treasury and how the money was used. On his part, Richardson (2008, p.15) holds that accountability is a fundamental requirement for proper management of resources for development in any society.

Spears (2005) states that many individuals within institutions have adopted servant-leadership as a guiding philosophy. In the area of corporate education and training programmes, dozens of management and leadership consultants now utilise servant-leadership materials as part of their ongoing work with corporations. A number of consultants and educators are now touting the benefits to be gained in building a total quality management approach upon a servant leadership foundation. Through internal training and education, institutions are discovering that servant leadership can truly improve how business is developed and conducted, while still successfully turning a profit. It also emphasises the power of persuasion and seeking consensus, over the old top-down form of leadership. Some people have likened this to turning the hierarchical pyramid upside down. Servant-leadership holds that the primary purpose of a business should be to create a positive impact on its employees and community, rather than using profit as the sole motive. This is taking place through leadership and management courses in colleges and universities, as

well as through corporate training programs. A number of undergraduate and graduate courses on management and leadership incorporate servant-leadership within their course curricula. Several colleges and universities now offer specific courses on servant-leadership (Spears, 2005).

Furthermore, an increasing number of companies have adopted servant-leadership as part of their corporate philosophy or as a foundation for their mission statement. Some businesses have begun to view servant-leadership as an important framework that is helpful (and necessary) for ensuring the long-term effects of related management and leadership approaches such as continuous quality improvement and systems thinking (Sipe & Frick, 2015). It is suggested that institutions which want to create meaningful change may be best served in starting with servant-leadership as the foundational understanding and then building on it through any number of related approaches. Spears (2010) argue that the application of servant-leadership concerns its use in both formal and informal education and training programs. Also, numbers of noted leadership authors, including Sipe, Frick, Northouse, Peter Block, Ken Blanchard, Max DePree, and Peter Senge, acclaim that servant-leader concept as an overarching framework that is compatible with and enhancing of other leadership and management models such as total quality management, systems thinking, and community-building.

Most of the academic and non-academic writing on this topic has been prescriptive; focusing on what servant leadership should ideally be, rather than descriptive, focusing on what servant leadership actually is in practice (Dierendonck, 2011). Practicing servant leadership comes more naturally for some than others, but everyone can learn to be a servant leader (Spears, 2010). Although others sometimes treat servant leadership as a trait, in this study, servant leadership is view as behaviour. Since the aim of education is teaching and learning, there is need for a worthy leader to anchor such a sensitive duty and this is no other than a servant leader. Greenleaf, (1977, p. 27) posits, that when people lead at a higher level they make the world a better place, because their goals are focused on the greater good. This requires a special kind of a leader; a servant leader". Followers also seek leaders who invest in personal relationships with their followers in an effort to build loyalty, trust, commitment, and growth (Antelo, Prilipko & Sheridan-Pereira, (2010). The trend is driven by the growing need for leaders [who are] not motivated by self-interest and the pursuit of power (Arkin, 2009, p. 27) but those who invest in personal

relationships with the followers in an effort to build loyalty, trust, commitment, and growth (Antelo, Prilipko, & Sheridan-Pereira, 2010; Rofcanin & Mehtap, 2010).

Additionally, Pomeroy (2015) states that employees want to keep their peers accountable when they fail to meet up to the demands of their job, in the same way they want to recognise them when they do good work. But when employees have no system of accountability in place, things can very quickly fall apart. This is why accountability matters, and why leaders need to invest in it. Darling-Hammond and Ascher (1991, p.2) regard an accountability system to be a set of commitments, policies and practices that are designed to heighten the probability that students will be exposed to good instructional practices in a supportive learning environment. In addition, this is to reduce the likelihood of harmful practices in the organisation. Likewise, the goal is to provide internal self-correctives in the system to identify, diagnose, and change courses of action that are harmful and ineffective.

Furthermore, the key to accountability is to track work without being overbearing; to have employees create to-do lists (whether they write them down or they implement a software solution) for the things they're directly responsible for. Autonomy can be a productivity booster in the right situation, and accountability means nothing without it. Micromanaging is not accountability while part of accountability is responsibility (Pomeroy, 2015). In addition, leaders should allow workers to make mistakes. If they are slacking, they (leaders) should give them feedback on it. If their lack of work is a consistent problem, that is when they need to address it. Accountability matters because not having it means no one can be held responsible. Creating accountability, then, is about creating a culture where people value responsibility, and where people understand that accountability involves a certain degree of autonomy. Accountability is important, but when implementing it at the workplace, leaders should make sure they are giving employees as much as they are asking from them (Pomeroy, 2015). Taylor (2002) highlights the slack of inefficiency and corruption which bloats every corner of the enterprise of public schooling. Brun et al, (2011) point out signs of a weak accounting system in colleges to include: lecturers absenteeism especially on Mondays and Fridays, low curriculum coverage (Carnoy, Chisholm & Chilisa, 2012), inefficient time use and insufficient information for accountability (Van der Berg, 2007).

The Fifth Schedule, Part 1 (1-16) of the General Code of Conduct of the Nigerian Constitution addresses the issue of trust on public officers. Trust is not given; honourable government and

business leaders who demonstrate ethical behaviour, by being honest and forthright when dealing with their customers and constituents (Kulshreshtha, 2015), earn it. Trust in colleges is perceived as an essential resource that contributes to college effectiveness. High levels of trust improve college efficiency, enhance students' academic performance and have a significant influence on cooperation among different actors in the college (Mitchell et al., 2008.); Rosenblatt and Peled, (2003) claim that for parents to be engaged in college on the basis of cooperation, they must have some level of trust in colleges. There is general agreement among researchers that public trust in colleges has decreased significantly in the last decades (Adams & Christenson, Raywid et al., 2003; Dempsey et al., 2005). This decrease is often seen as an underlying cause for new legislation and new realities in the field of education concerning parents initiatives such as homeschooling and colleges of choice on one hand, and implementing high-stakes testing, standardisation and accountability –on the other hand (Mitchell et al., 2008). It takes time to develop trust and respect in the classroom, but knowing how to help facilitate the process will help make it happen.

Coetzer and Geldenhuys (2006) posits that strong evidence for the above mentioned servant leader behaviour - accountability was described in the literature as being responsible, ensuring transparent practices, holding others accountable, monitoring performance, and setting clear expectations in accordance with an individual's capability. Building trustful relationships with individuals, customers, and the community is positively influenced by servant leadership in different ways from interpersonal trust, employee trust, enhances affective trust. Trust developed and grew because of servant leadership.

Given the above introduction and background, this study sought to explore the conceptualisation and practices of servant leadership by college heads and lecturers and their roles in developing accountability and trust in the researched college and what we can draw from this leadership model to develop and enhance college leadership, management and teaching.

1.2 Problem Statement

The primary focus of servant leadership is their followers while their own needs fall on the periphery (Stone & Patterson, 2005). Turner (2004) adds that servant leaders acknowledge that each person is uniquely capable of contributing to the common good and to help them give it.

Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader (Laub, 2004). Servant leadership holds the belief that only if the general wellbeing and development of individual is initially facilitated then the goals of the organisation will be achieved on a long-term basis (Stone & Patterson 2005). "The best test is: do those served grow as persons; do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" Northouse (2016). How then can leaders in colleges create support to followers and decide against coercive leadership? Hence, it is required from leaders to put the good of their followers as priority, make them have a clear understanding of the vision of what is to be accomplished and influence them through their behaviour to implement it.

Brun et al. (2011) point out the signs of a weak accounting system in colleges. Darling-Hammond and Ascher (1991, p.2) regard accountability as the state of being answerable for something to someone. Brun *et al*. (2011) posit that evidence of a serious lack of accountability in the education system is the weak correlation between increased expenditures and improved educational outcomes. Wright (2004, p.22) states that, "Integrity is the alignment of our voice [what we say] and touch [i.e. our behaviour], the consistent living out of our character intentionally and openly, seeking to become the person we purpose to be". Hence, there is a need for accountability in executing true servant leadership as this is the only way to improve college outcomes.

Trust in colleges has decreased significantly in the last decades (Adams & Christenson, Raywid et al., 2003; 2000). Leaders must also communicate clearly and take their promises seriously (Kouzes & Posner, 2003). One of the key underlying factors to servant leadership is service. Hence, servant leaders should demonstrate high levels of trust if they really want to serve first so that all stakeholders will rely on their judgments. Are all stakeholders being dealt with openly? Harvey and Drolet (1994, p. 18) states that: "Trust is much like love - we know it when we see it, but we are not sure what creates it ...Trust is not an act or set of acts, but the result of other actions or variables". The reason for this lack of understanding may simply be due to the complexity of trust: hence, there is need for promoting trusts in college management.

Having said the above, Adejuwon (2018) posits that Nigeria has the highest rate of children out of college in the world. This is caused by overcrowding in colleges, dilapidated and ill-equipped

colleges, poverty which makes it impossible for parents to put their children in colleges as they cannot afford it, lecturers are often untrained and not paid sufficiently, the Northern part of the country even considers Western education as 'fake' thus fails to embrace it. Mba (2019) argues that Nigeria's colleges are in a sorry state, some would say it had to do with just one word: *money* but sadly this is part of the reason but not entirely. Unified set of education policies have not yet been successfully implemented. Regional differences in quality, curriculum, and funding characterise the education system in Nigeria. Could these be problems of leadership? Could it be lack of accountability or transparency and is trustworthiness not sufficient to anchor the college management and leadership?

1.2 Purpose and rationale for the study

The purpose and rationale for the study serves to indicate how the researcher developed an interest or motivation in a particular topic and that he/she believes his/her research is worth conducting (Bak, 2004; Vithal & Jansen, 2010). Many cases have been heard on social media of how college heads behave themselves in colleges by not being there to serve but to expect to be served; by not being transparent, not accountable and untrustworthy (Sipe & Frick, 2015).

In the college where I lectures, there are often disagreements between the college head and the lecturers because they believe the college head is not concerned about their growth and they feel he uses institutional power over them rather than promoting independence, respect, trust and individual growth. Speaking with a colleague in my Master of Education class, there were cases pointed out on how lecturers are caged by policy and are not allowed to act in autonomy while leadership cannot be separated from the issue of power and authority (Northouse, 2016). This then suggest that this is not just an isolated issue but a widespread problem worth investigating.

Researchers state that servant leaders have a social responsibility to be concerned about the "have-nots" and those less privileged (Greenleaf, 1970; Northouse, 2016; Sipe & Frick 2015; Spears 2010; Graham, 1991; Walumbwa, Hartnell & Oke, 2010). If inequalities and social injustice exist, a servant leader tries to remove them. In becoming a servant leader, a leader uses less institutional power and control while shifting authority to those who are being led. Servant leader values community because it provides a face –to- face opportunity for individuals to

experience independence, respect, trust and individual growth (Greenleaf, 1970). This study will thus explore the conceptualisations and enactment of servant leadership in the researched college and how the leaders promote accountability and trust.

1.4 Significance of the study

The significance of any study is usually articulated in terms of its contribution to improving practice, informing policy or enriching the knowledge base on the topic or issue being investigated (Paltridge & Starfield, 2007). Therefore, it is wise and necessary to start with existing research when exploring social phenomena (Kuckartz, 2014). Leadership theories abound in literature to explain the character, attitude, disposition and behaviour of a leader requisite to achieve enhanced performance either at the organisational or national level (Kuada, 2010).

In this study, servant leadership model is adopted as the framework of analysis. The justification for adopting this model is the fact that organisations, whether in the public or private sector, require leaders that are transparent and exhibit proper servanthood behaviour in the management of people and resources (Luthans & Avolio 2003; Kuada 2010b). Servant leadership has been researched internationally and various types of favourable individual, team, and organisational outcomes have been linked to the construct. Dierendonck, Gunnarsdottir and Patterson, (2017) posits that different servant leadership measures have been validated to date and a clear distinction has been made between the model of servant leadership and other leadership theories. The main functions of a servant leader are yet to be conceptualised in the literature to help researchers or practitioners to implement servant leadership successfully especially within organisations focusing on serving people first, aims to achieve an extraordinary vision that creates value for the community, and includes situational, transformational, as well as personal trait dimensions of leadership.

For example, the servant leadership model shares similarities with transformational leadership in the way it focuses on people and results, but is different because it focuses firstly on people and applies different leadership intent. It also differentiates itself from transactional leadership in the serving practices it applies to achieve results. Servant leadership also includes the relational aspects of leader-member exchange to build relationships, uses the principles of situational

leadership to develop people, and applies the authentic attributes of authentic leadership, supports the collaboration aspects of enterprise leadership, includes some of the components of level 5 leadership, and shares the spirituality traits of spiritual leadership. However servant leadership is much more comprehensive and includes other important dimensions of leadership that are missing from these leadership theories.

Although the construct of servant leadership is well conceptualised in the literature and seems to provide favourable individual, team, and organisational results, research on the effective implementation thereof is still in need. The application of servant leadership remains a challenge for researchers and managers as the roles and functions of a servant leader are not yet clarified meaningfully in current literature. Researchers as well as practitioners call for more clarity on ways to apply servant leadership effectively within the organisational context. A framework that summarises the functions of a servant leader could assist researchers, practitioners, and managers to implement servant leadership systematically and consistently within organisations. Such a framework will be valuable if it is based on the characteristics, competencies, and outcomes of servant leadership as defined by current servant leadership literature. The overall purpose of this study was to conceptualise such a framework.

Further, according to Hartog and Koopman (2001), these theories "…attempts to explain how certain leaders are able to achieve extraordinary levels of follower motivation, admiration, commitment, respect, trust, dedication, loyalty and performance.". This theoretical framework is grounded in **Batho Pele** principles in South Africa, which means '**People First**'. In this context, Batho Pele means putting other people first before considering your own needs. This is done by identifying small but important things that can immediately improve the quality of service the officials provide to their customers regarding the following: consultation, service standards, access, courtesy, information, openness and transparency, redress, value for money, encouraging innovation and rewarding excellence, customer impact and leadership and strategic direction. Northouse (2016) concludes that the outcome of servant leadership is follower performance and growth, organisational performance and societal impact. Similarly, Sipe and Frick (2015) suggest that servant leaders should have the following seven pillars: being a person of character, puts people first, being a skilled communicator, compassionate collaborator, having foresight, being a system thinker and having moral authority). Hence derived from the above literatures, the central

goal of servant leadership is to create healthy organisations that nurture individual growth, strengthen organisational performance and in the end, produce a positive impact on the society (Northouse, 2016).

Likewise, Spears, (2002) identifies ten characteristics that are central to the development of servant leadership. These ten characteristics comprise of the first model or concepts of servant leadership- (listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people and building community) these could help achieve success in management of teaching and learning. More recently, researchers begin to examine the concepts underpinning servant leadership in an effort to build a model about it. These studies have resulted in a wide array of models that describe servant leadership using a multitude of variables. For example, Russell and Stone, (2002) developed a practical model of servant leadership that contained twenty attributes, nine functional characteristics that augment these behaviours. Similarly, Patterson, (2003) created a value- based model of servant leadership that distinguishes seven constructs that characterize the virtues and shape the behaviour of servant leader (Liden, Wayne, Zhao & Henderson, 2008).

Liden, Panaccio, Hu and Meuser (2014) state that servant leadership has three main components (antecedent conditions, servant leadership behaviors and leadership outcomes). This model intends to clarify the phenomenon of servant leadership and provide a framework for understanding its complexities. Taylor, Martin, Hutchinson, and Jinks (2007) suggest that organizations require forward thinking leaders to effect change within the organization. Winston's, (2003) extension of Patterson's 'Servant Leadership Model' serves to outline the 'how' of servant leadership provides a full-circle depiction of the servant-leader/follower interaction that eventually results in the increased mutual commitment between the servant leader and follower.

Having said the above, servant leadership behavior emphasises service to people, accountability, and trust. Sipe and Frick's (2015) Seven Pillars of Servant Leadership points out the qualities of servant leaders to include - person of character, puts people first, skilled communicator, compassionate collaborator, having foresight, system thinker, and lead with moral authority. In agreement to this Northouse (2016) in his ten characteristics of a servant leadership states that

servant leader is committed to people growth, having foresight, listening, conceptualising, building community and serves as a steward. Nevertheless, Northouse (2016) mentions empathy, healing, awareness and persuasion as characteristics of a servant leader. Empathy is core in peoples' management because it allows for one to put him/herself in others people 'shoes' or situation, to heal them and make them 'whole', makes them aware of the fact that they have impact on others and this brings them to persist on others for a positive change.

1.5 Objectives of the study

This study was driven by the following objectives:

- To explore college leaders' conceptualisation of their role as servant leaders to develop and promote accountability and trust in their college.
- To ascertain why accountability and trust are important in college leadership and management.
- To find out what college leaders' believe are the causes of lack of accountability and trust in the researched college.

1.6 Research questions

This research sought to find answers to the following research questions:

- What are the college leaders' conceptualisation of their role as a servant leader to developing and promoting accountability and trust in the college?
- Why is accountability and trust of paramount importance when leading and managing the college?
- What do college leaders' believe are the causes of lack of servant leadership, accountability and trust in colleges in Lagos state, Nigeria?
- What do college leaders' actually do to develop servant leadership, accountability and trust in the researched college?

1.7 Clarifications of key concepts

For ease of reference and to facilitate a common understanding in this study, the broad definitions of key concepts frequently used throughout this research work are provided below:

1.7.1 Servant leadership

Servant Leadership will be taken to mean – those who serve with a focus on the followers, the followers are the primary concern and the organizational concerns are peripheral (Greenleaf, 1977). The first and most important choice a leader makes is the choice to serve, without which one's capacity to lead is severely limited (Sipe & Frick, 2015). The servant leader constructs are virtues, which are defined as the good moral quality in a person, or the general quality of goodness, or moral excellence (Patterson, 2003). They demonstrate strong moral behaviour towards followers. Servant leadership can be defined as a multidimensional leadership model that starts with a desire to serve followed by intent to lead and develop others to ultimately achieve a higher purpose objective to the benefit of individuals, organisations, and societies (Russell & Stone, 2002).

1.7.2 Leadership

Bush (2007) states that "there is no one size fits all" definition of leadership and despite the vast body of leadership literature generated over centuries, there is no consensually agreed upon definition of leadership (Bass, 1990a; Dorfman, 1996). Leadership is having a vision and sharing it with others (Zacarro, 2000). This means getting to inspire others by sharing common goals towards which to direct the efforts and dedication of the entire team. Leadership is getting people to commit to the mission… to be all they can be (Hunter, 2004, p. 33). Leaders are made, not born and each of us contains the capacity for leadership (Bennis,2014).Great leaders are born, but they can also be made, 'born' through physical traits like intelligence, self-confidence, determination, integrity and sociability or by skill approach through technical skill, human skill and conceptual skill (Northouse, 2016). Effective leadership development helps organizations engage their people, unlock potential, and experience unprecedented growth. Yet, many organizations suffer from lack of confidence in their future leadership strategy (Ferry, 2015). A leader is responsible to seeing to the needs of the people (Sipe & Frick, 2015 p xiii).

1.7.3 **Trust**

According to Hauser and House (2000 p. 230), trust means "confidence in or reliance on another team member" in terms of their morality e.g. honesty and competence. However, trust involves an element of uncertainty, according to Gautschi (2002), for to trust someone inheres the

possibility to become disappointed. In *The Speed of Trust*, (Covey, 2006) identifies 13 behaviours that powerfully build trust and these are: talk straight, demonstrate respect, create transparency, right wrongs, show loyalty, deliver results, get better, confront reality, clarify expectations, practice accountability, listen first, keep commitments, extend trust. Each of these behaviours has an accompanying *opposite*, and perhaps more significantly, an accompanying counterfeit, which reflect how a positional leader more typically behaves. For example, one of the behaviours is to "demonstrate respect." Lacking a true servant's intent, the leader may practice the counterfeit of demonstrating respect only to some – such as to those who can do something for him/her – and not to others—those who can't. Similarly, another trust-building behaviour is to "talk straight." The counterfeit would be appearing to deliver straight talk, while in reality withholding or "spinning" some parts of the message. You can see the subtle temptations that make these counterfeit behaviours appealing. I find that without self-reflection, many leaders actually believe their counterfeit behaviours come from a place of integrity. However, they do not stand up to scrutiny. These behaviours may generate results for a while but they're not sustainable, and worse, they diminish trust. Eventually, people always infer your real intent (Barter, 2004).

1.7.4 Accountability

Franzentta (2012) defines accountability as the state of being answerable for something to someone. It refers to having to account for one's outcomes or performance and to accept responsibility for those outcomes. You need to model the behaviours that you want to see in your organization. If you want people to take ownership, then you have to be seen to take ownership, when you make commitments you have to be seen to meet those commitments. If you don't, then why should anyone else be interested in doing so? You have to walk the talk if you want others to follow you don't the accountability path (Tredgold, 2017). When you are looking to hold people accountable you cannot play favourites; you cannot let it slides with some people. Accountability has to be consistently requested of everyone, all the time. If you chose to let one person ignore their accountabilities then it opens the door for others to be selectively accountable too (Conellan, 2019). In addition, accountability cannot be delegated as it is something that has to be accepted for that person to feel accountable and to have them take ownership. The best way to get people to accept accountability is to set them up to be successful. No one is going to take

ownership and show accountability for something that they know, or believe is going to fail. If you want people to accept accountability, ask them if they have everything they need to be successful, when they say yes they have taken a big step towards accepting accountability. If they say no then you need to make sure you provide whatever is missing because without it they will never accept accountability (Radu, 2015). Whereas when people take ownership if things start to go wrong, then they step into solution mode. They start to try and figure out what's going wrong and try and fix it. Teams that are successful are full of people that go into solution mode. They are full of people who not only care but take care. In my experience, accountability is the single biggest differentiator between successful and unsuccessful teams.

1.8 Delimitations of the study

Creswell (2014) defines delimitation as the researchers' self-imposed conditions to narrow down the scope of one's research, in my case; the imposition of time, geographical location and budget constraints is identified. This study is intentionally delimited to few participants in the selected research college (College head, two Head of Departments, and two lecturers) from the proposed college. In this study being a year Masters course work and research having time limitation for the research and submission, coupled with the fact that I am an international student who is meant to travel for the research I decide to limit the number of participants, the time for the interviews and the time for the follow up interview to accommodate the time allocated to this study and time to be spent in Nigeria, at the same time the time schedule for the interviews will be minimised so that participants would not be engaged in their active work hours so as not to encroach into their active work hours.

1.9 Organisation of the study

Chapter One provides an overview of the study by presenting the introduction and background to the study, the problem statement, the purpose and rationale for the study, the significance of the study, objectives of the study, the research questions, clarifications of key concepts, delimitations of the study, organisation of the study and the chapter summary.

Chapter Two presents the review of national, continental and international literatures that were relevant to the study as well as the theoretical framework which underpinned the study on servant leadership, accountability and trust and then the chapter summary.

Chapter Three presents the research design and methodology starting with the introduction of the chapter, the research paradigm, research design, sampling of the research participants, data generation method using interview, the data analysis, issues of trust worthiness looking at credibility, comparability, transferability, dependability and confirm ability, then to ethical issues, limitation of the study as well as the chapter summary.

Chapter Four presents and discusses data presentation and discussion starting with the introduction to the chapter, themes emerging from the data, data presentation, the significance of accountability and trust in college leadership, the causes of lack of servant leadership accountability and trust in colleges, enactment of servant leadership accountability and trust in the researched college, followed by the chapter summary.

Chapter Five presents the introduction of the chapter, the study summary, the conclusions as well as the recommendations, limitations of the study, implication for further study and the chapter summary.

1.10 Chapter summary

This chapter gives the introduction and background to the study on "Exploring the role of servant leadership in developing accountability and trust in a selected college located in Lagos State, Nigeria" The study began by exploring what servant leadership model is using recent literatures from authors like Northouse (2016) and Sipe and Frick (2015). The problem statements, the purpose, the rationale, the significance, the objectives, the research questions, the clarifications of some key concepts used in the research report, the delimitation of the study and the organisation of the study and then the chapter summary was stated. The next chapter presents the literature review and the theoretical framework that underpinned the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

The previous chapter presented a bird's eye view of the study. Accordingly, the introduction and background, problem statement, purpose and rationale, objectives and key questions of the study, delimitations of the study and the organisation of the report were presented. This chapter presented the review of literatures and the theoretical framework underpinning the study.

According to Merriam (2014) literature review is a narrative essay that integrates and synthesises and critiques the important thinking and research on a particular topic. To facilitate coherence of the ensuing discussion, literature review is presented under the following sub headings; outline of literature review, servant leadership model, servant leadership in Africa, servant leadership in Nigeria, servant leadership behaviours, accountability and trust. The review of literatures are then concluded with discussion of Greenleaf model of servant leadership and Sipe and Frick's (2015) model of servant leadership and are utilised in this study.

2.2 Literature review on servant leadership

Leadership practices and behaviours are main factors capable of influencing and developing accountability and trust in colleges. Leaders can succeed with all types of personalities, education, and theories (Schmitz, 2014). One popular leadership style is servant leadership which is reviewed below. Think about the term, "socially responsible companies or participative management" styles. Organisations and managers who fit these descriptions are the ones who typically fit the mold of servant leadership (Schmitz, 2014).

It is for this reason review of literatures on this study commenced by outlining the concept of servant leadership which was formulated by Greenleaf (1970) and defines a servant leader as servant first, that person who is sharply different from one who is leader first perhaps because of the need to assuage an unusual power drive or to acquire material possessions. The leader-first and the servant-first are two extreme types, between them there are shadings and blends that are part of the infinite variety of human nature. Greenleaf (2002) posits that the difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs

are being served. He also accentuates that a servant-leader focuses primarily on the growth and well-being of other people and the communities to which they belong, while traditional leadership generally involves the accumulation and exercise of power by one at the top of the pyramid, servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible.

Northouse (2016) states that servant leadership approach to leadership that runs counter to common sense, our everyday image of leadership does not coincide with leaders being servants. Servant leadership is one value-based leadership style that is known to be superior to other value-based styles (Hoch, Bommer, Dulebohn, & Wu, 2018). The main motive for servant leader is to serve employees so that they develop to their highest potential (van Dierendonck, 2011). Employees are the end of the servant leaders efforts, while organisational performance is secondary (Chan & Drasgow, 2001). This does not mean that servant leaders do not value organisational productivity they believe that superior productivity is the outcome of well-developed employees. Past studies addressed the effect of a single leadership style on employee engagement and work outcomes (Breevaart et al., 2014; Zhang & Bartol, 2010), how organisational resources and job demand affect employee engagement (Hanninen, 2017) and how voice relate to the feeling of being engaged (Robinson, 2018).

However, the current study builds on these past studies and investigated how leadership styles of servant leadership differentially affect employee engagement when they appear as variables in the same model. The direct effects of leadership styles have however, been inferred by way of theorising and correlation analysis (Kruse, 2012; Young, 2014). Furthermore, calls have been made for studies to establish boundary variables that have the potential to affect the relationship between leadership style and employee engagement (Breevaart et al., 2014; Wang & Hsieh, 2013). A way to identify the boundary variables is to consider the variables in the organisational climate created by different leadership styles. Two such variables are employee voice and perception of organisational support. In a climate that allows employees voice, employees freely and without fear of consequence communicate ideas and opinions with the intent of improving individual and organisational productivity (Morrison, Wheeler-Smith, & Kamdar, 2011).

Perception of organisational support arises when employees believe that the organisation cares about them and values their contributions (Tredgold, 2018). It is postulated in this study that

employee voice and perception of organisation system will act as boundary variables whose presence will affect the strength of the relationship between leadership style and employee engagement.

Servant leadership is one of the many models of educational leadership. According to Rouse (2014), servant leadership is a leadership philosophy built on the belief that the most effective leaders strive to serve others, rather than accrue power or take control.

With great emphasis on education manager as servant leaders' emphasis on taking responsibility for the needs and desires of others is akin to ethical leadership, which urges leaders to show respect for the values and dignity of their subordinates (Rouse, 2014). Greenleaf's approach also includes elements of the participative leadership style, which requires leaders to involve subordinates in setting goals, building teams and solving problems but keeps the final decision-making in their own hands.

Avolio (2009) explains that servant leadership is transformational leadership. Leaders typically display the behavior needed to consistently influence and motivate subordinates, and are equipped with ethical and moral values and zeal to serve. There is a need for more servant and ethical leadership. Ethical leadership is transformational leadership coupled with a moral foundation, while servant leadership refers to an attitude of serving followers through the principle of stewardship.

Trust is a much-needed manual for the repair and restoration of the social quality on which all democracies rely (Johnston, 2018). Building a trusting team is a priority of servant-leaders in the workplace (Larocci, 2017). There are lots of reasons for this which includes; for one, in competitive environments which most environments are today organisations with high trust outperform their peers. Indeed: In the workplace, trust makes things run at higher speed and lower cost (Larocci, 2017). He emphasise five ways servant-leaders can build and keep trust. First is to act with integrity, the most trusted leader and the servant-leaders are integrated people. Integrated leaders act the same outside the office as they do inside the office; they show the same level of respect to newly-hired staff as they show to the board of directors. Secondly is connecting and engage connection builds trust, trusted leaders connect with others on a personal level, get to know them and genuinely care about their wellbeing. Agreed, in a large organisation, it may be impossible for a senior executive to know everyone; but senior executives can commit to knowing someone at every level of the company. Trusted leaders value

relationships over transactions. Third is to keep promises- the most direct route to building trust, for any of us, is simply this: do what you say you will do. That route requires us to double check our commitments before making them but when a commitment is made, people know it will be done. Fourth is to own mistakes, have you met a person who never made a mistake before, for me I haven't, then do you trust a person who will not admit mistake? Left for me I won't. The leaders, executives and companies that are most trusted take responsibility for their mistakes and accept blame when warranted. The fifth is to serve the greater good- Not surprisingly for those interested in servant leadership; research shows that employees attribute increased trust in a business to the fact that business enabled them to be a more productive member of society. The trusted leaders the best servant-leaders see and serve the greater good, and help people around them do the same, that builds trust (Larocci, 2017).

Internationally, Brewer (2010) posits that servant leadership is a unique style of leadership ideology which flows against the grain of self-interest human behaviour. True leadership emerges from those whose primary motivation is a deep desire to help others (Spear, 2005). Servant-leadership is also an expanding river and one which carries with it a deep current of meaning and passion (Spear, 2005). Servant-leadership concept continues to grow in its influence and impact, in fact, we have witnessed an unparalleled explosion of interest and practice of servant-leadership in the past fifteen years. In many ways, it can truly be said that the times are only now beginning to catch up with Robert Greenleaf's visionary call to servant-leadership. The idea of servant-leadership, now in its fourth decade as a concept bearing that name, continues to create a quiet revolution in workplaces around the world (Spear, 2005). This study intends to provide a broad overview of the growing influence this inspiring idea is having on people and their workplaces. In countless for-profit and not-for-profit organisations today we are seeing traditional, autocratic, and hierarchical modes of leadership yielding to a different way of working one based on teamwork and community, one that seeks to involve others in decision making, one strongly based in ethical and caring behavior, and one that is attempting to enhance the personal growth of workers while improving the caring and quality of our many institutions. This emerging approach to leadership and service is called servant-leadership (Spear, 2005). The words servant and leader are usually thought of as being opposites. When two opposites are brought together in a creative and meaningful way, a paradox emerges. And so the words servant and leader have been brought together to create the paradoxical idea of servant-leadership. The

basic idea of servant leadership is both logical and intuitive. Since the time of the industrial revolution, managers have tended to view people as objects; institutions have considered workers as cogs within a machine. In the past few decades we have witnessed a shift in that long-held view. Standard practices are rapidly shifting toward the ideas put forward by Robert Greenleaf, Stephen Covey, Peter Senge, Max DePree, Margaret Wheatley, Ken Blanchard, and many others who suggest that there is a better way to lead and manage our organisations (Spear, 2005). It is important to stress that servant-leadership is not a quick-fix approach. At its core, servant-leadership is a long-term, transformational approach to life and work in essence; a way of being that has the potential for creating positive change throughout our society (Spear, 2005). Servant leadership deals with the reality of power in everyday life its legitimacy, the ethical restraints upon it and the beneficial results that can be attained through the appropriate use of power. All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his own unlimited liability for a quite specific community-related group. Servant leadership advocates a group-oriented approach to analysis and decision making as a means of strengthening institutions and improving society. It also emphasises the power of persuasion and seeking consensus, over the old top-down form of leadership. Some people have likened this to turning the hierarchical pyramid upside down.

Servant-leadership holds that the primary purpose of a business should be to create a positive impact on its employees and community, rather than using profit as the sole motive. Many individuals within institutions have adopted servant-leadership as a guiding philosophy. Some businesses have begun to view servant-leadership as an important framework that is helpful and necessary for ensuring the long-term effects of related management and leadership approaches such as continuous quality improvement and systems thinking. It is suggested that institutions which want to create meaningful change may be best served in starting with servant-leadership as the foundational understanding and then building on it through any number of related approaches. Trustees who seek to act as servant-leaders can help to create institutions of great depth and quality.

College leadership is topical in the provision of quality education. Consequently, the roles and expectations of lecturers as college leaders are anticipated to change, reflecting the realities of today by ensuring student safety, while also engaging in teaching and other

curriculum related activities (Olujuwon & Perumal, 2014). More than anything else, lecturers' skills, knowledge and competencies are necessary for the realisation of educational improvement and goals. The everyday relationships, interaction and understanding between lecturers and students provide opportunities for lecturers' good leadership tendencies towards implementing changes in a continuous and comprehensive manner in their classroom management (Hammond, 1999).

Research has shown that effective college leadership makes a significant improvement in students' learning outcomes and development (Leithwood, Louis, Anderson & Wahlstrom, 2004). In addition, effective college leadership is the key to large-scale, sustainable education reform (Fullan, 2002; Waters, Marzano & McNulty, 2003, 2005).

Akowe, (2011) posits that a servant leader does not let down the expectations of their followers and can prove their trustworthiness by fulfilling their assigned responsibilities. Dennis (2010) offers that servant leaders do what they say and the openness of the leaders to receive input increases the trustworthiness willingness to be vulnerable to another party based on the confidence that the latter party is benevolent, reliable, competent, honest, and open. Followers in turn become more likely to follow a trustworthy leader who they can connect their aspirations with (Dennis et al. 2010; Kouzes & Posser, 1997; Melrose, 1998).

2.2.1 Servant leadership in Africa

According to Brubaker (2013), there are different servant leadership models, which propose different behaviours and virtues for the leader. Sendjaya, Sarros, and Santora (2008) looks at a model of servant leadership that emphasises the importance of spirituality and morality, while, Patterson, (2004) approach it from the angle of empowerment and service to the followers. However, according to Heskett (2013), servant leadership is experienced so rarely in Africa because of the trends in the leadership environment, the scarcity of human qualities required, demands that the practice places on the practitioner, and the very nature of the practice itself.

In South Africa, servant leadership is commonly referred to as authentic and ethical leadership (Dierendonck 2011). Servant leadership is characterised in line managers and leaders who, while empowering, also display humility and authenticity. They are focused on development, mentorship, guidance and engendering healthy interpersonal exchanges. Servant leadership acts

as a countermeasure and antidote to the challenges of employee burnout, high employee turnover and unethical corporate corruption and behaviours faced by organisations today. Servant leaders fairly apply power which promotes healthy and trusting work relationships. Authentic leaders hold high moral values, have a strong sense of self-awareness, and act upon their values and beliefs. In leading staff members, they display high levels of honesty, goodwill and care. Through genuine and unselfish motives, authentic leaders are able to develop, motivate, grow and engage employees. Authentic leaders are self-actualised individuals with highly developed self-leadership qualities.

Their strong moral code, integrity and truthfulness make them effective in building credible and trustworthy relations with others. Moreover, authentic leaders promote hope, confidence, optimism and overall wellbeing (Avolio, 2005).

However, servant leadership approach is increasingly becoming common in Nigeria (Ninalowo, 2009). Evidence to its increasing popularity is found in the recent literature by Ekundayo (2010), Ehiegie and Akpan (2004) where they all commend to the ministry of education that servant leadership is the most suitable approach to facilitate education transformation in Nigerian colleges. Servant leadership approach gained favour with the new Nigerian government simply because it is an educational leadership model that endeavors to change the mind set of leaders to regard the educational stakeholder by serving their interests, be accountable and to be trustworthy.

A successful servant leader is characterised by high level of integrity which is evidenced in accountability that builds trust among the stakeholders. Accountability does not happen just by chance, it has to be implemented (Tredgold, 2018). Providing the necessary data, access to information is the first stage of accountability process, essential for the assessment of public officials' action (Meijer, 2003). The key to accountability is to passively track work without being overbearing, well, that one way to look at it how about the key to accountability is to establish clarity up front in no uncertain terms, this is extremely self-empowering and eliminates the need to passively track (Galindo, 2015).

Kuada (2010) also contends that effective leadership ensures efficient resource utilisation in societies and organisations as well as the unceasing exploration of new resources. Thus it is evident that the importance of leadership for development, whether at the organisational or national level, cannot be overemphasised. Research has shown that a leadership which subscribes

to accountability in the management of public resources is fundamental to development in any nation, and Nigeria is no exception (Ninalowo 2003, Agweda 2007, Otinche 2007, Richardson2008).

Masango (2002) observe that Africa has a rich and diverse leadership heritage, which though similar at many levels, is notably different from one country and culture to another, as dictated mainly by the largest religions, which are: African religions, Christianity and Islam. Servant leadership is thus not alien to Africans. Unfortunately, this is largely ignored by the media, who only concentrate on leaders who focus on self-aggrandisement (Ngima, 2015). In agreement Lekota (2011) observe that the African continent is largely in the hands of individuals who are largely focused on selfish personal gains as opposed to serving the community.

2.2.2 Servant leadership in Nigeria

In addition, some scholars have argued that there is a positive relationship between effective leadership and proper accountability in the handling of public affairs in a nation's quest for development (Edoho, 2007, 96-113; Kuada, 2010b). Thus where leaders poorly manage public resources, wastage is inevitable (Richardson, 2008). Furthermore, some scholars have argued that one of the factors that have militated against the initiatives for college development by various governments in Nigeria since independence in 1960 is that of leadership that failed to embrace the culture of proper management of public resources and accountability.

The outcome has been that of poverty and hunger among the people, and that of political and social instability in the country (Onah, 2005; Agweda, 2007; Gberevbie, 2011).

Consequently, the main argument here is that underdevelopment in Nigeria colleges is a function of poor leadership at various levels that fails to subscribe to proper accountability in the management of college l resources. This research seeks to encourage college leaders in Nigeria and other African countries to initiate strategies to overcome the challenges of development by focusing on effective leadership and proper accountability that develop trust among stakeholders and in the management of college resources. Ninalowo (2003) sees transparency as a process whereby public officials are open and honest in the performance of their functions. In a society where the culture of accountability is treated with contempt, the culture of unethical practices as a means of doing business or managing colleges, both in the public and private sectors, is bound to be enthroned.

This study will seek to examine servant leadership and its practicality on the African continent especially in Nigeria, there is a widespread perception that colleges will perform better if college leaders are servant leaders, if they are accountable for how they administer college and if education stakeholders can trust their actions. Servant leadership is one value-based leadership style that is known to be superior to other value-based styles (Amah & Amp, 2017; Sese, 2018). As college representatives, a college head has a constitutional mandate to use his servant leadership behaviors and skills to provide certain education services to the stakeholders (Ugwu, Onyishi, & Amp 2017; Rodriguez-Sanchez, 2014). Often, for reasons that range from power and authority, the educational resources and stakeholders are not effectively managed. It is pointed out that many people in national discourse, seminars and workshops have inferred that good and effective leadership is the sine qua non to the nation's greatness (Amah & Amp, 2017; Okafor, 2008a; Gul, Ahmad, Rehman, Shabir, & Amp 2017; Razzaq, 2012). One of Nigeria's novelists celebrated nationally and internationally, Chinua Achebe, also a social commentator, once wrote a book in which he bemoaned the trouble with the Nigerian nation. It was Achebe's opinion that the trouble with Nigeria is summarily and simply put on leadership failure. He wrote inter alia: I am saying that Nigeria can change today if she discovers leaders that have the ability, the will and the vision (Achebe, 1983, p. 1). Hence, much of what is known in the West African sub-region about leadership, whether in the private or public is the dark side of leadership (Conger, 1990). The dark side of leadership portrays much of tyrannical or despotic form of command and control which does the followers or constituents little or no good.

2.2.3 Accountability

Bruns (2011) defines accountability as the state of being answerable for something to someone.
It refers to having to account for one's outcomes or performance and to accept responsibility for those outcomes. It also implies that there are consequences for non-performance.

Hammond and Ascher (1991) identify five different types of accountability mechanisms that operate alongside one another: political accountability, legal accountability, bureaucratic accountability, professional accountability and market accountability. In the South African context, Spaull (2001) explains how the national, provincial and local levels of government are not held accountable for their use of public resources, and how there are few if any tangible consequences for non-performance or to address the high rates of lecturers absenteeism and low

rates of curriculum coverage. Eddy, Spicer and Ehren (2016) systematically review also point to lack of lecturer's accountability in Africa as college -based registers of lecturers' attendance are not checked and national government fails to sanction lecturers who are often absent.

Researches has shown that leadership which subscribes to accountability in the management of public resources is fundamental to development in any nation, and Nigeria is no exception (Ninalowo, 2003; Agweda, 2007; Otinche, 2007; Richardson, 2008).

In addition, some scholars have argued that there is a positive relationship between effective leadership and proper accountability in the handling of public affairs in a nation's quest for development (Edoho, 2007; Kuada, 2010b). Thus where government poorly manages public resources, wastage is inevitable (Richardson, 2008). Furthermore, some scholars have argued that one of the factors that have militated against the initiatives for development by various governments in Nigeria since independence in 1960 is that of leadership that failed to embrace the culture of proper management of public resources, the outcome has been that of poverty and hunger among the people, and that of political and social instability in the country (Onah, 2005; Agweda, 2007; Gberevbie, 2011). Consequently, the main argument in this research study is that underdevelopment in Nigeria is an outcome of poor leadership at various levels of college governance, {federal, state and local} that fails to subscribe to proper accountability in the management of public resources. The research study seeks to encourage policy makers in Nigeria and other African countries to initiate strategies to overcome the challenges of development by focusing on effective leadership and proper accountability in the management of public resources.

While management on the other hand is viewed by Terry (2016) as a distinct process consisting of planning, organising actuating and controlling performed to determine and accomplish the objectives by the use of people and resources. It is obvious from this definition that the leader utilises management process to harness available scarce resources to attain organisational goals and objectives. In this wise, accountability as a management process is a function of leadership. Organisations like colleges need people with high integrity to function as chief executives and college heads, leading the sub-ordinates to cooperatively work for the attainment of the organisational goals. Usman (2016) emphasises that in the education system, one of the vital mechanisms to be put in place towards achieving the goals of the college and ensuring quality service delivery to the society is accountability, he examines the concept of accountability in

education, its dimensions and relevance in the college system he further state that some factors hindering accountability in the education system and strategies for improving accountability in the college system like regular supervision of colleges, visionary leadership, effective communication, education auditing and adequate funding of the education sector to ensure efficient management and improve quality service delivery by the colleges in Nigeria are adduced. According to Eferakeya (2011), accountability demands an effective leader that is able to mobilise, motivate and utilise of the leader among followers.

2.2.4 Trust

Hoy and Moran (2003), states that trust helps subordinates to achieve organisational goals, a servant leader who displays trustworthiness is considered to be a virtue to the organisation, a trustworthy person is someone who can be trusted and will ensure the trust will not be broken or betrayed. Servant leaders become not just trusted but entrusted and put ahead what has been entrusted to them before their own ambitions (Abshire, 2007). The challenges of achieving new and higher societal expectations of learning and equity in colleges have led, to suspicion of lecturers (Moran, 2007). Higher standards and greater accountability, she says, have fostered conditions of distrust and blame (Moran, 2007). The presence of trust does not guarantee improved educational performance, but its absence signals failure, lack of trust inhibits the implementation of effective assessment and inspection systems as lecturers unions, for example, reject inspections of lecturers and block the publication of assessment data, while lack of capacity subsequently prevents district managers, area managers, college heads, heads of departments and lecturers to effectively use the data that is available (Spicer, Ehren et al, 2016; Howie, 2012).

Overcoming challenges to building trust requires concerted effort throughout all stages of project implementation (Ezezika & Daar, 2012). This vicious cycle of distrust, lack of accountability and lack of capacity renders the system powerless to improve and creates a series of binding constraints e.g. weak institutional functionality, undue union influence) that need to be addressed in order to improve learning outcomes (Van der Berg, 2016). These examples highlight the need to understand the intricate relations between accountability, and trust and how these relations produce or fail to produce a pattern of change in learning outcomes over time and create a divided unequal system.

2.3 Theoretical framework

Gray (2014) describes a theoretical framework as a set of interrelated and coherent or well developed construct concepts, definitions, propositions, explanation for an event by specifying relations among variables with a specific purpose of explaining and predicting phenomena. This study is underpinned by Sipe and Frick's (2015) Seven Pillars of Servant Leadership model which propose seven behaviours of a servant leader. This model of servant leadership behaviour is deemed appropriate for this study and will be used as a lens to explore how these leadership behaviours are conceptualised and enacted by the research participants while developing accountability and trust among various stakeholders in the researched college in Lagos State, Nigeria.

2.3.1 Servant leadership behaviours

2.3.1.1 Pillar I - Being a person of character

Badaracco, (2015) posits that character is the qualities that define who we are, our character is etched within us as the essence of ourselves, the very deep seated qualities and attributes that embody who we truly are. It is the particular mental and moral attitude that makes one feel most deeply and intensely active and alive a voice inside which speaks and says 'this is the real me' (Sipe & Frick, 2015 p 19). Biologists suggest that we are born with certain elements of character, such as cognitive ability and temperament, on the other hand, developmental psychologists believe that character develop throughout one's life, that it can be shaped and molded through various moral teachings and positive life experiences. Characters consist of operative values, values in action. We progress in our character as a value becomes a virtue, a reliable inner disposition to respond to situations in a morally good way. Character as so conceived has three interrelated parts: moral knowing, moral feeling and moral behavior. Good character consists of knowing the good, desiring the good, and doing the good- habits of the mind, habits of the heart and habits of action (Badaracco, 2015).

Sipe and Frick (2015) point out that people of character operates in a principle centered fashion and use highly developed moral reasoning as the basis of ethical decision making are sometimes referred to as virtuous. Virtue is a good habit that seeks to balance extremes and is steadfast and

settled disposition towards choosing good (Sipe & Frick, 2015). Aristotle (2004) posits that virtuous life includes self-oriented values such as self-control and moderation and other oriented values such as generosity and compassion. In other words we need to be in control of ourselves our passions and appetites in order to do right to by others. Novak (2014) summarise that character is a compactible mix of all those virtues identified by religious traditions, literary stories, the sages and person of common sense down through history. No one he points out has all the virtues, and everyone has some deficits. Person of much admired character may in-fact differ considerably from one another (Sipe & Frick, 2015).

Little wonder, many business experts believe that leadership competence is based on character rather than techniques. Leaders who are seen as person of character are more likely to generate loyalty, creativity, and productivity among company employees, hence bottom lined servant- led companies with a strong corporate culture based on a foundation of shared values and principles will outperform other companies by a huge margin (Sipe & Frick, 2015).

James (2000) posits that honesty has been selected more often than any other leadership characteristic, it emerges as the single most important ingredient in the leader-constituent relationship. A servant leader should be one who makes insightful, ethical, and principle-centered decisions by maintain integrity, to maintain integrity leader's honesty must be more than a strategy or a behaviour of blurting out whatever one thinks or feels. It is part of being authentic being authentic here means that leaders must know themselves and others, use personal histories to establish common ground and choose carefully which authentic part of the self to reveal and in which situation. Robb and Jones (2015) claim that authenticity is more a matter of subtlety than uncontrolled expression, therefore if a leader is playing a role that is not a true expression of his authentic self, followers will sooner or later feel like they have been tricked.

Hence, honesty, ethical, forthright, upright, trustworthy, credible no matter what it is called, servant leader should maintain integrity as everyone seems to want a leader who is perceived to be ethical and credible (Sipe & Frick, 2015). Servant leader maintains integrity by returning phone calls, follow up on details, keep promises, admit mistakes and act graciously in defeat (Sipe & Frick, 2015).

Northouse (2016) state that the word like the term servant leader holds inherent paradox, leaders who demonstrate humility can increase their potential to influence others yet a person who works at appearing humble has blown his cover so no one knows less about humility than he who is

truly humble. Someone without humility is usually impatient, someone who is impatient is a lousy listener and a lousy listener is no servant leader (Sipe & Frick, 2015). Humility cracks us open to possibilities beyond our own skills, a humble leader is likely to make better decision based on broader more diverse information and analysis (Sipe & Frick, 2015). A servant leader lives by second thoughts; a humble person has the patience to wait for the higher layer of wisdom that comes from second thoughts (Sipe & Frick, 2015). People who embody humility do not over evaluate themselves- that would be grandiosity or under evaluate themselves- that would be false humility. The practice of servant leadership as embodied in trait of humility requires courage of intentional vulnerability and voluntary surrender of one's ego for the sake of others and the organisation, humility helps limit the development of a toxic, defensive, in your face leader into one who draws upon the strength of others (Sipe & Frick, 2015). A servant leader demonstrates humility and serves a higher purpose, a servant leader being a person of character is honest, trustworthy, authentic and humble, leads by conscience not by ego, is filled with a depth of spirit and enthusiasm is committed to desire to serve something beyond oneself (Sipe & Frick, 2015). The moral compass of a servant leader as posits by Sipe and Frick (2015) is to let one conscience be his/her guide. A servant leader lives, loves and lead by conscience- the inward moral sense of what is right and what is wrong. Good people are capable of doing bad things, we all make mistake our character is defined by the ability to allow one's conscience- whenever it decides to kick in to monitor one's behaviour and move the person to act courageously to make necessary corrections (Sipe & Frick. 2015).

A servant leader serves a higher purpose as referred to by Greenleaf, serving higher purpose has to do with the desire to serve first and secondly to serve beyond or greater than oneself.

Handy (1999) posits that in the words of organisational guru, the company that survive are the ones that work out what they uniquely can give to the world- not just growth or money but their excellence, their respect for others or their ability to make people happy. For a servant leader to fulfil higher purpose Sipe and Frick (2015) points out that he need to discover where his rich moment of emerging servant leader is spent by recognising your genius which is the name the Roman gave to one's individual area of innate passion and understanding or an inborn direction of fulfilment that is different for each person. This same word can be referred to as calling, a passionate lure to a higher level of fulfilment a calling is a lure not a mandate. you can ignore it or accept it but refuse to act on it , but you will never shake it- this can be discover by paying

attention to things you love, the people, ideas, project or organisation that have spark around them(Sipe & Frick, 2015). Utmostly, servant leader needs to discover their calling and act on it like Martha and Mike port in Sipe and Frick, (2015 p. 33).

2.3.1.2 Pillar II – Puts people first

A servant leader helps others meet their highest priority development needs; they seek to serve then aspire to lead (Greenleaf, 2002). Their self-interest is deeply connected to the needs and interest of others so they serve in a manner that allows those served to grow as persons by expressing genuine care and concern for others (Sipe & Frick, 2015). They have the competencies to display a servant heart, having mentor minds and show care and concern. They put people before profits. Our company is our people, our people are our biggest assets, we put people first. Many organisation acts on this mantras others spout them as slogan but this ought to be the true focus of a servant leader. Ironically the idea of putting people before profits makes an organization even more profitable (Sipe & Frick, 2015).

Robert Greenleaf wrote that a great leader is first experienced as a servant to others and that this Simple fact is central to the leader's greatness. In other words, true leadership emerges from one whose primary motivation is a deep desire to serve. To help others means we possess the knowledge and skills that we pass along to others (Sipe & Frick, 2015). When we act as servant leaders to other it means are concerned with the full range of their knowledge, skills, emotional and behavioural dynamics. We often help best by talking but serve best by listening (Sipe & Frick, 2015). They describes their desire to serve as calling, they believe calling to serve is a deep rooted , value based impulse, a desire to make difference for other people … to impact others' lives… willing to sacrifice self-interest for the sake of others. Therefore to think of one as a servant in today's highly competitive, consumer based culture is counter to prevailing wisdom, but the imprint of the call still resides in the quiet places of the heart. This is referred to as called to serve, inspired to lead.

Doing good feels good, scientist may have discovered physiological correlate was monitored to our deepest impulse to serve. The brain activity of subjects participating in a charitable giving experiment, it was found out that an act of altruism affects the same parts of the brain stimulated by sex, drugs, and money causing a biological warm blow. Therefore, we make this claim, serving others is sexy (Sipe & Frick, 2015). Altruism may be a motive to help those with whom

we share genes or community ties in order to assure our own survival or the desire to get something in return. Weiss (2014) disagree that altruism may be based on an unconscious need to help others rather than an unconscious selfishness, following the impulse to serve could be an antidote to the excesses and inhuman dysfunctions of modern culture. However, one must choose to lead as servant, to risk mistakes and achievements (Sipe & Frick, 2015).

To be a true servant leader, one must display a servant heart, to display a servant heart, one choses to share profits with his employee when he could have pocketed the money himself, he goes miles to attend occasions like employee baptism, weddings and funerals, make house calls and offer to the needy in the society (Sipe & Frick, 2015). A servant leader is being mentor minded he is neither a martyr nor a codependent in implementing the growth of others. He/she must be a tough- minded, compassionate and wise partner in growth including his/her own growth and development (Sipe & Frick, 2015). Greenleaf (1990) advocates a paradigm shift from the point of doing something to people to permitting something to happen to them. He suggests that mentors not pour their wisdom into the mentees to show them the way thing really is. This would rob mentees of the opportunity to develop their own wisdom. Give them responsibilities says Greenleaf. Don't give them fish but teach them how to fish. He must celebrate their success and teach them to be accountable, make them know the effect of failure to deliver and understand the consequences of their actions, believe in them enough not to tell them what to do, support them in growth as a person. That is what is called consummate servant leader mentor (Sipe & Frick, 2015).

A servant leader shows care and concern, caring does not amount to being soft or encouraging low standards, when situation calls for it, caring calls for tough love meeting inappropriate behaviour with firm yet loving discipline. Here it is important to separate behaviour from the person a person might be loving but the behaviour might be bad. Expressing care and concern goes beyond being nice, it even goes beyond one's personality style genuine care and concern are expressed through actions. One way to show care and concern for employees is to provide opportunities for them to meet their highest priority needs for safety, security, belonging, esteem, purpose and meaning for self-actualisation and fulfilment (Sipe & Frick, 2015). Kouzes and Posner (2017) states that of all the things that sustain a leader overtime, love is the most lasting, the best kept secret of successful leader is love, staying in love with leading , with the people

who do the work, with what their organisation produces and with those who honour the organisation by using its work.

2.3.1.3 Pillar III – Skilled communicator

Greenleaf (2002) posits that a true natural servant leader automatically responds to any problem by listening first, simply put, communication can be defined as the transmission or exchange of information through speaking, writing or utilising some other medium. As unambiguous as that definition may sound, communication in practice tends to be more complex as individuals interpret instruction or data differently, hence, effective communication in every organisation is tremendously crucial as it leaves no room for confusion and enables the organisation to operate efficiently. Furthermore, it is important for a leader to possess effective communication skills to ensure that their sub-ordinates are well informed about the endeavours of an organisation, what needs to be done and in what way.

A servant leader listens earnestly and speaks effectively, he seeks to first understand, then to be understood, he listens receptively to others, demonstrating genuine interest, warmth and respect, he listens honestly and deeply to oneself and invites feedbacks from others, he influences others with assertiveness and persuasion rather than power and position. At this point a servant leader demonstrates empathy, invite feedback and communicate persuasively (Sipe & Frick, 2015).

This is why great leaders are great communicators, communication is how we connect with and influence other people, communication is the glue that holds our relationships together at work, at home and in the community, skillful communication is the foundation of effective leadership meaning listening to understand others and expressing one's thoughts, feelings and needs with genuineness, respect and clarity, in our quiet, honest moments, most of us must admit that we fall short of that standard, all too often we would rather talk than listen, make quick judgments or convince others of our rightness rather than patiently seek understanding (Sipe & Frick, 2015).

Steyn and Van Niekerk (2012) accentuate that 'leadership is communication' and I could not agree more, in my experience of working as a lecturer, I have witnessed how miscommunication between the college heads and his staff can lead to conflict and confusion in the work environment. Consequently, Steyn and Van Niekerk (2012) posit that when fail to communicate skillfully, accurately and understandably misinformation, misinterpretation and misunderstandings more so, the result is costly confusion. Fundamentally, failure to communicate is anti-leadership as it breeds nothing but chaos. There are various facets to what

makes a good leader and it is without doubt that one of them is effective communication; the ability to express ideas unequivocally is pretty much what leadership is about, hence Steyn and Van Niekerk (2012) describe effective communication as a powerful tool that gives successful leaders an edge and allows them to win the war of words every time. Sipe and Frick (2015) posit that being a skilled communicator involves being an empathic listener who seek first to understand, communicate with respect, warmth and unconditional positive regard which makes the speaker feels attended to, cared about, affirmed the emotional building blocks of trusting, dependable and productive working relationships. Effective communicator are most likely to see result from clear, realistic expectations because they know how to persuasively delegate responsibility, provide adequate encouragement and support and offer firm, fair reminders of accountability (Sipe & Frick, 2015).

Likewise, McClain and Romaine (2007) suggest that 'communication is [therefore] a craft' that should be learnt. The relevance of effective communication in every organisation cannot be overemphasized, especially when given the demanding and complexity of tasks that need to be performed in the work place. McClain and Romaine (2007) define communication as the ability of an individual (i.e. the sender of the message) to express himself or herself in such a way that the other person (the receiver) undoubtedly understands both the words and the intentions conveyed. Basically, it has to do with the 'transmission' and 'understanding' of meaning (Robbins & Decenzo, 2007). In this sense, effective communication may only occur when the sender's intended message is copiously understood by the receiver, without any misunderstandings. Sipe and Frick (2015) state that workplace seasoned communicator will enjoy more constructive conflict resolution because the leaders have learned to rationally detach from their own internal emotional turbulence and focus the conflicted energy of others on creative, collaborative solution to the problems. Dubrin (2009) proposes that any model of communication includes the source, recipient, message, medium, feedback and noise- these components are represented in the basic communication model in which communication is depicted 'diagrammatically'. For instance, Person A (the source of sender) translates his or her intended message in words or other non-verbal signs to Person B (the recipient) who then interprets this message so as to give it meaning as cited in (Robbins & Decenzo, 2007), to confirm receipt of the message, Person B sends feedback to the sender. Feedback is thus regarded as a final step in the communication process where understanding of the intended

message is determined (Steyn & Van Niekerk, 2012). Teams enjoy healthier emotional give and take when effective communicators are conversant in the vocabulary of feelings and model the forthright sharing of a full range of feelings like joy, sadness, fear, anger and guilt, co- workers will stay more oriented to their shared mission when seasoned communicator help make sense of life's experiences by using symbols, metaphors and stories creating island of shared meaning and connectedness in the sea of individual diversity. Hence, effective communication is a primary way of serving others while lifting up the vision of the organisation. Sipe and Frick (2015) emphasise that exceptional communicators inspire others to stretch their thinking, clarify their value and take constructive action. Communication skills are relationship skills in that they foster communication with empathy (deep, accurate understanding), warmth (kindness and respect), genuineness (openness, and authenticity), concreteness (specific and direct), initiative (solution oriented and risk taking), immediacy (mutual, intimate, here-and-now, sharing), self-disclosure (appropriate sharing of self), confrontation (Challenging others to grow), self-exploration (self-reflection, inviting feedback).

To give a typical example, in the schooling context, this would be when the college head (the source) transcribes a message in the form of a circular (medium), announcing that there will be a staff meeting for all the lecturers (the recipient) during lunch time. To confirm receipt of the message, lecturers have to sign the circular demonstrating that they understand the message and hence this is considered as feedback. Feedback is specifically important in the communication process as it determines whether effective communication has taken place or not. The last component of the communication process is 'noise' which refers to any disturbances (or rather, misinterpretations) in the communication process that interferes with transmission of the intended message. Just like any other organization, the education context or colleges also have education managers (such as the college heads, or the HODs) who need to communicate effectively with various people in their department about situations, problems or issues, hence, as communicators, it is essential that they understand the basic aspects of the communication model explained above (Steyn & Niekerk, 2012).

Drawing from this model, it is apparent that education managers are the 'source' or senders of the message, signifying that they are the ones who initiate communication. When initiating communication, aspects such as words, facial expressions, gestures, physical posture and tone of

voice need to be well articulated as they have an influence on the way in which the recipient interprets the message. Subsequently, for communication to be effective, education managers need to be mindful of these aspects and use appropriate and 'non-verbal signs' (such as smiling, tone of voice, eye contact) which fit the recipient's frame of reference (Steyn & Van Niekerk, 2012). Not only does this enable effective communication but it also portrays the education manager as an invitational leader. Prior to sending a message, education managers need to define the objectives or desired outcomes of the communication- is it to inform colleagues? To change their attitudes? To stimulate action? To praise or clarify? Regardless of what the intention is, the message must be conveyed appropriately so as to avoid conflicts or complications. Apart from outlining objectives, education managers also need to prepare extensively for effective communication. Steyn and Van Niekerk (2012) suggest that when preparing for effective communication, one needs to take into account the following three phases of interaction: the opening phase, the middle and closure.

The success of communication depends on how well the education manager applies the guidelines and skills for each phase. When initiating communication (the opening phase) the education manager needs to push the conversation towards the direction of the desired outcome by communicating readiness through non-verbal signs such as empathy, eye contact, respect, informing the other person (recipient) about the purpose of the conversation and ensuring that the recipient is paying attention. During the middle of a conversation, the education manager must keep on track by monitoring that the statements or questions asked by the recipients are congruent with the desired outcome, identify any problems that could put the conversation off course (for example, clash of ideas may give rise to conflict) and hence that needs to be addressed immediately to get the conversation back on track again. Thereafter, look for verbal and non-verbal feedback that determines whether the recipient has received the message and its intended meaning. The final phase of interaction is closure and that necessarily involves confirming that the desired outcome has been achieved by using feedback from participants and repeating any agreements that have been reached during the conversation. Because effective communication needs preparation. Steyn and Van Niekerk (2012) once more propose a strategy called T.E.A.M.M (T=timing urgency; E= environment location; A= approach style; M=medium; and M=message) to help education managers achieve the desired outcome.

Shultz (2003) on the other hand, asserts that there are various communication channels that education managers can use to transmit information, including formal and informal channels of communication. Within these channels, Hersey, Blanchard and Johnson (2008) make a further distinction between vertical (upward and downward) and lateral (horizontal) communication. The 'formal' channels of communication can be oral, written or non-verbal- at a college level, formal channels of communication (upward, downward and horizontal) have to be created to ensure that information reaches the people concerned (Steyn & Van Niekerk, 2012) more so, the following must be taken into account when developing formal channels of communication: the channel must be known to every staff member in the college, it must be short and explicit (straight to the point) and lastly, it must be clear that the message comes directly from a person authorised to use the channel.

Hersey et al (2008) reveal that downward communication moves from the top to the bottom, these type of messages are usually work-related instructions and explain how tasks should be conducted, along with how they correlate with other tasks. Furthermore, they involve feedback regarding performance of tasks, education policies, college mission statements and objectives as cited in (Steyn, 2012), the problem with downward communication is that education managers tend to overuse it by sending too many messages, issuing contradictory message that are vague and unclear. On the contrary, upward communication moves from bottom to the top and can either be verbal, non-verbal or written (Robbins & DeCenzo, 2004). The issue with upward communication is that staff or lecturers feel that they may be 'reprimanded' if they talk to their managers and are sometime hesitant to communicate upwardly, because they are hoping for promotion or some form of rewards (Steyn & Van Niekerk, 2012). Lastly, Hersey et al (2008) states that lateral communication occurs between colleagues at the same level, for example, college heads at different colleges or between English lecturers. Some of the common problems with lateral communication, identified by Williams (2000) is that there is not enough time allocated for this type of communication and management downplays and regards it as small talk.

Having distinguished between formal and informal communication, we move now to choosing appropriate communicate media to ensure the effectiveness of communication. The choice of medium no doubt plays a significant role in the encoding and delivery of a message, however the

recipient is also decisive in this choice. We can differentiate between oral and written media and both technological and non-verbal models of communication. Greenberg and Baron (1995) give an outline of possible communication media which range from: Face-to face, phone call, meetings, voicemail and writing (and the reasons for using them). These suggested medium can be simplified into two sub-headings: oral and written communication. Oral messages still remain the most commonly used medium in colleges. Although it is time consuming and expensive, written communication still remains effective as it preserves information that is difficult to remember. Memoranda, circulars, bulletins, newsletters, documents are some of the most commonly used medium in colleges. Because recipients of the message (i.e. lecturers) tend to be critical of written communication in terms of style, accuracy, tone, necessity and language usage, education managers need to convey detailed information, facts or figures. Likewise, with oral communication-tone is particularly important hence managers should refrain from writing messages or conversation when they are upset or at low ebb. Choosing words precisely, using short rather long words, economising on words, avoiding jargon and using positive words that convey courtesy are all principles that could help education managers achieve their goal. Schultz (2003) on the other hand, argues that although not planned, non-verbal communication contains hidden messages which may have more impact than verbal communication alone. Additionally, Bovee and Thill (1995) articulate that hidden messages (non-spoken) account for 93% of the emotional meaning that is exchanged through a conversation. Hersey et al (2008) and DuBrin (2009) outline different types of non-verbal communication which include the following: facial expressions and eye movements, body placement, posture, gestures, vocal characteristics, personal appearance, touching behavior and physical space. All of these forms of non-verbal communication can enrich and supplement words or contradict verbal communication, can regulate the flow of interaction and can replace words or be used instead of words (Hersey, 2008). However, it is imperative to note that non-verbal communication is indirect and hence subject to interpretation. Nevertheless, it can be a useful communication tool.

Recipients interpret messages differently or selectively, depending on their field of experience, emotional state, reaction to the sender and the form of communication (Robbins & DeCenzo, 2004) in the same way that the sender is likely to be influenced by factors such as culture, gender, values, interests, attitude, knowledge and occupation (Robbins & DeCenzo, 2004). In most cases, recipients do not take criticism well and might react inappropriately (for example,

with anger) which is the most powerful form of feedback. As much as literature focuses on communication as the ability to send a message, it is also the ability to receive, which is very crucial. Steyn and Van Niekerk (2012) state that not all people are born with the ability to listen effectively, hence it is a skill that needs to be developed. McClain and Romaine (2007) outline various guidelines for active listening, which include the following: paying attention during the conversation, being patient and keeping an open mind. When it comes to responding, the active listener should apply the variety of skills and tools in the course of the conversation including empathetic responses, restatements, paraphrasing, summative statements and questioning techniques.

Looking at the importance of feedback; as mentioned earlier, feedback is the only way to determine whether communication was effective or not. Robbins and Decenzo (2007) describe effective communication as a two-way process [in which] information should flow back and forth between the sender and the recipient. Feedback enables sender evaluate effectiveness of the message, however, it may be more precise if the recipients restates the instruction to confirm that the message was understood. Robbins and Decenzo (2007) posit that positive and negative feedback in every organisation and that in most case, positive feedback is happily accepted, whilst negative feedback (which is meant to build rather than destroy) is often avoided, delayed and met with resistance. However negative feedback that comes from the authoritative figure like the college head is more likely to be accepted (although not enthusiastically). Robbins and Decenzo (2007) thereby suggest ways for senders or education managers, of ensuring that feedback will be more effective including: focusing on specific behaviors, keeping feedback impersonal, making feedback well-timed, ensuring understanding on the part of the receiver and lastly, providing negative feedback when the receiver is in an appropriate behaviour to control his or her behaviour.

2.3.1.4 Pillar IV- Compassionate collaborator

Sipe and Frick (2015) state that collaboration is a mutually beneficial relationship between two or more parties who work toward common goals by sharing responsibility, authority and accountability for achieving results, the purpose of collaboration is to create a shared vision and joint strategies to address concerns that go beyond the purview of any particular party. A servant leader serves compassionate collaboration when he strengthens relationships, supports diversity

and creates a culture of collaboration. It was further stated that such leaders invites and reward the contributions of others, pays attention to the quality of work life and strive to build caring, collaborative teams and communities, relates well to people of diverse backgrounds and interests and values individual differences, manages disagreements respectfully, fairly and constructively. A compassionate collaborator expresses appreciation, builds team and communities, negotiates conflicts (together by everyone to achieve more). Collaborative culture according to Sipe and Frick (2015) include trust and respect in everyday situation, egalitarian attitudes among members at all ranks, power based on expertise and accountability, shared leadership where all members take initiative, commitment to the success of other members rather than just one's own success, valuing of truth and truth telling, commitment to continuous improvement of the whole organisation, active learning and personal responsibility.

Everyone appreciates appreciation (Sipe & Frick, 2015). Expressing appreciation include offer employee reward options, identify what is meaningful to the employees, keep recognizing programs fresh, train managers on recognition practices, recognise all levels of employees, give recognition consistently and develop a peer- recognition program. Sipe and Frick (2015) offer few guidelines on giving praise, praise with a purpose, be specific, consider the receiver (how they like to be appreciated), be sincere (heartfelt, proportionate and timely), the do it often (do not wait for the momentous occasions celebrate small successes frequently, consistently and conscientiously. This is one way a servant leader act on his commitment to the growth of others. It is a good business (Sipe & Frick, 2015).

Part of the stakeholder of a college is the community. A servant leader being a collaborator in his duty to build teams and community according to Sipe and Frick (2015) is meant to be a mediator; person who is responsible for intervenes in disputes and form a basis for resolution so the work of the group can go on. Be a consensus finder - rear person who is patient enough to try a different language to state the consensus idea with which all can agree. Be a critic- one who finds logical flaws or sometimes state what others do not want to admit like Hey, this is not working, A destructive critic hurt more than help, but one should still see the critic as a leader with gifts to contribute to the group. Be a meliorate person who is willing to allow his or her love for others to show and who seek good feelings with as many abrasive people as there are around. Keeper of the conscience those who hold the work of the group solidly within a context of values

and belief that all accept as necessary for the work they want to do. Process watcher- watches overall group process and leadership roles and take quiet action to address any malfunctions or deficiencies and titular head- they are the appointed chairperson or chief necessary because team members need to understand who decides routine matters, who holds the group members to agree upon protocols, and who speaks for the group to the wider world (Sipe & Frick, 2015).

However, when we dealing with people of diversity as a servant leader the moment of anger cannot be ruled out but controlling anger is an attribute of an effective servant leader. Some people mistakenly believe that angry feelings are caused by people, situations or events outside themselves, claiming you make me so angry, or you really hurt my feelings angry feelings are not caused by people but caused by your thought about other people or event (anger trigger thought). A servant leader needs to guide his thought and control his anger (Sipe & Frick, 2015). Servant leaders needs to know his or her anger warning signs (muscle become tense, face frowns, jaw tightens, fist clench, body temperature change, sweat or shiver) these are physical changes and important cues to notify you to take control of your anger before it takes control of you. Chill drill is recommended by Sipe and Frick (2015) to calm the body anger energy this include: Chill- the word reminds you that you have choices about how to respond to your anger. *Blow*- Breath, thinking chill is your cue to take a balloon breath- while blowing a balloon, you inhale through your nose and exhale through the mouth this is called cleansing breath. *Relax your face*- relax your facial muscle, try to make positive face, use mirror to change your face from angry one to a positive or neutral one, finally, get some *space* –has to do with the need to mentally step back to reflect on constructive action steps. . Reflection produces insights that may allow you to successfully resolve the challenge that stimulates your fight/ flight response in the first place.

To focus your mind on positive action, there is need to claim your anger, don't shift blame. Name the hurt get to know what hurts you, Tame your anger- think of what to do to take the edge off anger, then plan to correct what was wrong and needs corrections. Hence you are negotiating as a collaborator by remaining calm, listen to understand, expect success and seek outside support i.e. inviting someone to help work through your thought and feelings (Sipe & Frick, 2015).

2.3.1.5 Pillar V – Having Foresight

The fifth pillar of Servant Leadership is about a servant leader who possesses Foresight. A Servant-leader, who possess Foresight imagines limitless possibilities, forecasts the future and moves forward with a clear purpose. Foresight is a practical strategy for making decisions and leading. They further states that a leader with foresight imagines possibilities anticipates the future and proceeds with clarity of purpose. Anderson (2014) agrees that foresight is a characteristic that allows servant leaders to understand lessons from the past, the realities of the present, and the likely consequence of a decision in the future. Some may argue that you either have foresight or you don't, but I disagree. I think exercising foresight can be learned. After all, someone taught us how to look both ways before crossing the street. Foresight is the central ethics of leadership, know how to access intuition, articulate and inspire a shared vision, uses creativity as strategic tools, they discern, decides and are courageous decision makers (Sipe & Frick, 2015). Their core competencies is being visionary, display creativity, take courage and decide action. A person is trusted to be a leader simply because he appears to see a little further ahead, and people follow because they trust the person and the vision of the future. Anderson (2014) posits that the ideal is making decisions based on collective pasts, presents, and futures versus an individual's past, present, and future. The servant leader purposefully surrounds himself / herself with people who see things from different perspectives, and invites analysis of unintended consequences of decisions. For example: looking both ways before crossing the street. What if you ignored the collective pasts of drivers, other pedestrians, etc.? You might have a short present and would most certainly have a painful future, if one at all. Spear (2013) posits that foresight is the ability to foresee the likely outcome of a given situation, understand lessons from the past, realities of the present and likely consequences of a decision for the future; it is deeply rooted in the intuitive mind. Intuition here sound like soft for a leader who must make a hard decision, however knowing how to access intuition is a prerequisite for developing foresight and, for that matter, fully understanding servant leadership. Intuition saves lives but faithfulness in action on intuition actually saves life (Sipe & Frick, 2015). Anderson (2014) posits that servant leadership is intuition and the more foresight I practice, the more intuitive my decision-making becomes. The more I rely on intuition, the more foresight I practice within the collective in order to validate my decisions. Exclusively relying on intuition ignores validated feedback, he further states that In essence, intuition is forged in the fires of experience, and is

fine-tuned via purposeful unintended consequences feedback. Sipe and Frick (2015) also claim that intuition possesses sense of otherness that can seem strange to the ego consciousness but communicates a keen sensibility of its own. Getting the future wrong can cause great harm and those who fail to relate their actions to the future will soon lose their ability to contribute as leaders.

Frankly speaking, failure or refusal of a leader to foresee may be viewed as a failure because a serious ethical compromise today (when the usual judgment on ethical inadequacy is made) is sometimes the result of a failure to make the effort at an earlier date to foresee today's events and take the right actions when there was freedom for initiative to act by this standard, a lot of guilty leaders are walking around with an air of innocence that they would not have if society were able always to pin a label 'unethical' on the failure to foresee and the conscious failure to act constructively when there was freedom to act (Sipe & Frick, 2015). Greenleaf, (2002) supports that this is the central ethic of leadership. The failure (or refusal) to foresee may be viewed as an ethical failure, because a serious ethical compromise today (when the usual judgment on ethical inadequacy is made) is sometimes the result of a failure to make the effort at an earlier date to foresee today's events and take the right actions when there was freedom for initiative to act. The action we label unacceptable in the present moment is often really one of no choice. This central ethic is not about the leader. It is about serving those he/she leads. That motivation makes careful scrutiny and wise decisions worth the effort (Anderson, 2014).

Blanchard (2016) states that a servant leader must be visionary providing a clear direction. If people don't have a compelling vision to serve, they can't work toward a common goal. They can't keep organisational energy flowing in a consistent direction. He further emphasise that every organisation should have a compelling vision that includes a significant purpose, a picture of the future, and clear values. These three elements will provide the strategic direction people need on a daily basis to perform at the highest level and secure organisational success.

Creativity is of vital importance for organisations that compete in globally operating markets faced with market dynamics and determined to stay ahead of the competition. In such organisations, employees have to constantly generate products and services that are original and innovative (for (Basadur, 2004). In this light, many studies suggest that the maintenance and/or

improvement of intrinsic motivation among individual employees in the workplace is key to the proper management of organisational creativity (Amabile, 1996). In the organisational context, there is a growing need for adequate knowledge on the relationship between leadership and creativity (Zhou & Shalley, 2008). Servant leadership model may be specifically suited for understanding the management of creativity and innovation because of its employee-focused nature, which aims at enhancing the intrinsic motivation of employees. Here I am presenting a model for servant leadership and creativity, building on the observation that the encouragement of followers, largely, to manage their own work is not only the defining feature of a servant-leader, but is also the key element in the management of creativity in the organisational setting. Scholars leadership field suggest exploring servant leadership that prioritises employees' innovative work behaviours (Chen, 2015). Servant leadership refers to developing employees to their fullest potential in the area of task effectiveness, community stewardship, self-motivation, and future leadership capabilities (Liden, 2008). Its emphasis on serving followers by caring and putting subordinates first is consistent with the changing requirements of current and future employee management in China (Tsui, 2004; Yu & Miller, 2005). When servant leaders demonstrate employee-centered leadership behaviors via a serving-others orientation, employees can develop the ability and desire to engage in innovative work (Dierendonck, 2011; Liden, 2014; Panaccio, 2015). The necessity of exploring the role of servant leadership also lies in the theoretical arguments on the positive influence of more established and well-researched leadership styles (e.g., transformational leadership) in innovation management research (Banks, 2018). Compared with these traditional leadership approaches, servant leadership is changing the functioning of the hierarchical pyramid by concentrating on serving employees through caring and putting them first. Conceptually, servant leadership fits today's innovation-oriented organisations that are devoted to assisting employees in exploiting their creative potential (Williams, 2017). In practice, because employees are often viewed as the main sources of organizational innovation, servant leadership can be vital to unlocking employees' search for purpose and facilitating their growth toward innovative achievements (Yoshida, 2014).

Second, although scholars acknowledge that leaders may motivate employee innovative work behaviour, the existing findings overlook the recent societal trend of employees pursuing meaningfulness in their work. Indeed, researchers have shown that experiencing meaningfulness in their work helps employees pursue their work goals and engage in fruitful activities (Steger &

Dik, 2010; Martela & Pessi, 2018). Specific to our research context, because high-tech industries are often characterized as innovation-oriented, employees with meaningful work may be more motivated to address the challenges that come with innovation (Staw, 1990; Simonton, 1999). Specifically, research has indicated that people who experience meaningful work often feel intrinsically motivated (Amabile & Pratt, 2016), and as a result, positive reactions to addressing challenges and problems in an innovative way may be invoked (Amabile, 1996; Tu & Lu, 2013). For example, experiencing meaningful work may enable employees to feel that they are more likely to benefit the organization as they engage in innovation and thereby make an impact (Wrzesniewski & Dutton, 2001). In addition, they may be more likely to engage in innovative and creative behaviour in the workplace (Grant & Berry, 2011). Moreover, researchers have examined leadership styles that evoke employee perceptions of meaningful work (Grant, 2012; Frieder, 2018) by illustrating that leader behaviors that highlight the value of an employee's work direct his/her attention toward the positive and meaningful aspects of required tasks (Cohen-Meitar, 2009). Following this line of investigation, we propose that servant leadership enables employees to feel that their work is significant and meaningful because servant leaders prioritize employees' needs by expressing concern and paying attention to personal development (Liden, 2014). Notwithstanding the benefits of meaningful work in innovative processes (Overell, 2008; Soane, 2013), to date, few empirical investigations have concentrated on such issues in this research area (Amabile & Pratt, 2016).

Perhaps one of the more underrated attributes of servant leaders is their ability to demonstrate courage (Harkins, 2019). He states that the perception of servant leaders as nice guys overshadows the courageous conversations and decisions servant leaders make daily. It is impossible to practice servant leadership without also having the courage to do the right thing despite opposition (Harkins, 2019). Servant leaders correct, counsel, discipline and sometimes terminate those they lead. They assume their role requires the likelihood of disappointing others and don't sidestep this responsibility (Harkins, 2019). Servant leaders understand that tough conversations are a part of leadership. They prioritise honesty and directness and have developed the skill to provide correction and rebuke without being rude or abrasive (Harkins, 2019). Likewise, at work, trust is developed over time through the leader's small and authentic daily interactions. This trust transfers naturally into a difficult conversation, removing the interference often associated with

communicating in environments of distrust (Harkins, 2019). It seems odd to associate humility with courage, but in some organizations mistakes are met punitively and can tarnish reputations (Harkins, 2019). Admitting mistakes does not absolve leaders from their responsibility to know their work. Leaders must have a level of competency required by the job (Harkins, 2019). Still, it takes courage in the face of likely criticism for a leader to admit mistakes. It seems odd to associate humility with courage, but in some organizations mistakes are met punitively and can tarnish reputations. Admitting mistakes does not absolve leaders from their responsibility to know their work. Leaders must have a level of competency required by the job. Still, it takes courage in the face of likely criticism for a leader to admit mistakes. Servant leaders want to know when they are meeting or missing the mark. They pursue self-awareness and desire honest feedback. They encourage followers to speak openly, without concern of fallout. This requires courage, because honest feedback can be uncomfortable. Many leaders avoid the discomfort, even though the practice of inviting feedback can be doubly beneficial. It affirms the value of transparent and authentic communication while providing a sounding board for servant leaders to better understand the impact they are having on others.

One of the most courageous actions servant leaders take is affording trust to followers (Harkins, 2019). This can be revealed in several ways, such as delegating, relinquishing control and inviting team member involvement in decision-making. Because trust is essentially developed by showing trust to others, servant leaders are mindful of the desires and interests of those they lead. They actively seek opportunities to place followers in positions to succeed, even though there are risks involved in affording that trust. The performance of those trusted can be disappointing, leaving the leader looking bad (Harkins, 2019). Poor outcomes can result in the leader's judgment being questioned, and reputation harmed. Still, the effort to afford trust is worth it. Consider when you have felt most valued at work. It is likely when you know what's expected of you, have some influence over your work, and see the connection between what you do and the greater objectives of the organization. By relinquishing control and affording trust, servant leaders set the stage for increased employee engagement and trust (Harkins, 2019).

2.3.1.6 Pillar VI- Being a systems thinker

Servant leaders who think systemically: connects system thinking with ethical issues, they applies servant leadership to systems analysis and decision making, integrates input from all parties in a system to arrive at holistic solutions, and demonstrates an awareness of how to lead and manage change (Sipe & Frick, 2015). A Servant leaders use tools such as the Baldridge National Quality Program, Six Sigma, Appreciative Inquiry, Change Management, and a plethora of other tools designed to see things in their entirety and to find the appropriate language to express it. They need to distance themselves from the immediate situation in order to see the problems in the context of the patterns and structures of the entire organisation and also, that organisation's relationship to its environment, its community and to the country (Sipe & Frick, 2015). System thinkers generally refer to the systems pyramid to illustrate the dynamics of systems thinking; events, strategies, culture, and beliefs. Events are at the top of the pyramid and are considered above ground and in conscious view. These are the situations we see and react to. Strategies are below the events and are often created in response to events or to a vision of what should happen. Culture can either support or sabotage strategies, but is certainly more powerful than strategy. An organisation's culture is a mash-up of causal connections, relationships, and a history of patterns that are rigid and have become a part of the policies and assumptions of the organisation (Sipe & Frick, 2009). An organisation bent on the bottom line only fosters a radically different culture than an organisation that runs its enterprise on the belief that it should contribute to the growth of the people and serve the wider public (Sipe & Frick, 2009).

Additionally, Cooper (2018) state that an organisational and spiritual awakening is currently taking place. On the eve of the new millennium, more and more people are seeking deeper meaning in their work beyond just financial rewards and prestige. The desire to make a difference, to support a worthwhile vision, and to leave the planet better than we found it all contribute to this new urge. Who we choose to follow, how we lead, and how we come together to address the accelerating change are also shifting (Cooper, 2018). Organisation must pay attention to these transitions, because of the radical reduction in the numbers of workers currently available for jobs and the movement into our working ranks of a new generation of employees with totally different values and expectations. If companies want to attract and keep

top talent, the old ways of recruiting, rewarding, and leading won't get us there, a different kind of leadership is required for the future (Cooper, 2018).

Servant-leadership is a powerful methodology for organisational learning because it offers new ways to capitalise on the knowledge and wisdom of all employees, not just those at the top and through this different form of leadership, big-picture information and business strategies are shared broadly throughout the company (Cooper, 2018). By understanding basic assumptions and background information on issues or decisions, everyone can add something of value to the discussion because everyone possesses the basic tools needed to make meaningful contributions. Such tools and information are traditionally reserved for upper management, but sharing them brings deeper meaning to each job and empowers each person to participate more in effective decision-making and creative problem-solving. Individuals thus grow from being mere hired hands into having fully engaged minds and hearts (Cooper, 2018). This approach constitutes true empowerment, which significantly increases job satisfaction and engages far more brain power from each employee. It also eliminates the 'that's not my job' syndrome, as each person, seeing the impact he or she has on the whole, becomes eager to do whatever it takes to achieve the collective vision.

Servant-leadership therefore challenges some basic terms in our management vocabulary; expressions such as 'subordinates', 'my people', staff (versus 'line'), 'overhead' (referring to people), 'direct reports', 'manpower' all become less accurate or useful(Cooper, 2018). Even phrases such as driving decision-making down into the ranks betray a deep misunderstanding of the concept of empowerment. Do we believe that those below are resistant to change or less intelligent than others? Why must we drive or push decisions down? Something vital is missing from this way of thinking deep respect and mentoring, a desire to lift others to their fullest potential, and the humility to understand that the work of one person can rarely match that of an aligned team.

Cristal (2015) states that workers are only responsible for 15% of the problems while the overall system is responsible for the other 85%. For servant-leaders, this is huge. Robert Greenleaf listed four requirements for servant-leaders who wish to think systemically: wholeness requires moving in the right direction. If you are certain of the direction, the goal will reveal itself in due

time; a servant-leader sees life in all its glorious messiness without all the loose ends tied up in neat, simplistic bows. One must learn to live peacefully and sleep well with a submerged awareness of constant danger (Robert Greenleaf, as cited in Sipe & Frick, 2009); state that as servant-leader loves the sheer beauty of this world. Servant-leaders cultivate a heightened sense of awareness and are able to see the connections between history, people, events, possibilities, and deep intuition; a servant-leader deeply understands that ethical conduct is central to seeing things whole. Servant-leaders take personal responsibility and act ethically, doing what can be done with the resources at hand (Sipe & Frick, 2009).

Avery (2015) accentuates that complexity is a growing challenge for project managers globally, and the failure rate of complex projects is high the most defining characteristics of complexity in projects are multiple stakeholders and ambiguity. Others included the presence of significant political/authority influences, dynamic governance, the presence of external influences, and the use of new technology. Managing complexity requires leaders who can successfully manage what it is that makes projects complex; leaders who can manage difficult stakeholders, ambiguous scope and technology, powerful political influences, and changing governance. Leaders of complexity need to be able to influence at multiple levels, be insightful, possess strong judgment, and be able to foster high-levels of engagement in their teams (Avery, 2015).

One leadership style, above all others, that has the ability to do these things is servant leadership a style of leadership that emphasises the needs of the leader's followers. Servant leadership is beneficial to organisations because it engages and develops employees and builds trust, communication, and commitment (Avery, 2015). As the followers trust in the leader increases, team engagement and commitment to the success of the mission also increases. The greater the risks of an initiative, the greater the value servant leadership can provide (Avery, 2015).

In PMI's Pulse of the Profession 2015 report, Capturing the Value of Project Management Through Knowledge Transfer, PMI found that organisations which are most effective at knowledge transfer improve project outcomes by nearly 35% over those that don't. PMI wrote that organisations which are effective at knowledge transfer focus not just on culture, but on leadership and most importantly on people because knowledge lives in and is applied by them (PMI, 2015). The PMI report noted that a lack of trust within the organisation, different business

cultures, and intolerance of mistakes are key factors which inhibit effective knowledge transfer and are likely to erode knowledge as it moves through the organisation. These are some of the behaviors that servant leadership directly addresses. The PMI findings suggest servant leadership can be expected to increase the significant benefits that knowledge transfer provides (PMI, 2015). Hence, servant leadership model means behind complexity, there is always simplicity to be revealed and inside complexity, there is always complexity to be discovered (Sipe & Frick, 2015).

2.3.1.7 Pillar VII- Having moral authority

According to Sipe and Frick, (2015), leading with Moral Authority is one of the *Seven Pillars of Servant Leadership*, which resulted from in-depth research in the topic of servant leadership in companies. No leadership principle and practice inspires trust and confidence more than moral authority of the leader. A leader without clear and firm moral and ethical practices is liken to a flowing river without banks to keep the water on course. With no moral compass, leadership is boundless in its daily practices and behaviors, veering right and left with the changing wind of what seems or feels to be a good thing to do, which leads to an erosion of their moral authority. This constant inconsistency of leadership creates distrust by followers in the leader's ability to lead with a clear vision and moral standard.

Our conscience within is that moral law that impels us to place others well-being and needs before our own ego-driven, sometimes emotional and unjustified, wants and desires (Sipe & Frick, 2015). Consistently leading with this moral compass strikes a similar chord within others who follow the moral law, thereby setting a foundation for trust and confidence in the leader. Moreover, the building of this trust and confidence in the leader is the creation of the moral authority of that leader. Leading with moral authority makes one worthy of respect, inspires trust and confidence and enables them to lead with high standards of performance.

Leaders with accepted moral authority are able with a clear conscience to enforce and maintain organisational standards of performance (Sipe & Frick, 2015). Additionally, leaders are able to mentor poor performer from the heart, intrinsically within, to improve not only the performance, but also the behaviors of their employee or co-worker. Servant Leaders function with a firm

belief in doing the right thing because it is the right thing to do. Accordingly, their moral authority is enhanced and solidified.

Sipe and Frick (2015) state that there are four dimensions of moral authority (Conscience) let us briefly consider the four dimensions of moral authority, the core of servant leadership. One, the essence of moral authority or conscience is sacrifice the subordinating of one's self or one's ego to a higher purpose, cause, or principle. This sacrifice can take many forms as it manifests itself in the four dimensions of our lives: making physical and economic sacrifices (the body); cultivating an open inquisitive mind and purging ourselves a prejudices (the mind); showing deep respect and love to others (the heart); and subordinating our will to a higher will for the greater good (the spirit). Ego works in the face of genuine crises but has no discernment in deciding how severe a crises or threat is, it can't discern then from now and when. Ego is tyrannical, despotic, and dictatorial, ego focuses on one's own survival, pleasure, and enhancement to the exclusion of others; ego is selfishly ambitious, it sees relationships in terms of threat or no threat, like little children who classify all people as nice or mean. Ego can't sleep, it micro-manages, it disempowers, it reduces our capability, it excels in control. Ego is threatened by negative feedback and punishes the messenger. It interprets all data in terms of self-preservation, it constantly censors information, and it denies much of reality. Ego is myopic and interprets all of life through its own agenda; ego is myopic and interprets all of life through its own agenda. On the other hand, it is ego that tells us that the end justifies the means, unaware that a worthy end can never be accomplished with an unworthy means, though it may appear that it can, but there are unintended consequences that are not evident at first that will eventually destroy the end. The state that, for instance, we can yell at our kids to clean their rooms, and if our end is to have a clean room, we may accomplish just that, but guarantee that not only will the means negatively affect the relationships, but the room won't stay clean when we leave town for a few days.

Conscience, in contrast, democratizes and elevates ego to a larger sense of the group, the whole, the community, and the greater good, it sees life in terms of service and contribution, in terms of other's security and fulfillment. Conscience is the still, small voice within. It is quiet and peaceful; Conscience will filled discernment and senses the degree of threat, it has a large

repertoire of responses, it has the patience and wisdom to decide what to do when. Conscience sees life on a continuum; it is capable of complex adaptation. Conscience deeply reveres people and sees their potential for self-control. Conscience empowers, it reflects the worth and value of all people and affirms their power and freedom to choose. Then natural self-control emerges, imposed neither from above nor from the outside. Conscience values feedback and attempts to discern whatever truth it contains, it isn't afraid of information and can accurately interprets what's going on, it has no need to censor information and is open to an awareness of reality from every direction. Conscience is a social ecologist listening to and sensing the entire system and environment, It feels the body with light, is able to democratise ego to reflect more accurately the entire world, conscience inspires us to become part of a course worthy of our commitment. Conscience teaches us that ends and means are inseparable, that ends actually pre-exist in the means. Conscience introduces us-into the world of relationships, it moves us from an independent to an interdependent state, it often provides the vision identifies what we are trying to accomplish, discipline represents how we are going to accomplish it and passion represents the strength of feelings behind the why, the what, and the how. Conscience also transforms passion into compassion, it engenders sincere caring for others, a combination of both sympathy and empathy, where pain is shared and received. Conscience constantly tells us the value of both ends and means and how they are inseparable. When people strive to live by their conscience, it produces integrity and peace of mind.

Sipe and Frick, (2015) posits that wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity; worship without sacrifice; politics without principles. They state that in our business dealings, we know those who are honest with us and who keep their promises and commitments, we also know exactly those who are duplicitous, deceitful, and dishonest even when we reach a contract agreement with them, do we really trust that they will come through and keep their word? . When this happens, everything is altered, we realise that vision and values must be shared before people will be willing to accept the institutionalise discipline of structures and systems that embody those shared values, therefore, such shared vision creates discipline and order without demanding it.

Compassion is the interdependent expression of passion (Sipe & Frick, 2015). Boetcker (2016) state that you may retain your self-respect, it is better to displease the people by doing what you know is right, than to temporarily please them by doing what you know is wrong. Self-respect and integrity, in turn, produces the ability to be both kind and courageous with other people showing a great respect and reverence for other people, their view, feelings, experiences, and convictions, but also courageous in expressing their own convictions without personal threat (Sipe & Frick, 2015). The explain further that the interplay between differing opinions can produce those third alternatives that are better than what either had initially proposed, this is true synergy in which the whole is greater than the sum of the parts, they say, people who do not live by their conscience will not experience this internal integrity and peace of mind, they will find their ego attempting to control relationships even though they might pretend or feign kindness and empathy from time to time, they will use subtle forms of manipulation and will even go so far as to engage in kind but dictatorial behaviour.

Sipe and Frick (2015) see private victory of integrity as the foundation for the public victories of establishing a common vision, discipline, and passion; they say leadership becomes an interdependent work rather than an immature interplay between strong, independent, ego-driven, rulers and compliant, dependent followers.

Moral authority therefore may be defined as our moral nature plus principles plus sacrifice, many of us know we ought to behave in a certain way, but sacrifice enables us actually to behave in those ways that are in alignment with universal principles, therefore, sacrifice is the essence of moral authority, and humility is the foundational attribute of sacrifice, moral authority comes through sacrifice in the four basic elements of our nature: physical and economic sacrifice is temperance and giving back; emotional/social sacrifice is surrendering self to the value and difference of another, to apologise, and to forgive; mental sacrifice is placing learning above pleasure and realising that true freedom comes from discipline; and spiritual sacrifice is living life humbly and courageously, living and serving wisely (Sipe & Frick, 2015).

Servant-leadership is a call for awakening, the interesting thing about moral authority is what a paradox it is the dictionary discusses authority in terms of command, control, power, sway, rule, supremacy, domination, dominion, strength, might, but its antonyms are civility, servitude,

weakness, and follower (Sipe & Frick, 2015). Moral authority is the gaining of influence through following principles (Spears, 2010). Moral dominion is achieved through servanthood, service and contribution, power and moral supremacy emerge from humility, were the greatest becomes the servant of all; moral authority is achieved through sacrifice (Mulana, 2014).

Robert Greenleaf (2002) state that new moral principle is emerging which holds that the only authority deserving one's allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader, those who choose to follow this principle will not casually accept the authority of existing institutions, rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants :Greenleaf, (2002) also posits that a new moral principle is emerging which holds that the only authority deserving one our allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader, those who choose to follow this principle will not casually accept the authority of existing institutions rather, they will freely respond only to individuals who are chosen leader because they are proven and trusted as servants, to the extent that this principle prevails in the future, therefore, the only truly viable institutions will be those that are predominantly servant led.

Vivekananda (2016) state that it has generally been the experience that the very top people of truly great organisations are servant leaders, they are the most humble, the most reverent, the most open, the most teachable, the most respectful, the most caring, and the most determined, when people with the formal authority or positional power refuse to use that authority and power accept as a last resort, their moral authority increases because it is obvious that they have subordinated their ego and positional power and use reasoning, persuasion, kindness, empathy, and, in short, trustworthiness instead. Covey (2009) on the other hand states that when people use their formal authority early on, their moral authority will be lessened, so when we borrow strength, we build weakness in three places: in self, because we are not developing moral authority; in the other, because they become co-dependent with our use of formal authority; and therefore see servant-Leadership as a call for awakening in the quality of the relationship, because authentic openness and trust are never developed. Covey (2009) further state that moral

authority requires sacrifice, a servant-leader is worthy of respect, inspires trust and confidence, and establishes quality standards for performance.

Suideman (2011) posit that moral authority is quite different from formal authority, he said the latter is a part of one's official title or position therefore, moral authority, is not something that comes with the territory; indeed it earned by following the other six pillars of servant leadership. Friedman, (2017) also posits that your employees, your followers, your family and friends grant you moral authority when they see you consistently; act with character, humility, integrity, and a foundation of spirituality, put people first through caring and concern, mentoring and selfless service, communicate skillfully using empathy and an open heart as guideposts, collaborate compassionately, respect diversity, build and empower effective teams, and face conflict head-on, trust intuition and use foresight, nurture and value creativity, inspire and support an authentic vision, and think holistically, always considering the greater good and moving strategically in complex and fluid environments and organisations.

Spear (2002) state that people are uniquely endowed with the power and freedom to choose, they have natural authority over all other creation, the rest of creation does not have this power and freedom to choose, this is not a matter of degree; it is a matter of kind and this is why people have a natural authority over animals and the environment because we have a natural authority resulting from our power and freedom to choose, we need to use it in a principled way therefore, moral authority is differed from natural authority.

Wilson (2016) emphasises that moral authority comes from principled use of that natural power and that freedom to choose, when people live by their conscience, responding to the universal principles we discussed earlier, their behaviour echoes in everyone's souls, they instinctively feel trust and confidence toward them this is the beginning of moral authority and if an entire culture were imbued with this kind of moral authority, it would not need external laws because people would live and be governed by the moral law from within, they would all follow a common value system by exercising their freedom responsibly, they would live in what the turn-of-the-century British parliamentarian Lord Moulton called the third domain, the law of unenforceable and not the first domain, freedom, or the second, law, but the third domain, a unified value system governed by a universal conscience. He further explain that moral authority is another way to define servant-leadership because it represents a reciprocal choice between leader and

follower, hence, if the leader is principle centered, he or she will develop moral authority and if the follower is principle centered, he or she will follow the leader in this sense, both leaders and followers are followers Why? They follow truth, they follow natural law, they follow principles, they follow a common, agreed –upon vision, they share values, they grow to trust one another, and hence, moral authority is mutually developed and shared.

Crystal (2015) states that moral authority is more than that of the esteemed leader; it can mean survival or the demise of an organisation, parents understand this concept all too well, parents know that telling children do what I say, not what I do does not work with kids, as children watch and mimic what their parents do and so child-rearing and leading cannot be done through ego but out of love, love of self and love of others therefore, as emerging servant leaders moral authority is ultimately a by-product of acting as a servant leader, not a goal in and of itself but at the end of the day, a servant-Leader's moral authority is scored by others and that's exactly how it should be.

According to Sipe and Frick (2015) the skills of delegating responsibility are easy to learn be clear with expectations, provide the necessary resources, agree on a deadline, and be available to help, but the biggest hurdle is the decision to delegate, in trust and without micromanaging, for a servant leader, no magic formulas can make the acceptance and delegation of responsibility risk free; no bullet point mantras will assure you are doing things right, or even doing the right things. There is only this: the gentle but persistent guidance of love. The other aspect is letting go and seeing others as a conduit toward progress, granted, they may not do it the same way, chances are those who are delegated responsibility feel empowered and engaged.

Sipe and Frick (2015) expatiates that there are examples where leaders forged a path on their own and continued down that road until it ran into a dead end, when the end of the road is met, some of the same leaders raised a hand to let others know they needed help, they became vulnerable, it was then they learned that sharing power and control was in the interest of all.

Greenleaf (2002) however, was not oblivious to the ego needs of the leader. He believed a servant leader is able to keep them in check and finds alternative ways to satisfy them.

Greenleaf believe an organisation should begin with solid, enduring moral principles rather than rules, no accident the organisations /teams that practice a healthy approach toward accountability have a culture of empowerment, in other words it's less about following rules and more about following a set core of values/guiding principles and letting everyone lean in on the moral principles.

Sipe and Frick (2015) conclude that positional authority is fleeting and exceedingly fragile so, leaders who believe they will be followed just because of their title have a real shock coming as people don't follow titles or positions they follow leaders who possess the traits noted above.

2.4 Chapter summary

This chapter reviewed literature under the following sub-headings: servant leadership, history of servant leadership, international, continental and national landscapes of servant leadership and the servant leadership model of Seven Pillars of Servant leadership by Sipe and Frick (2015. The next chapter presents research design and methodology.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The previous chapter reviewed pertinent literature and the theoretical framework that underpinned this study. This chapter discusses the research design and methodology of the study under the following headings: research paradigm, methodology, research design, sampling, data generation method using semi structured interview, data analysis, issues of trustworthiness highlighting credibility, comparability, transferability, dependability, conformability, ethical issues, limitations of the study and the chapter summary.

3.2 Research paradigm

Bertram and Christiansen (2014) posits that a research paradigm is a way of perceiving and understanding social phenomenon or represents a particular worldview and defines what is acceptable to research and how this should be done. Similarly, Nieuwenhuis (2007) defines paradigms as representing what we think about the world but cannot prove and serves as a lens or organising principles by which reality is interpreted. In addition, research paradigm is used to capture thoughts, feelings and experiences of those who are to be studied or the phenomena under investigation (Creswell, 2018). As researchers, paradigms enable us to understand and articulate beliefs about the nature of reality, what can be known about it and how we go about attaining this knowledge (Rehman & Alhathi, 2016). According to Richard (2003), there are three elements of research paradigms and these are: ontology, epistemology and methodology and these are discussed further to mean: Ontology refers to 'the nature of our belief about reality. Researchers have assumptions (sometimes implicit) about reality, how it exists and what can be known about it (Bertram & Christiansen, 2014). It is the ontological question that leads researcher to inquire what kind of reality exists: A singular, verifiable reality and truth or socially constructed multiple realities (Patton, 2002, p. 134). The second is epistemology which refers to the branch of philosophy that studies the nature of knowledge and the process by which knowledge is acquired and validated (Gall, Gall & Borg, 2003, p. 13). It is concerned with the nature and forms of knowledge, how it can be acquired and how communicated to other human beings (Cohen, Manion & Morrison, 2007). Epistemology and theory of knowledge are used

interchangeably, and then, is the branch of philosophy that deals with questions concerning the nature, scope, and sources of knowledge (Keith 2014). It is the epistemological question that leads a researcher to debate the possibility and desirability of objectivity, subjectivity, causality, validity, generalisability (Patton, 2002, p. 134) posits that adhering to an ontological belief system (explicitly or implicitly) guides one to certain epistemological assumptions, therefore, if a singular verifiable truth is assumed, then the posture of the knower must be one of objective detachment or value freedom in order to be able to discover how things really are and how things really work Guba and Lincoln (1994, p. 108) conversely, belief in socially constructed multiple realities leads researchers to reject the notion that people should be studied like objects of natural sciences; they get involved with the subjects and try and understand phenomena in their contexts. The third is methodology this relates to an articulated, theoretically informed approach to the production of data (Ellen, 1984, p. 9). It refers to the study and critical analysis of data production techniques, it is the strategic plan of action, process or design that informs one's choice of research methods (Crotty, 1998, p. 3). It is concerned with the discussion of how a particular piece of research should be undertaken (Grix, 2004, p. 32) posits that it guides the researcher in deciding what type of data is required for a study and which data collection tools will be most appropriate for the purpose of his/her study and it is the methodological question that leads the researcher to ask how the world should be studied. Methods are specific means of collecting and analysing data, such as questionnaires and open ended interviews, the choice of methods to use for a research project depends on the design of the project and the researcher's theoretical mindset. However, it must be noted that the use of particular methods does not entail ontological and epistemological assumptions (Morehouse, 2011). There are various types of research paradigms namely: positivism, interpretivism, and critical theory (Cohen, Manion & Morrison, 2007).

This study is underpinned by interpretivism that seeks to understand the meanings participants attach to their roles as servant leaders and how this model of leadership can help develop accountability and trust in the college where they lead (Creswell, 2018). According to Lincoln and Guba (2005), a paradigm comprises four elements, namely, epistemology, ontology, methodology and axiology.

In a research, epistemology is used to describe how we come to know something; or as Cooksey and McDonald (2011) put it, what counts as knowledge within the world. It focuses on the nature of human knowledge and comprehension that a researcher or knower can possibly acquire so as to be able to extend, broaden and deepen understanding in the field of research. Ontology is a branch of philosophy concerned with the assumptions we make in order to believe that something makes sense or is real, or the very nature or essence of the social phenomenon we are investigating is real (Scotland, 2012). It helps to conceptualise the form and nature of reality and what is believed or known about that reality. Philosophical assumptions about the nature of reality are crucial to understanding how you make meaning of the data you gather. These assumptions, concepts or propositions help to orientate thinking about the research problem, its significance, and how to approach it so as to contribute to its solution. Methodology articulates the logic and flow of the systematic processes followed in conducting a research project, so as to gain knowledge about a research problem. It includes assumptions made, limitations encountered and how they were mitigated or minimised (Cooksey & McDonald, 2011). Axiology refers to the ethical issues that need to be considered when planning a research proposal. It considers the philosophical approach to making decisions of value or the right decisions (Scotland, 2012). It involves defining, evaluating and understanding concepts of right and wrong behaviour relating to the research. And so in the section on ethical considerations for higher degree research proposal, one should demonstrate best ethical conduct by showing an understanding of what is right or wrong behaviour when conducting the research (Guba & Lincoln, 1994).

Positivism is a research paradigm that 'seeks to explain and predict what happens in the social world by searching for regularities and causal relationships between its constituent elements. Guba and Lincoln (1994) suggest that positivists are committed to realist ontology, which means that entities and facts in the research domain exist and that their existence is objective and mind-independent. Interpretive ontology is anti-foundationalist and refuses to adopt any permanent, unvarying or foundational standards by which truth can be universally known (Guba & Lincoln, 2005, p. 204).

In this research report, Greenleaf (1970) and Sipe and Frick (2015) literatures formed the epistemology and ontology to form the bases of knowledge and to conceptualise the role of servant leadership and how this can develop accountability and trust in the researched college.

Semi structured interview was used to gather information, ethical clearance was obtained from Wits University and participants only participated willingly.

3.3 Research design

The research design indicates various approaches to be used in solving the research problems, sources and information related to the problem and, time frame and the cost budget (Nieuwenhuis, 2007). The research design can be considered as the structure of research and the glue that holds all of the elements in a research project together, in short it is a plan of the proposed research work (Islamia, 2016). In addition, there are four types of research design exploratory (formulator), descriptive (formulative), explanatory (analytical) and experimental research design (Gary, 2011).

Crossman (2019) defines a case study as a research method that relies on a single case rather than a population or sample. When researchers focus on a single case, they can make detailed observations over a long period of time, something that cannot be done with large samples without costing a lot of money. Case studies are also useful in the early stages of research when the goal is to explore ideas, test, and perfect measurement instruments, and to prepare for a larger study (Crossman, 2019). A case study is an investigation into an individual circumstance; the investigation may be of a single person, business, event, or group (Gaille, 2018). It is also unique in that, as a focus of research, a case is chosen for specific reasons, rather than randomly, as is usually done when conducting empirical research.

Often, when researchers use a case study method, they focus on a case that is exceptional in some way because it is possible to learn a lot about social relationships and social forces when studying those things that deviate from norms, therefore, in doing so, a researcher is often able, through their study, to test the validity of the social theory, or to create new theories using the grounded theory method (Cope, 2015).

According to Cope (2015), there are three primary types of case studies and these are: key cases, outlier cases and local knowledge cases. The key cases are those which are chosen because the researcher has a particular interest in it or the circumstances surrounding it, outlier cases are those that are chosen because the case stands out from other events, organisations, or situations, for some reason, and social scientists recognises that we can learn a lot from those things

that differ from the norm. Finally, a researcher may decide to conduct a local knowledge case study when they already have amassed a usable amount of information about a given topic, person, organization, or event, and so is well-poised to conduct a study of it therefore, this proposed study follows on key case and outlier cases to explore on servant leadership role and how it helps develop accountability and trust in the researched college.

Creswell (2012) identifies five different forms of case studies: illustrative, exploratory, cumulative, multiple and critical case studies. This study shall make use illustrative case study to explore into servant leadership role and how it can develop accountability and trust in the researched college. Illustrative case studies are descriptive in nature and designed to shed light on a particular situation, set of circumstances, and the social relations and processes that are embedded in them, they are useful in bringing to light something about which most people are not aware of, he further states that in a case study, the researcher seeks to develop an in-depth or detailed understanding of a phenomenon by gathering data of a single case or small number of related cases through a variety of methods such as use of questionnaires, observations, interviews and documentary analysis.

Therefore, this study adopted descriptive design making use of a single case study to both data generation and analysis, descriptive research answers the questions, what, who, where, how and when, it is use to study the current situation and widely use in the physical and natural science but more common in the social sciences, as in socio-economic survey and job and activity analysis (Gary, 2011).

3.4 Research methodology

Cresswell (2013) defines a research methodology as a path of analysing the data to develop an increasingly detailed knowledge of the phenomenon being studied. In addition, methodology generally refers to the general approach a researcher uses to explore or examine the chosen research problem. There are three major research methods- qualitative methodology, quantitative methodology and mixed methods (Cresswell, 2013).

The methodology adopted in this study is qualitative methodology which is characterised as inductive and shaped by experiences in gathering and analysing the data to provide depth of

understanding of a phenomenon, enable discovery, explore and interprete, provide ethnographic description by gaining experience, participating, listening and recording, it also employed purposive sampling and undertake thematic analysis of data (Cresswell,2013). Cresswell (2013) further states that this method is subjective, looks for meaning of what the participants ascribed to a phenomenon under interrogation by observing the themes that emerged from the data. Relatedly, the concept of servant leadership is non-numeric, interpretative and involves writing and looking for the meaning that participants will give to the concepts of servant leadership, accountability and trust based on their practices as education leaders and managers.

3.5 Research population

Prasad (2013) describes the research population as an aggregate of individuals, things, cases, observation units that are of interest and remain the focus of investigation. They are the reference population or target population or group on which the study outcome would be extrapolated. Once this target population is identified, researcher needs to assess whether it is possible to study all the individuals for an outcome, usually, all cannot be included, and so a study population is sampled. In this type of population sampling, members of the population do not have equal chance of being selected and due to this; it is not safe to assume that the sample fully represents the target population. Hence, it is also possible that the researcher deliberately chose the individuals that will participate in the study. Non-probability population sampling method is useful for pilot studies, case studies, qualitative research and for hypothesis development; this sampling method is usually employed in studies that are not interested in the parameters of the entire population. Therefore, some researchers prefer this sampling technique because it is cheap, quick and easy (Creswell, 2013).

The research site was a selected college in Lagos State, Nigeria. The selection of the college was based on the fact that it was located in most popular city in Nigeria and served as a research-focused location, meaning that it have a great investment in maintaining high quality research outputs. It is also a college where the teaching strategies used involves direct contact between college head, lecturers, students, parents and the community, generally referred to as stakeholders. Hence, this influenced the exploration of servant leadership role to develop

accountability and trust in the college and another reason was the evidence of reasonable numbers of participants who are willing to participate.

In this research there is no policy that specified that all college leaders must practice servant leadership model but I believe some college leaders after exploring the role of servant leader especially as written by Sipe and Frick (2015) on their behaviours will be willing to embrace those behaviours as this will enhance development of accountability and trust in the researched college. The finding of this study is therefore intended, in the context of the research site and participants to make recommendations about servant leadership model implementation in the college in relation to the use of this form of leadership as a means to promote accountability and trust in the college.

3.5.1 Sample of the research participants

Unlike other types of qualitative research, there are two levels of sampling inherent in a case study design, the first is the selection of the case to be studied; the second is the sampling of the participants for the case (Merriam, 1998). According to Macmillan and Schumacher (2014), purposive sampling is a strategy that should be used because of its convenience in data generation. This strategy was used in this study to select five participants who were (generally referred to as the college head, two HODs, and two lecturers). These participants were selected based on their knowledge of the college and willingness to participate in the study.

3.6 Data generation methods

Given (2008) refers to data generation methods as methods used by researchers to create data from a sampled data source in a qualitative study, he state that data sources include human participants, documents, organisations, electronic media, and events. He further explain that accurate data generation is essential to maintaining the integrity of research and the selection of appropriate data collection instruments whether existing, modified, or newly developed and clearly delineated instructions for their correct use to reduce the likelihood of errors. He also state that formal data collection process is necessary to ensures that the data gathered are both defined and accurate and subsequent decisions based on arguments embodied in the findings are made using valid data and process to provides both a baseline from which to measure and in

certain cases an indication of what to improve (Creswell, 2013).Creswell (2007) refers to data generation as studying a site or an individual while McMillan and Schumacher (2011) point out that data are generally in the form of words rather than numbers.

In this study, single data generation method was used which is a semi structured interview via WhatsApp call and video call to inform are qualitative research. This technique was adopted in order to capture participants' response during the COVID-19 pandemic lockdown period relating to the data relevant to the study objectives and research questions.

3.6.1 Interviews

Jamshed (2014) defines interviews as a qualitative research technique which involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program or situation. He also outline advantages of interviews include possibilities of collecting detailed information about research questions, researcher has direct control over the flow of process and has a chance to clarify certain issues during the process if needed. On the other hand, the disadvantage includes longer time requirements and difficulties associated with arranging an appropriate time with perspective sample group members to conduct interviews (Connaway & Powell, 2010).

Interviews are primarily done in qualitative research and occur when researchers ask one or more participants general, open-ended questions and record their answers, often audiotapes are utilised to allow for more consistent transcription (Creswell, 2012). The main advantage of personal interviews is that they involve personal and direct contact between interviewers and interviewees, as well as eliminate non-response rates, but interviewers on their side need to have developed the necessary skills required to successfully carry out an interview (Fisher, 2005, Wilson, 2003).

For the purposes of this research report, semi structured interviews were used to identify participants' emotions, feelings, and opinions to explore the role of servant leadership in developing accountability and trust in a college located in Lagos State, Nigeria.

3.7 Data analysis

Nieuwenhuis (2012) posits that data analysis must be appropriate to the research design and approach, it must support the intention with existing literature and acknowledge the authors or source used to avoid plagiarism; it is described as messy, ambiguous and time-consuming, but also as a creative and fascinating process. Broadly speaking, while it does not proceed in linear fashion it is the activity of making sense by interpreting and theorising data that signifies a search for general statements among categories of data (Schwandt, 2007). So, one could infer that data analysis requires some form of logic applied to research, in this regard.

Best and Khan (2006) clearly posit that the analysis and interpretation of data represent the application of deductive and inductive logic to the research. Morrison (2012) on the other hand, states that the interpretive approach (cf. par. 5.2.1.3, p. 307), which involves deduction from the data obtained, relies more on what it feels like to be a participant in the action under study, which is part of the qualitative research. Very often, the researchers rely on their experience of particular settings to be able to read the information provided by the subjects involved in the study.

The data analysis of this study is premised on deductive data analysis and on the reviewed literatures on servant leadership, accountability and trust using literatures from Sipe and Frick (2015); Northouse (2016) and Greenleaf (2002). It followed an interpretive and conversation analysis study using semi-structured interviews only. This study also made use of content analysis to analyse data collected.

Content analysis was considered appropriate for this study because it classifies voluminous texts into manageable content categories, it is a process of generating and analysing textual messages, Textual messages can be written, spoken or visualised words, meanings, symbols and themes (Struwig & Stead, 2001). Since data sources are inherently biased, it is important for researcher to use more than one data source so that data will triangulate, there are four types of triangulation: data triangulation, investigator or observer triangulation, theory triangulation and methodological triangulation (Schurink, Fouché & De Vos, 2011).

This study made use of data triangulation in the form of interviews and theory triangulation using Sipe and Frick (2015) model of servant leadership. This was chosen because it is assumed to be capable of addressing the role of a servant leadership, issues of accountability and trustworthiness and served as a method to verify or refute information and claims which were to

be made by the participants thereby increasing the researcher's confidence about the findings of the study on servant leadership role and how it can develop accountability and trust in a college in Lagos State, Nigeria (Schurink, Fouché & De Vos, 2011).

3.8 Issues of trustworthiness

Nieuwenhuis (2007) posits that trustworthiness is of utmost importance in qualitative research, he states that this is referred to as validity and reliability in qualitative research. This study conformed to the principles of credibility, authenticity and truthfulness, comparability, transferability, dependability (Cohen, Manion & Morrison, 2011). Qualitative research focuses on data trustworthiness rather than focusing on the data generated, it ensured that the data generated was credible (true), transferable (applicable to other or similar situation, population, and similar phenomena} and confirmable (based on participants' responses and not on researcher's personal motivation or believe of the researcher). Qualitative research is important because it measures things that numbers might not be able to define and sometimes identify trends before they show up in the quantitative data (Cohen, Manion & Morrison, 2011).

3.8.1 Credibility

Nieuwenhuis (2007) posits that trustworthiness is of utmost importance in qualitative research, he states that this referred is to as validity and reliability in qualitative research. This study will conform to the principles of credibility, authenticity and truthfulness, comparability, transferability, dependability as propose by Cohen, Manion & Morrison (2011). Qualitative research focuses on data trustworthiness rather than focusing on the data generated, it ensures that the data generated is credible (true), transferable (applicable to other or similar situation, population, and similar phenomena) and confirmable (based on participants' responses and not on researcher's personal motivation or believe of the researcher), it is also important because it measures things that numbers might not be able to define and sometimes identify trends before they show up in the quantitative data (Cohen, Manion & Morrison 2011).

3.8.2 Transferability

Lincoln and Guba (1999) define transferability in qualitative research as the degree to which the results of a research can apply or transfer beyond the bounds of the project, it implies that results of the research study can be applicable to similar situations or similar individuals. Schurink, Fouche and De Vos (2011) also define transferability as process of applying the results of research in one situation or case to another.

In this study, data transferability will be ensured by triangulating multiple sources of data that can greatly enhance usefulness of the study to other settings (Lincoln& Guba, 1999). Denzin (1978) and Patton (1999) identify four types of triangulation: method triangulation, investigator triangulation, theory triangulation, and data source triangulation. This study made use triangulation using grounded theories of literature reviewed, theoretical framework and semi structured interviews to gather data. Then this data is used to corroborate, elaborate or illuminate and explore servant leadership and how it will develop accountability and trust in the chosen college in Lagos state, Nigeria.

3.8.3 Dependability

Lincoln and Guba, (1999) define dependability in qualitative research as the stability of data over time and over conditions, it can be compared to reliability in qualitative studies, in other words, dependability is an evaluation of the quality of the integrated processes of data collection, analysis, and theory generation. Lincoln and Guba (1999) state that a dependable study needs to be accurate and consistent, this refers to the stability or consistency of the inquiry processes used over time. To check the dependability of a qualitative study, one need to look and see if the researcher has been careless or made mistakes in conceptualising the study, collecting the data, interpreting the findings and reporting results, then logic used for selecting people and events to observe, interview, and include in the study and should be clearly presented, hence, the more consistent the researcher has been in this research process, the more dependable the results (Lincoln & Guba, 1990).

Lincoln and Guba (1999) state that major technique for assessing dependability is the dependability audit in which an independent auditor reviews the activities of the researcher

(as recorded in an audit trail in field notes, archives, and reports) to see how well the techniques for meeting the credibility and transferability standards have been followed (Lincoln & Guba, 1999), then if the researcher does not maintain any kind of audit trail, the dependability cannot be assessed and dependability and trustworthiness of the study are diminished. So, to be able to deal with the dependability issue more directly, the processes within the research need to be documented at length, thus allowing a future investigator to repeat the work, if not necessarily to obtain the identical results (Lincoln & Guba, 1999). In this study, the dependability of the study was achieved by arranging the research process in a logical manner, the process will be well documented and audited to ensures it comply with changing conditions in the phenomenon chosen for study as well as changes in the design created by an increasingly refined understanding of the setting.

3.8.4 Confirmability

Lincoln and Guba (1999) also relate confirmability to capture the concept of objectivity, they stress the need to ask whether the findings of the study could be confirmed by another, by doing so, they remove evaluation from some inherent characteristics of the researcher (objectivity and place it squarely on the data themselves), the question now is whether the researcher provides evidence that corroborates the findings and interpretation by means of auditing. Schurink, Fouche & De Vos (2011) relate confirmability to the last criterion of trustworthiness that a qualitative researcher must establish, this criterion has to do with the level of confidence that the research study's findings are based on the participants' narratives and words rather than potential researcher biases, they say that It's also important for other researchers to be able to replicate the results to show that those results are a product of independent research methods and not of conscious or unconscious bias (Lincoln & Guba, 1999). Hence, confirmability was used to verify that the findings are shaped by participants and there are a couple of techniques that one can use to establish the confirmability of the research study's findings which include: provide a rationale for why you merged codes together, and explain what the themes mean, boiling these two techniques down, you will need to provide a rationale for the decisions you made during the research process (Lincoln & Guba, 1999). The confirmability criterion of trustworthiness may be the easiest one to establish, as it is just a matter of about explaining the decisions that are being

made in the research process, these details can help provide valuable insight for readers to understand how the themes emerged from the data.

Lincoln and Guba (1999) also posit that reflexivity is a technique that is useful in qualitative research, especially in phenomenological research. Because it is an attitude that a qualitative researcher adopts when collecting and analysing their data. Hence, a qualitative researcher must look at his or her own background and position to see how these influence the research process of selecting the topic, choosing the methodology, analysing the data, interpreting the results, and presenting the conclusions, in order to achieve reflexivity, a qualitative researcher can keep and maintain a reflexive journal, think of this as a diary where you reflect on what is happening in the research process, with regard to your values and interests (Lincoln & Guba, 1999).

In this study confirmability was enhanced by providing evidences like transcripts of interviews and recordings that corroborates the findings and interpretation by means of auditing through the use of grounded theories and analytical inductions (Schurink, Fouche & De Vos (2011).

3.9 Ethical issues

Resnik (2015) defines ethics as **a** method, procedure or perspective for deciding how to act and analysing complex problems and issues, similarly, Barbie and Mouton (2011) state that ethics in research should ensure voluntary participation, no harm to the participants, anonymity and confidentiality, non-disclosure of participants, analysing and reporting in publication, honesty, beneficence, respect and justice. Resnik (2015) also states that it is important to adhere to ethical norms in research to promote the aims of research, such as knowledge, truth, and avoidance of errors, for example, prohibitions against fabricating, falsifying, or misrepresenting research data promote the truth and minimises errors. Since research often involves a great deal of cooperation and coordination among many different people in different disciplines and institutions, ethical standards promote the values that are essential to collaborative work**,** such as trust, accountability, mutual respect, and fairness, for example, many ethical norms in research, such as "guidelines for authorship", copyright and "patenting policies", data sharing policies, and confidentiality rules in peer review, are designed to protect intellectual property interests while encouraging collaboration (Resnik, 2015). Most researchers such as Cresswell (2013); Guba (1999); Barbie and Mouton (2011) state ethical norms help to ensure that researchers can be held accountable to the public say for instance, federal policies on research misconduct, conflicts

of interest, protection of the human participants, and animal care and use are necessary in order to make sure that researchers who are funded by public money can be held accountable to the public.

Ethical norms in research also help to build public support for research, people are more likely to fund a research project if they can trust the quality and integrity of research and finally, many of the norms of research promote a variety of other important moral and social values**,** such as social responsibility, human rights, animal welfare, compliance with the law, and public health and safety (Cresswell, 2013). Ethical lapses in research can significantly harm human and animal subjects, students, and the public, for example, a researcher who fabricates data in a clinical trial may harm or even kill patients, and a researcher who fails to abide by regulations and guidelines relating to radiation or biological safety may jeopardise his health and safety or the health and safety of staff and students (Cresswell, 2013).

This study adhered to ensure participant voluntary participation, no harm to the participants, encourage anonymity and confidentiality, it will by no means deceive the participants as the information obtained from them is strictly for research purpose and the analysis and publication of data will be done honestly; beneficence, and treated with due respect and justice. (Barbie & Mouton, 2011).

The researcher applied for ethical clearance from the Wits School of Education Ethical committee as well as for permission from the Ministry of Education in Lagos State, Nigeria, and also from the college where the study was conducted and the participants who are: the College head, the two Heads of Departments, the two lecturers and other gate - keepers who was willing to participate in the study. The researcher also made use of audio recordings, hence sought participants' consents to be recorded, there was also transcriptions of the interviews. Participants' was informed that they can withdraw at will and at any stage of the research and also that all informations derived in the course of the study shall be treated privately and with full consent of the participants and for research purpose only.

3.10 Limitations of the study

Creswell (2014) identifies limitations as influences that the researcher cannot control, they are the shortcomings, conditions or influences that cannot be controlled by the researcher and as such places restrictions on the research process.

The limitation of this study includes 2019 pandermic lockdown where it is not possible to meet face to face with the participants, the time allowed for the research, restriction of length in reporting, availability of the participants, financial constraints, and equipment, So, in order to overcome this, the researcher will limit the participant numbers to only five so as to meet up with the time allowed for the research and reporting and also to have easy access to them for interviews. Participants will be asked basically eleven questions relevant and important to the study only so as not get them bored during the virtual interview, the interview schedule was about thirty to forty- five minutes for each participant. Researcher did not get financial assistance from the university or any financial support available to students anywhere to cater for the travelling ticket to Nigeria, and purchase of needed equipment and other financial aid. All these constituted limitations to this study.

3.11 Chapter summary

This chapter discussed the methodology and design used for this study. This was done through a discussion of the research paradigm, research design and methodology, sampling, data generation methods. Furthermore, data analysis, issues of trustworthiness, ethical issues as well as limitations of the study. The preceding chapter presented the discussion and analysis of data generated from the participants who are college leaders.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1 Introduction

The previous chapter presented the research design, methodology and limitations of the study. This chapter presents and analyses data generated through semi structured interviews conducted through WhatsApp (calls and voice messages) and later transcribed verbatim for data presentation and analysis during the COVID-19 lockdown. Interviews of five college leaders and lecturers, i.e. the College head, two Heads of Department and two lecturers, was conducted. Participants were chosen based on purposeful sampling of informants (college leaders) and convenience sampling. For anonymity purposes, the college where the research was conducted was named Oriental College of Education while the college leaders and lecturers were represented by uncommon names in colours to represent leaders serving as servant leaders in the researched college. The study sought to establish the conceptualisation and enactment of servant leadership among research participants and how they developed accountability and trust in the college.

To remind readers, this research study sought to find answers to the following research questions:

- What are the research participants' conceptualisation of their role as a servant leader in developing and promoting accountability and trusts in the college?
- When leading and managing the college, why is accountability and trusts of paramount importance?
- What do research participants believe are the causes of lack of servant leadership, accountability and trusts in the researched college in Lagos state, Nigeria?
- What do research participants actually do to develop servant leadership, accountability and trusts in the researched college?

4.2 Themes emerging from the data

In the course of analysing the data, the following themes emerged through content analysis: participants' conceptualisation of their roles as servant leaders in developing and promoting accountability and trusts in the college; how the college leaders behaved and how this linked with their roles as servant leaders; their views regarding the importance of accountability and trusts in college leadership and management; the participants' views on the causes of lack of accountability and trust among colleges leaders; participants' actual practices to develop servant leadership, accountability and trust in the researched college.

4.2.1 Biographical details of the research participants

The age group of participants ranged from 30 to 60 years, three of them held a management positions and two held a non-management positions. Two participants had doctorate degrees, two held master's degrees while one had a Bachelor degree from various universities. Additionally, they held specialised certificates in teaching and had worked for the college from not less than 10 years and over 20 years. Below is a Table to show the diagrammatical representation of the research participants.

Details	**Participant 1**	**Participant 2**	**Participant 3**	**Participant 4**	**Participant 5**
Position held	Principal Lecturer	Head of Departments	Head of Department	Lecturer	Lecturer
Highest academic qualification	Doctorate degree	Doctorate degree	Master degree	Master degree	Bachelor degree
Years of experience in the position	Over 30 years	Over 27 years	Over 20 years	Over 15 years	Over 10 years

For coherence and logical purposes, the themes of the study was divided in order to present the data and to discuss the findings. The exact words of participants were used in the quotations to present data gathered during semi-structured interviews which represented the arguments made by the participants.

4.2.2 Summaries of themes and sub-themes that emerged from data analysis

In this study, four major themes and sub-themes emerged and these were: conceptualisation of college leaders as servant leaders; behaviours of servant leaders; significance of accountability and trust in colleges leadership and the causes lack of accountability and trusts in colleges leadership. The participants also had suggestions as to how colleges' leaders could develop accountability and trusts in the college where they lead and taught.

4.2.2.1 Participants' conceptualisation of their role as servant leaders

For the purpose of this study, the five college leaders interviews were analysed and context information was retrieved and then used to confirm and compare existing literature by Sipe and Frick (2015) where servant leadership was likened to their framework of Seven pillars using each pillar as leadership behaviours that is capable of upholding and moving organisations to a particular direction.

In the data analysis, it emerged that the participants were of the view that servant leaders were important role players when it comes to developing accountability and trust in Nigerian colleges management. Some participants, while describing their understanding of their role as servant leaders, made use of words like serve, listening and coordinates and these aligned with the theoretical framework of the study. It was found that some of the participants did not have sufficient understanding of servant leadership. It was surprising that one the college lecturer did not consider himself occupying a leadership position. The quotation below captured his thought:

> *I'm extremely busy 'oya eje ase nkan tamase' I'm not a leader, I'm a lecturer here. I'm to coordinate of course as a head of department during my tenure I coordinate the students and the staffs and ensure everyone is on their desk to time doing their works.* (Mr. Cyan, an HOD - Languages Department, Oriental College of Education).

Two of the participants affirmed that as leaders they were meant to serve. The following quotation revealed their understanding of their roles as servant leaders.

> *Well, thank you, as a servant leader and as a lecturer, the students are there because of the lecturers, what are we saying? A servant leader is to serve the people. So we are here, I am here to serve the students, to take care of their needs through class activities, counsel them as well.*(Mr. Orange, English Lecturer Oriental College of Education).

Mr. Opaque, a college head's view was quoted as:

> *Ideally, every leader is…. first of all…. I am a principal lecturer in the college and to your first question as to my role as servant leader, Yes, every leader is supposed to be a servant, when we say a servant we are not saying an office attendants, that is not what we mean, but a servant that will always put the goal of the organisation at heart and that determines his or her trip with whosoever come his way in the course of discharging his duty, true responsibility in that organisation to the best of his or her ability.* (Mr. Opaque, Principal Lecturer, Oriental College of Education).

One of the participants took leadership forward to the aspect of behaviours and spoke about listening to others before making major decisions. Below is the quotation of his word:

> *Regarding my view as a servant leader, from the word itself servant leader supposed to listen, you know to others and then take a final decision after collating responses from his subordinates he supposed to lead by example, he supposed to serve with sense of responsibility* (Mr. Silver, HOD, Oriental College of Education)

4.2.2.2 Servant leaders as person of character

The interviews seemed to suggest that most participants were of the view that good character is one behaviour that should be of paramount importance to all leaders especially one said to lead with a servant heart and practices the wisdom of leading by serving first. The college leaders

used words like humble, good character, right things are done and mirror while expressing their views.

The following quotation was extracted from the participants' interviews:

> *Yes must be a good leader and he or she will be humble and show some levels of respect to everyone under him* (Mr. Maroon, a Mathematics Lecturer at Oriental College of Education).

Two of the participants clearly used similar words like 'good character' in their descriptions of the role of a servant leader and said:

> *Regarding character, a good character is an impetus to good leadership because you lead by example, your subordinates….., you have to show them leadership acumen, you make sure you lay good example for them to see and learn and adopt so that there will be smooth running of the organisation.* (Mr. Silver, HOD at Oriental College of Education).

Similarly Mr. Orange in his description of the role of a servant leader also made use of the word good character; His word was quoted below as:

> *Anyway as a servant leader, part of the attribute is to have….. You are talking about character and I said as part of what is expected of a lecturer is to actually demonstrate good character, give them listening ears and advise them appropriately.* (Mr. Orange, English Lecturer at Oriental College of Education)

Another participant likened a servant leader to a mirror and one with unquestionable character view was captured as follows:

> *A servant or a leader is like a mirror that everybody in that organisation both within and outside the organisation will always focus on and so a leader supposed to be someone of unique and unquestionable character. The character of the person must not be doubted in the discharge of statutory responsibility. What I'm trying to say in excess is that the character of the person should be*

worthy of emulation. (Mr. Opaque, Principal Lecturer Oriental College of Education).

The above responses corroborated with Sipe and Frick's (2015) explanation of servant leader as a person of character that the core competences of a servant leader is to maintain integrity, demonstrate humility and serves a higher purpose. They further emphasise that a servant leader must be authentic, led by conscience not by ego, be filled with depth of spirit and enthusiasm and committed to the desire to serve something beyond oneself. They further expatiated that servant leader must let their conscience be their guide. Being a person of character is one attribute worldwide believed to be essential for college management and to achieve educational goals. Their views on servant leadership behaviours matched with researches on servant leadership which states that servant leader is a person of character who put people first, skilled communicator, compassionate collaborator, has foresight, be a system thinker, and leads with moral authority (Sipe & Frick, 2015, Spear, 2010, Northouse, 2016, Ninalowo, 2012). A person of character is consistently and self-consciously kind and empathetic, giving generously without concern for reward. A person of character feels and expresses gratitude freely and frequently. A person of character is not defeated by failure or dissuaded by disappointment (Spears, 2010).

4.2.2.3 Servant leader as one who puts people first

According to Sipe and Frick (2015), one of the servant leader's behaviour is to put people first. Participants on this interview had different answers to the word 'putting people first. Mr. Opaque was of the view that as a servant leader he would put people first while discharging his responsibilities but not at the expense of the goal of the organisation. He further explained that putting people first must not jeopardise the vision and mission of the organisation same was Mr. Cyan's view as it seems both leaders are policy keepers. The phrase below captured their thoughts:

Ok, I heard you now. Yes! yes! I will put people first in the discharge of my responsibilities but not at the expense of the goal of the organisation. In an attempt to want to put people first as a servant leader, because the

goal of the college will always be at the back of my mind. In attending to their needs I must not jeopardise the vision and mission of my organisation (Mr. Opaque, Principal Lecturer, Oriental College of Education).

In a similar statement Mr. Cyan commented that:

Yes I've told you as a leader, the interest of the system is paramount and it has to be what you put first not my own personal interest, the interest of the student and department are paramount in any decision taken and this has been my practice since I joined the system.(Mr. Cyan, HOD Languages Oriental College of Education)

The remaining three participants had different views as they are coming from more of behaviours than the policies: The following quotation captured their views:

Good! you need to put the students, students are to be at the center, you need to allow them, you hear them out, listen to them because you are there because of the students, if students are not there, you cannot be there as servant leader, you cannot be leading, you are there to attend to their issues. (Mr. Orange, Economics Lecturer, Oriental College of Education).

To buttress this point Mr. silver was of the opinion that servant leader must put the interest of other people ahead of his own interest, his word was quoted as:

A servant leader, you must put the interest of other people first ahead of his own interest, he's supposed to serve at the same time lead and leading by example not that he has to be selfish and not consider other people's opinion around him. (Mr. Silver, HOD Lecturer at Oriental College of Education).

Following other comments Mr. Maroon expressed his own opinion on this theme as not making decision alone but to listen to everyone. His word was captured as:

> *As a leader, in my office I consider the conditions of others, not to take decision alone, I listen to everyone's idea, try to balance things between myself and every other one that is the way I handle my office* (Mr. Maroon, Mathematics Lecturer, Oriental College of Education)

Considering the comments above, it was concluded that the participants' conceptualisation of their role as a leader who put people first affirmed Greenleaf (1970) which states that as a servant leader, you're a servant first you focus on the needs of others, especially team members, before you consider your own. Sipe and Frick (2015) also offer that the first trait of the leader that puts people first is that they have made a conscious decision to serve the people they have been entrusted with. Servant leaders recognises the tremendous responsibility to do everything in his or her power to nurture the personal and professional growth of employees and colleagues (Adeniran & Ikutileyo, 2017). Therefore, leadership is not an affair of the head, but rather an affair of the heart. Hence, it appears leadership is especially like an art form more than it is a science (Naseer, 2011).

4.2.2.4 Servant leader as skilled communicator

Participants also seemed to understand servant leaders as a skilled communicator. They defined being a skillful communicator in different ways that captured the fact that it must be a two way affairs. This was evidenced in an interview with a participant who is of the opinion that as a servant leader he believed that he needs to coordinate and not to disintegrate. The following quotation captured his view on this theme:

> *I manage my skill base on the trust that I have for my subjects and a value that I believe I'm to coordinate not to disintegrate, have valuable understanding and my target is long term view to manage the affairs of people by every sense of humility.* (Mr. Maroon, a Mathematics Lecturer at Oriental College of Education).

Another participant, Mr. Orange expatiated on being a skillful communicator as:

> *Yes. Thank you, a skillful communicator. When we are talking of communication, there is what we call intention and attention, once there is intention and attention one will communicate easily. There should be a kind of a person sending the message and somebody receiving the message. Where you are saying something to students that they cannot understand that person or lecturer has not communicated at all. But once you are able to send the message to them in a simple way that they can understand and they replicate interm of reference that is when you have actually communicated* (Mr. Orange, Oriental College of Education)

Following same trend, Mr. Cyan opinioned that one of the qualities of a good leader was to communicate. His words were quoted as:

> *Yes. One of the qualities of a good leader is to communicate. This has been my own way of life apart from the department to me others opinion counts and we all know that two heads are better than one so this has been my own practice* (Mr. Cyan, HOD Language, Oriental College of Education).

Mr. Silver viewed gaps in communication as creating rumors and causing integration in an organisation. His thought was captured:

> *Communication is key in any organisation, if there is a gap in communication between the servant leader and subordinates there could be room for rumors and when rumor mongering comes into place definitely it may lead to serious disintegration within the organisation, so there must be that information flow from top to bottom and bottom to top regularly to forestall any calamity in the system.* (Mr. Silver, Lecturer at Oriental College of Education).

Finally on this theme, Mr. Opaque commented that type of feedback will make him know if he is communicating skillfully or not. His thought was captured below:

> *Hemmm! I test my level of communication with both staff and students due on the feedback I get from them. If I'm communicating in a non-very peaceful manner with them I get that through feedback from them, but once my communication*

*goes down well with them oh of course they give me good feedback and with the feedback…..Yes I said through the feedback from people I am able to access my level of communication with them through the feedback I will be able to know whether we are able to achieve, whatever we need to achieve through communication because if I communicate with them and then it doesn't go down well with them although there will be a time when they will not be able to say yes or no to whatever I say but the kind of feedback reaction I get from them will be able to say whether what I've said had gone down well with them or not.(*Mr. Opaque, Principal Lecturer, Oriental College of Education).

Sipe and Frick (2015) state that it is understood that the skilled communicator is one who has high-level people skills., they are the servant-leaders that display empathy (deep, accurate understanding), warmth (kindness and respect), genuineness (authenticity), concreteness (concrete and direct), initiative (solution-oriented and risk-taker), immediacy (here-and-now sharing), appropriate self-disclosure (sharing of self), confrontation (challenging others to grow), and self-exploration (inward self-reflection, welcomes feedback). Therefore for leaders to manage an education sector successfully, he must be a professional skilled communicator having all the skills mentioned above embedded in his management communication skills. Northouse (2016) and Sipe and Frick (2015) also state that a servant leader who is skilled in communication listens earnestly and is an active speaker, seeks first to understand and then to be understood, receptively listening to others while demonstrating authentic warmth, respect, and interest, always inwardly mindful of and with self and welcomes feedback from others influential from a base of assertiveness and persuasion rather than power and position. Three core competencies of a servant leader who is a skilled communicator are to demonstrate empathy, invite feedback and communicate persuasively (Sipe & Frick, 2015).

4.2.2.5 Servant leader as a compassionate collaborator

It was revealed that to be a compassionate collaborator, college leaders can makes use of team coordination, feedback, empathy, suggestions and opinions as ways forward to achieve education goals and that this can help to solve problems that servant leaders might face while leading and proffer solutions to solve educational management challenges. Interviews agreed with the

participants' understanding that one of the roles performed by servant leader is to ensure compliance. Participants in conceptualising their role as a servant leader to being a compassionate collaborator agreed that collaboration role of a servant leader was crucial to achieving educational goal both in the short and long run strategies particularly a goal oriented collaboration. They were of the opinion that both lecturers and students should be in collaboration when it comes to the areas of content knowledge, behavioural knowledge and pedagogical knowledge and that if it is achieved problems of education management will be revealed and suitable solutions will be provided in order to attain successful educational goals of teaching and learning in Nigeria. Quotation below revealed their thoughts:

> *Yes particularly, a goal oriented collaboration. Yes successful collaboration, a goal oriented collaboration is very important in a business organisation like our college. It is not a one man show, people must work together to achieve the mission and ambition of the college, collaboration is not something we toy with, we need to collaborate together to achieve the set objective of the organisation. It is not something we toy with at all times. Yes we threaten together because it can never be a one man show, good collaboration will necessarily promote team work and team work will be a gate for organisation to achieve maximally* (Mr. Opaque, Oriental College of Education).

Another participant in his own opinion considered being compassionate collaborator as putting students in his own shoes and display empathy towards them. He clearly stated that:

> *Yes it is expected of a seasoned lecturer to be compassionate, you need to put the student in your own shoes, a kind of empathy, bring them to together, demonstrate how that skill of how you want them to understand, a kind of have the same feeling for them, bring them closer that is when you are being compassionate about whatever you are doing and they also have that same mind towards what you are doing* (Mr. Orange, Lecturer of Oriental College of Education).

Mr. Cyan, the head of language department at Oriental College of education described this theme as making decisions together:

> *Yes, it is easily achieved by taking decision together then you achieve together, such that in failure you fail together.* (Mr. Cyan, Oriental College of Education).

In a detailed explanation of how they understood compassionate collaboration, Mr. Maroon and Mr. Silver then expressed their views as being humble, Synergies and mentorship:

> *I do collaboration based on the heart and humility for my subordinates* (Mr. Maroon, Mathematics Lecturer in Oriental College of Education).

Mr. Silver, perceived team coordination as paramount to any successful and progressive organisation. His opinion was:

> *Team coordination is paramount to any successful and progressive organisation, collaborating with others will bring about change and development, as a servant leader I try as much as possible to synergies all sectors within my own jurisdiction and my subordinates tried to do a kind of mentorship for them because mentoring others goes a long way to improve the relationship as well as growth of the organisation so that I use to achieve success within my own limits*.(Mr. Silver, Oriental College of Education).

DeWitt (2017) describes collaboration as mutual beneficial relationship between two or more parties who work toward common goals by sharing responsibility, authority, and accountability for achieving results. Collaboration is more than simply sharing knowledge and information (communication) and more than a relationship that helps each party achieve its own goals (cooperation and coordination). The purpose of collaboration is to create a shared vision and joint strategies to address concerns that go beyond the purview of any particular party. Kotter and Heskett (2018**)** also found out that companies that maintained a positive and collaborative cultural not only positively influenced customers, stakeholders, and employees, they performed better economically than companies that did not maintain similar

positive cultural traits**.** Sipe and Frick (2015) recommends the following process to demonstrate appreciation which is considered part of compassionate collaboration, praise with a purpose, be specific, consider the receiver, be sincere and do it often.

4.2.2.6 Servant leaders as leaders with foresight

Participants were of the view that servant leaders are uniquely placed to have foresight. It was said that foresight helps a lot in putting the right peg into the right hole. It was believed that having foresight is a characteristic that allows servant leaders to understand lessons from the past, the realities of the present, and the likely consequence of a decision in the future (Sipe & Frick, 2015). Mr. Silver on this theme expressed his view by liking foresight to planning. He said:

> *Having foresight means planning ahead for any eventuality. Proper planning helps a lot in reducing the risk faced in an organisation. Foresight helps a lot in putting the right peg into the right hole. Put the right people in the right position for them to be able to work and work professionally well rather than using favouritism which does not augur well for any meaningful organisation. Proper planning is key to success within an organisation.* (Mr. Silver, HOD Oriental College of Education).

Another participant attributed foresight to the vision and mission of the organisation and his speech was captured as:

> *Yes. When you say having foresight, it's your ability to. If I get you right, having foresight is your ability to foresee what the organisation can achieve in the nearest future, that is why in the organisation we have what we call vision and mission, each department have their vision and mission while the college vision and mission is also there, so the target is achieve our vision and by doing this we are projecting into the future which will enable us to be better and better in production of quality lecturers.* (Mr. Cyan, Oriental College of Education)

Mr. Maroon view foresight as being focused he said that:

> *As a leader, having foresight is to be focused, focus on day to day activities of the college not only that, you think of the past present and the future, so my target will be to achieve the set objectives of the college.* (Mr. Maroon, Mathematics Lecturer, Oriental College of Education)

Mr. Opaque illustrated this theme metaphorically by referring to a leader with foresight as a mirror, his words are quoted below:

> *Having foresight is very important, a good leader must think ahead of other person in the organisation because the responsibility, the goal and objective of the organisation rest on the shoulder of a good leader. So he must at all times be thinking of what he can do in the nearest future, So looking at the future will be a driver, will help him to be able to have an insight into what he need to do in the nearest future so by doing this, we can see that foresight is very key. May be I should take that again? Foresight is very key foresight is something that will make the leader and every other person in the organisation because at every point in time he will be certain mirror at which everybody will be falling back to or be looking at so whatever he says may at times be the final. So foresight is not something that needed to be toiled with at every point in time a good leader must have a foresight that will be very beneficial to the growth and development of the organisation* (Mr. Opaque, Oriental College of Education).

Lincez, Schroeder, Metz, and Hartley (2020) argue that a good foresight considers change as a continual process, not as a force that pushes us from one plateau of stability to another. A sense of 'normal' is only visible from a single perspective at a particular point in time. It is a snapshot of a moment that does not consider the context or the fact that it fleeting and temporary. As such, the idea of normal is contrary to the ethos of real foresight because it presupposes stasis. Part of the reason foresight exists is to help organisations understand that they are living, and operating, in a world formed by relentless, constant change, and not by the superficial static experiences that we associate with normal. So, instead of looking to a new normal, we should look beyond the thin layer of what normal represents and work to prepare for a world in a more honest, realistic manner. In line with the views of the

participants, literature views foresight as one feature of effective leadership development because they provide leaders with the opportunity and ability to create and maintain a high-quality, coherent and functional forward view, and to use the insights arising in useful organisational ways. In other words, foresight is a way to examine the paths the future might take, using qualitative and quantitative metrics, and then use the insights gained from this analysis to navigate our uncertain and changing world with purpose (Slaughter, 2017).

4.2.2.7 Servant leaders as system thinkers

On this theme, participants generally agreed that system thinking has to do with looking at the whole from its parts was essential in running college affairs and this is of paramount consideration to run a successful educational system. Mr. Orange emphasised that it is important to know how the system works and that a system thinker must understands how the system works. This is how he expressed his views:

> *Yes, teachers and lecturers are supposed to be system thinker. A system thinker is somebody who actually knows or have a perfect understanding of how the system works or what is expected of somebody at the appropriate or at the right time to do, what is equally expected of the servant or what is especially expected of the students as well, you should be guide, moderate whatever they are doing appropriately so that they will not fall prey in the same thing.* (Mr. Orange, Lecturer at Oriental College of Education).

Considering, Mr. Maroon and Mr. Cyan's views, they conceded that being a system thinker means being able to play roles accordingly to ensure the system works and following prescribed regulations and policies. He explained this in quotation below:

> *Yes, as a system thinker I have to connect everybody in the organisation, I have to carry them along with the policies of the college and applying system analysis means everyone has to work together to achieve the target goal because system analysis focus on interaction, the sub system itself applying system analysis to my operation will allow me to carry you know the work….. sorry, will allow me to achieve the efficient and effective outcome of the organisation as a result of the*

fact I don't carry all parties along (Mr. Maroon, Lecturer at Oriental College of Education).

Mr. Cyan related system thinking to the college vision and mission, his view was quoted as:

That's what I'm saying that there is a general guide, we have vision and mission of the college, of the departments and from the ministry which are what we must attain at a certain period. so in attainment of all these it is a system on its own from top to down and from down to top so each person has responsibility of his or her own contribution to make sure the system work as a leader I ensure that everybody play their roles according to prescribed regulation and policy. (Mr. Cyan, HOD, Oriental College of Education).

Mr. Silver, an HOD on his view said no one as an embodiment of knowledge and that joint ideas in making decision is beneficial to a successful organisation. Below is the quotation of his view:

A system thinker is one who thinks ahead of others, however nobody is an embodiment of knowledge using my own experience as a leader, I bring up ideas and discuss with my subordinates during the course of discussion, they too put in their own ideas based on my own direction and focus as well as the objectives of the organisation of the college as the case may be in this case the college goals and aspiration are well stated and every one of us must align to this goal. Hence as a servant leader, you have to think ahead of others and allow the system to work in line with the stated objectives (Mr. Silver, Oriental College of Education).

Mr. Opaque related system thinking to having foresight:

You see, when we say a system thinker a system thinker is synonymous to the issue of foresight we have been talking about, a good leader must always be thinking of the system at all time. The workability of the system become the responsibility of the servant leader, the system must not fall and must not be a system collapsing, and must always think ahead of everybody in the system and that is how to be a

good servant leader. (Mr. Opaque, Principal Lecturer, Oriental College of Education).

From the data analysis of interview transcripts, it emerged that all participants regarded system thinking as helpful tool to education leadership and management. They considered this tool rewarding in terms of their professional developmental needs and support. This finding seems to support Sipe and Frick (2015) seven pillars of servant leadership, practicing the wisdom of leading by serving, which states that it does not take a mystical revelation in space to intuitively know that every individual and system in an organisation is interconnected, they further states that the core competence of a system thinker is comfortability with complexity, demonstrating adaptability and considering the greater good. Strandberg, (2015) defines Systems thinking as the ability to see relationships, patterns and context in order to understand how each influences the other. Taken a step further, it's the ability to understand interconnections and interdependence between actors (stakeholders and relationships), domains (social, economic, environmental), across time (past, present to future) and scales (local to global) to reframe and address challenges and opportunities for business and societal progress. However, systems thinking may be considered helpful in dealing with the challenges faced by today's college managers in Nigerian colleges.

4.2.2.8 Servant leaders as having moral authority

On this theme, participants flaunted their understanding and expressed their opinions in different ways; there are interchanged use of words like lead by example, be a good person, have upright moral standard, be a role model to mention but a few. Some participants were of the view that servant leaders should meet their needs by leading by example and being a role model or reference one of such participant was Mr. Orange and this is how he expressed his view:

Yes, yes, as somebody that is versatile, somebody who listens to others, to the senior, colleagues, even the younger ones that is ready to demonstrate skills into students should be able to have upright standard, you should be able to whatever you want to do , you should know that somebody may want to emulate you, sometimes when students look at you, what you are doing, how best you are

presenting your lectures, assignment, they will want to emulate you so we should be a role model that is of high standard to students that is when you are because whatever you want to do such a person could serve as a point of reference to students. (Mr. Orange, Economics Lecturer in Oriental College of Education).

Mr. Cyan and Mr. Silver on their own felt that leaders must lead by example and have good moral quality. This is how they described their thoughts:

I said it earlier on that as a leader you must lead by example and major way you lead by example is your own moral quality, so that is one of the key factor for you to be a good leader. so as a leader whatever I do is what I know others can also use as examples which shows that you must lead by example, with quality morals as well as diligent and commitment to the system (Mr. Cyan, HOD Oriental College of Education).

Mr. Silver's opinion was captured as:

Moral values is a personal thing and I believe in leadership by example you live by what you preach and in all ramifications one has to be example, as a servant leader, you have to be an example to your subordinates because they will be observing you, they are supposed to be your mentee try as much as possible to learn a few things from your own experience but the situation where you are morally bankrupt, you are not portraying a good image of yourself and that of the college particularly the newly recruited staff of the college who are attached to me so morality is key to success in any organisation and in any society. Thank you. (Mr. Silver, HOD Oriental College of Education).

Two of the participants considered moral authority as being humble, respectful and not be of questionable characters. Their opinions were quoted thus:

Like I said earlier that I have to do everything with sense of humility and respect. Hmmm by moral authority, I've said it before now that I have to be lenient, be a good listener and then considers everyone not to see their mistakes or not to judge

base on temperament but base on code of conduct that establish my college or the organisation (Mr. Maroon, Oriental College of Education).

Commenting on this same theme, Mr. Opaque's opinion was that:

Don't forget that this is a college of education, it is a training institution where immorality is condemned in the highest level, so a leader or as a servant leader one must not be with questionable character, must be morally upright, one must be morally upright because whatever you are doing your trainees are watching and emulating when they get out of the system they are also teachers/ lecturters too so one must be careful of the attitude, character one displays because everything has to do with moral you must not have your moral, you must not be of questionable morality if that is that and so the issue of moral in a teachers training institution is not something we joke with, is not something we toil with its something we take seriously in fact people start to lose their jobs because of the problem of immorality being displayed in the system so as a servant leader the issue of moral is something we take serious that something we take seriously. (Mr. Opaque, Principal Lecture, Oriental College of Education).

Theoretically, Sipe and Frick (2015) state that a servant-leader is worthy of respect, inspires trust and confidence, and establishes quality standards for performance. There are two relevant points that speak to professional development as raised by the participants. First is that servant-leaders who exemplify moral authority are said to values moral authority over positional authority, empowers others with authority as well as responsibility, they are meant to set clear and firm, yet flexible boundaries. Sipe and Frick's (2015) arguments therefore seem to affirm the call by the participants for more professional development on leading with servant heart to help subordinate's improve and inspire to be a leader. However, the second argument Sipe and Frick (2015) make emphasis on was the three core competencies of a servant leader with moral authority that a servant leader need to accepts and delegates responsibility, shares power and control, creates a culture of accountability.

Therefore, Sipe and Frick (2015) states that moral authority is quite different from formal authority. The latter is a part of one's official title or position. They suggests that college leaders

should work collaboratively to share good instructional practices which promote students achievement might possibly not produce desired results simply because lecturers need to acquire adequate moral authority, your employees, your followers, your family and friends grant you moral authority when they see you consistently: act with character, humility, integrity, and a foundation of spirituality, put people first through caring and concern, mentoring and selfless service, communicate skillfully using empathy and an open heart as guideposts, collaborate compassionately, respect diversity, build and empower effective teams, and face conflict head-on, trust intuition and use foresight, nurture and value creativity, inspire and support an authentic vision, and, think holistically, always considering the greater good and moving strategically in complex and fluid environments and organisations. However, Sipe and Frick's suggestion would probably work well in Nigeria where it was indicated that moral authority is more than that of the esteemed leader. It can mean survival or the *demise* of an organisation.

4.3 Significance of accountability and trust in college leadership and management

In the data analysis on why accountability and trust are of paramount importance to college leaders, it emerged that the participants were of the view that servant leaders are important role players when it comes to being accountable and how that can develop into trusting the leaders at college managements.

Two of the participants in reacting to this theme related accountability to transparency. Their expression was captured in the following quotation:

> *Accountability and transparency is important in any organisation, as a servant leader you have to be transparent in your dealing and activities with others. Accountability is not only about financial aspect but other assignment put in your care must be well taken care of and as a servant leader you are supposed to give account of your stewardship at the end of the day. Giving responsibility to people or to your subordinates. Yes, just trying to train them and equip them with necessary skills and experience, however, you need to monitor these subordinates to make sure they are doing the right thing because the bulk still stops at my doorstep, if I just decide that ok, I've given out the responsibility let them go and do it the way they like. No! there must be proper monitoring, as servant leaders*

you are an accounting officer, let me put it that way, after much said and done the assignment must be submitted the responsibility given must be monitored so that at the end of the day you will be able to assess whether you are doing well or not. (Mr. Silver, HOD, Oriental College of Education).

Mr. Maroon mentioned that the college showcases integrity and transparency. His speech was quoted as:

The significance of trust in the college. We showcase our integrity and then we also forestall some level of transparency in the college day to day activities even within the management. So it's going to manage college affairs and also synthesis some level of development within the organisation (Mr. Maroon, Mathematics Lecturer, Oriental College of Education).

One participant who is an HOD related this theme to organisation laid down regulations, His words was captured as:

Yes, there is high level of significance level of accountability because there is a laid down regulations to control excesses of any officer right from the chief executive which is the Provost up to the bursar, registrar and the librarian, the internal audit there is also a monitoring organisation from the ministry, from the special adviser to the governor, from state of assembly so there is also internal audit to make sure there is high level accountability in the system, the system is a complete system in which each person is responsible to his own level of accountability is very high and i think I will give them 70 or 80 percent . (Mr. Cyan, HOD, Oriental College of Education)

He further illustrated that when one cannot give accounts it means corruption is fishy:

Yes thank you very much. Accountability is the key word and for every management to be successful accountability is the key because once you are unable to account for whatever that has been given to you, as college or as management or as council it council it show that place we would be referring to corruption and where the institution or college is corrupt driven it shows. When

> *we are talking of servant leadership we are talking of morals, when we are talking of how best you actually demonstrate skills. if those things are lacking it shows we are morally bankrupt. So but when it is the college, to some extent, to greater extent we are talking sanctity, when it is accountability because it is the key word and the college is one of the foremost college in Nigeria so we have accountability as our key word and watchword for greater success* (Mr. Orange, Economics Lecturer, Oriental College of Education).

One of the participants stated that being accountable is not limited to financial accountability alone but moral accountability also. His speech was captured below:

> *You see as a teacher training institution or as an organisation like one like ours, the issue of accountability is everybody, everyone, every person's responsibility especially servant leader one must be held accountable to whatever everyone does. It does not have to do with financial accountability alone it also has to do with moral accountability, has to do with relationship accountability so the issue of accountability is something that we take very seriously in our college, you must be able to account for everything that is put under your control or your leadership be it the students themselves, be it money in cash, be it other resources that are useful to the system one must be held accountable and must be ready to account for them at any point in time when one is called upon to do so. So the issue of accountability is something we take very seriously in our college.* (Mr. Opaque, Principal Lecturer, Oriental College of Education).

The participants understanding corroborates both the national and international research on accountability and trust which emphasised that for a college to be considered successful the leaders must be accountable and trustworthy. Sipe and Frick (2015) describe accountability as commitment to do your piece of the puzzle and moral authority is built on accountability. Ngodo (2010) states that trust means faith in and loyalty to the leader in an organisation. Turknett (2009) notes that individuals with integrity will not twist facts for personal advantage; they are willing to stand up for and defend what is right; they will be careful to keep promises; and they can be counted on to tell the truth. In their model, integrity is the foundation of leadership and it involves a careful balance between respect and responsibility.

4.4 The causes of lack of servant leadership, accountability and trust in colleges

The findings from data analysis showed that the participants had varied experiences of servant leadership, accountability and trust. The data suggested that some participants attributed servant leadership to being accountable and trustworthy and lack of servant leadership is a result of lack of accountability and trust which are major inhibitory to achieving educational goals. For instance, Mr. Silver, an HOD at Oriental College of Education cited that to be a servant leader you must lead with transparency and be collaborative and align yourself and your subordinates to the goal of the organisation. This is what he said:

> *Lack of accountability, I see it as a personal issue. hmmm lack of accountability in any servant leader is personal and will not go down well with the college, hence, I wish to recommend that as a servant leader you have to be transparent which I am, you have to be collaborative which I am you have to align yourself and your subordinates with the goal and aspiration of our college. You cannot do it alone you know it's a collective responsibility, transparency is key to any organisation* (Mr. Silver, Oriental College of Education).

Mr. Cyan commented that people may lose focus on accountability or become untrustworthy if they are not motivated nor rewarded appropriately, he commented on this theme thus:

> *Hmmmm one when there is no motivation, at least when people are working and there is profit, they should also recognise them. There should be adequate communication in most cases lack of communication when there is lack of communication a lot of people will raise issues they don't have details of its occurrence so when there is good communication and reward mechanism I think we will get over this problem* (Mr. Cyan HOD at Oriental College of Education)

Mr. Orange saw lack of accountability as misappropriation and divert of funds, on his comment he emphasised that:

We can easily attribute that question to misappropriation when you divert funds for a particular purpose that it is not meant for, that is one, two we are talking of other programs that serves as a GR(grants) to the college, lecturers should be paid , there must be emoluments their royalties should be given to them on the likely books that has been sold and whatever comes to the college as palliatives to lecturers, if those things were not being executed appropriately, it shows something is actually wrong, so we should be able to guide those things that would want to project bad images to the college, so people should be able to follow it adequately and do what is needful. (Mr. Orange Economics Lecturer at Oriental College of Education).

Mr. Maroon in his comment reacted to this theme by saying*:*

That can be based on corruption, fearing, nepotism and favoritism (Mr. Maroon, Lecturer at Oriental College of Education).

Mr. Opaque saw upbringing, peer pressure and greed as major factor causing lack of accountability. He commented that:

I've been in the system for 20years. Ok, you see as a lecturer yes we have people being held accountable for mismanagement of both financial and material resources in this system and one thing I think is mainly is major determinant or there could be so many major factor is number one is upbringing, upbringing should be a very big factor, home upbringing, some people may be from their various home upbringing they are not well brought up. I don't know to the extent that they went to various colleges and graduated and eventually found themselves in this type of system that does not tolerate any form of embezzlement or mistrust. Two is peer group influence, some people had had to live under peer group influence and that to an extent had affected them greatly when you talk of accountability or mistrust. Three, another one is greed, anything you have that belong to you is yours and anything put in within your care is not yours and you must be ready to account for them at any time you are called to account to do so

> *there could be many others but I can only mention three for now but above all the issue of accountability is taken very seriously, the issue of distrust is something we frown at any point in time.* (Mr. Opaque, Principal Lecturer Oriental College of Education).

Onuorah and Appah (2012) states that another factor for the rational use of college funds is financial procedures such as budgeting, reporting and auditing, it was discussed that a sound system of financial procedures is that which clearly spells out checks and balances, ethical codes, criminal penalties and administrative reviews in order to ensure proper use of the public funds. Despite huge budgetary allocations lecturers are still underpaid and in some states in Nigeria like Abia State lecturer salaries have not been paid since April 2015 to date. Furthermore, they explain that the financial procedures should also comply with International Public Sector Accounting Standards to keep track of monetary and financial transactions that take place within an organisation.

Otti (2015) states that for decades lecturers have lamented poor treatment that most often encourage the incidence of absenteeism. Alabelewe (2013) emphasise that poor working conditions characterised by poor ventilation, illumination, and dilapidated buildings can significantly affect attendance to a greater degree than the work itself. This situation has resulted mainly due to education corruption. Otti (2015) laments that lecturers despite the important roles they play in bringing up children are given less respect and recognition in Nigeria. In the economic order, a primary school teacher does not belong to the Senior Civil Servant Cadre; males no longer wish to join the noble profession because of lack of prospects. It is now a sort of dumping ground for females and others who are unable to look above their shoulders. It was noted that the service conditions of lecturers are not the same with the other civil servants in the ministries and agencies. For example, other civil servants are promoted as and when due, but lecturers stagnant for a longer time. Also, when other civil servants retire, they are paid their gratuity and placed on monthly pension but the reverse is the case in respect of lecturers. When lecturers retire, their pension starts to run after 6-12 months. And no arrears are paid to them. The payment for the period of retirement and the start of pension payment is usually consumed by “Mr. and Mrs. Education Corruption”.

4.5 Enactment of servant leadership, accountability and trust in the researched colleges

Findings revealed that there should be enactment of servant leadership, accountability and trust in college s. One participant mentioned that despite the measures to eradicate mismanagement in the college it does not mean that the system is entirely free of the menace. The quotation below revealed his thought:

> *Hmm you see in a system like our college, despite the fact that I said that the issue of distrust, the issue of mismanagement, issue of indiscipline, issue of immorality is something we frown at does not mean the system is entirely free of all these menace but one thing our leaders should do or as a servant leader should do is one, living by example, living by example is very key, living by example is being transparent, they must be transparent to the core. Two, there must be relationship between and among the staff, student and community where the college is situated. Three, another thing is we must see the organisation as like our private property and anything that will dent the image of the college we must be able to guide against and as a leader or as a servant leader we are living by example is very key having good relationship among staff and students is also very key and is something not to joke with at every point in time.* (Mr. Opaque, Principal Lecturer in Oriental College of Education).

In addition, Mr. Maroon said servant leadership accountability and trust can be developed by creating condition of trust and shun being selfish:

> *By creating or encouraging conditions of trust and shun any act of selfish interest and also encouraging diversity of thought since organisation comprises of different nationalities.* (Mr. Maroon, a Mathematics Lecturer at Oriental College of Education).

Similarly, participants enunciated that it is imperative for servant leaders to be selected into offices carefully and appropriately by exercising due diligence. The following quotation revealed his opinion on this theme:

> *Yes! yes! thank you very much, Ah when it is servant leader representation or appointment or how best we can develop them. ehen…. we should be careful when appointing people to position or post, once we want to do that we should look at people that have pedigree, people that have distinguish themselves academically, morally, people that are of sound mind, people who we should be able to see and hold to high esteem. Once the like of such people are in position, once they in management they can be able to demonstrate that the servant leader that we are talking of. If we are not been careful and we go through corrupt means of appointing people who do not merit a particular position, the end may not even justify the means so we should be able to look at their background anybody we want to appoint or given appointment to we should able to go to their background institutions to seek for what actually happen during the stay such a person in colleges or where such a person must have put in place his skills and whatever we should be able to have a referee for or references for them to actually know of that we can be able to trust this person for this position that we want to give to that person with all these put in place we can be able to have a versatile and virile college that we are looking for* (Mr. Orange, Economics Lecturer at Oriental College of Education).

Mr. Silver spoke extensively on this theme and his opinion revealed that:

> *Developing servant leaders qualities within our college, you know has been in existence for sometimes now though we have some bad eggs within us, however majority of us try as much as possible to display quality leadership and that has been why the college is thriving, in so many areas servant leaders quality is an important aspect that an organisation need to focus on and this means that you have to listen to your subordinates, when you give assignment and responsibilities out you have to monitor them because you are an accounting*

*officer, you have to give account of your stewardship at the end of the day, you don't leave it in the hands of your subordinates, you coordinate, you collaborate and put everything together and defend your position, you don't have to say you are the boss then you bully people around. Though some of us do it within the college but I try as much as possible to let them know that you just have to be a servant leader. Servant leader in the sense that you have to. Yes you don't have to lose your authority over your subordinates. No I'm not saying that but at the same time you have to be able to let them know that you are still in charge and at the same time also have to play their part as well positively that by making sure that the aspiration and objectives of the college are stipulated and well-articulated and carried out by each and every staff of the college because that is where we all started from and most of us will retire from the college so we have to put in our best to make sure things work accordingly as planned. Thank you. (*Mr. Silver, HOD at Oriental College of Education).

Based on the data analysis result explained, it was found and concluded that: servant leadership behaviors have positive influence on college leaders' performances. It means that if a college leader practices servant leadership in her/his work, she/he can increase performance positively. The influence of servant leader on college head performance was said to be pertinent. The results of this study indicate that the leadership style of a College head, HOD's and lecturers as servant leader greatly affects performance in colleges. Integrity has positive influence on leaders' performance. It means that high integrity increased college leaders' performance. Integrity and transparency was said to influences college head's accountability and makes stakeholders develop trust in them while the rest is influenced by other variables or factors.

Hence, the attitude of developing accountability supports college leaders behavioural performance program because in accountability and trust there are attitudes like: person of character; puts people first; skilled communication; compassionate collaboration; having foresight; being a system thinker; having moral authority (Bernard, Schurink and De Beer, 2008).

Therefore both servant leadership and accountability have positive influence on college leaders' performance. It means that college leaders' performance will increase significantly if college leaders practice servant leadership with high level of accountability and trust on their work.

There are several suggestions that can be given to improve the performance of college leaders:

College leaders should have passion to lead by serving and that without selfish, greed and ulterior motives.

The character and behaviours of college leaders should reflect good character, put other people first in matters of interest and decisions, they should keep interactions positive and communication flowing with the lecturers, students, students, parents and other education stakeholders, they should have foresight and plan ahead, they must be aware and think the system they operate in, they should work as team to achieve organisational goals, have moral values , be able to give up-to-date account of both human and resources in their cares, practice act of integrity, exhibits accountability, honesty, transparency, respect and commitment that need to be improved by college leaders in order to gain trust of the college society to facilitate increased performance.

College leaders' performances will increase if they are accountable to the stakeholders in education as well as accountable for achieving the goals of education using available resource and employing globally acceptable best practices in college administration and in return will gain the trust of all education stakeholders.

In view of the foregoing, it is hoped that if the above strategies are considered and implemented meticulously, it could improve quality service delivery in the college system and management through proper accountability process, efficient administrative procedures, purposeful leadership that will guarantee the development of trust among Nigerian education stakeholders.

4.6 Chapter Summary

This chapter discussed the data analysis and interpretation of the data gathered through the use of a semi structured interviews to explore the role of servant leaders in developing accountability and trust in colleges. The data was organised into four themes and some of the themes have sub themes in line with Fusch and Ness (2015) which stated that organising data into themes and codes constitutes a critical part of the qualitative research process to explain servant behaviours of leaders in college management and how these behaviour can help in developing accountability

and trust in college s. Five participants were selected for purposeful sampling. In line with research best practices, I assigned pseudonyms (using colours) to represent the participants instead of personally identifiable names to code interview data and protect participants' information. Doody and Noonan (2013) suggest the use coded names in a qualitative study to protect participant privacy.

Furthermore, the data were interrogated through Sipe and Frick (2015) model of servant leadership as well as other Africa, Continental and international authors on servant leadership, accountability and trust in college management.

The next chapter presents the study summary, conclusions and recommendations of the study.

CHAPTER FIVE

STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The study explored the role of servant leadership in developing accountability and trust in a college located in Lagos State, Nigeria. The previous chapter presented the analysis and discussion of the findings of the study. This chapter presents the summary of the entire study, conclusions and recommendations of the study. The chapter also presents the limitations and the implications for further study.

5.2 Study summary

The first chapter presented the background to the study, the problem statement, purpose and rationale for the study, significance of the study, objectives of the study, research questions, the clarification of key terms used in the study, delimitations of the study, organisation of the study and chapter summary to this study. The purpose and rationale for undertaking this study was to explore the role servant leaders in developing accountability and trust in a college located in Lagos State, Nigeria.

The second chapter discussed the literature under the following sub-headings: meaning of servant leadership, the history of servant leadership, internationally, continental and national landscapes of servant leadership. It further discussed servant leadership behaviors making use of seven pillars of servant leadership on practicing the wisdom of leading by Sipe and Frick (2015) as the theoretical framework underpinning this study. It also provided a discussion of Greenleaf (2002) model of servant leadership which projects this study and used to explore roles of servant leader in developing accountability and trust in a Nigeria college.

The third chapter presented the research design and methodology which framed and informed this study. Accordingly, the following aspects of research design and methodology were presented: research paradigm, research design, and research methodology, research sampling, data generation methods, data analysis, issues of trustworthiness, ethical issues, limitations and delimitations of the study.

The fourth chapter presented the discussion and interpretation of the data. The study explored the conceptualisations, experiences and practices of participants on servant leadership in a college located in Lagos State, Nigeria. It was found out that participants had different understandings on 'servant as leaders'. Their varied descriptions of what servant leadership shows that they had different but cohesive understanding of the servant leaders. The data that was generated was analysed utilising the literature discussed at length as well as the theoretical framework on servant leadership by Sipe and Frick (2015).

Chapter Five is a concluding chapter and presents the overall study summary, conclusions, recommendations and implications for further research.

5.3 Conclusions of the study

Rutkiewicz (2018) states that leadership by its very definition entails a relationship with others, no followers, no leadership, yet too many leaders at all levels focus exclusively on results and ignore their people and minimise their relationships with them, that's too bad since without the people there will be no results. At its heart, servant leadership implies a self-effacing meeting of the needs of people. Colleges leaders should be accountable to the stakeholders they serve as this is the only way they can in turn trust their judgments and actions and improve on education goals. The conclusions presented and discussed below were informed by the findings presented in the previous chapter which is the chapter four of this study.

5.3.1 Servant leaders' behaviours

The following conclusions was drawn from the interviewed participants, some of them were able to recognise their roles as role of servant leaders while some are not sure they are leaders simply

because they are lecturers and not one of the executive officers in the college. It shows that some lecturers in college despite being the head of their classroom do not recognize the fact that they are leading and hence need to meet up with behaviours expected of a servant leader, Some of them as the interview proceeded presented points and facts that aligned them to hold leadership position at the college. This is a recognized knowledge gap. Nevertheless, different views were expressed on servant leadership behaviours commensurate with the Seven Pillars of Servant leadership by Sipe and Frick (2015).

Different opinions were presented to by participants to explain behaviours expected of servant leaders in colleges, such behaviours ranges from having good character, integrity and be one of unquestionable character. Participants considered leading by communicating effectively and skillfully as important tool in college management. Team work and joint decision making was pointed out as important and effective way to successful college management, they believe the management of colleges is not a one man show so team work is inevitable in college management. It was pointed out that leaders in colleges was supposed to be aware of the vision and mission of the organisation as this portrayed them to thinking the system they operate in make them able think ahead of others on to how to achieve the organisations' goals. Leaders are supposed to have managerial skills starting form planning, coordinating, staffing, directing et cetera. To be a compassionate collaboration is important in college leadership as it has to do with putting yourself in other people's shoes and feel their pains as if it is yours, when leaders do this they create sense of affiliation and acceptability in members and the colleges' goals will be easily achieved. Therefore, a servant college leader was said to be one of upright character, integrity, and lead by showing good examples.

5.3.2 The significance of accountability and trust in colleges

It was undoubtedly presented by participants that the college have a high significant level of accountability, one of the participants outlined that there are laid down regulations to control excesses of leaders from the chief executives officers to the college heads, officers, the bursar, registrar, librarian to the internal audits, he also pointed out that there are monitoring bodies from the ministry, special adviser to the government, state, house of assembly and external audit to ensure leaders are accountable. Another participant said accountability is every one's personal

responsibility not only financial accountability but also moral and relationship accountability. Therefore, moral bankruptcy is not encouraged in the college so leaders must be able to account for all that is put under their control, participants further explained that there are various strategies in place in the college to coordinate and monitor both financial and moral accountabilities of the colleges leaders. It was said that college leaders are to be transparent in their dealings in and out of the college. One of the participants pointed out that accountability is their watch word and it is taken serious in the college. One of the participants further explained that leaders must give account of their stewardship in the college. Conclusively on this theme one of the participant stated that they show case their integrity and forestall transparency in their day to day activities. Hence, accountability is said to be a cornerstone of contemporary education policy. Some consider it a virtuous practice (Macintyre, 1990). Dubnick (2014), Gorur (2017) and Stensaker and Harvey (2011) concur and view it as indistinguishable from good governance and transparency.

Singh (2021) emphasises that lecturers help in implementing the goals and the groundwork set by the college and the administration, parents and the community they shape the academic, oratory, characteristics and personality, spiritual and virtuous capabilities of the students. He further states that when a lecturer is held accountable, students experiences greater freedom in putting forward their concerns and do not feel burdened, that lecturer experiences greater freedom as they are held accountable for the curriculum they set, in this way, lecturers can also adjust the things in favour of the students making the teaching program becomes inclusive, unbiased and non-discriminatory. Lecturers are then expected to assess every student based on their capabilities and not on their culture, gender, traditions or preferences. Quality education is ensured, and the public resources are put into proper usage when leaders are accountable.

5.3.3 The causes of lack of accountability and trust

Participant identified lack of motivation, communication and reward mechanism for college leaders as reasons for lack of accountability and trust in the college. Misappropriation or diversion of fund is another impediment to accountability. Improper upbringing, Peer group influence and greed were recognised by another participant to be causes of lack of accountability

in college leadership. It was also pointed out that corruption, fear, nepotism and favouritism can cause lack of accountability in college management.

The findings strongly correlated with Salawu (2012) posit that greed, materialism and egocentrism are some of the values that have replaced the African value system and also evidenced in college leadership and management. Greed was remarkably evident when lecturers expressed that they are well aware of the fact that colleges receive state and federal-funding and yet could not point out what actually is being done with that money to improve colleges. The findings demonstrated despite measures to curb lack of accountability it does not mean that the college system is totally rid of it therefore it is suspected that that there is lack of transparency and accountability somewhere with regards to how colleges finances are utilised, hence this predicament has undoubtedly led to poor working conditions and inhibits educational goals. It is well known that colleges cannot function properly without resources and if money that is meant to support colleges is misused for one's personal gain, then that hinders progress and smooth running of colleges and hinder students from getting the best.

Having highlighted some of the factors that hinder college leaders' accountability and access to equal education, it is necessary to discuss elaborately the barriers to educational opportunity in Nigeria caused by the people placed in its leadership and management.

5.3.4 How accountability and trust can be developed

According to the participants, training and retraining of education leaders, proper reward system, creation of enabling environment for both staffs and students goes a long way to develop accountability and trust in colleges, Another participant digressed to the representation and appointment of college leaders, he said that there is need to be careful when appointing people to leadership posts and ensure that during recruitment right people with the right qualifications should be appointed, people that have pedigrees, distinguished academic, moral and sound characters be considered for leadership posts, do background checks/ referencing on candidates for leadership posts. Another participant was of the opinion that leaders should live by examples, form relationships between education stakeholders and take ownership of the institution as if it is a private property. Another participant emphasised that leaders must listen to their subordinates, monitor their work, coordinate them, collaborate with them and avoid being bossy but never lose

your authority to ensure that the college aspiration and objectives are stipulated and well-articulated. It was therefore advised that leaders should lead by examples,, transparent, form relationship among staffs students and the community, shun act of selfishness, encourage diversity of thought was suggested as to how to deal with issues of accountability and trust.

Participants had varied opinions regarding what should be done to curb lack of servanthood practices at the college; however, their suggestions were limited as they are solely based on their personal opinions and experiences on the profession.

5.4 Recommendations

The following recommendations were informed by the conclusions discussed above. Literature from previous studies on servant leadership was used as a lens through which my data was analysed and infused to strengthen the recommendations on what could be done to curb non-servant leadership behaviour in the researched college. It is also important to note that although the participant's suggestions were not sufficient, they managed to uncover critical issues which require further investigation in order to find ways to eliminate non-servant leadership practices in colleges.

5.4.1 Recommendation One

The findings indicated that there were gaps in knowledge of servant leadership, expected behaviours, accountability and trust in the researched college; therefore I recommend that leaders in colleges be exposed to in-depth teaching, training and retraining on servant leadership for them to have grounded and informed knowledge. Hence, it is recommended that nation-wide workshops on servant leadership should be organised for college leaders or people aspiring to be leaders in one capacity or the other to servant leadership constructs and behaviours as upheld by Sipe and Frick (2015).

Mthiyane (2018) also posits that although it is necessary for universities to have programmes that train pre-service teachers on instructional leadership and college management, studies on servant leadership should also be at the center to help preservice teachers and aspiring or serving leaders to challenge their own moral values as human beings, as leaders and as active and patriotic citizens of the country. The above recommendation is further corroborated by Sipe and Frick

(2015) on servant leadership which entails educating individuals about socially acceptable moral values and behaviour which they can in turn emulate in their professions.

5.4.2 Recommendation Two

Secondly, it is important to implement accountability measures as a central concept for good governance in college management. Accountability requires that leaders should account for their performance to the public or to their duly elected representatives. The Nigerian Teachers Registration Council should conduct workshops to develop college leaders on servant leadership behaviours and professional ethics, expose them to implications for breaching the code of conducts (TRCN, 2013). Therefore, to ensure effective running of colleges and accountability in Nigeria education system, adequate structures should be put in place, systems and processes should be developed to guide the operators of the structures and ensure strict compliance with them. Adejuwon, (2014) states that once accountability measures are implemented, public officials will be under the scrutiny of the public and will be less likely to engage in corruptible acts. Hence, college leaders should be trained and sensitised on accountability measures and policies (Arikewuyo, 2009) and penalties for flaunting or breaking the rules and corruption in public service should be seen and treated as evil and the perpetuators should be stigmatised and punished (Amosun, 2014).

5.4.3 Recommendation Three

Thirdly, all education managers should be aware of what can cause lack of accountability and trust in colleges and ensure they guard against it at all times. Teachers Code of Conduct and proper way to behave in work place should be clearly articulated. Servant leadership training on leadership behaviour should be carried out and every home should endeavor to raise leaders with a servant hearts. Hence, to eradicate the misappropriation of college funds, the Ministry of Education should establish strict accountability measures and auditing regarding the use of funds and resources in the college and any leader who failed to adequately account for things in their care should lead to criminal charges and possible stringent penalties such as jail or withdrawal of licensing. Since governments are looking towards mechanisms to secure the accountability of

government and public officials (Heerden & Steyn, 2012), there should be measures to secure accountability. Agara and Olarinmoye (2009) note that accountability and control measures were engineered in the public service when it was observed that workers popularly called public servants require some levels of restraints in the execution of their official duties and delivery of services to the public.

5.4.4 Recommendation Four

In conclusion, the findings also showed that is important for college leaders to develop habit of accountability and trust when managing colleges, therefore I recommend that leaders should know what constitutes a habit that lead to lack of accountability and work against it at all cost. Heren, Paterson and Baxter (2020) posit that trust and accountability are often positioned as opposites, the argument being that accountability is based on distrust and correction of identified deficiencies. Yet, trust is also important in order for accountability to lead to improvement; only when lecturers and college heads are open about the quality of their teaching and their college can there be a meaningful discussion about change in education management. Hence, it is recommended that college leaders should know that being accountable and trustworthy is a personal and collective responsibilities and so all must be accountable in their relationship, financially and morally. Daum (2015) posits that education leaders should strive to be a highly accountable leader, take responsibilities, make no excuses be on time, control the fate and feelings, manage expectations, collaborate and don't expect praise most especially when job is partially done.

5.5 Limitations of the study

This study identified some limitations in the course of the research study. Case studies have become in many cases a synonym for freeform research where anything goes. The absence of systematic procedures for case study research is something that Yin (2009: 14-15) sees as traditionally the greatest concern due to a relative absence of methodological guidelines. Creswell(2013, p. 97) posits a case study method explores a real-life, contemporary bounded system (a case) or multiple bounded systems (cases) over time, through detailed, indepth data collection involving multiple sources of information and reports a case description and case themes. However, when the case studies are compared to each other the researcher also can

provide the literature with an important influence from the contrasts and similarities (Vannoni, 2014; 2015). The study was limited to one college with a few research participants, among which included the college head, two HODs and two lecturers and I believed they are too small representatives of the entire college. There were network problems during the interviews and that impaired the interviews conducted as some participants words faded or possibly got lost, or words repeated several times before participants could get a glimpse of questions asked. This made the entire process frustrating and tiresome to both the interviewees and interviewer. The time allocated to the research study by the university seemed insufficient because the research study was conducted during the lockdown of 2019 COVID pandemic which made it impossible for physical contact with the participants resolving to virtual interviews.

Since the study was informed by Sipe and Frick's (2015) theoretical framework, all the data generated and analysed was confined to their model. Dean and Roy (2017) state that a theoretical framework is used to limit the scope of the relevant data by focusing on specific variables and defines the specific viewpoint that the researcher would take into account when analysing and interpreting the data to be gathered.

5.6 Implications for further study

Given the shortcomings presented above, it is pertinent and suggested that further studies using multiple case studies and more participants should be conducted to provide additional data as this may perhaps provide varied findings and conclusions. This will also provide for wider range of comparison of participants' perspectives from different locations. Since the researcher could not travel to Nigeria for data generation due to the 2019 pandemic, I also believe a face-to-face contact with participants could lead to better and deeper probing of their responses, physical observations of the research site, documents reviews and distribution of questionnaires.

5.7 Chapter summary

This chapter is the concluding chapter of this research study. It presented the study summary; conclusions emerging from the data discussed in the previous chapter and made recommendations based on the conclusions. It also highlighted the limitations of the study and the implications for further research.

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