IMPACT OF SERVANT AND TRASFORMATIONAL LEADERSHIP IN COMMUNITY DEVELOPMENT: CASE OF BLANTYRE DISTRICT IN SOUTHERN MALAWI

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DECLARATION

I declare that this research report is my own, unaided work. It is being submitted in partial fulfilment of the requirements for the awarding of Doctor of Philosophy Degree in Servant and Transformational Leadership at Selinus University, and no knowledge of similar paper been submitted before in any other academic institution.

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DATE: 1st October 2022

CERTIFICATE OF APPROVAL

We declare that this dissertation is from the student`s own work effort. Where he has used the other sources of information, it has been acknowledged. This dissertation is submitted with our approval.

Supervisor: ……………………………………………………………………

Signature: ……………………………………………………………………

Date: ……………………………………………………………………

DEDICATION

I dedicate my dissertation work to my family and many friends. And a special feeling of gratitude to my loving wife, Rose whose words of encouragement were always ringing in my ears whenever I was doing my professional studies work. My mother and my elder brother Reverend Connex Saulosi Ijalasi can never be left out.

May I also dedicate this dissertation to my many friends and church family who have supported me throughout the school process and special mention Reverend to Ross Britza and Bob Moate for moral encouragement. I also dedicate this work and give special thanks to my best friend and lovely wife Rose and my wonderful kids namely Dalitso 18 years old, Chisomo 16 years old, Israel Michael 11 years old and forgetting 7 years old son Titus Ross who was always by my side whenever I was doing school work at home. Both of you have been my best cheer friends.

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ABSTRACT

The servant and transformational leadership have been recently rated very high and to above average leadership styles and the present study investigated and evaluated impact of these leadership styles in community development in Malawi. The purpose of this study was to examine the impact of the leadership style in public sector policy holders including politicians on performance outcomes in initiating community development projects. The leadership style undertaken is servant and transformational leadership and a study drew participants taken from individuals and small rural focus discussion groups including targeted sectional group of leaders namely village chiefs, religious leaders, local political leaders, VDC/ADC leaders and as well as CBO leaders. The research employed qualitative and quantitative methods through group discussions, structured interviews, observations, and community workshops to collect data. The result shows that, servant and transformational leaderships has more impact on community development, however the results show that in rural targeted community in Malawi servant and transformational leadership style is more developmental effective in communities than transactional style leadership style. The study further concludes that combining servant and transformational leaderships will result in phenomenal community developmental initiatives in context. The results showed that the CBO leaders, religious leaders and VDC/ADC leaders were perceived to be the ones which relatively demonstrating theoretical leadership characteristics and themes of STL. The study has also established that these leaders are the one demonstrating theoretical leadership's themes and characteristics which are distinct contributions to community development with unique motives and purposes in living out calling, cultivating character, building chemistry, and developing competency. CBO leaders are doing much in support systems such as convening and facilitating initiatives, resident engagement and advocacy among other things. While on the other hand the religious leaders with dominance in community psychology aspect where issues of social, economic, political, environment, and religion with influence to promote positive change, health, education and empowerment at individual and systemic levels for community development. This this therefore means that STL has impact on community development initiatives.

ABBREVIATIONS AND ACRONYMS

ADC   Area Development Committee

ADP   Annual Development Plan

ASAL   Arid and Semi-Arid lands

AU   Africa Union

CBD   Community Based Development

CDC   Constituency Development Committee

CDF   Constituency Development Fund

CDP   Community Development Programmes

CFC   Constituency Fund Committee

CIDP   County Integrated Development Plan

CBO   Community Based Organisation

DA   District Assembly

DCC   District Consultative Committee

DPCU   District Planning Coordinating Unite

DPCU   District Planning Coordinating Unit

DDP   District Development Plan

DDPS   District Development Plan System

ECD   Early Childhood Development

EDA   Equitable Development Act

HDI	Human Development Index
IBEA	Intergovernmental Budget and Economic Council
LGAD	Local Government Act and Decentralization Policy
MDGs	Millennium Development Goals
MEGS	Malawi Economic Growth Strategy
MPRSP	Malawi Poverty Reduction Strategy Paper
MGDS	Malawi Growth and Development Strategy
MP	Members of Parliament
SDGs	Sustainable Development Goals
SL	Servant Leadership
STL	Servant and Transformational Leadership
SPSS	Statistical Package for the Social Sciences
TA	Traditional Authorities
TL	Transformational Leadership
UNDP	United Nations Development Program
VDC	Village Development Committee

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0   Introduction

For decades, community development projects around the world have tied to serious issues to policy holders and public duty bearers regarding leadership styles and policy matters. These serious community development issues have provoked researchers to evolve and define new models of ethical leadership styles which in turn can solve the emerging issues and challenges in the in development. In 1978 Bums offered a perspective that resulted in the evolution of a new paradigm of leadership. He defined leadership "as leaders inducing followers to act for certain goals that represent the values and motivations — the wants and needs, the aspirations and expectations— of both followers and leaders" (Bums, 1978, p. 19). The leadership model being used, engage ethical, moral and relational dimensions as the facet to measure leadership effectiveness, in contrast to the ''input'' and ''performance output'' conventional approach in community development initiatives. This study is finding answer, which leadership style helps facilitating community development.

This chapter therefore gives an overview of the study and presents the background to the study that will explain and justify the area and focus of the study in context. The background will be followed by the problem statement which indicates the research gap that justifies the need for the study. The other sections present the objectives, that is, main objective and specific objectives of the research followed by the research questions. Finally, the chapter presents the significance of the study.

1.1   Background of the Study

While servant and transformational leaderships are mostly discussed in Malawi and globally and tautly preached in modern political cycles, there is no common understanding of the same by the common man in communities. The concept of servant and transformational leaderships have been applied to group dynamic and management science in both public, private, organisations and in political science among other spheres. ''It would be interesting to see if servant leadership has more impact than transformational leadership in for-profit Organizations'' (Schneider and

George 2011). The concept of servant leadership has gained enormous popularity in the modern age. From the general perspective therefore, servant and transformational leaderships can be termed as supporting and developing the individuals within an institution, while at the same time inspiring followers to work towards a common goal. Therefore, it would be necessary to examine and evaluating the impact of the leadership styles in facilitating community development in context. These two concepts have few similarities but some major differences which need to be checked among the various concepts of leadership styles, servant leadership is the one that embarks various behavioral and emotional aspects in a very useful way, leaders who take leadership as an opportunity for the valuable service in communities while transformational leadership style is an inspirational way through which one can motivate and use that motivation thinking ability (Avolio et al. 2004; Dvir et al. 2002).

To check the impact of transformational and servant leadership on organizational performance, a comparative analysis of both leadership styles in accordance level of community development as of vital importance. To check the impact of two comparative leadership styles on community development performance outcomes through learning. To analyze which leadership style, induce more community development drive in context.

This comprehensive academic research in the area of servant and transformational leaderships will increase the understanding of how leaders can achieve long term goals and make the community successful. With more advancement in research regarding servant and transformational leadership, a clear distinction would be possible (Stone et al., 2004). Surely the empirical research relating to performance of an organization with the impact of ethical leadership style such as servant and transformational leaderships styles would enrich the understanding.

Research advances can also use conceptual models to test weather changes in leader's conduct affects followers and performance in context (Sendjaya and Pekerti, 2010). However, the question of how transformational leaders elicit performance beyond expectations (Bass, 1985). This remains centre of discussion with many theories but few clear answers which refers to a personal investment of the self into individual work tasks that are performed on a job (Christian, Garza, & Slaughter, 2011; Kahn, 1990; Macey & Schneider, 2008; Rich, LePine, & Crawford,

2010; Schaufeli, Salanova, Gonzalez-Roma, & Bakker, 2002). Keeping in view the utmost importance of leadership in community context, this study provides opportunity for leaders to build relationships with subjects and to improve their performance for the betterment of community developmental projects. Along with other limitations, this study cannot be generalized considering other influencing factors in other areas and countries. The study undertook a limited sample size and cultural context.

The Constitution

The 1994 Constitution in section 146 recognizes a viable local government system as an integral building block of a functional democracy, service delivery system, and economic development. To this end, the 1994 Constitution enshrines decentralization as a state objective and chapter xiv of the Constitution clearly strengthens local government institutions and makes them responsible for welfare provision, the promotion of democratic institutions and participation, the promotion of infrastructural and economic development through the formulation and execution of local development plans in local communities, and the representation to central government of local development plans.

Local Government Act and Decentralization Policy (1998) for community development

Appropriate instruments such as the Decentralization Policy 1998 and Local Government Acts 1998 were promulgated to concretize the fundamental ideals embodied in the 1994 Constitution. The policy provides the framework for establishing the structure of local government institutions at the district level (Assemblies, now known as Councils), their composition, powers, functions, committees and financing. It devolves administration and political authority to the district level; integrates governmental agencies at the district and local levels into one administrative unit, through the process of institutional integration, manpower absorption, composite budgeting and provision of funds for the decentralised services; diverts the centre of implementation responsibilities and transfers these to the districts; assigns, functions and responsibilities to the various levels of government; and promotes popular participation in the governance and development of districts. Thus the policy emphasises elected local government with the twin goals of poverty reduction and governance, and is based on

participation, democratisation, accountability, and people's empowerment to make developmental decisions right in their communities.

The District Development Planning System (2001)

Devolving the planning and implementation of local projects to the local authorities was widely believed to be a more effective and efficient means of reducing poverty than using central government structures in Malawi (MLGRD, 2009). Section 9 of the Decentralization Policy clearly states that District Councils have been charged with the overall development of the district and requires the Councils to provide for local people's participation in the formulation and implementation of the District Development Plan (DDP). It is in this respect that the Policy also requests Councils to form action committees at area, ward, and village level.

Decentralization is thus intended to promote participatory planning at sub-district level and representative democracy at the district level through the election of councilors to the Councils. For the purpose of facilitating participation and local development planning, government has put in place a District Development Planning System (DDPS).

Currently conceived as an interface between grassroots communities and the District Councils, the District Development Planning System offers possibilities for processes of participatory planning and dialogue between citizens and their local leaders in order to influence project priorities of local government. A District Development Planning However, to-date no action has been taken. As a result, with the passage of time, and absence of councilors due to postponement of local elections, VDCs and ADCs have been recognised by District Councils, communities, and many NSAs as the „formal" avenues through which communities participate in decision making on issues that affect their daily lives, for example participating in addressing issues of food insecurity, poor access to infrastructure, markets and public services. Therefore, even though the Local Government Act and Decentralisation Policy did not specify the type of committees that should exist at the sub-district level, the implementation of decentralisation in Malawi has by default relied and almost „institutionalised" these sub-district committees as avenues that would allow the grassroots communities to connect with the local government councils.

The Malawi Poverty Reduction Strategy Paper (2002)

The Malawi Poverty Reduction Strategy Paper (MPRSP), which the Government launched in 2002, recognized decentralisation as a strategy for facilitating poverty reduction. The overall goal of the Malawi Poverty Reduction Strategy was to achieve sustainable poverty reduction through socio-economic and political empowerment of the poor. The strategy explicitly declared its philosophy as one that saw the poor not as „helpless victims but as masters of their own destinies" through socio-economic and political empowerment of the poor (Malawi Government, 2002: 1). In this case decentralisation policy was considered an appropriate strategy because a key feature of the policy is to promote popular participation of the poor in the process of promoting socioeconomic development for the purpose of reducing poverty.

Malawi 2063 Agenda and UN Sustainable Development Goals (SDGs)

Malawi 2063 plan seeks to build a youth-centric inclusively wealthy and self-reliant nation and industrialised upper-middle-income country. MW2063 is anchored on three key pillars which are Agriculture Productivity and Commercialization; Industrialization; and Urbanization. The vision builds on lessons the implementation of Malawi Vision 2020 which failed to achieve its goals in timely manner and the current one puts emphasis on getting things done. Affirms Africa's aspirations for Agenda 2063 of an integrated, prosperous, and peaceful Africa, driven by its own citizens and representing a dynamic force in the international arena. MW2063 accelerates the implementation of the continental initiative for growth and sustainable development, the Africa Union (AU) Agenda 2063. Africa's Agenda 2063 aims to optimize the use of Africa's resources for the benefit of Africans and it will have reached its full life span in 2063. The Vision articulates the national goals that will facilitate the realization of the aspirations of the people of Malawi. These are built around values of national consciousness such as unity, patriotism, hard-work, integrity, self-help and an aversion for hand-outs. This calls for a positive mindset among the citizenry and its leadership from the grassroots to realise the dream which is aligned to the Sustainable Development Goals (SDGs) whose overall objective is to create a better and sustainable future for all in inclusive sustainable wealth creation through sustainable economic growth and the equitable (re)distribution of wealth. Integrated to AU Agenda 2063 dubbed "*the*

Africa We Want" is spurring inclusive growth and fighting poverty by the year 2063. This is Africa's blueprint and master plan for transforming the continent into the global powerhouse that it ought to be. While calling for strong leadership and political will to ensure successful execution of the plan to meet its vision, the plan ensures coordinated efforts and collective action among all sectors and stakeholders from the grassroots.

The Malawi Economic Growth Strategy (MEGS) was adopted in 2004 to complement the MPRSP in generating high and sustainable broad-based economic growth through stimulation of investment by focusing on mining, cotton, agro processing and ecotourism. The strategy was however short lived and it was superseded by the Malawi Growth and Development Strategy (MGDS) in 2006. The MGDS, builds on the MEGS and incorporates lessons learnt from the MPRSP. It currently serves as the overarching policy framework for reducing poverty for the 2006- 2011 fiscal years and it identifies local authorities as key to achieving national development and good governance goals in Malawi. The strategy recognises that broad based economic growth and development cannot be achieved without good governance. In this context, decentralisation through local government institutions is regarded as a vehicle for delivering better services to the Malawian population but also as a means for strengthening democratic institutions and participation at local level.

The experience of decentralisation in Malawi since 1998

When the Local Government Act and decentralization policy were approved in 1998, a number of steps were taken to implement decentralization in Malawi. Some key activities include the holding of local elections and the establishment of 38 local government Councils in 2000 which facilitates development initiatives in communities.

The institutional structure of development under Local Government

Decentralisation in Malawi has taken the form of devolution of administrative and political authority to Districts. Devolution is the transfer of authority from the central government to political actors and institutions at the local level for decision-taking and the resources needed to carry out such decisions, to implement various sectoral policies, programmes, and activities. This is contrast to other forms of decentralisation, the most widely

known being deconcentration. Deconcentration is generally understood as the transfer of power and responsibilities to local branches of the central state, whereby the central government does not give up any authority but simply relocates its officers to different levels within the national territory. In this case, local entities act largely as the local agents of central government, and the entities maintain the same hierarchical level of accountability to the central ministry or agency rather than to representatives of a local community.

Decentralisation in the manner in which it is provided for in the Malawi legal and policy framework, as devolution, is basically a political reform process bordering on the question of who controls, and has access to, public resources. It entails promoting a democratic system within which government officials can be held accountable to the local people that they are supposed to serve.

The Local Government Act in Sections 5 to 11 and the Decentralisation Policy provides for the creation and duties of the District Council with both a political and administrative structure. Thus the local government councils that were created in 2000 had the political and administrative structure. The political structure is the basic decision making body of the council and comprises elected councillors as voting members. Until recently, Traditional Authorities (TAs), Members of Parliament (MPs) and interest group representatives were serving as ex officio members of the Council. The 2010 amendments to the Local Government Act has changed the status of MPs to that of voting members. The Council is supposed to be headed by a chairperson who is democratically elected from amongst the councillors during their first meeting. Section 14 of the Local Government Act also prescribes the creation of other committees such as Finance, Development, Education, Works, Health and Environment as mechanisms for the councillors to discharge the functions of the Council. However, since the term of office of the first councillors expired in 2004, the Councils have operated without the elected members due to the postponement of local elections which were supposed to take place in 2005. Instead a make shift institution, the District Consultative Committee (DCC) was instituted to fill the vacuum created by the absence of councillors.

The administrative structure of the District Council is the implementing arm of the Council. It is popularly referred to as the Council secretariat and it is responsible for implementing various

sector-programme policies and activities under the leadership of the District Commissioner or Chief Executive. It comprises of directorates according to the functions of the council. These include directorates of devolved sectors such as District Commissioners were designated as controlling officers with direct responsibility for management of public funds transferred to the authorities. At the sub-district level, the Local Government Act in section 14 (3) specifies that the Councils may establish other committees at ward, area, or village level as it may determine. However, as indicated in section 1.4.3, for the purpose of facilitating participation and local development planning, the DDPS recognises the DEC, ADC and AEC and VDC as decentralised sub-district structures.

In Malawi, according to IMF (2017) IMF Country Report No. 17/184 indicates that monetary poverty in Malawi remains pervasive and largely stagnant, especially in rural areas with increased cost of food basket and 50 percent of the population were classified as poor while approximately 25 percent lived in extreme poverty the situation which is defined as the inability to satisfy food needs. Between 2004 and 2010, poverty in rural areas (where most Malawians live) increased slightly from 56 percent to 57 percent. Extreme poverty increased at a greater rate from 24 percent to 28 percent. The report further says that more recently, poverty likely has increased further, given the large-scale floods of 2015 and the major drought of 2016, which also had a major impact on growth as food insecurity in Malawi remains widespread, especially among the rural poor as report further suggests that in 2013, a large 81 percent of poor rural households consumed fewer than 2,100 kilocalories per capita per day (kcal/person/day), considered the benchmark a person needs to lead a healthy life. Not surprisingly, in 2013, 65 percent of all households (and 84 percent of rural households) reported experiencing food insecurity for at least 1 month per year—a 15 percentage point increase since 2010.

However the report has indicated that in the last ten years, Malawi has seen some progress in non-monetary indicators of human development with some remarkable progress accomplished in some health and education aspects that results fully achieved 4 of 8 of the Millennium Development Goals (MDGs), the set of 2015 targets to address poverty in its many dimensions. The gains in access to primary education have been steady and positive. Between 2004 and 2013, primary school completion rates rose by 17 percentage points to reach 75 percent. The proportion of households with school-aged children attending school also has increased steadily

since 2004, reaching 63 percent in 2013. In addition, child malnutrition has trended downwards, as has under-five mortality. According to the Malawi Demographic Health Surveys (DHS) between 2004 and 2015, the prevalence of stunting among children under five (a measure of long-term nutritional deprivation in children) fell from 53 percent to 37 percent. Data from the DHS also reveals that the under-five mortality rate declined from 133 deaths per 1,000 live births in 2004 to 64 deaths per 1,000 live births in 2015. A downward trend also was observed in the prevalence, incidence, and deaths associated with HIV/AIDS, malaria, and tuberculosis, particularly since 2000.

1.2   Problem Statement

The theory of servant and transformational leadership remains relevant for study to come up with better understanding of its impact in community development. An overarching problem evinced by this study is the lack of synthesized data from the servant and transformational leadership research literature. This lack of synthesized data contributed to a lack of awareness and thorough understanding of a form of leadership that has been hypothesized to bring about significant individual and community development. In the absence of this knowledge, the theorized positive impact of such leadership styles would go mainly unrealized. Transformational leaders have been described by various authors from different viewpoints. B u m s (1978) described actions and effects on followers, Bass (1985) characteristics and behavior, and Schein (1985) effect upon organizational culture.

Transformational leadership has been studied through a variety of research techniques which include questionnaires, interviews, and historical exposes. It is also worth noting that leadership and transforming are generic terms with different theorized definitions with leadership term rather considered recent to the English language (Yukl, 1989a). Yukl contended there are almost an infinite number of definitions of leadership. His contention is supported by Stogdill's (1974) extensive review of leadership research. Thus nevertheless, leadership in generic form is commonly understood as involving the actions of a leader. Lockland (1973) defined transformation as a physiological and psychological process involving the assimilation of external items into a reformulation. These results in modified behavior based on internal and external responses. He contended that the absence of alternatives to growth results in regression.

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Lockland's (1973) generic view of transformation is congruent with Lewin's (1951) theory of organizational change.

While on the other hand servant-leadership has also gained increasing interest in recent decades, and is now extensively applied in the workplace, demonstrating its potential as a practical, as well as theoretical approach to leadership and management. According to Greenleaf (1970) the very notion of a servant as leader or "servant-leadership" as it has come to be known, is purposefully oxymoronic and arresting in nature. The theory's originator, Robert K. Greenleaf, intentionally sought a descriptor that would give people pause for thought, and challenge any long-standing assumptions that might be held about the relationship between leaders and followers in an organization. By combining two seemingly contradictory terms, Greenleaf asks us to reconsider the very nature of leadership. Although aware of the negative historical connotations associated with the word 'servant', he felt it a necessary choice to turn established conceptions about the organizational pyramid on their head, and jump-start insight into a new view of leadership. This concern for linguistic impact is further evidenced by the Greenleaf's titling of his seminal essay as "The Servant as Leader", and not the inverse, "The Leader as Servant'. Larry Spears, Executive Director of the Robert K. Greenleaf Center for Servant-Leadership, succinctly defines servant-leadership as: …A new kind of leadership model – a model which puts serving others 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 (1996, p. 33).

The absence of synthesized data on impact of servant and transformational leadership research literature in community development in Malawi remains critical. This lack of synthesized data therefore affects knowledge management by the citizenry on workable style of leadership in context which can contribute to a lack of awareness and thorough understanding of a form of leadership that has been hypothesized to bring about significant individual and community development.

1.3   Purpose of Study

The primary purpose of this study was to evaluate and synthesize the servant and transformational leadership and provide better understanding to its relevance and its impact in

community development in context. Transformational leadership has been commonly contrasted with servant leadership. Therefore, all but one of the research questions that provided direction to the study relate to a comparison and contrast of transformational and servant leadership. The results of the study may help the nation to modify their leadership approach and philosophy to reduce the perception and occurrence of undeveloped practice in our communities.

1.4   Main Research Objective

The study was aimed at examining whether servant and transformational leadership style is existing to a greater impact in the community development. This was to understand whether individuals who are identified as leaders demonstrate more servant and transformational or more transactional leadership behavior in the view of their subordinates in the communities.

1.5   Specific Research Objectives

a) To assess levels of knowledge of servant and transformational leadership in the community development.
b) To establish the most practiced style of leadership in the community development initiatives.
c) To assess and evaluate the impact of servant and transformational leadership in community development.
d) To establish better ways to ensuring servant and transformational leadership in community development initiatives (Model development objective).

1.6   Specific Research Questions

To achieve the above objectives, the study answered the following research questions:-

It necessary to get the understanding of knowledge levels of servant and transformational leadership among people in the communities and assessing the impact of the type of leadership in community development. The second research question asked whether subordinates prefer transformational or servant leadership. Underlying this question is the assumption that a leader who demonstrates preferred leadership behavior with subordinates will evoke in those subordinates certain desirable responses.

The third research question, then, sought to identify whether a relationship exists between leadership behavior and the degree to which a leader who demonstrates the behavior is viewed effective by subordinates in research context. The premise here is that servant and transformational leadership behavior will be viewed as being more effective and have significant impact in community development.

The other follow up research question extends the previous questions into the area of effort on the part of subordinates such as are they willing to put forth extra effort on the job relate to the behavior demonstrated by the leader? Is there existing relationship between leadership behavior and the processes of the community development leadership, which will be referred to as culture? The answers to such questions of effect leadership behavior on people and processes in the society will provide insight into the type of leadership that must be developed for community development initiatives to be successful, now and in the future. The final question would be to sought views from the followers on the impact of servant and transformational leadership style as evidenced on the ground in the community.

1.7   Research Hypothesis

Relationship of Servant and Transformational Leadership with Community Development

Transformational leadership style is vital in advancing community development initiatives as it provides society with an opportunity to learn through experimentation, dialogue, and communication just like what (McGill and Slocum, 1993) said in relationship with organisational learning. As such, the transformational leaders increase job performance of followers thus according to Bono and Judge (2003). This is so because transformational leadership style undertakes individual based consideration which is essential in community development because it draws intellectual consideration to problems at hand to be solved by finding a considerable solution. Transformational leadership style it promotes learning and innovation thus enhancing the overall performance (Hurley and Hult 1998).

Hypothesis 1: Transformational leadership style is positively related to community development.

Relationship of Servant Leadership with Community Development

According to Bass (2000) Servant leadership influences learning and growth in followers which in turn promotes learning in an organization and as such the learning environment is enhanced with the help of servant leadership (Crippen 2005; McClellan 2007). When leader keeps in view the needs of a subordinate and provide training them it increases their knowledge in capability in development aspect.

Hypothesis 2: Servant leadership is positively and makes great impact to Community Development

This study was guided by the well summarized research questions to meet the purpose and objectives. Big questions can be what is the relationship between leadership style and community development success at community level? And what is the relationship between leadership style, moderating variables, and community development success for community distributors in context?

The approach for this study is appropriate in that it provides a bounded context (Creswell, 2007) and also describes a phenomenon within its context (Yin, 2003). The context in which the research was conducted is phenomenon in the practice of servant and transformational leadership within the community as examined through qualitative data. Embry (2010) used a generic qualitative case study design with a thematic analysis approach to investigate the lived experiences of employees with a supervisor using transformational leadership of which in this case it is about the common man and community leaders. Structured interviews and observations were used as the inquiry methodology. It was expected that themes would emerge demonstrating similarities in perceptions of servant and transformational leadership and identifying specific factors influencing transformational leadership.

The unit of analysis was at the community level and the case study examined the impact of servant and transformational leadership practices in rural Malawi. Individuals were also interviewed and observed by the researcher to obtain perceptions of servant and transformational leadership characteristics present in the context.

1.8   Significance of the Study

This study may shed light on development impact by comparing how transformational leadership and servant leadership encourage respectful interactions between community or political leaders. This fundamental concept may contribute to social change by improving leadership in communities and bring about more meaningful development. The study was important and unique, and was designed to address underdevelopment issues in our communities. This study is giving comparison of servant leadership with transformational leadership by assessing and evaluating the ratings of impact in community development in respect of each leadership style. While filling a gap in knowledge of servant and transformational leaderships at community levels and their significance in community development and thus the study may add to existing knowledge of both leadership styles.

This study may also contribute to the cultivation of servant and transformational leadership as a way of developing communities and improving citizenry perceptions of leadership commitment in the Malawi. Finally, this study may provide a strong foundation for leaders to understand and learn the principles essential to building a strong leadership culture that is modeled after both leadership styles.

More importantly the study help the work of government, NGOs, community development structures and other stakeholders in encouraging servant and transformational leadership styles which help in community development projects in the spirit of inclusion in decision making and bringing a new momentum which is necessary if Malawi is to attain the global goal of Sustainable Development Goals by 2030 as agreed upon by tripartite partners who include, representatives of Governments, workers and employers UN General Assembly. Community exclusion is not a phenomenon that can be addressed in isolation, it needs knowledge and experience of those involved in the fight against it to provide strategic direction and government is a key stakeholder in the process. Malawi government has been implementing decentralisation program for many years now and there is need to see if their model of not including community as key players in the process is a success or not.

The results from the interventions can be used for scaling up the community development interventions both at community and as well as at national level for appropriate future actions

and the improvement of current policies and programmes which promotes servant and transformational leadership at community levels. The community as key players in the decentralisation program, the government will have an advantage as one way of fulfilling the need for Malawi 2063 Agenda thereby feeding into global Sustainable Development Goals by 2030 especially those that are dealing with poverty alleviation, universal education, gender equality and women empowerment as these are some that are having impact on community which are major issues to address in community development.

The study is also quite helpful in the academic field particularly for professionals like the government and the program designers, leaders, social workers, teachers, writers and scientists to take action. This assessment study of impact of servant and transformational leadership in community development will give a picture of the leadership style practiced and impact at community levels, and give reasons and factors that are contributing for them not participating in the program and activities. The none-state actors too will also benefit on the research to determine the action points in their programming.

1.9   Theoretical/Conceptual Framework

Servant leadership theory (Greenleaf, 2002) and transformational leadership theory (Burns, 1978) both provided the basic theoretical foundation understanding for this nature of study. Both theories are used at any level to empower leaders to explore their humility and become more selfless leaders who commit to a lifelong goal of inspiring other individuals' professional and organizational growth (P. G. Allen et al., 2016). To leaders who are committed to use the theories can help them to developing a more genuine desire to lead and serve for the common good of the communities and lead institutions with passion.

This study took an interpretive approach using thematic analysis. According to Yin (2003), the case study examines a phenomenon in its real-life context, particularly when the boundaries between the phenomenon and the context are not obvious. Therefore it must be noted at the outset that some researchers argue that the case study is not a methodology; rather, it is choice of what to study (Stake, as cited in Creswell, 2007) or a "transparadigmatic and transdisciplinary heuristic that involves the careful delineation of the phenomena for which evidence is being collected" (Van Wynsberghe & Khan, 2007, p. 9). As such, this study approached the case study

as a methodology and the specific theoretical framework used for this study is the concept of Servant leadership theory by Greenleaf (2002) and transformational leadership as defined by Burns (1978). The study has also allowed some additional themes over in order to maintain openness to the phenomena (Creswell, 2009). The use of an inductive approach allowed for the possibility of research findings emerging from the themes inherent in raw data. Creswell's (1994) definition of qualitative research includes the use of an emergent qualitative approach and an inductive data analysis to identify patterns or themes and a final report including the voice of participants, reflexivity of the researcher, and a description and interpretation of the problem. Avolio and Bass's (1999) seminal study identified four major elements of transformational leadership. Since the servant and transformational leadership is the combination of two leadership styles premise, as such the paper highlights some elements of both servant and transformational leaderships as described by Greenleaf (2002) and Avolio and Bass (1999).

Table 1: Servant and Transformational Leadership Elements

Servant Leadership Elements	Transformational Leadership Elements
Strong decision-making skills: The servant leadership philosophy emphasizes people's needs in order to gain more. However, a strong servant leader isn't afraid to make an unpopular decision or offer critical feedback when necessary.	*Idealized Influence*, which indicates whether a leader maintains subordinates' trust, faith and respect; exhibits dedication to them; appeals to their ideals, hopes and dreams, and acts as a role model;
Emotional intelligence: Business leaders can still be empathetic leaders, and pays attention to and understands the needs of others. A great leader listens well and takes the perspectives and experiences of others into account.	*Inspirational Motivation*, which addresses how well a leader provides a vision; uses appropriate symbols, artifacts, or images to help others focus on their work; and makes others feel their work is significant;
A sense of community: Building community is important for colleagues and coworkers,	*Intellectual Stimulation*, which involves the degree to which a leader encourages others to

especially in a shared team environment.	look at old problems in creative new ways; promotes an environment that is tolerant of diverse positions; and encourages people to question their own values and beliefs as well as those of the organization
Self-awareness: A rounded understanding of various servant leadership approaches requires self-awareness. Consciousness of how your own behavior affects those around you is essential. Managing your emotions and behavior, especially during critical moments, is key to establishing trust and openness among your team members.	*Individualized Consideration*, which indicates to what degree a leader displays interest in others' well-being, assigns projects based on individual ability and preference, and focuses attention on those who may be less involved in the group
Foresight: A servant leader uses their past experiences to inform the expectations about the future. They are able to think ahead and see the likely outcomes or consequences of potential actions. Servant leaders also know when to follow their instincts based on the knowledge they've gained over the years.	
Commitment to others: The servant leadership model is just as much about the professional development and well-being of others as it is about the bottom line where those in charge can assign additional responsibilities to anyone looking to further improve their skills and achieve their personal goals.	

1.10   Nature of the Study

I used a quantitative cross-sectional survey design to determine the similarities and differences between the servant and transformation leadership styles in their commitment towards bringing meaningful development in the communities. Snelson (2016) argued that the primary difference between the two styles lies with the focus of the leaders. The transformational leader's primary goal is the organization, while the servant leader's main priority is the people's well-being (Jit, Sharma, and Kawatra, 2016; Maula-Bakhsh and Raziq, 2016). Sometimes citizens confuse the leadership bullying with the practice of servant leadership and transformational leadership, the survey was designed to indicate which leadership style has the lesser impact on community development. It is obvious and well-known fact that Transformational and servant leadership were the independent variables and the three sub factors of affective, normative, and continuance commitment, was the dependent variable. The Multifactor Leadership Questionnaire (MLQ) and the Servant Leadership Questionnaire (SLQ) were used to determine which leadership style had a greater impact on community development. The hypothesis is that positivity of citizenry towards their leaders would lead to positive outcomes in the research. The paper has also taken into consideration the fact that the previous research revealed that transformational (Boer et al., 2016) and servant (Smith, Nichols, Green, & Sun, 2016) leaders who exhibited positive leadership skills helped their people to create a good working culture that promoted strong organizational commitment. According to Allen and Meyer (1996), organizational commitment plays a crucial role in whether subjects stay on course and works passionately toward achieving its objectives. When commitment is achieved even at the company, it helps predict employee satisfaction, employee engagement, job performance, and positive dedication to the assigned tasks. Affective commitment refers to subjects' emotional attachment to the development agenda. Continuance commitment refers to the subjects' intention to remain with the on course due to the investment that has been made and finally, normative commitment which describes the loyalty obligation towards the development agenda.

1.11   Assumptions

At the beginning of this study, several assumptions were present. The first assumption was that every community has development leaders facilitating the development initiatives in their locality. I also assumed that community subjects would answer the questions honestly. I assumed

that the research participants would take their time, read the instructions carefully, and understand the questions as intended in the survey design. If the questions were read and understood incorrectly, undesired responses would present a situation in which the study outcome would be influenced and compromised. I also assumed that the participants who chose to participate would be interested in this study; therefore, they would show support by patiently taking their time. To assess the assumptions, data were monitored for consistency during the analysis phase. To achieve a high rate of survey responses, only one survey instrument that was easy to use and could be administered on online. If enough responses were not returned due to a lack of interest in the survey, this may have negatively affected the outcome of the study. I also assumed that communities ragging behind in development would be more likely to embrace servant and transformational leadership as an effective leadership style to bring about the much-needed community transformation. An important assumption was that transformational and servant leadership characteristics would show a positive relationship and I also assumed that one of the leadership styles would show a greater effect in community development. All these sets of assumptions therefore, directed the design of the research toward regression analysis.

1.12   Limitations and Delimitations of The Study

Any scientific research has its own limitation and this study is no exception. Factors such the size and type of samples to be used, the time limit for research, the amount of budget allocated for the study, the background of the respondents and the honesty of all responses will affect the research findings.

Scope and Delimitations

For this cross-sectional study, I examined subjects' perceptions based on the leadership style they had experienced, focusing on servant leadership and transformational leadership. Another focus was whether bullying mediated the relationship between perceived organizational commitment and the relationships between transformational and servant ideologies. The scope of participation was based on subjects working under direct community leaders. This sampling was important to ensure the responses reflected the leaders' leadership styles. The study focused on professional and nonprofessional respondents, regardless of work background, to capture data from multiple types of organised structures. The research findings may face challenges in terms

of generalizing for development leaderships outside of Malawi context because the data were limited to Malawian respondents. In addition, some districts may have been excluded in this research and furthermore, this study focused on only two types of leadership, namely transformational and servant leadership, which have been identified in the literature as ethical, moral, valuable, and bringing effective change to many organizations (Barth-Farkas & Vera, 2014; Belias & Koustelios, 2014; Chen et al., 2015).

Limitations

This study had several limitations including restricted and selected districts and communities in Malawi. Unlike any other advanced data collection researches, this one manually done with no use of internet online to collect data. In addition, I excluded Malawians in diaspora. Therefore, findings may not be generalizable to all nations. In the identified population, this research focused on subordinates or subjects perceived working under a servant or transformational leader. Collecting data may have posed a challenge because participants with a servant or transformational style of leadership may have been rare or either the concept not clearly understood in the communities. This sampling technique only concerned the servant or transformational style of leadership; as a result, findings may not be comparable to other styles of leadership.

Financial constraints that cannot take the research to other remote areas because such travels will also require much financial resources, the terrain of the targeted area is a difficult one in terms of physical features thereby making it difficult for some areas to be accessed and the researcher has made available 4X4 vehicle to use. All these factors may also compromise the whole research process. However, due to proper timing and the use of both probability and non-probability will help the researcher to overcome these weaknesses for the validity and reliability of this research.

Social Change

Duckworth (2015) suggested that social issues affect society as a whole, calling for corporate social responsibility. These issues relate to community development facing ethical and moral issues concerning bad behavior from leaders. Those struggles include job satisfaction, lack of

creativity, low work performance, and a high level of turnover and corrupt organizations relating to workplace bullying (Wan, QinXuan, & Li- Ping, 2017a). The current study objective in working towards social change included the opportunity of discovering valuable knowledge that would help with developing leadership behavior through the application of positive leadership models, recognized in the literature as servant and transformational, for a kinder, more engaged, and more spiritual business environment (Van Winkle, Allen, DeVore, & Winston, 2014; X. Wang,Ma, & Zhang, 2014).

All leaders bear some level of responsibility to enhance human ethics, engagement, and healthier system thinkable view to positive leadership practice as a major consideration. The servant and transformational principle addresses leader wellness, human ethics, leadership competence, innovation, positive practices, subordinate engagement, and spirituality, and fosters a sound workplace (Aritz & Walker, 2014; Liden, Wayne, Liao, & Meuser, 2014; Neeraj & Rajib, 2017; Wallace, Randolph-Seng, Hayek, Haden, & Atinc, 2017; Zwingmann et al., 2014). The community may benefit from the dimensions and practice of servant and transformational leadership, as research shows these leadership styles contribute to community development through positive interactions between leaders and subjects (Mittal, 2015; Peng et al., 2016). This important concept can contribute to social change in all types of organizations and communities which are struggling to move away from toxic work cultures, which are pointed out by scholars and academics to be troublesome across organizations (Valentine, Fleischman, & Godkin, 2016a, 2016b; L.-Q. Yang, Caughlin, Gazica, Truxillo, & Spector, 2014; Yam, Fehr, Keng-Highberger, Klotz, & Reynolds, 2015). Promoting a caring business atmosphere that demonstrates urgency for building transformational or servant leaders may inspire others and encourage subjects' loyalty that results in healthy organizations and strong performance in advancing collective agenda for community development.

1.13 Summary

I evaluated the relationship between servant leadership and transformational leadership and the mediating impact of the same in community development. The transformational and servant leadership styles were viewed as positive leadership models hence the desire to fulfill this need prompted me to examine whether the two styles of leaderships are influential in pursuing development decisions at community levels. The background, statement of the problem, and

purpose of the study showed the relevance for completing this study. In addition, the research questions and hypotheses gave support to the conceptual foundations, offering a better understanding of the scope of the study.

The second chapter provides an extensive literature review relating to the key variables, which are leadership, transformational leadership, servant leadership, community development, and developmental structures. This chapter also provides a comprehensive presentation of the theoretical foundation. In addition, I describe the gap identified in the literature and the rationale for this study.

CHAPTER TWO

LITERATURE REVIEW

The researchers have conducted several studies of servant and transformational leadership and its impact at various levels from public to private sectors. Academic papers have been published discussing servant and transformational leadership styles and their effectiveness in business cycles. Transformational leadership promotes learning and innovation thus enhancing the overall performance (Argyris and Scho¨n 1996; Glynn 1996; Hurley and Hult 1998; Senge et al. 1994). While, Servant leadership style usually generates superior organization performance as compared to transactional leadership (Bass and Avolio 2000).

This quantitative cross-sectional study is examining the impact of servant or transformational leadership approaches in community development. The intent of the current study is therefore seeking to increase knowledge of how transformational and servant leadership approaches may impact development in the communities which we live.

Leadership theories have largely differed in their approach and underlying assumptions to studying adaptation and selection. Organizations and communities are faced with numerous sometimes unpredictable or unimaginable challenges, and need quick and reliable intervention strategies to be employed to tactically deal with them. To realize long-term success, leadership strategy is essential to push the projects forward and allow the communities to stand out in poor societies. Unfortunately sometimes leaders themselves have in one way or another completely detached themselves from the theories from which they were imported from in psychology and sociology.

The community projects have become much larger industry and more complex than before, and the challenges facing leaders no longer enable some to continue to lead the traditional way by command and control, but to engage followers to take on some leadership roles. According to Bartlett and Beamish, (2014) in times of change, opportunities abound but meaningfully responding to them requires quality and versatile leadership, with sensitive and creative attitudes, thoughts and feelings to address the adjustments needed by those individuals affected within an organizational arena. It is a known fact that throughout modern history, many leadership

theorists have developed new theories to meet the demands of the time, whereas others expanded on existing ones.

I begin this chapter by outlining the literature search plan and possibly identify the information that is made available to richen this current study. The theoretical foundation upon which this study is based is the discussion following the review of the literature in the major areas of leadership in general, transformational leadership styles, servant leadership styles, community development, and developmental structures which finally, a summary is provided that illustrate as its main themes in this chapter.

Leader and Leadership are quite old terminologies with rich history of research among scholars. In his published scholarly work, Stogdill (1950) suggested that the word "leader" originated back in the 1300s and the word "leadership" in the 1800s (P. 7). Leadership has been defined by scholars in several ways which are very helpful to understand it in context. According to Burns (1978) he noted that "Leadership is one of the most observed phenomenon on Earth" (p. 2) with lots of scholars and practitioners adding to the body of knowledge and making it one of the major areas of research to develop theories for conceptual and explained. This paper therefore would bring the better understanding of who a leader is before discussing leadership.

2.1   Defining a Leader

In simpler manner a leader would be defined as a person who sets goals for his/her people or teammates, and then leads or rallies them to achieve those goals. Thill & Bovée, (2015) defined the leader as a person who influences, helps, and guides followers to achieve their assigned duties and effective goals in the organization. Leaders who can implement effective leadership styles and adapt their leadership behaviors to meet the needs of their diverse followers can improve the success of their organizations during global expansion (Small, 2011). Leadership is the art of getting someone else to do something you want done because he wants to do it (Eisenhower, 2014). In this case we would say that leaders begin with a vision to define the organization's future; they identify the gaps and the system that need to be changed; then leaders try to affect the culture to influence subjects of the importance of these changes in order to minimize resistance.

There are some qualities of a leader that were considered good at one time, but unacceptable at the other. Similarly, characteristics and qualities of a leader may change from region to region depending on working environment and context. It is so obvious that in some societies and regions where there is still tribal culture or at least its influence; the role, responsibilities and attributes of a leader are quite different than what they are in more democratic societies of the world. Researchers are investigating leaders and leadership from different dimensions and perspectives. Some scholars have defined a leader as a dealer in hope which is a very interesting statement that may explain a very important characteristic of a leader that is 'inspiring and motivating the people, giving them hope'. According to it, what separates a leader from a common man is his/her ability to encourage, and bring hope to the people. Hicks and Gullet (1975) said that a leader was a person who instructed and controlled people in order to secure predefined goals or targets. That is to say, a true definition of a leader would emphasise on two parameters which are achieving targets, and managing and instructing people. Cuban (1988) described leaders as people who shape the goals, motivations, and actions of others. Bass (2019) said, "The primary purpose and value of a leader and leadership practice is to inspire others, deemed followers, to willingly engage together to achieve a goal" (p. 1).

In all fairness motivation comes into play in the modern age in order for people whom you lead to adapt to your philosophy of leadership and accepting the changes you are seeking for meaningful development in the community. This therefore means leaders go beyond managers or administrators to shape, motivate, inspires and motivates others rather than simply making them do things and goes out ahead and shows the way that's according to Frick (2004). In this regard one outstanding quality of a leader is his/her ability to go through thick and thin, despite challenges and hardships. It is said that a leader is not only interested in effecting change for the purpose of benefiting the community but rather, the leader may be more interested in personal outcomes, thus to say individual impact. According to Khan et al… (2015) successful leader is one who is flexible to adapt to the differences among the groups and the changing situations. Therefore, a leader must be flexible in matter of handling business while as the same time highly decorated on cognitive and mental ability to handle complex issues and situations. Leaders are faced with the responsibility of becoming more proficient at leading and finding solutions (Jamison, 2006) as such their key role would be helping creating and meeting goals and objectives of the organised structure, and lead their team members effectively and efficiently to

meet those targets as set in an organisation or communities. According to (Kumar, 2011) a leader must have a deep-rooted commitment for the goals no matter how much hardships and difficulties there might be.

2.2   Defining Leadership

In the research literature, leadership has been defined by many philosophers, intellectuals, researchers and leaders themselves differently. And according to Yukl, (2013) leadership is the process of influencing others to understand what needs to be done, and the process of facilitating individual and collective efforts to accomplish those agreed-upon objectives. To starting with, Merriam Webster dictionary defines leadership as "capacity to lead" while Oxford Dictionary Online puts leadership as "the set of characteristics that make a good leader". Both the dictionaries put leadership as capacity or set of characteristics that would enable a person to lead. The difference is that whereas Oxford Dictionary talks about leadership as something that makes "a good leader", Merriam Webster talks about leader only.

The attempt to define what leadership is, has inspired so many researchers for long but and unfortunately there is not sufficient research from the perspectives of different cultures and context (Ellen, Glinow, & Ann, 1998). This however has put scholars to an awkward situation of having the generalized definition of leadership.

As such leaders will also need to respond to dynamic environments and thus process constant change to keep up with changing demands as per Kotter (2014) who defined a leader as a change agent who needs to be flexible but ready to take action at short notices to stay competitive in the market. In this case, we can confidently say conclude that leadership is about change, intentionality, and a process by which there is a movement from wherever we are now to another place or condition that is different, as "The Only Thing That Is Constant Is Change" (Heraclitus, 2014).

There is another understanding of leadership that a leader without followers that is as good as only taking a walk. Leadership is about participation and involvement of people for collective agenda. Hackman & Johnson (2013) leadership is an interactive process through which business people develop an effective approach to collective goals. Leadership is, by definition, a group process in which the team comes together to improve their communities and commit to joint

action and mutual accountability, a process whereby an individual influences a group of individuals to achieve a common goal (DuBrin, 2013).

The common understanding is that even though leadership starts with a step, but it is a process as suggested in leadership theories (Malik, 2012; Song, & Niu, 2016). Regardless of common understanding that leaders are born or made but still leadership skills are sharpened through learning process. Thus, to say that even those leaders who are considered "inborn leaders", go through this process and their leadership skills increase or decrease with the passage of time. According to Kesting et al. (2016) leadership is a process by which an individual motivated or influenced others to achieve organizational goals. It is the process of enhancing and encouraging the self-esteem and motivation level of subordinates to achieve organizational tasks and goals. Motivations therefore depends highly upon the leader and his/her leadership style and skills.

Malik (2012) called leadership as a process which was observable, understandable and that touched on personal, organizational and social level. Drucker (1988) said that it influenced others and inspired them to work for the organizational objectives through motivation, and not coercion. Leadership definition goes together with some notable key words process, motivation, encouragement, influence, attaining goals, and engaging at personal level to complete the process. This means leadership is all about inspire people by creating a bond with the people who are led at personal level, and not forced to achieve the goals and targets. Stogdill (1950) said that leadership could be taken as a process or act of influencing the work and actions of an organized group to lay down its objectives and achieving them. He pointed out many interesting attributes about leadership in it. First, it is a process. Leadership is not a static quality, but something that is likely to build or improve with the passage of time (or the other way around). Secondly leadership is something that influences.

Leadership is about setting out an organised group with sets of achievable goals with clear strategies or plans to achieve them just as Hemphill and Coons (1957) defined leadership as the behaviour of an individual when he is directing the activities of a group towards a shared goal. However, it is worth noting that it may start with unorganized group but with time and smart leadership, the group may also become more organized. Prentice (1961) put leadership in these words, "Leadership is the accomplishment of a goal through the direction of human assistants. A

leader is one who successfully marshals his human collaborators to achieve particular ends." (p. 143). According to Fiedler (1967) also spoke in similar way, saying that leadership was a process to apply power and influence to make people work together and accomplish common goals while on the other hand Katz and Kahn (1978) described leadership, as the influential increment over and above mechanical compliance with the routine directives of the organization. So 'influential increment' is indication that leadership is a process. In true sense, the quality leadership is best defined by 'success' achieved during the leadership term of office. This may not mean those who fail to achieve success are not leaders but effective and quality leadership is defined by the accomplishment of group purpose.

Bass (1990) said, Leadership is an interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perceptions and expectations of members. This therefore simply means that leadership is about a leader and team members who have common goal to achieve and share modified motivations or competencies to shape direction. Bass (1990) further says that another dimension of leadership is that multiphase persons in a group can have and demonstrates leadership capabilities at different times or in different areas within the group. Unlike the directive leadership practice versus influential practice; the one-way, top-down leadership concept is likely to die in the organised group because leadership is more dynamic and revolving, and different people within the same group can assume leadership role depending on the circumstances and the requirement. According to Jacob and Jaques (1990) leadership is defined as a process of giving purpose or meaningful direction to collective effort and causing willing effort to be expended to achieve purpose (P. 281). Silva (2016) said, "Leadership is the process of interactive influence that occurs when, in a given context, some people accept someone as their leader to achieve common goals" (P.3). Here the focus is on "something accepted" than "forced upon". This therefore confirms that leadership is a complex combination of human qualities and actions (p. 1 Bass (2019).

2.3   Leadership Theories

Great man theory (1840s). In the mid-19th century, the great man leadership theory evolved. The theory assumes that only a man could have the characteristics of a great leader. At the time, leadership was considered to be primarily a male quality. According to this theory, a man is either a natural born leader or not, and that such leaders are destined to rise to leadership when

needed. Carlyle popularized this theory and believed that great leaders were a package of Godly motivation and the right personality (Leadership-central.com, 2014). However, in the 20th century, the great man theory evolved into the trait theory. Trait theory did not assume leadership traits were inherited but sought an understanding of common universal traits among leaders. It is therefore necessary to note that the trait theory is based on the characteristics of successful and unsuccessful leaders and is used to predict traits of an effective leader (Management Study Guide, 2013).

According to Avolio (2011), effective leaders possess requisite traits such as drive (a constellation of traits and motives reflecting a high-effort level), the desire to lead, honesty/integrity, self-confidence (important in decision-making and in gaining others' trust), cognitive ability (follower's perceptions of cognitive ability in a leader as a source of authority in the leadership relationship), and knowledge of the business. By considering some weaknesses and shortfalls of the trait leadership theory, thus from a psychology of personalities approach, Gordon Allport was among those who brought the behavioral approach to leadership study. Developed in 1940s – 1950s the behavioral theories consider a perspective that focused on the leader's behavioral patterns rather than their mental, physical, or social characteristics and the theories support the notion that any individual can be a leader; a perspective in which individuals can be trained to be leaders, rather than needing inborn traits. Furthermore, effective leadership is a learnable behavior that any individual could access, rather than a natural gift (Leadership-central.com, 2014).

Another important theory of leadership was developed in the 1960s and it is called Contingency/Situational theories. Contingency leadership theory's notion is that there is not stereo-typed or single way of leading is most effective, and every leadership style should be based on certain situations. In this theory the key factors to consider are leader's traits and behaviour and the leadership effectiveness needs is based on the situation in which the leader functions, along with other factors. Leadership-central.com (2014) suggested that to a certain extent contingency leadership theories are an extension of the trait theory, in the sense that human traits are related to the situation in which the leaders exercise their leadership upon. Fiedler (1967) contingency theory averred that leadership is successful when the leader adapts the leadership style to the circumstances. While according to House (1996) the path–goal theory

said that the leader should pick a leadership style that is specific to the personalities of the members of the group. This therefore proof to be effective strategy to avert problems and conflicts which exists in the group. By knowing the personalities of each and every people in the group or community, the leader tends to use better approach to things, correct placement of personnel to do assignment based on personalities and competencies among others. However, the 1969, Hersey and Blanchard life-cycle theory which was eventually renamed to the *situational leadership* theory of leadership comes into play that claimed that leadership success depends on the subordinates' abilities to accept responsibility and work independently. Hersey and Blanchard's (1969) situational theory links leadership style with the maturity of individual members, and identified four leadership behaviors: telling (directive), selling (consultative), participating, and delegating, measured by the leadership effectiveness and adaptability description instrument. According to Burns (1978), this theory predicts that the situation is assessed through the eyes of followers and situations are affected by various factors such as motivation and interior factors such as stress and mood.

In conclusion, researchers, philosophers, and other leaders themselves have come up with different understanding of who a leader is and what leadership is all about. Bot can be defined better by looking at personal values, varied personal choices, geographical, philosophical, historical and cultural influences with variations to critically analyze them the context of the definitions. A leader is supposed to have the ability not just to manage or control the people, but also to inspire them; not only meeting goals and targets, but also able to create new goals and modify the existing ones according to the changing time, needs and challenges. A leader should have the ability to touch the people and create bonding with them beyond formal level. At the same time leadership is a process in which a person or persons inspire(s) and motivate(s) the people to meet the shared goals or objectives which may be changed or added as per the needs and challenges. Leadership connects with the people beyond superficial or formal level, and creates a bond that motivates them to do things rather than forcing them.

Leadership in relation to ethics remains a big question even though that for long time it has been studied by researchers and scholars, most studies pertain to what leaders are supposed to do to be ethical but scientific and philosophical basis of leadership style is still scattered (Brown and Trevino 2006). Many researchers in recent times have worked in the realm of leadership styles,

transformational, and servant leadership is the most prominent among them (Dvir et al. 2002; Ehrhart 2004; Whetstone 2002). This paper therefore is more subjective to study of servant and transformational leadership and its impact on community development.

2.4   Servant Leadership

Oxford dictionary defines a servant is defined as a person who performs duties for others, especially a person employed in a house on domestic duties or as a personal attendant or either a person employed in the service of a government or called "a government servant".

As per its terminology 'servant', servant leadership was coined by Greenleaf (1970) and its main purpose is to serve. Greenleaf created the term *servant leadership* to guide leaders to serve others. Servanthood is defined in terms of taking care of follower needs, upholding ethical standards, and developing followers to be servant leaders. Servant leadership style usually generates superior organization performance as compared to transactional leadership (Bass and Avolio 2000). The servant leader's focus is on the followers, and the achievement of organizational objectives is a subordinate outcome. Ultimately, the case is made that although different, both transformational leadership and servant leadership offer the conceptual framework for dynamic leadership for organisational or community development.

It is so exciting for servant leaders having an authentic feeling for leading and make sound decisions which show their ability to develop and advance their subordinates, who are also inspired by modeling to become servant leaders in their communities. According to Barbuto & Wheeler (2006) servant leaders are characterised by altruistic calling, persuasive mapping, emotional healing, wisdom, and organizational stewardship. In contrast thoughts researchers Dartey-Baah and Ampofo (2015) asserted that the traditional form of leadership involves exercising power to achieve goals, whereas Gigliotti and Dwyer (2016) affirmed that servant leaders share power and help followers to perform at their highest possible level.

When the leaders make a shift the primary focus of leadership from the organization to the follower is the distinguishing factor in classifying leaders as either transformational or servant leaders. The literature is therefore examining the developmental issues in servant leadership and wherever possible seeing the changes that are occurring in current thinking about the servant leadership approach. Ultimately, the case is made that although different, both transformational

leadership and servant leadership offer the conceptual framework for dynamic leadership. Though there is no consensus definition of servant leadership, the most quoted scholars have described servant leadership in terms of leadership attributes, characteristics, and virtues (Spears, 1998); and is a philosophy, emphasizing leaders' *being* rather than leaders' *doing* (Greenleaf, 1970). Turner (2000), in order to promote a community of care, defined servant leadership as a circle of love. By definition, servant leadership is ideal in situations when leadership role modeling is practiced.

Several researchers have scholarly documented the behavioral characteristics of servant leadership and have been presented in the various conceptual models and frameworks. Among the researchers who came up with empirical studies include but not limited to R. Russell & Stone, (2002); Patterson (2003); Barbuto & Wheeler (2006); R. C. Liden, Wayne, Zhao, & Henderson, (2008); and Sendjaya, Sarros, & Santora, (2008) among others. The variations in behavioral characteristics exist in the conceptual models as presented by Focht and Ponton (2015) who concluded that basically include "valuing people, humility, listening, trust, caring, integrity, service, empowering, serving others' needs before their own, collaboration, love/unconditional love, and learning" (p. 44). These are unique virtues in leadership which you would wonder if at all are found within Malawi cultural heritage. These behaviors and attributes of servant leadership ultimately benefit the organisation or the community. Since servant leadership is a leadership philosophy, it influences individuals and organizations through fostering a servant leadership culture thus according Yukl (2010).

Looking at some of the characters of this style of leadership, then we would conclude to say that servant leadership is another extreme case, where a leader is primarily interested with serving others with focus on follower's development and well-being.

2.5   Theories of Servant Leadership

Servant leadership is one of the more popular theories of leadership more especially in Christian cycles where its leaders are vigorously citing Jesus as a true example of servant leadership. The most interesting thing is that most theorists argue that servant leaders can become so focused on the needs of their followers and that the needs of the organization suffer as a result. In any case, Servant leadership theory has a place within the spectrum of leadership theory, as it represents

the strongest emphasis on followers of any theory. Servant-leadership has gained increasing interest in recent times, and is now extensively applied more spectrum of leadership in socio-political-economic development cycles and it is demonstrating its potential as a practical, as well as theoretical approach to organizational management and community development sphere.

The purpose of Robert K. Greenleaf's theory of "servant-leadership" was intentionally seeking to give a thought, and challenge any long-standing assumptions that might be held about the relationship between leaders and followers in any organization or communities. Though even the term 'servant' has a negative connotation in history, but he felt it necessary to turn the table round and established the new concept of leadership where the leaders are to take servanthood character is serving the people whom he leads. In his seminal script Greenleaf put it in prospective "The Servant as Leader", and not retrospective, "The Leader as Servant'. Larry Spears (1996, p. 33) succinctly defines servant-leadership as: …A new kind of leadership model which puts serving others 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

Just like transformational leadership, servant leadership can also be best defined better in context considering some of the major social factors which affect development like economy, social, political, religion and culture. Depending on the context, servant leadership will explore some tenets which present full picture of its leadership framework. Some of them to consider are as follows:

Service to Others: This is a point of departure in servant leadership. It simply begins at a time when a leader has assumed the position of servant in leadership interactions with followers' subordinates. The leadership is not in the self-interest seeking, no, but rather prioritising authentic, legitimate fundamental desires of others in the community and helps them. Interestingly, servant-leadership primarily is purposed to encourage success of subordinates and motivate them which results in organisation or community success as an outcome.

Holistic Approach to Work: According to Greenleaf, (1996, p. 8) servant-leadership holds that "The work exists for the person as much as the person exists for the work". This is tactical challenge to the public to shape the way people think of the relationships that exist between

people, organizations and society as a whole. Much as we appreciate that servant leadership is more about motivating subordinates, it is also very important to take notice that different leaders' character is also shaped by their personality traits which can make them seem aggressive in their leadership styles while not. The theory of servant leadership promotes a view that individuals should be encouraged to be who they are, in their professional as well as personal lives. These different personality traits are more personal and integrated valuation of individuals which are critical in ultimate achieving more success in the interest of the community or an organization.

Empathy and compassion: These are other important traits of a servant leader. The servant leader will have to cultivate and create the friendly environment through which the subordinates will feel comfortable other than them feel threatened by expressing specific complaints or asking questions. Building that culture of favour, empathy and understanding that will help you the leader to improve the quality of team's performance. Compassion will also be a better tenet considering challenging times the subordinates encounters. Serving as a support system for them to overcome those challenges and grow would create further enabling environment for family culture in purpose. Greenleaf wrote, "The servant always accepts and empathizes, never rejects" (1970, p. 12), and "Men grow taller when those who lead them empathize, and when they are accepted for who they are…" (1970, p. 14).

Promoting a sense of community: In his one writings Greenleaf lamented the loss of community in modern society, calling it "the lost knowledge of these times" (1970, p. 28). Servant-leadership questions the institution's ability to provide human services, and argues that only community, defined as groups of individuals that are jointly liable for each other both individually and as a unit, can perform this function. In conquering with what Greenleaf is lamenting about, my memories take me back to my community in rural Malawi up until early 1990s. Several homes in the villages, food was brought forth on the ground for communal dish during lunch time. All the men and women in that society were brought forth together to eat the meal brought from all surrounding households. In a similar fashion, when one household receives visitors, meals could come from the entire neighborhood in the true spirit of Umunthu in Chichewa language or Ubuthu. This great sense of community really made people to serve one another in the true spirit of servant leadership. Such sense would also unite the community to achieve their developmental goals in a given specified time. It is only by establishing this sense

of community among followers can an organization succeed in its objectives. Further, the theory posits that this sense of community can arise only from the actions of individual servant-leaders (Greenleaf, 1970, p. 30). According to Greenleaf, "All that is needed to rebuild community as a viable life form… is for enough servant-leaders to show the way" (1970, p. 30).

Team building: A servant leader must champion and instill the sense of community and teamwork among followers by encouraging their commitment towards each other. Some of the essential things in team building are including but not limited to delegating duties and responsibilities and involve team members in decision-making processes and down-streaming impact of their work. In the case of community development, a leader may ask the followers of what would be a new project to pursue and how they think they can add value to achieve the goal. Team building brings about motivation and as a result it enhances the performance. Another critical aspect of a servant leader under team building is to recognize the good work they are doing and consider recognising their achievements.

Sharing of Power in Decision-Making: This is one of the best tenets in servant leadership framework since this leadership style it involves modeling and transferring leadership character. The leader would create such enabling and conducive environment for nurturing talents and skills of the subordinates to grow through participation and involvement of followers. In this regard the issue of delegation comes into play as Russell (2001) says "Leaders enable others to act not by hoarding the power they have but by giving it away" (p. 80). Since the organizational structure of servant-leadership is referred to as an "inverted pyramid", with followers, clients and other stakeholders at the top, and leader(s) at the bottom, then the delegated decision-making, are a further example of servant-leadership's inverse nature as "another type of leader turned inside out" (Sarkus, 1996, p. 28). Because servant- leadership breaks away from the classic organizational pyramid and promotes flexible, delegated organizational structures, many behavioral scientists see it as a forward-looking, post-industrial paradigm for leadership (incl. Lee & Zemke, 1993; Biberman & Whitty, 1997).

Conceptualization: Servant-leaders seek to nurture their abilities to "dream great dreams." The ability to look at a problem in the community from a conceptualizing perspective means that one must think beyond day-to-day realities. For many leaders this is a characteristic that requires discipline and practice. The traditional leader is focused on the need to achieve short-term

operational goals. The manager who wishes to also be a servant-leader must stretch his or her thinking to encompass broader based conceptual thinking. Servant-leaders are called to seek a delicate balance between conceptual thinking and a day-to-day focused approach. The servant-leader can conceive solutions to problems that do not currently exist (Greenleaf, 1970, pp. 23-25).

Foresight: This is one of the aspects that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. As such, one can conjecture that foresight is the one servant leader characteristic with which one may be born. "Prescience, or foresight, is a better than average guess about what is going to happen when in the future" (Greenleaf, 1970, p. 16).

Stewardship: This tenet must be always get reminded in the mind of every servant leader that he/she is a steward, "holding something in trust for another." Robert Greenleaf's view of all institutions was one in which leaders of such institutions or duty bearers, staffs, and trustees all played significant roles in holding their positions in trust for the greater good of society. Stewardship assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control. Organizational stewards, or 'trustees' are concerned not only for the individual followers within the organization, but also the organization as a whole, and its impact on and relationship with all of society (Greenleaf, 1970, p. 31).

Be exemplary in humility, authenticity, and trust: Since this leadership is primarily people oriented, humility must be the foundation of this leadership in all spectrum. The leadership must be in authenticity and trust of subordinates other than giving out directives out of superiority and power the thing that brings the subordinates to do what you say out of fear instead of genuinely make actions passionately as required. It is undoubtedly fact that an authentic message creates a trust bond and inspires a pure and genuine interest in the society and it works amazingly to build success.

Allow feedback; this will be one of the most important aspects in servant leadership theory where a leader has a listening ear to promote sufficient level of relationship with the subordinates

that. This would mean be attentive when the follower is talking to show the value of thoughts, ideas and opinion shared in that respect. Feedback time allows the leader to also ask some open-ended and follow-up questions as a matter of course and not just when something's wrong. This moment helps the followers to develop critical thinking and they begin to analyse issues thereby end result inspires them to reach their own conclusions issues rather than seeking answers from the leader. According to Greenleaf, "Only a true natural servant automatically responds to any problem by listening first" (1970, p. 10).

In respect to the servant leadership theory as per discussion hereto the tenets of the framework under discussion builds up the characteristics of servant leadership which include but not limited to team work; follower satisfaction; adaptability; motivation; authenticity; transparent communication; and accountability.

2.6   Psychological Meaningfulness of Servant Leadership

Based on the theoretical discussion of servant leadership the psychological meaningfulness of this style of leadership essential in the way that it creates better working environment that is safe to take the interpersonal risk, speak up the ideas, share opinions, and act independently on crucial decisions as discussed by (Edmondson, 1999; Edmondson & Lei, 2014). Even though Schein and Bennis (1965) introduced psychological safety for the first time in the context of organisational sciences more than 50 years ago, but it is only in most recent years when the empirical studies on the same have thrived. According to Edmondson & Lei, (2014) psychological safety has generally confirmed that it allows followers "to feel safe at work to grow, learn, contribute, and perform effectively in a rapidly changing world". Furthermore, to understand the nature of servant leader's psychological meaningfulness concept, Kahn (1990), identified leadership behaviour as one of the antecedents of psychological safety. Where servant leadership is in practice, subordinates are at peace and thrive and the leadership practice is in contrary then a certain level of group dynamic crisis is evident.

It is the sense of safety in psychological meaningfulness of servant leadership which gives sense of belonging to the followers knowing that they will not be humiliated, ignored, or punished for their suggestions or ideas on issues; instead, they will be given the sense of confidence. This confidence is a result of trust and mutual respect between leaders and subordinates. The way

leaders work and behave in their style of leadership is what is very likely to influence the follower's sense of confidence that in psychological safety. This argument is in line with the key tenet of servant leadership theory that through empowerment and behaving ethically, servant leaders help supervisees grow and succeed and increase trust in leaders among them (Brohi, Jantan, Sobia, & Pathan, 2018; Chan & Mak, 2014; Kashyap & Rangnekar, 2016; Krog & Govender, 2015; Reed, Vidaver-Cohen, & Colwell, 2011). Now thus to say the leaders' characteristics of emotional healing, putting subordinates first, and helping subordinates grow to enhance followers' sense of confidence within the community and organisation that they will not be punished or rejected on sharing their views and making decisions. Thus, the way servant leaders treat followers act as an important function in enhancing the followers to prove the psychological safety in the team or working environment.

2.7   Servant Leadership and Performance

Researchers suggest that motivation to lead also arises from an individual's core belief system (Sendjaya and Sarros, 2002, p. 61). In the case of servant-leadership, a leader's motivation derives from a core, egalitarian belief that they are no better than those whom they lead. According to Russell (2001) organizational cultures consolidate the shared beliefs, assumptions, goals and values of their members (p. 78). In particular, senior leaders infuse their personal values throughout an organization through the process of modeling which are also well known as demonstrated and observable actions. Leaders who exhibit their values through deeds, as well as words will instill those values over time into the organizational culture; this in turn initiates organizational change. Thus, a leader's personal values can be seen as a major source of influence for bringing about change through its hypothesized relationship with subordinate performance. Different theories have been developed to understand why this leadership style brings out such a desirable high performance. The common findings in most of the research suggest that servant leaders increase their followers' levels of motivation by igniting personal change within them which becomes a drive towards above high performance at any level.

2.8   Transformational Leadership

Different scholars and researchers have made papers on transformational leadership and it is concluded that it affects the overall behavior and thinking of followers in any organization or

community, forming a unified understanding to achieve organisational or community goals. Transformational leadership draws intellectual consideration to problems at hand and it promotes learning and innovation thus enhancing the overall performance (Argyris and Scho¨n 1996).

In contrast to servant leadership concept, although it shares some similarities, but the main difference between transformational leadership and servant leadership is the focus of the leader him/herself. The transformational leader's focus is directed toward the organization, and his or her behavior builds follower commitment toward organizational objectives, while the servant leader's focus is on the followers, and the achievement of organizational objectives is a subordinate outcome. Ultimately, the case is made that although different, both transformational leadership and servant leadership offer the conceptual framework for dynamic leadership for organisational or community development.

The popular concept of transformational leadership as a description of political leaders who transform the values of their followers was initiated by James MacGregor Burns (1978) and Bass (1985, 1990) later expanded the scope to include leadership within organizational settings. Since then, transformational leadership has become one of the most widely-studied leadership styles by scholars and researchers due to its emphasis on changing workplace norms and motivating employees to perform beyond their own expectations (Yukl, 1989). Transformational leaders are believed to achieve such results through aligning their subordinates' goals with those of the organization and by providing an inspiring vision of the future (Bass, 1985). Similarly, just like the concept of servant leadership, which Robert Greenleaf (1977) formulated in the modern era, has received substantial attention in the social and psychological contemporary leadership field whether in the organisation or at community level.

It is very interesting that the researchers have divided the transformational leadership into four major components: (1) inspirational motivation; (2) idealized influence; (3) individualized consideration; and (4) intellectual stimulation. Inspirational motivation involves the ability to communicate clarity and effectively while inspiring workers to achieve important organizational goals. Thus giving the completed mental picture of the desired outcome of the project and the transformational leader is enthusiastic, optimistic and passionate when speaking about it, which arouses and heightens their followers' motivation (Dubinsky, Yammarino, & Jolson, 1995). Thus

communicate a clear vision of the possible future; they align organizational goals and personal goals so that people can achieve their personal goals by achieving organizational goals; and they treat threats and problems as opportunities to learn. They provide meaning and challenge to the work of their followers, and provide encouragement and meaning for what needs to be done.

Secondly is the idealized influence which mainly refers to behaviors that help to provide a role model for followers. Such is the opportunity where a leader displays behaviors of strong ethical principles in inviolable leadership and stressing group benefits over individual benefits (Bono & Judge, 2004). The leader's strong character helps in modeling your life for impactful transferred character of leadership for sustainable development in the community. Followers identify with leaders and want to emulate them and have a clear vision and sense of purpose and are willing to take risks. These leaders provide a role model for high ethical behavior, instill pride, and gain respect and trust. Individual consideration viewed at multiple levels of analysis: A multi-level framework for examining the diffusion of transformational leadership (B. J. Avolio & B. M. Bass, 1995). This is also known as charisma or charismatic leadership. According to Bass (1985), "charisma is a necessary ingredient of transformational leadership, but by itself it is not sufficient to account for the transformational process" (p. 31). Transformational leaders influence followers by arousing in them strong motions and identifying with them on an interpersonal level by serving as teacher, coach, or mentor. The Bass (1985) concept of charisma was derived from an extension of House's (1977) theory of charismatic leadership that involves the effect of the personal attraction, inspiration, and influence of the leader on the follower. House's indicators of charismatic behavior and traits focus on the leader's interaction with the follower who is attracted to the personality and beliefs of the leader. Some of the mentioned traits will include the need for power, self-confidence, and strong convictions while his behaviors include impression management, articulation of vision, communication of high expectations, and confidence. House (1977) further described a charismatic leader as one who arouses followers by communicating an appealing vision.

Another component to think of is individualized consideration which involves treating each follower as an individual with his or her own unique needs and attending to these needs appropriately (Judge and Bono, 2000). The focus of behaviors falling under the individualized consideration category is on the development of the follower (Bass, 1985). Practically the leader

would involve listen actively; identify individuals' personal concerns, needs, and abilities; they provide matching challenges and opportunities to learn in a supportive environment; they delegate to them as a way of developing them; they give developmental feedback; and they coach him or her.

Finally, another component of intellectual stimulation involves encouraging the follower to be creative and challenging him or her to think of old problems in new ways (Bass, 1985). According to Tims et al., (2011) the transformational leaders create a culture of active thinking through intellectual stimulation, and this culture encourages followers to become more involved in the organization. The practicality of this component is to present new ideas to followers and *challenge* them to think. The leaders encourage imagination and creativity in rethinking assumptions and old ways of doing things. Plus, they do not publicly criticize errors, mistakes, or failure or ideas or approaches that differ from their own. Such leaders use and encourage intuition as well as logic. The idea is to create and maintain an environment in which innovation thrives.

Transformational leadership goes way beyond the transactional leadership it models the true character of the leader while under transaction leadership only ensures that subordinates have all the necessary resources and knowledge available for them to achieve the organizational goals. When these followers succeed, they are rewarded for their accomplishments. Transformational leadership goes way beyond the transactional leadership it models the true character of the leader while under transaction leadership only ensures that subordinates have all the necessary resources and knowledge available for them to achieve the organizational goals. When these followers succeed, they are rewarded for their accomplishments. Transformational leadership goes way beyond the transactional leadership it models the true character of the leader while under transaction leadership only ensures that subordinates have all the necessary resources and knowledge available for them to achieve the organizational goals. When these followers succeed, they are rewarded for their accomplishments.

2.9   Transformational Leadership Theories

One of the most important theories in transformational leadership is known as *relationship* theory which was initiated by Burns (1978) and Bass (1985), and has it is very popular in recent

years. The theory focuses on the connections formed between the leaders and followers. According to Burns (1978), the theory's focus is on followers and their sense of self-concept, encouraging followers to build self-concept based on the mission and vision of the leader, by motivating followers to do their best and want to meet the expectations of their leaders.

It creates a highly competitive and efficient team that become gradually more important and is leaders are able to motivate group members to go beyond the requirements of task. This theory assumes that the people generally follow a person who inspires them and the group members to see the importance and better aspect of the task these leaders could easily motivate and inspire people. The theory further suggests that it would be ideal to work alongside the transformational leaders because they put passion and energy into everything. Transformational leadership promotes learning and innovation thus enhancing the overall performance (Argyris and Schö̈n 1996; Glynn 1996; Hurley and Hult 1998; Senge et al. 1994). These are leaders who are visionary, inspiring, risk-takers, and thoughtful thinkers who always want their group to succeed while wanting each person to fulfil his or her potential but with demonstration of high ethical and moral standards. Groves and LaRocca (2011) stated, in their analysis of the ethical emphasis of transformational leaders, that "transformational leadership is predicated on deontological ethics and a focus on the morality of the means rather than the ends … predicated on the norm of social responsibility" (p. 513).

According to Burns (1978) posited that transformational leaders engage followers not only to get them to achieve something of significance, as he described them as "visionary change agents," but also to "morally uplift" them to be leaders themselves; hence, enriching the relationship by creating followers' interdependence (p. 20). Bass (1985) added that to be transformational, the leader has to learn the needs, abilities, and aspirations of the followers to develop them into leaders. The outcome of implementing transformational leadership is a mutual relationship that converts followers to leaders and leaders into moral agents to satisfy the needs of their followers (Gill, 2006).

The implication of this theory of relationship is that those leaders implementing transformational leadership can gain the trust, admiration, confidence, and respect of other team members by

personally demonstrating an extraordinary ability of one kind, or another. These leaders put the needs of their followers before their own and display high standards of ethical and moral behavior that results in a high percentage of trust hence followers taking orders without hesitation which is the caterist for community development. Trust may be the single most important factor in transformational leadership (Bass, 1999). Doing so will result in increased motivation, intrinsic and extrinsic, in leaders and followers and style of leadership will result in leaders becoming role models for their followers whereas people identify with them and want to follow and emulate them.

It is also obvious that part of the transforming that occurs in the followers reshapes and reprioritizes their needs and the needs of the community as well. In this regard, the issue of self-actualization and hierarchy of needs in line with the psychologist Maslow's hierarchy of needs theory of human motivation begin to make sense. According to Burns (1978, p. 20) says leaders and followers raise one another to higher levels of motivation and morality.
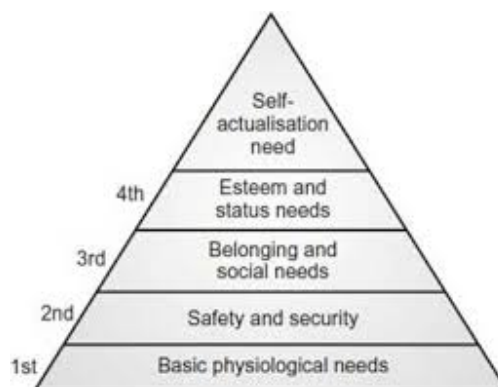
Figure 1. Based on Maslow's hierarchy of needs.

From "A Theory of Human Motivation," transformational leaders demonstrate and communicate to help the target audience see a vision, encourage them to complete their assigned tasks and be more motivated and involved, which leads them to be more productive. Based on good relationship between leaders and followers and moral ethical standards as demonstrated by the leader, the followers feel safe and secure which results in gaining self-confidence at the same time fully trusting their leader for success. Increased motivation, intrinsic and extrinsic, in leaders and followers and style of leadership will result in leaders becoming role models for their

followers whereas people identify with them and want to follow and emulate them to self-actualization. The Maslow's theory of motivation will therefore resonate well with Bass (1985) identified components comprising individualized consideration, intellectual stimulation, inspirational motivation, and charismatic leadership or idealized influence in transformational leadership.

2.10   Psychological Meaningfulness of Transformational Leadership

The relationship theory which was initiated by Burns (1978) and Bass (1985), which focuses on the connections formed between the leaders and followers, is very critical in forming the psychological meaningfulness in transformational leadership. According to Burns (1978), the theory's focus is on followers and their sense of self-concept, encouraging followers to build self-concept based on the mission and vision of the leader, by motivating followers to do their best and want to meet the expectations of their leaders. According to Kahn (1990) leadership has the greatest potential to influence follower feelings of psychological safety by providing a supportive environment in which one feels safe to fully engage in a task. However, Kahn did not mention that transformational leaders appear more capable of promoting psychological meaningfulness and availability as well and this is because of their ability to elicit a sense of challenge and meaning while boosting their followers' belief that they can complete their work, transformational leaders are in an ideal position to promote psychological availability and meaningfulness. Some have suggested that leadership is one of the most important factors contributing to engagement (Xu & Cooper Thomas, 2011), thus it is necessary to understand *how* an influential leadership style such as transformational leadership can affect the three psychological states that Kahn proposes lead to engagement on to fulfil the task given at hand.

It is a well-known fact that transformational leaders add to their subordinates' sense of challenge in the workplace as documented by Zhu et al., (2009). Since transformational leaders are able to challenge their subordinates to think creatively, strategically and proactively as such they work to re-frame seemingly routine (business as usual), everyday tasks into exciting work that instills in the subordinates a greater sense of meaning. Transformational leadership further it psychologically challenges subordinates to see problems from a new perspective known as intellectual stimulation. By giving an example of benefits of intellectual stimulation in class Bolkan and Goodboy (2010) found that when teachers were viewed as intellectually stimulating,

their students reported high levels of motivation, satisfaction, and empowerment. Intellectual stimulation would therefore work perfectly well in community development as well. Kahn (1990) proposed that psychological meaningfulness arises out of feelings that an individual is worthwhile, useful, and valuable, which are associated with high levels of felt significance and autonomy. Thus, it appears as though transformational leaders foster engagement through increasing subordinates' sense of meaning.

This therefore resonates well with Bandura's 1977 Social Learning Theory that can explain how subordinates of transformational leaders adopt psychological meaningfulness that resulting more engaged in assigned tasks. Since Social Learning Theory generally suggests that individuals modify their behaviours based on observation of others then it is very critical for leaders to display adorable leadership style that will influence and impact subordinates positively. It I therefore necessary to note that transformational leadership is a conceptualized mechanism in which leaders pass on abstract concepts such as values, attitudes, and beliefs (Ahearn, 2010). According to Weiss (1977) leaders achieve this transference of concepts because they are often viewed by their followers as the face of the organization and as such they are seen as social referents worthy of imitation. In this view character building in part of leaders is very essential in the way that they pass on values and beliefs way above passing on behaviors through their use of inspirational motivation in which they "develop and articulate a shared vision and high expectations that are motivating, inspiring, and challenging" (Wang et al., 2011, p. 230). This articulation of expectations and goals, along with the individualized consideration and support that transformational leaders provide, add to their followers' sense of meaning, as well as the belief that they can accomplish great things (Shamir, House, & Arthur, 1993). Thus, as the transformational leader is viewed as a social referent and articulates a value system that includes making meaning out of work, consistent with Social Learning Theory subordinates adopt similar values in a desired to be like and identify with the leader.

The impact of psychological meaningfulness in transformational leadership is enormous and evidenced way out. According to May et al., (2004) the psychological availability can be thought of as assessing the readiness or confidence of a person to engage in his or her work. Transformational leaders foster psychological availability by increasing follower levels of personal resources, which are aspects of the self that are generally associated with resiliency

(Hobfoll, Johnson, Ennis, & Jackson, 2003). A number of studies have illustrated the relationship between transformational leadership and higher levels of a myriad of personal resources such as optimism (Tims et al., 2011), self-esteem (Xanthopoulou et al., 2007), intrinsic motivation (Charbonneau, Barling, & Kelloway, 2001), well-being (Arnold, Turner, Barling, Kelloway, & McKee, 2007), positive affect (Erez et al., 2008), empowerment (Kark, Shamir, & Chen, 2003), and self-efficacy (Kirkpatrick & Locke, 1999). Self-efficacy in particular has a strong association with transformational leadership (Walumbwa & Hartnell, 2011) as well as engagement (Xanthopoulou et al., 2007) and performance (Chen, Casper, & Cortina, 2001; Stajkovic & Luthans, 1998; Walumbwa, Avolio, & Zhu, 2008), suggesting that it may be an important factor in the process by which transformational leaders elicit higher levels of engagement and performance. Now it is of great interest to note that personal resources such as self-efficacy play a role in subordinate engagement and performance and individuals translates positive expectations regarding performance outcomes into tangible performance outcomes. In other words, "one's positive belief and expectation about one's ability and self-expectations about one's performance can significantly determine one's real performance or success" (Zhu et al., 2009, p. 598). As previously stated, transformational leaders impact the confidence of their subordinates by raising their self-efficacy (Kirkpatrick & Locke, 1999), and self-confidence is associated with higher levels of engagement (Judge et al., 2003) and increased performance (Eden & Kinnar, 1991). Since self-efficacy is especially salient in short-term performance (McNatt & Judge, 2004), transformational leaders have the unique ability to influence their followers' performance through cultivating engagement on a specific task.

Working alongside transformational leaders is very exciting and the subordinates feel safe in such working environment. According to May et al., (2004) the feelings of psychological safety are compromised when individuals perceive the workplace environment as being ambiguous, unpredictable, and threatening. So, transformational leaders add to feelings of safety and trust by treating each subordinate as an individual with him or her own unique needs, and by supporting them to make progress in their work (Bass, 1990). Several researchers have made study on transformational leaders and safety of the subordinates. Schaubroeck, Lam, and Peng's (2011) study on transformational leadership and team performance is such a good example where the authors found that transformational leaders influenced the team's levels of affect- and cognition-based trust, which in turn positively affected team levels of psychological safety. In the similar

research Pillai et al., (1999) have observed the mediating role of supervisor trust in the relationships between transformational leadership and positive follower attitudes and extra-role behaviors.

Transformational leaders elicit subordinate engagement through the creation of a trustful environment which activates professional execution of tasks. Saks (2006) included engagement in this list of outcomes resulting from positive exchange relationships, stating that: "Bringing oneself more fully into one's work roles and devoting greater amounts of cognitive, emotional, and physical resources is a very profound way for individuals to respond to an organization's actions" (p. 603). It seems as though transformational leaders can elicit subordinate engagement in much the same way, due to their tendency to create an environment of trust (Bass, 1985).

2.11   Transformational Leadership and Performance

Several research papers have elicited that transformational leadership brings the levels of performance way above average in every sector of development. Bass (1985) suggested that one of the most promising aspects of transformational leadership is its hypothesized relationship with subordinate performance. Different theories have been developed to understand why this leadership style brings out such a desirable high performance. The common findings in most of the research suggest that transformational leaders increase their followers' levels of motivation by igniting personal change within them which becomes a drive towards above high performance at any level. The good example is the study by Bass (1997) which talked about individualized consideration and intellectual stimulation by claiming that transformational leaders boost their followers' sense of self-worth through treating each follower as an individual and by framing their work as meaningful. This sense of self-worth that transformational leaders nurture is a key motivator that acts to commit the follower to a specific performance goal (Shamir, 1991). Additionally, Bass and Avolio (1993) found that transformational leaders increase their followers' levels of motivation and self-efficacy through inspirational appeals (inspirational motivation) and clear communication of high-performance expectations (idealized influence). These leader behaviors establish organizational norms that foster follower initiative, achievement-oriented behaviors, and goal-attainment (Masi & Cooke, 2000), thereby leading to a culture of subordinate empowerment (Harrison, 1995).

2.12 Servant Leadership and Transformational Leadership Comparisons and Similarities

Servant and Transformational Leadership Comparisons

It is obvious that there exist some differences between servant and transformational leadership is the focus of leader. However, it is complex to define because both transformational and servant leaders involve followers in learning and development processes. Though the two theories differ in leadership theoretical assumptions and cognitive focus (Yukl, 2010), they share common ground. Other scholars have commented that both transformational leadership and servant leadership can find their roots in charismatic leadership (Graham, 1991; Smith, Montagno, & Kuzmenko, 2004). With regard to behavioral constructs, there is a substantial match between transformational leadership and servant leadership in terms of behavioral characteristics and consequences on both followers and organizations (Scuderi, 2010; Smith et al., 2004). Much as both these leadership styles focus on the followers, the major distinguishable fact is that a servant leader pay more attention on service to the followers and while on the other hand transformational leader use his/her energies to engage followers toward goal attainment. Knowing that the fundamental area of study in the research is the impact of servant and transformational leadership styles in community development such is the need to understand the relevance of the same styles on organizational performance. According to Rowe et al. (2005) says there is a shared belief that leadership can enhance performance of organizations.

According to Yukl (2010) another important contrast indicated is that transformational leadership stems from charismatic leadership, while servant leadership is grounded in Christianity and belongs to the family of ethical leadership. Both transformational and servant leadership are people-oriented leadership styles and that has been dually documented by different researchers. Barling et al. (1996); Berson et al. (2001); and Zacharatos et al. (2000) highlighted that the style of leadership is also considered to be very crucial in achieving organizational goals, learning, and performance. If the study was to focus on evaluating impact of one style of leadership, then it would also be interesting to see if one leadership style has more impact than the other style of leadership whether in an organisation or community development initiatives.

According to McColl-Kennedy & Anderson (2005) transformational leadership is guidance through individualized consideration, intellectual stimulation, inspirational, and idealized

influence. It is an ethical leadership style that involves a leader's capability to promote intellectual stimulation through inspiration. Transformational leaders usually focus in following the organization goals, while doing so violate the ethical norms of employee development (Stephens et al. (1995). A transformational leader uses and convert the values of a followers and articulate them to promote the vision and goals of an organization (Bass, 1985). Servant leadership is that of a leader should see himself as a servant first. Servant leadership can be broadly defined as a desire from leaders to motivate, guide, offer hope, and provide a caring experience by establishing a quality relationship with the followers and subordinates (Greenleaf and Spears 2002). Servant leadership is mainly described by two main constructs which are *ethical behavior*; and *concern for subordinates* (Ehrhart 2004). And Contee-Borders (2003) found that servant leaders are dedicated toward the growth and welfare of people while altruism, simplicity, and consciousness are a servant leader's characteristic according to Johnson (2001). A servant leader has a moral differentiation from transformational leader in scarifies and altruistic services toward followers' high priority needs as suggested by (Parolini, 2007).

2.13   Servant and Transformational Leadership

The two theories of servant leadership and transformational leadership can be combined together to make servant and transformational leadership theory. This will be in an attempt to combine the two theories of transformational leadership and servant leadership in order to maximize the common ground and reconciling their differences. As per literature discussion, the fundamental difference between the two theories can be found in the purpose, result, or benefits of leadership in which transformational leadership focuses on the organization and servant leadership focuses on the people (Bass, 2000; Parolini, 2007).

The hypothesis justifies that both servant and transformational leadership have positive impact on community development which enhance the performance of teams in a positive way simply because all the leadership styles have so many facets in common such as influencing followers, empower followers, encourage them for good performance, communicate, and listen to subordinates. It therefore remains a fact that both styles exhibit wonderful leadership in modern world where management issues have become very complex and thus require dynamic leadership (Williams 1998). Both transformational and servant leadership are diverse in nature and analogy that both leadership styles affect community development and organizational leadership stands

true because empirical research results published by several researchers show that both leadership styles promote organizational performance which can also positively impact community development. Keeping in view the utmost importance of leadership in the community and institutions, this study therefore provides an opportunity to leaders in the society to enhance their relationships with followers and to improve projects delivery at any level to facilitate community development.

2.14   Conceptual Model of Servant and Transformational Leadership

Based on this literature review, the understanding is made that both servant and transformational leadership theories make distinct contributions to organizations and communities with unique milestones to achieve in context of practice. Yet, they are not totally adequate in addressing complex issues in leadership development in organizations (Echols, 2009; Smith et al., 2004). To improve how these theories handle leadership development, an attempt was made to integrate transformational leadership and servant leadership into a combined conceptual model of TSL by engaging the 4C framework of leadership (Maxwell, 2002). The 4C leadership framework consists of the components of living out calling, cultivating character, building chemistry, and developing competency (Maxwell, 2002). It gives a holistic view of leadership, relates to leadership development, and has the capacity to address the four propositions of the inadequacies of transformational leadership and servant leadership theories. This therefore groups up two theories of leadership into one with the aim of maximising leadership competencies with desirable results at all levels.

Servant and transformational conceptual model of leadership frameworks incorporates including influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modeling. This therefore means both leadership styles emphasize on the importance of appreciating and valuing people, listening, mentoring or teaching, and empowering followers. In fact, the theories are probably most similar in their emphasis upon individualized consideration and appreciation of followers. Both theoretical frameworks emphasize a high concern for people and for production. However, transformational leadership incorporates a greater emphasis upon production because the leader has a stronger focus on organizational objectives. On the other hand, servant leadership involves a higher concern for people because the primary focus of the leader is upon his or her followers.

12.15   Community Development

Community Development is a terminology that has brought two terms together which are *'community'* and *'development'*. The word community comes from the Latin word, 'communitas' which means as common. In its originality, means a group of people sharing common living accommodation and goods. For our purpose of study, community can be best defined as a group of people living in the same place or having a particular characteristic in common. This is the condition of sharing or having certain attitudes and interests in common. In Malawi, communities are often family groups which form villages. Many of these communities share a common language, which helps the people identify with their community. This therefore can mean bunching up people who are alike in some way, who feel some sense of belonging or interpersonal connection and shared attributes and/or by the strength of the connections among them. While on the other hand according to SID International (2021) development is defined as a process that creates growth, progress, positive change or the addition of physical, economic, environmental, social and demographic components. The purpose of development is a rise in the level and quality of life of the population, and the creation or expansion of local regional income and employment opportunities, without damaging the resources of the environment. The development that is visible and useful, and not necessarily immediately, and includes an aspect of quality change and the creation of conditions for a continuation of the change.

Through the years, professionals and various researchers developed a number of definitions and emphases for the term 'development'. Amartya Sen, for example, developed the "capability approach," which defined development as a tool enabling people to reach the highest level of their ability, through granting freedom of action, i.e., freedom of economic, social and family actions, etc. This approach became a basis for measurement of development by the Human Development Index (HDI), which was developed by the UN Development Program (UNDP) in 1990.

12.16   Community Development (participation and involvement)

According to University College of Rhodesia, Occasional Paper NO. 3 (1963) indicated that Community Development became almost as popular a subject of international discussion as the problems of Africa. It was the new technique which is taking the under-developed (better known

as the developing) areas of the world by storm. In Central Africa it was introduced in Northern Rhodesia some years ago, in Nyasaland (Malawi) it was being actively pursued and in Southern Rhodesia it is being officially talked about. It is thus a very live issue for the Rhodesias and Nyasaland. This therefore concludes that community development is not a new synonym in the development cycles in Malawi.

Some see community development as a piece of government policy, and up to a point it is. Community development projects usually depend on government support and are most successfully accomplished where the government has the confidence of the people since that community development is a means towards achieving a greater end. According to Green, J. W. (1963) a *Consultant to the Southern Rhodesian Government defined Community Development as* 'a *method* of applying behavioural sciences for human welfare', 'a *process* of social action', 'a *programme* of social, economic and political development', and 'a *silent revolution* of rising expectations and how to meet them'. Of course, he indicated that none of these, of course, constitute an adequate definition, nor were they intended to be such. Community development is really self-explanatory, i.e., it is development of the local community by the community itself, with or without outside assistance. It is just the opposite of compulsion and paternalism—of doing things for people, or of compelling people to do things for themselves simply because some person or agency outside the community thinks these things are good for the people. In line with this understanding, then decentralisation theory which gives power to the people to make decisions of their developmental policies comes in play while at the same time the issue of participation and involvement of the community members themselves becomes critical for positive change.

But much more important is the spirit it engenders within the community itself—a spirit which enables nations and communities to discover their real strength. In Central Africa it could be a means whereby petty prejudices are forgotten and a genuine spirit of community fostered amongst all people. During era of one-party state of Dr. Hastings Kamuzu Banda from 1963 to 1994, Malawians were encultured to spirit of community championed developmental initiatives including building class blocks, roads and others in the time termed as 'youth week'. Community members were taking a leading role to initiate and facilitate all developmental projects of their choice which later during the dawn of multiparty system of governments the proponent

campaigners touted that to be 'Thangata system' which resulted into creating a dependency on government on all development initiatives in the community.

Community development relies on patient consultation and sound planning and thus to say the community members themselves must be consulted. It is a fact that community development which improves the lives of the community has many characteristics which are universal which include but not limited to all people affected by change should be involved; respect local knowledge and use local talent; and sustainability – people feel more attached to a project they have helped in; build local capacity – long-term community sustainability depends on developing human and social abilities; and effective, transparent communication.

History has shown that the success of the community approach has led to the adoption of community development as a major mechanism for helping people to help themselves in their local communities by such international organizations as the United Nations, UNESCO, the United Kingdom Colonial and Commonwealth Relations Offices and the foreign aid agencies of the U.S.A. government. In addition, various countries have adopted community development as a basic policy. India did this in 1952 when the Prime Minister inaugurated community development as the cornerstone of rural development in the sub-continent. All 550,000 villages and their 350 million inhabitants were involved by October of 1963. Pakistan also adopted this approach in 1953 and made excellent progress for several years until the political situation deteriorated so badly that a military dictatorship was imposed. The late President Magsaysay of the Philippines in 1956 also adopted community development as the method of helping the thousands of small barrios in his country to advance. Five years after his untimely death the Presidential Assistant for Community Development still administers this nation-wide programme from the office of the President. Many other countries had adopted the community development approach in modified form including Ghana, Uganda, Kenya, Tanganyika, Nigeria, Northern Rhodesia, Malawi which was Nyasaland then, Iran and South Korea.

The philosophical bases of community development are that it has its roots firmly embedded in the philosophy of both western and some non-western thought. The first is that human growth and development is the paramount good. Thus growth in the capacity of individuals to solve their own problems and assume responsibility for themselves is infinitely more important than the

physical goods and services which such effort produces, or which may be given to them. A necessary corollary is that people grow as they achieve, and this human growth is the most important product of achievement although the ostensible purpose may be the production of physical items. It follows then that the development of human groups with their definition of positions and, the establishment of their own goals and norms, and the devising of methods of co-operating with each other to attain their objectives, are more important than any amount of purely economic development brought about by atomization of groups and compulsive measures. Beyond the group the development of self-reliant communities able to participate as autonomous units in their own total growth and self-government, and devolving of powers in decentralised development structures are more important than all the physical benefits which can accrue from the greater efficiency of totalitarianism or the paternalism of a benevolent but distant central government Furthermore, as an added dividend, the growth in such individual capacity, group coherence and communal self-reliance through the community development process when *placed first* produces greater material benefits than concentration on material production. In other words, if you follow a method that puts human growth and development first, the people themselves will take care of producing material things. In this spirit of understanding it is therefore great to learn about more thrilling than seeing the thousands of miles of roads built, of canals and drainage-ways dug, of schools and clinics constructed, which issue from the community development process. For these are mere by-products of the process compared to the human changes which take place.

The second of these philosophical bases may be stated as freedom of choice transcends plans by others, no matter how imperfect the choices nor how perfect the plans. This proposition means that the people of a community must be free to decide what they want to do in their own priority of felt needs, and equally as important, what they don't want to do within the scope of the community good. That is, choice must be based upon what they value and how the people define their own needs and set their own priorities, and not on the basis of what outsiders, whether administrators or technocrats, but by any means in is indispensable in helping people to give effect to their own choices.

The third strand is that of the local concern where the failure to address the people's issues affects primarily the people of a community and does not infringe upon the rights of those not of

the community. Here good examples may include primary schools, health services, water supplies, housing, local roads, and production of agricultural products among others.

Another important strand and the fourth one is the belief that all peoples have the innate capacity to manage their own local affairs. No matter how illiterate they can be, they have an intimate knowledge of the complex of factors in the local situation and in inherent wisdom gained from long experience with things that affect them in their daily lives. Furthermore, they corporately have the ability to synthesize the complex of factors affecting them and to reach wise decisions on how to handle their issues in order to bring positive change in their community. This strand is therefore suggesting that people in the community they have the potential of increasing their capacities and of growing in ability to govern themselves when supported or assisted, not dominated, by the state and its administrative and technical officials.

I hope, apparent that these four propositions mutually support one another. Even if human growth and development are given paramount importance, it will be meaningless to do so without permitting freedom of choice, including the right to make wrong choices. But such choices can be permitted only for matters which are primarily of local concern and for which the participants have local knowledge, wisdom, and the ability to manage with the assistance of technicians and administrators.

Community development must also be viewed in the light of been economic development and political development because it remains a fact in modern world that economic development as part and parcel of total development and the social and political are inextricably tied together with the economic too. People must want development and be willing to pay for it through harder and quality work, more savings and the use of modem technology. The community members must also be able to value that there must be prestige and rewards for initiative and entrepreneurial activity. Suffice to say another great value closely related to the others is the confidence of people in their ability to improve their own lot through their own efforts and they must want growth. They must develop that desire for growth plus a perception of the way which leads to it.

The issue of community development as a political development is also critical to be better understood is context. The rural local government system in Malawi is known as 'district

councils' where the issue of decentralisation is devolving to local community through Area Development Committees (ADCs) and Village Development Committees (VDCs). The district councils are composed of councillors whom mostly are elected to the positions through political systems. With the decentralisation process in facilitation, most of community development projects are been discussed in the council meetings hence political influence of developmental projects at community level. Community development and local government through district councils between- them carry out many of the functions of government which most affect the people and the citizenry in turn develop a sense of responsibility as they have to ensure value for money in community development projects. In true sense then, the community development is more participatory and involve the community members to be on the forefront to finding solutions to the issues that affects them while on the other hand the local government build capacity for people to assume responsibility for government at higher levels, and thus assure a continuity of stable central governments oriented to serving the people.

From the discussion above, it is very clear that in community development, active participation and involvement plays a vital role in implementing the projects. Today it is common knowledge and generally accepted that community participation is one of the basic pillars of any successful community development project there are conceptual development in the topic of community development and community participation since the days of its inception. From the perspective of human potential ideologies, increasing social inclusion of the people in various socio-economic development activities goes beyond merely justice and human rights and seeks to maximise the potential of each human being. Employing models of possibility instead of models of deficiency, human potential approaches centre on the interpretation of social inclusion as empowerment (Olsson, 2008). Here, social inclusion valorises difference and diversity, pointing to collective individualism through which can be understood as transformative, facilitating one's potential for "a life of common dignity" (Nicholson, 2008). It is therefore necessary for the people to be fully engaged in all matters and issues of national development at all levels.

Inclusion of people in the communities helps strengthens their abilities to meet their own subsistence needs; prevents and reduces vulnerabilities to economic, political and socially unstable environments; promotes ownership and sustainability of interventions; and helps gain entry into target communities and build up trust and social developments for positive change.

The following youth participation and involvement model which the researcher had developed in the study of level of participation and involvement of youth in decentralisation development structures can as well be useful in the study.

Ijalasi P. Youth Participation and Involvement Model
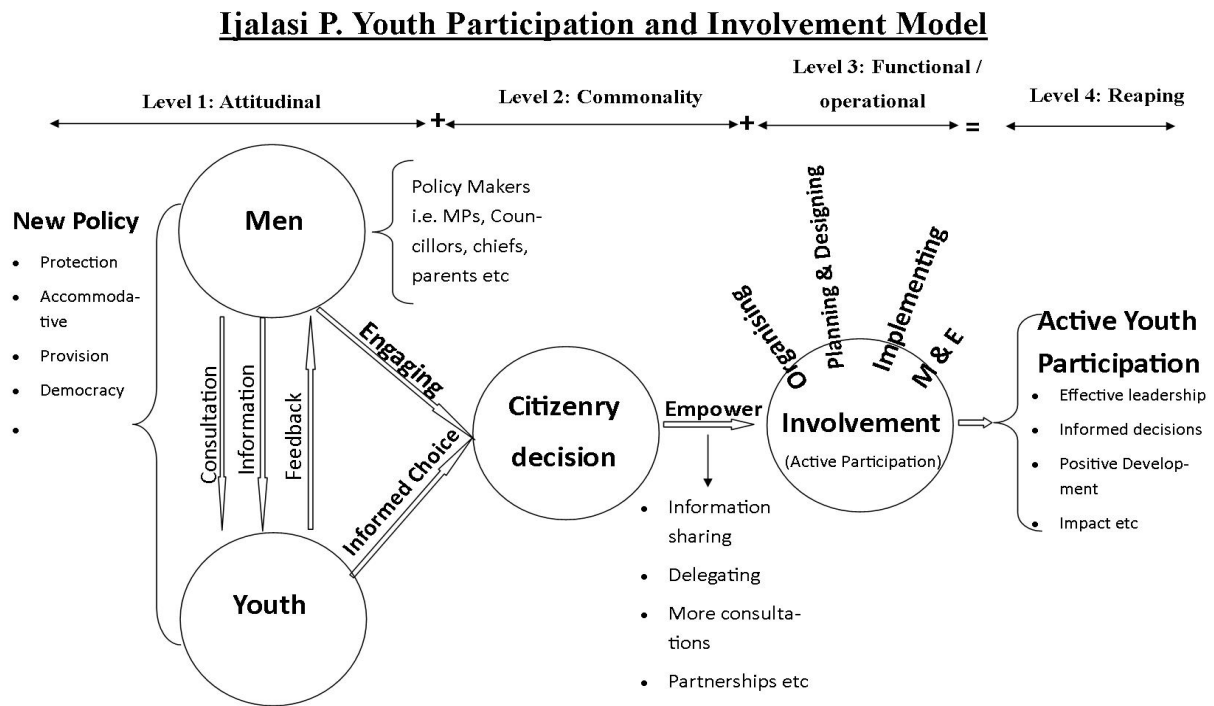
In this regard, active community participation and involvement becomes so critical in community development and some theories in development must be considered like Social Inclusion Theory.

The theoretical framework adopted under participation and involvement in community development are theory of Social Inclusion and Exclusion which is defined as 'the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live' (Haan, 1998, cited in Francis, 2002). Inclusion describes the opposite of effect of social exclusion. Positive action taken to change circumstances and habits that leads, or has led, to social exclusion. It is about enabling people or communities to fully

participate in society (Charity commission, 2001) and it is backed by Convention for Rights of Children and other international protocols. The inclusion is the other aspect of human potential empowerment must also be seen in the communities where the deepening social justice interests are nurtured through emphasizing empowerment and the encouragement of community including youth potential. The community voice should be heard and the importance of having "voices heard" is one of criteria for social inclusion. The notion of voice has also been the focus of social inclusion interventions with Indigenous people. The involvement of community members in socio-economic development activities is not only about community member's participation and the employment. It is also about what is valued of them and the contribution they make Bradley, Noonan, Nugent, & Scales, 2008). According to World Bank (1994) defines participatory development as a process through which stakeholders influence and share control over development initiatives and the decisions and resources which affect them while DFID (2000) definition of participation is linked to a rights perspective as follows as enabling people to realise their rights to participate in, and access information relating to, the decision-making processes which affect their lives.

The problem at hand is the lack or little community members' participation in development programs in the communities within Malawi. The theory of inclusion and exclusion on community members' participation is such a vital one in this study in the sense that it establishes the advantages of inclusion and the disadvantages of exclusion in socio-economic development activities. Inclusion of community members helps strengthens people's abilities to meet their own subsistence needs; prevents and reduces vulnerabilities to economic, political and socially unstable environments; promotes ownership and sustainability of interventions; and helps gain entry into target communities and build up trust and social developments.

The Social Conflict Theory by German philosophers Marx and Engels (1971) which is an arena of inequality that generates conflict and social change is the result of social exclusion. Conflicts are generated when community members they are not adequately when the people are not involved in making decisions that affects them. This conflict always generating because the society is structured in ways to benefit a few at the expense of the majority, based on factors such as **race**, **sex**, **class**, and **age** in our context of study. In **Social Capital theory**, Hean et al (2003) says **it** is multi-dimensional with each dimension contributing to the meaning of social

capital although each alone is not able to capture fully the concept in its entirety. This simply mean in the community there must be trust (Coleman. 1988); rules and norms governing social action (Coleman. 1988); social interaction (Collier. 1998); and as well as networking (Burt .1997).

Therefore, based on the **Social Psychological model,** the theory that is concerned with relationship between attitude and behaviour (Muller. 1979). Participation such protest behaviour and rebellious collective action are based on expectations, values, norms and the theory identify three kinds of variables that function as the basic determinants of behaviour which are attitudes toward the behaviour; normative belief (both personal and social; and motivation to comply with norms (Fishbein, 1967). All these theories signify the need for community members inclusiveness, participation and involvement in decide matters that affects them.

Theory of Public /Rational Choice

Like the previous theory, the theory of public or rational choice is also fundamentally an economic theory, which is also applied in politics. It has changed the way government behavior is analyzed. Hitherto, government was perceived "…as exogenous to the economy, a benign corrector of the market economy when it faltered," but after public choice, the position of government in the economy became something to be explained, not assumed (Tollison, 1985:906). Traditional economic analysis uses the apparatus of economic theory to explain the behaviour of individuals in private settings. Public choice represents the use of standard economic tools (demand and supply) to explain behaviour in non-market environments, such as government (ibid). Public choice theory professes to explain and predict the behaviour of political agents (politicians, bureaucrats, voters, and rent seekers) on the supposition that they are instrumentally rational (Pincione, 2004). Public choice theory assumes that individuals or entities have clear preferences and are capable of choosing them and that they act in their self-interest and not in the interests of others. Individuals or entities have information about how to maximise their preferences, they are able to analyse the options and choose the course that maximizes their welfare, and they are able to change their action when costs and benefits change. According to this assumption, Lemieux (2003:30) argued that ordinary individuals, who have the

same self-interest motivations in the political, sphere as in the economic sphere, man the state. The existence of the state thus creates a political market, i.e., a market for political favours.

The state will redistribute in favour of the interest groups whose support the rulers need most to remain in power and increase their benefits. Thus, the state exists because rulers want to redistribute in their own favour, (i.e., to steal). Again, public choice assumes that the bureaucrats who are executing agents of political decisions are ordinary individuals who, like everybody else, seek to maximize their utility. Another way that the bureaucrat exerts power is by being an 'agenda setter'. For instance, being an agenda setter, he can often lead the system toward the results he prefers by deciding which alternatives and in what sequence business is going to be undertaken.

Therefore, when public choice theory is applied to bureaucracy, it reveals other reasons for being sceptical that the state can efficiently reconcile individuals' preferences and aggregate their demands for public policies. The theory also assumes that decisions about supply of public services are not necessarily in the interest of the society. The bureaucrats may subvert those decisions or at worst implement them inefficiently and lower the overall standard of living. Walsh (1995:16) notes "…the simplest accusation against the public sector is that it is wasteful in the way that it uses resources because politicians and public officials have no incentives to control costs."

In sum, it is the behaviour of public sector bureaucrats, which is at the heart of public choice theory. While they are supposed to work in the public interest, putting into practice the policies of government as efficiently and effectively as possible, public choice theorists see bureaucrats as self-interested utility-maximizes, motivated by such factors as: remuneration, prerequisites of the office, public reputation, influence, patronage and the ease of managing the bureau (Niskanen, 1973). Central to all public choice theories then is the notion that an official at any level, be it in the public or private sector, operates at least partly in his own self- interest, and some officials are motivated exclusively by their own self-interest.

This theory is very relevant when seen in the light of community development in the light of making informed choices that by virtue of their nature tend to shift power, resources and responsibilities from the centre to the periphery. Obviously, there are winners and losers.

Competition for survival, power and control of resources ensues between the bureaucrats at the centre and the local elites; and again, between the local elites and the people.

Social Inclusion Theory

The literature therefore shows that community members must be included in development initiative in the society. Social inclusion is vital in the development agenda for any society. Social inclusion from a sociological perspective, it argues that sociology complements biological and other natural order explanations of social stratification. We live in the state and in society; we belong to a social circle which jostles against its members and is jostled by them; we feel the social pressure from all sides and we react against it with all our might; we experience a restraint to our free activities and we struggle to remove it; we require the services of other [people] which we cannot do without; we pursue our own interests and struggle for the interests of other social groups, which are also our interests. In short, we move in a world which we do not control, but which controls us, which is not directed toward us and adapted to us, but toward which we must direct and adapt ourselves (Gumplowicz, 1963).

Social inclusion is identified through social justice ideology and from this perspective of social justice ideologies, increasing social inclusion is about human rights, egalitarianism of opportunity, human dignity, and fairness for all. The interest of the involving the community members in this case may or may not be linked to economic interests, but its primary aim is to enable all human beings to participate fully in society with respect for their human dignity. Here, acts of community engagement and participation are fore-grounded. This can also be linked to notions of community sustainability (Langworthy, 2008) and contextualised within paradigmatic conceptions of participation (Eisler, 1987, 2001). Exemplifying the participatory perspective is the idea that social inclusion pertains to the ability to "participate in the key activities in the society in which they live" (Saunders, Naidoo, & Griffiths, 2007).

12.17   Results of Previous Research in Related Field

Over time several researches have been made in the field of servant and transformational leadership in relation to the impact of the same in development and education among other areas.

Both Cotton, 2003; Kelley, Thornton & Daugherty, 2005; Nettles & Herrington, 2007 their studies consistently demonstrated that, through effective leadership practices in education sector, teachers can impact student achievement. One of the critical questions remains, which leadership practices are proven effective? Bass (1985) and colleagues provided their Full Range of Leadership (FRL) model, which includes transformational leadership practices, in an attempt to answer that question. However, the testing of this theory in educational settings actually provided evidence that servant and transformational leadership practices, which are one of three categories of leadership practices identified in the FRL model, enable leaders to alter the school environment in order to achieve desired outcomes (Barnett, 2003; Nguni et aI., 2006). Further findings presented in the review of relevant research support the contention that leader behaviors have a profound influence on teacher job satisfaction thus according to Bogler (2001); Morris & Sherman (1981); and Nguni et aI, (2006). Other researchers by the name Nguni et al. (2006) obtained empirical results indicating that transformational leadership factors had a strong positive influence on job satisfaction and organizational commitment in both educational and non-educational settings. This therefore affirms that servant and transformational leadership can as well be impactful in the line of development set up.

A Study of the Value Added by Transformational Leadership Practices to Teachers' Job Satisfaction and Organizational Commitment by Kieres K. H. (2012) published by the Seton Hall University which its purpose was to examine principals' leadership behaviors, as perceived by the teachers whom they supervise, and to determine the value-added influence of transformational behaviors on teacher job satisfaction and organizational commitment, above and beyond the influence of transactional practices brought some credible results. The study that sampled out one hundred fifty-six teachers in five Pennsylvania high schools participated in an online survey comprised of three separate instruments designed to measure the independent and dependent variables under study. The Multi-Factor Leadership Questionnaire (MLQ) measured teacher perceptions about their principals' leadership behaviors, specifically those identified in the Full Range of Leadership Model (Bass & Riggio, 2006). These include five separate dimensions of transformational leadership, three dimensions of transactional leadership and laissez faire leadership. The Organizational Commitment Questionnaire (OCQ), developed by Mowday, Porter and Steers (1979) measured teacher and principal commitment to their organization. Thirdly, the Minnesota Job Satisfaction Questionnaire (MSQ) from the University

of Minnesota measured teacher and principal job satisfaction on three separate scales: intrinsic, extrinsic, and general job satisfaction.

Interestingly the results of the correlation analysis indicated that there were significant, direct correlations between all dimensions of transformational leadership behavior and the outcome variables (teachers' intrinsic job satisfaction, extrinsic job satisfaction, general job satisfaction and organizational commitment). This finding reinforces those outlined in prior research, specifically the work of Nguni et al. (2006), Leithwood and Jantzi (2006), Amoroso (2002), Carnes (2007), Mota (2010), and Korkmaz (2007). The strongest correlations were identified between transformational leadership behaviors and teachers' extrinsic job satisfaction (with correlation coefficients between .615 and .678).

The results of the exploratory regression analysis provided the researcher with more specific information about the relationship between the study variables. Based on the aforementioned correlation analysis, the researcher expected the exploratory regressions to identify some or all of the five transformational leadership behaviors as predictive of teacher job satisfaction and organizational commitment.

Another interesting study done by Flanigan R. L. (2012) published by Utah State University examined the Effects of Transformational and Transactional Leadership Styles on Branch Level Success of Industrial Distribution Companies. Basically, the study was aiming at introducing the idea of leadership and its importance to such small businesses as industrial distributors. As the world continues to flatten (Friedman, 2007), it will have a profound effect on the success of local industrial distribution companies. Leadership will play an instrumental role in the success of small industrial distributors over the next decade(s) as they maneuver through all the challenges of the ever-changing business climate. Therefore, the purpose of this research was to: (a) evaluate the transformational leadership style of WinWholesale distributor branch leaders and examine the effect it has on organizational success, (b) evaluate the transactional leadership style of WinWholesale distributor branch leaders and examine the effect it has on organizational success, and (c) examine the relationship between moderating effects (such as age, level of education, duration as leader, and experience in the industry), and leadership style (independent variables) to determine if leadership style influences organizational success (dependent

variables) as measured by year-over-year change in annual sales and gross margin. In the study the moderated multiple regression study was designed to help industrial distributors understand the relationship between leadership style and success at the branch level. Specifically, transformational and transactional leadership styles were examined using the MLQ instrument. The hypotheses were developed to thoroughly examine the effects of moderating variables in the role of leadership at the industrial distributor. Interestingly transactional leadership had a null finding in all but one regression, and although it cannot be said that transactional leadership does not matter, it appears that it is less meaningful than transformational style of leadership. Much as we do appreciate that both leadership styles matters but the results of those leaders who participated within WinWholesale in the research believe the practice transformational leadership, it has a positive significant effect on sales and margin. In addition, the perceptions of those participating followers regarding transformational style of leadership were not predictive of sales or margin. According to the researcher, the importance of this finding may be of value to those interested in leadership positions at industrial distributors. To be a successful leader in an industrial distribution setting, the results suggest that transformational leadership is more effective than transactional leadership. These results seem to confirm what Burns (1978) position that transforming leadership, while more complex, and is more potent than transactional leadership. The transforming leader recognizes and exploits an existing need or demand of a potential follower. But, beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. (p. 4)

An integral component of this research included the use of moderating variables in the regression models. This therefore means that the results of this research add to the body of knowledge that transformational leadership is a more effective style of leadership. Certainly, the findings of this study on the effects of transformational and transactional leadership styles on the success of business supports the prior studies done by Beaver (2003), Eagly and colleagues (2003), and McGuire and Kennerly (2006).

In 2013, Choudhary, Akhtar, and Zaheer, conducted research on Impact of Transformational and Servant Leadership on Organizational Performance: A Comparative Analysis which was

published by Article *in* Journal of Business Ethics. The purpose of this study was to examine the impact of two comparative leadership styles of servant and transformational leadership on organizational performance outcomes. A sample of 155 participants was taken from profit-oriented service sector of Pakistan and the data through survey gathered on a five-point likert scale from organizations. AMOS and SPSS are used for statistical analysis.
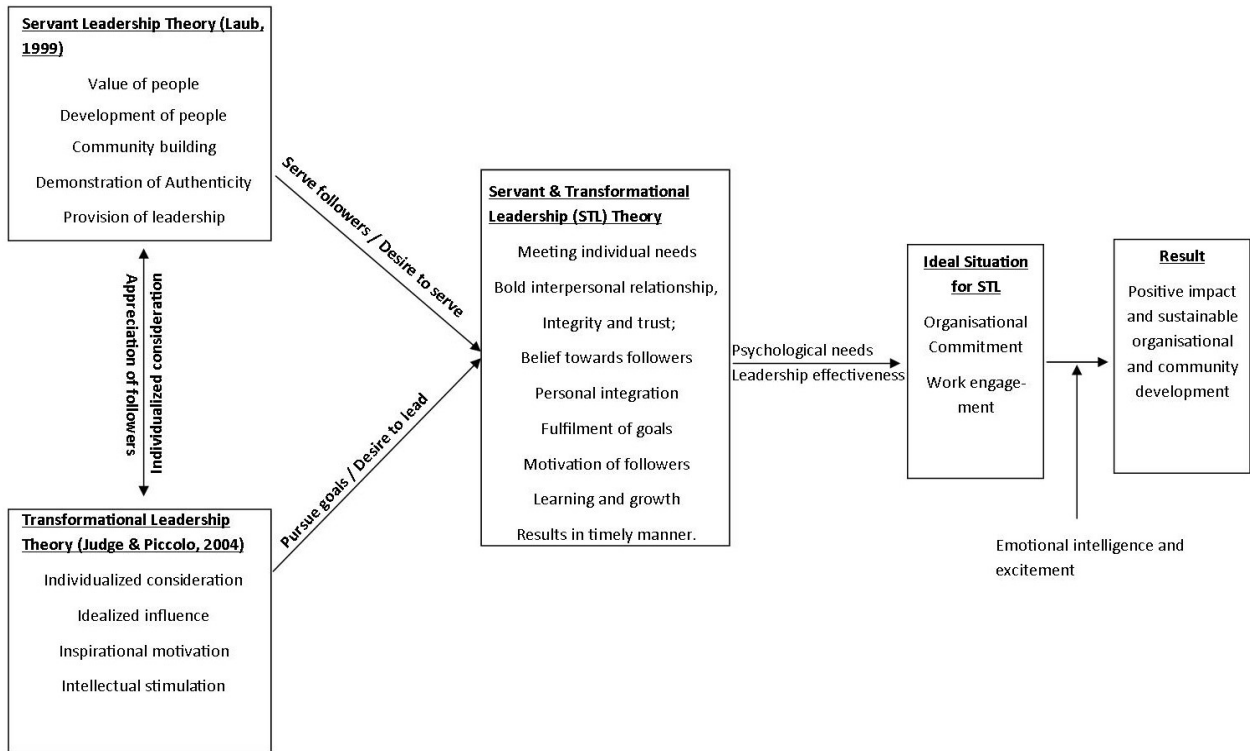
In the study transformational leadership had an estimated regression weight of 0.477 on organizational learning while servant leadership had an estimated regression weight of 0.326 on organizational learning. Result showed that transformational leadership and servant leadership have positive impact on organizational learning but transformational leadership showed more positive impact than servant leadership on organizational performance. On the other side, organizational learning had an estimated regression of 0.621 on organizational performance, which showed that organizational learning has a high positive impact on organizational performance. Finally, the conclusion was made that transformational leadership has a relatively more positive impact on organizational performance than servant leadership, through the mediating organizational learning. Schneider and George (2011) in his article suggest checking whether servant leadership has more impact than transformational leadership on organization performance. However the hypothesis justifies that both transformational and servant leadership have positive impact on organizational learning, which further enhance the performance of organization in a positive way.

Empirical research and statistical results show that both leadership styles promote organizational performance through the mediating effect of organizational learning. The research concluded with empirical results relating two ethical leadership styles to organizational learning and performance. Both servant and transformational leadership have many facets in common they influence followers, empower followers, encourage them for good performance, communicate, and listen to subordinates. Both the styles exhibit wonderful leadership. In the present times, organizations have become very complex and thus require dynamic leadership (Williams 1998).

As such those leaders combining the two theories of leadership have better chance of making more positive impact in the society than those leaning to one style of leadership style. In servant leadership theory, the leader's motivation is in serving followers and generated desire to serve

the community whilst in transformational leadership, the leader's motivation is inspiring followers to pursue goals and generate desire to lead. Therefore, based on empirical research results in this field the researcher's hypothesis of impact of servant and transformational leadership in the community development is illustrated in the developed model.

Servant and Transformational Leadership Impact Model— Ijalasi P.S

Servant Leadership Theory (Laub, 1999)
- Value of people
- Development of people
- Community building
- Demonstration of Authenticity
- Provision of leadership

Appreciation of followers
Individualized consideration

Serve followers / Desire to serve

Pursue goals / Desire to lead

Transformational Leadership Theory (Judge & Piccolo, 2004)
- Individualized consideration
- Idealized influence
- Inspirational motivation
- Intellectual stimulation

Servant & Transformational Leadership (STL) Theory
- Meeting individual needs
- Bold interpersonal relationship,
- Integrity and trust;
- Belief towards followers
- Personal integration
- Fulfilment of goals
- Motivation of followers
- Learning and growth
- Results in timely manner.

Psychological needs
Leadership effectiveness

Ideal Situation for STL
Organisational Commitment
Work engage-ment

Result
Positive impact and sustainable organisational and community development

Emotional intelligence and excitement

According to this demonstrated servant and transformational leadership model, servant leadership primarily provides answers of psychological needs satisfaction of team players while transformational leadership is about leadership effectiveness in the organisation and communities. or followers. The obvious thing is that psychological needs satisfaction and leadership effectiveness will both lead to organisational or vision commitment and work engagement that comes as a result of active participation and involvement. The results of servant and transformational leadership will therefore be the organisation or community development of individual needs, bold interpersonal relationship, integrity and trust; belief towards followers and maintenance of personal integration with fulfilment of set goal; motivation of followers; and creating the environment for learning and growth that brings results in timely manner.

The Online Journal of Quality in Higher Education on Transformational and Servant leadership: Evidence from Indian Higher Education published in 2015 by Chaudhuri, Kettunen, and Naskar, described leadership with distinct capabilities and competencies, manage crises effectively, upholds typical traits like transformational and servant leadership, handholds the organisation towards long run prosperity, generates profitable end-results for business and unifies complexities towards building strong organisation in the real sense of the term.

According to Druker (2001) "management is doing things right; leadership is doing the right things". Leadership is the most crucial for organisational operations and it can be evaluated and developed using the principle of continuous improvement in quality assurance. The empirical results support the argument that transformational leadership is necessary in higher education for organisational development and prosperity. It must be balanced with servant leadership, which contemplates greater mutual power and influence. Both leadership styles build on organisational success, but their balance remains in the demands of the situation being handled.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1   Introduction

This chapter explains the methodology employed in the study. It includes the description of the research design, study area and population, sample size, ethical consideration, data collection method, sampling procedure, reliability of the design, and analysis of findings.

3.2   Research Methodology

Research methodology can be defined in various ways by different research scholars. Sliverman (2004) suggested that the methodology refers to the choices the researcher makes about cases to study and methods to be used for data collection and data analysis planning as well as carrying out research study. This simply means that the methodology examines, evaluates and prescribes methods which are used to produce knowledge which claims to be truthful or valid (Du Plessis et al. 2001). The research method is the technique and the procedure that is employed in the process of planning, implementing the research design and underlying of principles and assumptions that underlie the use.

3.3   Research Design

The study will employ both qualitative and quantitative approaches for the researcher to learn and establish the role of different stakeholders including the government in ensuring communities are included in decision making processed of the nation.

The research design is simply a structured framework of how one intends conducting the research process in order to solve the research problem and to expand knowledge and understating (De Vos et. al 2002). As argued by McMillan and Schumacher (2001), qualitative research provides very valuable data as it is a means to describe the characteristics of an existing phenomenon systematically, factually, and accurately. With respect to this, the researcher has thought it necessary to use Qualitative design because it is an appropriate way the study can explore detailed information about the roles of different stakeholders in promoting community participation and involvement in decision making processes.

For this particular research, qualitative approach is also deemed suitable because the study aims at understanding and exploring an area where the previous knowledge is very limited. The study is in search for in-depth knowledge from the communities and key informants in regards to the subject of the study. In this research, it is impossible to predict the outcome of the study hence necessary to use methods that will reveal the research questions from the data (Morse and Richards, 2002). This approach will allow the respondents to provide their opinions, feelings and perceptions which collectively will allow the researcher to generate meaning on the subject matter.

However, it is impossible to conduct a research free of statistical description hence quantitative approach will be adopted as well. This is where data is treated in quantitative form such as numbers and percentages or any attributes that can be ordered in terms of magnitude (Schutt 2004). As such, this approach will allow the researcher to make some statistical inferences and present data in some statistical format such as tables, graphs, charts rather than text only. Generally, this works in complement to qualitative approach which is the main approach for this research.

This research is also analyzing data using descriptive statistics, correlations, and multiple regression analyses using both main impact and interaction impact of the independent variables in relationship with styles of leadership under study. Through a process of multiple regression research methods, the relationship between leadership style, moderating variables (including length of time as branch leader, age, educational level, and years of experience in the leadership position), and developmental success of the community was evaluated. The research questions outlined on the design instrument allow for the gathering of data on the leadership styles of the community leaders of participating communities. One of the most common methods of demonstrating a relationship between variables is by using the correlational method (Rumrill, 2004). Creswell (2004) defined correlational research methods as a "statistical technique describing and measuring the degree of association or relationship between two or more variables of sets of scores" (p. 361). This type of research is useful for determining trends, and

explaining relationships between dependent and independent variables (Creswell, 2004; Levine, Berenson, & Stephen, 1999).

The data were also tested at the organizational level using a multiple regression analysis. Cohen, Cohen, West, and Aiken (2003) posited that multiple regression "may be used whenever a quantitative variable, the dependent variable, is to be studied as a function of, or in relationship to, any factors of interest, such as the independent variables" (p. 1). In this study, the dependent variable was operational success. In consultation with development committees, the dependent variables used were based upon their history of determinants of success at the community level. When the relationship between the independent and dependent variables is affected by a third variable, this third variable is known as a moderator (Cohen et al., 2003). Moderating effects have played a key role in management, as well as social and behavioral science related studies over the years (e.g., Bedeian & Mossholder, 1994; Sackett & Wilk, 1994; Snell & Dean, 1994). Hall and Rosenthal (1991) suggested that these studies, and others, support the idea that moderating effects are "at the very heart of the scientific enterprise" (p. 447). In this study, moderating variables were considered on leadership effectiveness. The moderators used in this study were age of the leader, experience of the leader in the industry, duration of the leader with community (at that particular location), and education level of the leader.

3.4 Population, Sampling, Procedures and Sample, Informed Consent, and Confidentiality

The study will target Blantyre District focusing in area of Traditional Authorities (TA) Kuntaja and Kunthembwe respectively and development committees with at least 50 Village Development Committees, 100 Community leaders from each sectional group include village chiefs' religious leaders, political leaders, ADC and VDC leaders and CBO leaders. Howell (2010) described a population as "the entire collection of events…in which you are interested" (p. 2). Neuman (2003) posited that the target population of a study is the specific pool of individuals to be studied (p. 216). The target population for this study included all community locations targeted.

Leadership style data was collected via instrument from voluntary participants communities. Due to the limited scope of this study, only leaders and their respective followers were surveyed.

3.4.1 Sampling

Sampling deals with the process of selecting elements from the population to simply represent the population (Schutt, 2003). It mainly deals with the question of generalization. For the purpose of this study, simple random sampling and purposive sampling will be used.

The category of people which will be reached will be the leaders and community members themselves who are being targeted in the research. No exclusion criteria were specified for the study, as the agency has no part-time employees. The sampling was non-probability sampling, and the method was a convenience sample since there was no control over who responded. It is not feasible to direct randomly.

3.4.2 Simple random sampling

Simple random sampling identifies cases strictly on the basis of chance where a researcher numbers all the elements in the sampling frame and then uses a systematic procedure for picking corresponding numbers from the random numbers (Schutt, 2003). Simple random sampling which is a probability sampling has been chosen among the others because it gives each element an equal chance of being picked. Due to this and for this study it will be used mainly in identifying respondents in the communities. In this context, a random generator will be used in selecting the respondents. Despite giving each element an equal chance to be picked, the use of simple random sampling presents a serious obstacle to the practical use of this method as it requires enumeration of all individuals in a finite population before the sample can be drawn (Cohen, 2005).

3.4.3 Purposive sampling

Purposive sampling on the other hand which is a non-probability sampling will be used because the researcher wishes to study a small subset of larger population in this case key informants. Purposive sampling will be used on key informants who can give out the required information. In purposive sampling, the researcher decides the purpose he wants an informant or a community to serve and the researcher will go out to find one. It would be senseless to draw a sample form any other individual because this study targets communities of Blantyre district. The other advantage is that it would be pointless to select a handful of people randomly from a population and try to

turn them into trusted key informants because they would not give the required information (Russell, 1996).

3.4.4 Informed Consent

Because this study used human participants, it is therefore recommended that also introduced the participant to the study and the purpose thereof. Within said Letter of Information, participants were advised that participation in the study was completely voluntary. Furthermore the community members were assured that all data collected would be held strictly confidential.

3.4.5 Confidentiality

Attempts were made to make the data completely anonymous. However, when it was necessary to specifically identify a participant, it was held in strict confidence. No personal information was provided to third party interests. All communities' locations were coded with numbers so that precise locations could not be identified. The statistical results derived from survey data were only presented in aggregate form, with no mention of names, places, or positions. In an attempt to protect the identity of the participants, only the author of this study had access to the files. All files and/or data will be stored in secured and locked file cabinets and all data will be destroyed after three years.

3.5   Ethical Consideration

According to Schutt (2004) ethical issues include voluntary participation, subject well-being, identity and disclosure, confidentiality and objectivity of the researcher. Ethics refers to a system of moral values concerned with the degree to which research adheres to professional, legal and social obligation to the study of participants (Sarantakos, 2005). Ethical standards prescribe that respondents should never be coerced to take part in a study; participation should be free, voluntary and fully informed. Cassel (1990) added that social research must strive to protect subjects from undue harm arising as a consequence of their participation in research. In relation to this view, the research will be conducted with full regard and respect to research ethics as well as ensuring protection of their rights.

This simply mean that in this research, there is an emphasis on voluntary participation and on the willingness of the respondents to become involved in the research and the informed consent is

also obtained before any person or a group is engaged in the research. The participant shall reserve the rights to withdraw at will. Confidentiality cannot be over emphasised in this case, and participants are to be grantee their safety by not disclosing their names and information there are to provide during data collection exercise.

3.6   Data Collection Methods

The required data for this study will be collected using both oral and written sources. The oral sources will include interviews that will be done with communities and key informants. It will also include focus group discussions which will be conducted to the communities from the study area.

3.6.1   Instrumentation/Measures

The formal data collection instrument in this study was a structured interview guide consisting of planned questions based on the elements of servant and transformational leadership as defined by Greenleaf (1970) and Bass (1999). Follow-up questions were used as needed to extract additional data, and all interviews were recorded and documented and transcribed later by the researcher. For the documentation review, initial field notes were handwritten and organized by type of documentation reviewed, then typed for inclusion in the study. Initial field notes relating to observations were handwritten and organized by type of observation (individual, organizational, interviews, etc.), then typed for inclusion in the study. The interview questions are categorized by general information in line with the elements of servant and transformational leadership.

An interview guide was prepared for the flexibility of interviewing the targets (qualitative). Then a well-structured standard questionnaire was self-administered to the purposely selected sample population. The questionnaire included both open-ended and closed-ended questions. Observation was also employed at some point where an observation schedule was drafted to observe the behaviours of people in particular FGDs to explore the understanding of servant and transformational leadership and its impact on community development.

Structured interviews and observations were used as the inquiry methodology. Interviews were scheduled in one-hour increments to allow ample time for in-depth responses and follow up questions. The length of the interviews lasted between 20 and 40 minutes.

A separate private location was set up for the interview process. Participants were interviewed individually, in a separate and private room acceptable to the participant and the interviewer. A "Do Not Disturb" sign was posted on the door to the interview room. The researcher asked the planned interview questions verbatim, allowing for adequate time for the participant to reflect, formulate responses, and seek clarification as needed. During the interview, the participants were allowed to take breaks as needed if requested; however, no such a break was opted for among all interviewees. The interview option and focus group meetings were opted for where the team goes through structured questions and chance of reviewing them after completion was given to interviewees.

The types of data collected were (a) one-on-one interviews and review (b) field observation notes--verbal data in handwritten, informal form; (c) post-interview summary notes--verbal data in handwritten (typed) form; and (d) focus group discussion meetings.

3.6.2 Interviews

Interview is a method of data collection which generally involves the process where the informants are asked questions by the interviewer where they respond by giving relevant answers based on their understanding of the question(s) (Leedy, 1997). For this study, the interviews will involve both structured where a series of closed-form questions will be used and also semi-structured interviews which will go one step further by following the closed form questions with probes designed to obtain additional, clarifying information (Newby & Ertmer, 1997:199). Semi structured interviewing is particularly useful as a research method for accessing individual's attitudes and values, things that cannot necessarily be observed or accommodated in a formal questionnaire.

Thus, semi structured interview is essential in this study since the researcher wants to explore the voices and experiences which have been ignored, misrepresented or suppressed in the past. Not only that, personal contact also increases the likelihood that the individual will participate and will provide the required information. However, the major drawback of interviewer administered questionnaire is that it is more expensive. It takes a great deal of time to contact potential respondents, set up appointments and conduct the interview.

3.6.3 Focus Group Discussion

Focus group is a qualitative method that involves structured, semi structured or unstructured group interviews in which the focus group leader actively encourages discussions among participants on the topics of interest (Babbie, 2007: 308).

It allows the researcher to question several individuals systematically and simultaneously. This method will be used when enquiring information from the communities where they will be put in groups and encouraged to contribute. This method of data collection is important in that it makes more economical use of time and money than do individual interviews (Ary, 2002). Focus group discussions are helpful in that they bring several different perspectives into contact. This helps in obtaining an objective view since ideas are obtained through the consensus of the group members who are also able to share different experiences or understanding.

3.6.4 Questionnaire

Questionnaire it generally provided an in-depth analysis of developmental activities and also formed a bulk of the research findings on leadership styles under study in relationship with community development. The open-ended questions often take the form of a statement which requires a response. Generally, respondents are given a text box to fill in. It's useful to limit this in some way so that people have an idea of how long the expected response should be; allowed the informants to respond in any manner they see fit; allowed the interviewers to observe verbal and non-verbal behaviour of the respondents; and as well as was the means of obtaining personal information, attitudes, perceptions, and beliefs.

A simple and a semi-structured questionnaire was developed and employed in this research simply to collect first hand data at organisational and club level regarding the community participation or any other development activities people are engaged in. The questionnaire was also observed that it reduces anxiety so that potentially threatening topics can be studied.

3.7 Data analysis

It was expected that themes would emerge demonstrating similarities in perceptions of servant and transformational leadership and identifying specific factors influencing the servant leadership in both participant responses to interviews and the content analysis of

transformational leadership. In this case the major framework for coding was based upon the highlighted elements of servant and transformational leadership as made found in the structured Questionnaire. This use of these factors to develop "prefigured" coding using the above categories is consistent with Creswell (2007), who encourages a coding system that represents information that researchers expect to find before the study. Creswell also refers to this as "lean coding," followed by expanding the categories as the database is reviewed. Swanson and Holton's (2005) guidelines include a four-step approach to analyzing qualitative data: data preparation, familiarization, coding and generating meaning.

The data were analyzed using a generic inductive analysis process as described by Creswell (2007). Raw text data was "cleaned," or prepared in a common format and specifically with Statistical Package for the Social Sciences (SPSS).

For this study on servant and transformational leadership, the "clustering" technique for qualitative data (Miles and Huberman, 1994) was used for classifying indicators of servant and transformational leadership style; the specific data provided by participants and documents was linked to the main elements of servant and transformational leadership as applicable. In addition, another technique used was looking for disconfirming or negative evidence (Miles and Huberman, 1994). This technique can enrich the data and provide ongoing checks for whether analysis is accurate.

3.8   Validity and Reliability

It is obvious fact that the study had flexible sample size but strong enough to provide the much needed data, likely that information saturation may occur with less than 20 respondents, at which point it can be determined that the sample is saturated and no further responses are required (Creswell, 2009). Malterud (2001) refers to Hamberg and colleagues' claim that the established criteria for quantitative research cannot be applied to qualitative studies; they, in turn, refer to Lincoln and Guba's suggested alternative criteria: credibility, dependability, confirmability, and transferability, and "admit that these criteria correspond with traditional ones in some ways, comparing credibility with internal validity, confirmability with objectivity, and transferability with generalisability" (p. 483). However, Malterud (2001) espouses that qualitative research can be evaluated using the same criteria as quantitative with the addition of another criteria:

reflexivity (p. 483). The general concept of reflexivity is that a person's thoughts and beliefs are inherently biased as such therefore; this study was very careful and taken to consideration that any potential bias and its impact on the research is not impacting the results. Another great concern is of that there is also potential for bias in interpreting qualitative data. As Maxwell (1992) stated, in qualitative research validity "refers primarily to accounts, not to data or methods" (p. 283). In this study, which is interview-based, the three types of validity seeming to require the most awareness are descriptive, interpretive, and theoretical. To increase the dependability of the data, all participants were interviewed by the same researcher.

3.9   Conclusions

In this chapter, the theoretical framework of the research design and method has been discussed in detail. The next chapter describes and discusses the results of the data collected. The chapter also gives an insight in the different methodologies that can be involved ensure effective and meaningful data collection and levels that can be adopted in decentralization approach programs.

CHAPTER FOUR

RESULTS AND FINDINGS

4.0   Introduction

This chapter presents the results produced from a systematic application of the research design, sampling, collection of data, and data analysis. Data collected during four months of structured interviews represented participants' perceptions of evidence of knowledge and impact of servant and transformational leadership behaviors present in their communities in as far as development is concerned. This chapter includes information about the study and the researcher, a description of the sample, the research methodology applied to data analysis, presentation of data and results of analysis, and a summary.

This study examined servant and transformational leadership practices in community development and the findings from this study may be useful to socio-economic development sphere in creating a culture of servant and transformational leadership in order to maximising the community development initiatives. The use of qualitative data has provided a richer, deeper insight to the unique dynamics in the sphere than that can be obtained by quantitative data alone. The primary research question for this study was, "Does servant and transformational leadership has impact in community development?"

4.1   The Study and the Researcher

The researcher has been technically involved in leadership positions from youth groups to development sphere and as such the interest generated to have this topic based on over twenty years of experience in leadership and management positions, including command assignments in the director-level positions Feed The Hungry Malawi. The researcher also has extensive experience in design, development, and facilitation of leadership and management development courses and seminars. Furthermore, he is the Lecture of development courses including SDGs at ICY Africa where lots of youth are trained and equipped with development leadership skills on how to make SDGs work in the communities. The bulk of data collected was conducted by the researcher personally, the researcher's role as an instrument is significant through different techniques as it says "in qualitative inquiry, the researcher is the instrument…the credibility of

qualitative methods; therefore, hinges to a great extent on the skill, competence, rigor of the person doing the field work" (Patton (2004, p.14).

The researcher is a holder of Bachelor's Degree in Counselling Psychology and has completed post-graduate courses in International Diploma in Project Management and holds a Master's Degree in Youth Development. The knowledge and skills acquired therein through the vigorous process of learning are also applicable to conducting interviews requiring active listening, probing, summarizing, observing body language, and making quick judgments as to the information being disclosed. The researcher has conducted numerous interviews and surveys involving interviews. The researcher has experience as a projects and development consultant, training consultant, and counsellor and youth motivator among other things.

All interviews and other data collection and analysis were conducted solely by the researcher and that the study was voluntary and its data was mainly qualitative in nature as the APA ethical principles state that research should be conducted only with populations and in areas within the boundaries of their competence, based on their education, training, supervised experience, consultation, study, or professional experience.

4.2   Description of the Sample

Participants

All participants in this study were drawn out from the sectional groups which are mostly directly involved with community development initiatives and they were voluntarily participated in the study. Five hundred respondents participated in the study which were drawn one hundred participants from the sectional groups which including were village chiefs, religious leaders, local political leaders, ADC and VDC leaders and as well as CBO leaders. It is pleasing to note that none of the participants dropped from the study and of course the aspect of gender was also considered in the sample. The demographics for the sample were 197 females and 303 men who are involved in community development initiatives in the sample target areas which represented 34.9% females and 65.1% of their male counterparts. The researcher was also interested to understand the youth demographics in the study as 227 youth of below 35 years old according to Malawi National Youth Policy definitional of youth were representing 45.4%. The representation will therefore be different if the researcher takes it to the global perspective where definition of

youth under UN which is 24 years old and below. There were 63 youth who according to UN definition of youth participated in the study which represented 12.6% and these were mainly from CBOs. As such and fully knowing that the research is contextual and even though its findings will be beneficial globally, the researcher is biased towards 45.4% of youth representation.

4.3   Research Methodology Applied to Data Analysis

The research was conducted from May to August 2022 through the methodology process which is well described in Chapter 3. The primary data collection method was in-depth interviewing, the use of questionnaire and transcribed, and analyzed through a systematic coding of data as qualitative research results are likely to be more accurate when data are triangulated (Yin, 2009 and Stake, 1995). According to Stake (2005) triangulation decreases the potential for misconception and recommended that multiple viewpoints be considered in order to acquire deeper meaning. In this study, triangulation was used to corroborate data from various sources, including a content review of documentation to obtain data reflecting evidence of servant and transformational leadership in community development. This documented community development information was used to identify examples of preconfigured or emergent themes or patterns (Creswell, 2007).

The primary data were obtained through structured interviews and questionnaires conducted by the researcher and interview guide was used to conduct the one-on-one interviews, with spontaneous follow-up questions asked as appropriate to obtain additional depth in participant responses. In order to maintain the standard and integrity of the study, each participant was offered the opportunity to review completed transcripts for accuracy, but none opted to review his/her transcripts. The other thing that was ensured was keeping observation notes which were taken by the researcher to record data related to general impressions, interpersonal communications among participants, or any visible cultural artifacts. Schein's (1990) model of organizational culture describes three levels at which culture can be observed, felt, or heard: artifacts, espoused values and basic underlying assumptions. According to Avolio and Bass (1999) appropriate artifacts, symbols, or images exemplifies the transformational leadership element of *inspirational motivation* identified.

4.4   Presentation of Data and Results of Analysis
4.4.1   Case Description

It is a known fact that our community leaders are there for the development of the same community and providing services to low-income residents for positive changes in the societies. So leaders are therefore meant to be there to develop and implement programs that assist individuals in personal development toward independence and self-reliance; resourcing, coordinate public, private and corporate resources focusing on the alleviation of poverty; leading in investing more resources towards local and even community productions and creating competitive job market, economy building through purchasing local goods and services; and promoting self-reliance through a variety of interventions aiming at empowering families to develop at their levels. The effective community development is reflected on the leader and style of leadership in practice. The contemporary motivation theories, leadership styles, and change management techniques are factors that directly apply to the effectiveness of the organization or community development initiatives. The current culture of championing the development initiatives in the communities is through decentralisation process where the power to decide and facilitating development devolves in the citizens at village or area levels. However, the decentralisation is still on the learning phase which will eventually lead to relatively permanent change in behavior that results from practice (Atkinson, et al., 1993). According to Avolio and Bass (1999) a postmodern perspective and consistent with *intellectual stimulation*, is an element of transformational leadership.

4.4.2   Direct Interpretation

The researcher's experience throughout the study's data collection, it was noted that most participants were extremely cooperative and forthcoming, and generally enthusiastic regarding their experiences in their communities and their perceptions towards development leaders like Members of Parliament (MPs) and Counsellors. Generally, the researcher observed that most participants expressed dissatisfaction with the way the leaders are dealing with developmental initiatives. The negative emotion such as frustration or anger; these responses consistently appeared more when the data collection process was been conducted and perhaps that demonstrated the amount of discontented towards developmental leadership in the community. The overall understanding is that the philosophy behind the whole study is that everyone has

learn to be a leader or he/she is a leader having analysing and weighing the leadership in practice in their communities.

Assessing knowledge levels of sectional groups in the society on servant and transformational leadership style of influencing people and facilitating development at the community level and the following data was recorded through data collecting tools which were used. The scholars have commented that both transformational leadership and servant leadership can find their roots in charismatic leadership (Graham, 1991; Smith, Montagno, & Kuzmenko, 2004). With regard to behavioral constructs, there is a substantial match between transformational leadership and servant leadership in terms of behavioral characteristics and consequences on both followers and organizations (Scuderi, 2010; Smith et al., 2004). These similarities demonstrate that transformational leadership and servant leadership are not only totally inclusive of each other but also have similar impacts on organizations (Choudary, Akhtar, & Zaheer, 2013; Ispas & Tebeian, 2012); therefore, they have the potential to be integrated into one concept as such people in communities needs to be knowledgeable of the leadership theory of servant and transformational leadership.

Much as the empirical evidence is there of effectiveness of the leadership concept at all levels, but the knowledge gap has been exposed in targeted rural communities. The research has established that the knowledge level of the concept of servant and transformational leadership from the sample of 100 leaders from each sectional groups and results are 13 leaders out of 100 for among village chiefs; 38 among religious leaders; 19 among political leaders; 31 for development leaders and finally 42 for community-based organisation leaders are the ones having knowledge of STL. This therefore means that even though people may be impacted with the style of leadership but they lack knowledge of the same as long as they are in the community. The column chat below gives therefore a picture of STL knowledge levels among community leaders.
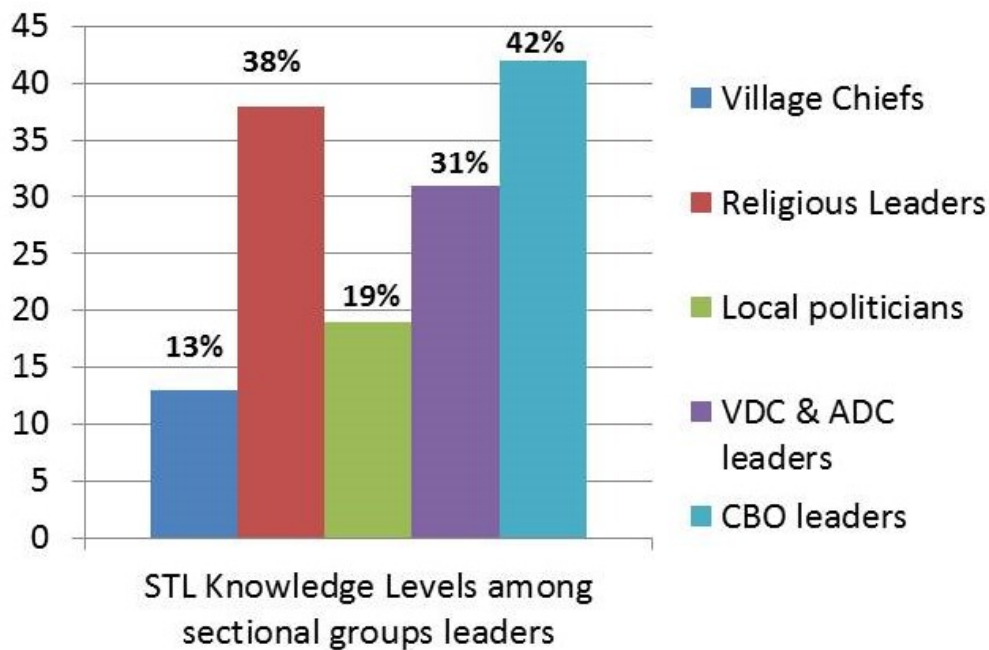
Figure 1: STL knowledge levels among community leaders

The multifactor leadership questionnaire was designed to allow leaders of different sectional group in the community to best describe themselves on leadership style as leaders. The results are therefore aiming at leaders knowing themselves whether they fit to be servant and transformational leaders or not by ticking and grading themselves from the scale of '0' to '4'. The survey only targeted twenty (20) leaders from each selected sectional group in the study which means a total of 100 leaders were targeted.

The questionnaire was intelligently designed to measure the behavioral characteristics of servant leadership are presented in the various conceptual models and frameworks developed by leadership scholars in empirical studies (Barbuto & Wheeler, 2006; R. C. Liden, Wayne, Zhao, & Henderson, 2008; Patterson, 2003; R. Russell & Stone, 2002; Sendjaya, Sarros, & Santora, 2008; Winston, 2003) and as well as transformational leadership behaviors consisting of the four components of idealized influence, individualized consideration, inspirational motivation, and intellectual stimulation (Bass, 1985). Transformational leadership behaviors address the higher-level needs of followers for self-realization (Hackman & Johnson, 2013), and are mainly characterized by effective communication of purpose, encouragement of innovative thinking,

empowerment of followers, and deeper level of commitment (Hackman & Johnson, 2013). In servant leadership variations in behavioral characteristics exist in the conceptual models, Focht and Ponton (2015) pointed out that they should basically include "valuing people, humility, listening, trust, caring, integrity, service, empowering, serving others' needs before their own, collaboration, love/unconditional love, and learning" (p. 44).

The finding of those perceives themselves as servant and transformational leaders within their sectional group in the sample of 20 leaders from each sectional leader groups and are as 3 of 20 are knowledgeable among village chiefs; 7 out 20 of religious leaders; 2 out of 20 of local political leaders; 7 out of 20 of development leaders and finally CBOs 11 out of 20 leaders.

The following is the summary of the findings as clearly shown on column chat as presented.
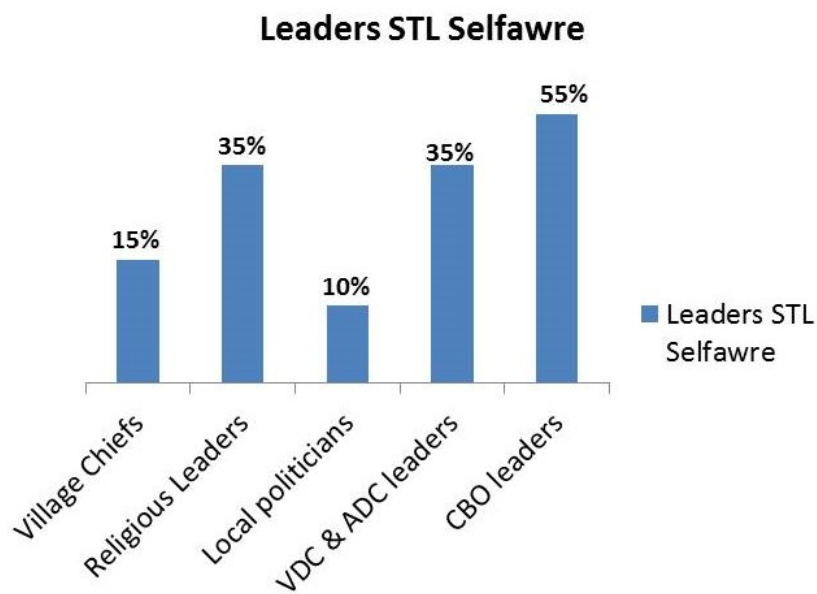
Figure 2: Leaders STL Self Aware

The survey has also measured the public opinion and perception of style of leadership mostly practiced in the community between the three namely servant leadership, transformational leadership and transactional leadership. 100 respondents were targeted to provide their views after they gained the understanding on spelled styles of leaderships. The table below is providing details of what sectional group displays more servant and transformational leadership in the

target area after voting on each sectional group. The leadership styles which were under scrutiny are servant, transformational and transactional leaderships. The data collected showed that village chiefs scored 2 on servant leadership, 7 on transformational leadership and 91 on transactional leadership; religious leaders scored 27 on servant leadership, 14 on transformational leadership, and 59 on transactional leadership; local political leaders got nothing on servant leadership, 3 on transformational leadership and 97 on transactional leadership; ADC and VDC leaders got 13 on servant leadership, 33 on transformational leadership and 54 on transactional leadership; and finally CBO leaders 54 was servant leadership, 17 for transformational leadership and 17 on transactional leadership. The below column chart below presents the summary of the findings in percentage.

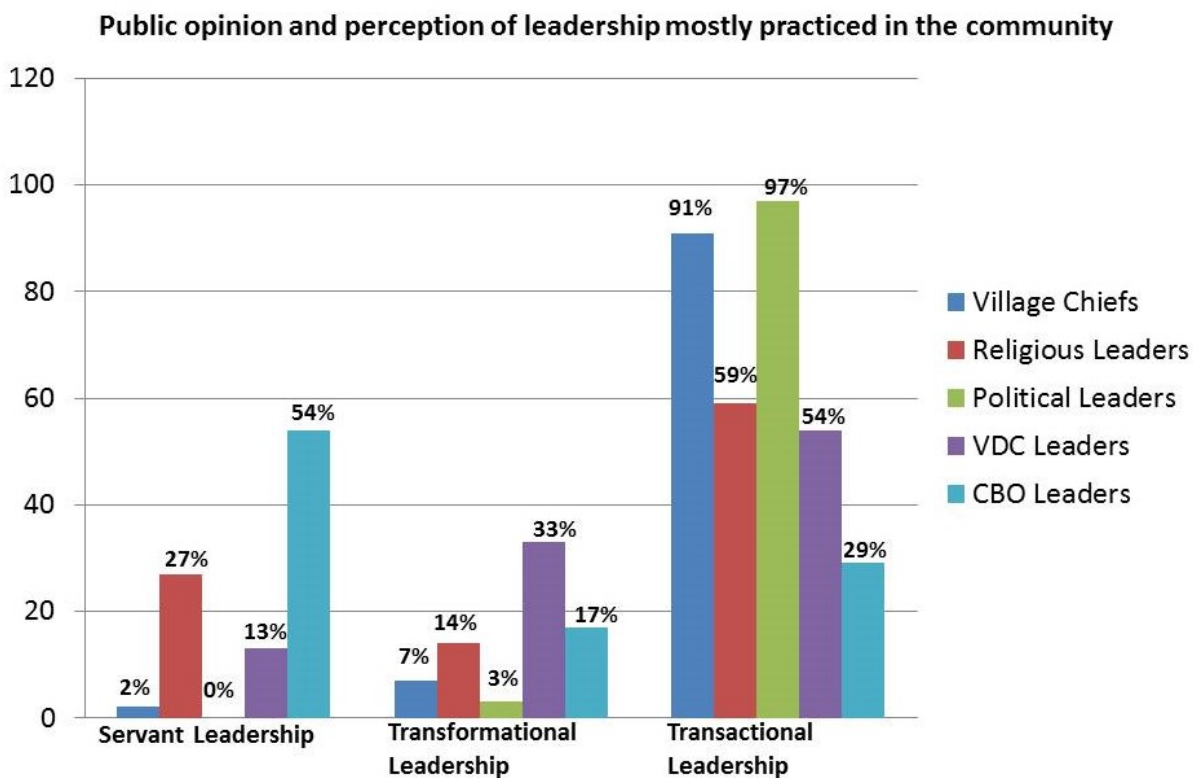**Figure 3: Public opinion and perception of Leadership mostly practiced in the community**

4.4.3 Categorical Aggregation

Even though servant and transformational leadership concepts have been with us for decades, during the interview process, it became apparent within participants' responses that many

participants were not familiar with the term as a concept. However, it was apparent in the responses to subsequent interview questions that servant and transformational leadership behaviors were clearly recognized by these participants, and also had positively impacted these participants and communities. Another significant theme was the impact of ongoing change in the in the community development practice such as open communication, an emphasis on teamwork, empowerment in decision-making, and continuous learning. Of particular note was the unanimous perception among all respondents that constant change was not only a given, but was a positive factor in the communities where elements of servant and transformational leadership are evident.

Some questions were structured in the way of understanding the element of servant and transformational leadership's *idealized influence.* The considered questions included and not limited to "how would you describe your leader;" "Is it easy for you to communicate with your leader;" "are you asked for your input or opinion when decisions are made;" "what motivates you to initiate change?" The responses gathered through well-structured questions reflected well on overall positive perceptions among participants towards servant and transformational leadership style evident in the community.

According to the data received from across sectional leadership groups, transactional leadership is the highest scorer with 66% followed by servant leadership at 19.2% and then transformational leadership 14.8%. The data further shows that servant and transformational leadership is mostly practiced by religious leaders, CBO leaders and as well as ADC and VDC leaders at the community level.

Community development functions of leadership sectional groups of impact

The study further wanted to understand more on which leadership sectional groups are making great impact in fulfilling the community development functions. The five critical community development functions which are the pillars of development considered are *convening and facilitating initiatives* to create a strong voice by bringing stakeholders to collectively respond to issues which need attention; *resident engagement and empowerment*, whereby residents are equipped with knowledge and skills in planning, decision making, and build the pride for the society; *community planning and advocacy* whereby there is facilitation of partnership with local

stakeholders including government agencies, organisations in looking for all aspects of human life in the defined area and help advocate the plan to sustain social life; *economic development* whereby equitable development approach that reflects priorities of human needs and social development issues are taken into account to uplift human life; and finally *residents support system* to nurture successful residents and local entrepreneurs especially young people to help them realize their full potential in socio-economic development.

The following table is therefore illustrating how people think in the target community which leader sectional group is making impact more in any of the community development functions.

Table 2: Community development functions of leadership sectional groups of impact

Community Development Functions	Leadership Sectional Groups of Impact				
	Village Chiefs	Religious Leaders	Local Political leaders	ADC and VDC leaders	CBO leaders
Convening and Facilitating Initiatives			X	X	X
Resident Engagement and empowerment					X
Community Planning and Advocacy		X			X
Economic Development		X			X
Residents Support system		X			X

From the table above, it is clear that CBO leaders are the leadership sectional group that is perceived to be performing all the stipulated community development functions, namely; convening and facilitating initiatives, resident engagement and empowerment, community planning and advocacy, economic development, and residents support system. The CBO leaders

are followed by religious leaders who are said to be performing community planning and advocacy, economic development, and residents support system development functions to the communities. The local leaders and ADV and VDC leaders are said to be performing the convening and facilitating initiatives community development function. The findings show that village chiefs are perceived to be performing none of the stipulated community development functions.

Factors that affect human development among leadership sectional groups of impact

The study has revealed that there are a number of factors that affect human development among the leadership sectional groups of impact. The factors include social, culture, economy, politics and religion. The way how the leadership sectional groups ranked are perceived as being affected by the said factors is presented in table 3 below.

Table 3: Factors that affect human development among leadership sectional groups of impact

Factors that affect Human Development	Leadership Sectional Groups of Impact				
	Village Chiefs	**Religious Leaders**	**Local Political leaders**	**ADC and VDC leaders**	**CBO leaders**
Social		X		x	X
Culture	X				X
Economy		X	X	x	X
Politics	X	X	x		
Religion		X			

On social factors that impact leadership sectional groups there were varied responses. Social factors are considered to be affecting religious leaders, ADC and VDC leaders, and CBO leaders. Cultural factors mainly affect village chiefs and CBO leaders. The economic factors is the one that affect most of the leadership sectional groups, namely; religious leaders, local political leaders, ADC and VDC leaders, and CBO leaders. Politics as a factor affect village chiefs, religious leaders and local political leaders. Finally, religious leaders are affected by religion as a factor to human development considering that Malawi has various religious groups with different doctrines and philosophies as ascribed by the freedom of belong to religious group or freedom of worship that is ushered to Malawians by the Constitution of the Republic of Malawi.

Servant and transformational leadership elements demonstrated by leadership sectional groups

From the separate focus group discussion, it is very interesting to learn that the respondents highly favoured the same leaders' sectional groups of religious, CBOs as among which have strong commitment in building up social and economic facilities for community development. This is presented in the table below.

Table 4: Servant and transformational leadership elements demonstrated by leadership sectional groups

Servant and Transformational Leadership elements	Leadership Sectional Groups with demonstrated elements				
	Village Chiefs	Religious Leaders	Local Political leaders	ADC and VDC leaders	CBO leaders
Strong decision-making skills	X	X	X		
Idealized Influence		X	X	x	
Emotional intelligence		X	X		x

Inspirational Motivation		X			x
A sense of community				x	x
Intellectual Stimulation		X	X		x
Self-awareness				x	x
Individualized Consideration	X	X			
Foresight		X		x	
Commitment to others		X		x	

It was indicated that religious organisations have been helping the communities from the time of their establishment on the communities. The communities look up to religious leaders as their source of conform and help when in need. They go to religious leaders when the need spiritual and emotional support but also when they have human needs such as food and other basic resources. The religious leaders have been on the forefront leading in relief and development initiatives through their local and international partners. Such initiatives have led to progressive community development in the communities.

It was also noted that in the area, most schools and healthy facilities were built by either a church or CBOs for ECDCs. Therefore, apart from Churches, CBOs and ECDCs have helped a lot in the construction of schools and health facilities. Most of the respondents referred to a number of facilities in their communities that were initiated or constructed through Churches, CBOs and ECDCs.

Further, the focused group discussion which was conducted separately from other interviewees had made this observation in regarding to sectional group leadership which demonstrates more elements of servant and transformational leadership styles. The communities view village chiefs, religious leaders and local political leaders as having strong-decision making skills. The respondents indicated that they consider religious leaders, local political leaders and ADC and

VCD leaders as having idealized influence in the community. This was mainly from the way how they lead the communities within their respective roles and influence the members in many development initiatives in the communities.

In terms of emotional intelligence, the leadership sectional groups with demonstrated emotional intelligence elements are religious leaders, local political leaders and CBO leaders. This was mainly attributed to the way how these leaders guide their followers and community members. On inspirational motivation, the religious leaders and CBO leaders were considered to be the sectional leaders that demonstrates high levels of inspirational motivation. This was attributed to the way how they talk to their followers and community members, giving them hope and encourage them to take positive actions that leads to personal, family and community development.

On a sense of community, ADC and VDC leaders, and CBO leaders are said to be demonstrating this element from the leadership sectional groups. This was mainly attributed to the way how ADC and VDC leaders, and CBO leaders mobilise the community members in development initiatives that require participation of the community members. There was a mention of examples such as construction of school of hospital block where members are mobilized to mold brinks and deliver water and sand for the construction project.

Religious leaders, local political leaders and CBO leaders are the ones considered to have intellectual stimulation. On self-awareness, the community members rated highly ADC and VDC leaders and CBO leaders. For individualized consideration leadership element, village chiefs and religious leaders are deemed to have such an attribute of servant transformational leadership. Religious leaders and ADC and VDC leaders are considered to having a foresight and commitment to others.

4.5   Summary

The primary research question for this study was, "Does servant and transformational leadership impact the community development?" The case study methodology which has been used is more qualitative and was selected in order to examine the bounded system of a small community of Blantyre rural west without predetermined hypotheses and goals. Underlying this question is the assumption that a leader who demonstrates preferred leadership behavior with subordinates will

certain desirable responses and then, sought to identify whether a relationship exists between leadership behavior and the degree to which a leader who demonstrates the behavior is viewed effective by subordinates in research context. The premise here is that servant and transformational leadership behavior will be viewed as being more effective and have significant impact in community development.

Responses to participants interviews, triangulated with content review of documents and researcher observations, strongly suggested that both servant leadership as defined by Greenleaf (1970) and transformational leadership, as defined by Burns (1978), had a significant impact on the effectiveness of the community development. The body of data obtained has provided strong case of evidence in such a way that characteristics of servant leadership and some elements of transformational leadership identified by Avolio and Bass (1999) were present in the community development leadership.

Chapter 5 will present a discussion of the results and a detailed discussion of the conclusions; and as well as discussing the limitations and implications of the study and recommendations for further research as appropriate.

CHAPTER FIVE

DISCUSSION, IMPLICATIONS AND RECOMMENDATIONS

5.0   Introduction

This chapter summarizes the dawning themes resulting from the case study data analysis which has been done in Chapter 4. The major conclusion has been interpreted in relation to the relevant literature gathered in this servant and transformational leadership field which was been informed by the hypothesis, the conceptual framework, the research questions, and smart the data analysis process. A discussion of the data analysis, evaluation of the methodological approach, association of the study to prior research, implications and contributions of present research, limitations of the study, and recommendations for future research are presented hereunto.

5.1   Discussion of Data Analysis

The broad picture that emerged from this study was that servant and transformational leadership was clearly inherent in the community culture although the concept was not clearly seen. The observations by the researcher revealed a servant and transformational leadership culture based on numerous examples of physical cultural elements and content reviews of secondary data sources used to triangulate the primary data source of participant interviews. According to Patton (2015), document examination helps to analyze interviews against documents or written evidence of the program, which can corroborate the interview report. Padgett (2008) commented that the advantage of document examination is that data from the written record are often that of reflection and well organized, which may give a deeper insight. By using document examination, we obtained data from a different perspective that provided a deeper and wider understanding of leader experiences of STL and its effect on their leadership of community development.

Interestingly the perceptions of servant and transformational leadership behaviors were consistently apparent based on responses to specific interviews questions related to the four elements of transformational leadership as described by Avolio and Bass (1999) and as well as characteristics of servant leadership (Greenleaf, 1970). However of particular note was the observation that during the interviews, participant responses that reflected less than positive or, in some cases, negative perceptions related to the questions displayed no negative emotions or

visible frustration. This may indicate a high level of stress that comes as a result of failed community projects in villages and their lower level of enthusiasm.

The study exposes that there are a number of community development initiatives which are happening in the villages such as services or infrastructure projects which are seem to be championed by the locals themselves. However, the manner at which the community personnel seem to embrace this value cannot necessarily be considered a *result* of servant and transformational leadership but rather would mean the drive that want to see positive change in the community. This overarching philosophy, coupled with the freedom of failed developmental initiatives has been fundamentally true learning environment for leaders and as well as identify opportunities to implement them.

5.2   Existence of themes and characteristics of STL

Since servant and transformational conceptual model of leadership frameworks incorporates including influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modeling. This therefore means both leadership styles emphasize on the importance of appreciating and valuing people, listening, mentoring or teaching, and empowering followers. In fact, the theories are probably most similar in their emphasis upon individualized consideration and appreciation of followers. Both theoretical frameworks emphasize a high concern for people and for production.

However, it was apparent in the responses to subsequent interview questions that servant and transformational leadership behaviors were clearly recognized by these participants, and also had positively impacted these participants and communities. Another significant theme was the impact of ongoing change in the in the community development practice such as open communication, an emphasis on teamwork, empowerment in decision-making, and continuous learning. According to Yukl (2010) emphasised that the two theories of servant leadership and transformational leadership theoretical assumptions and cognitive focus, they share common ground. Other scholars have echoed the same that both transformational leadership and servant leadership can find their roots in charismatic leadership (Graham, 1991; Smith, Montagno, & Kuzmenko, 2004). With regard to behavioral constructs, there is a substantial match between transformational leadership and servant leadership in terms of behavioral characteristics and

consequences on both followers and organizations (Scuderi, 2010; Smith et al., 2004). The similarities of two leadership concepts made the researcher to structure the questions in the way of understanding its leadership's themes and characteristics which are distinct contributions to community development with unique motives and purposes in living out calling, cultivating character, building chemistry, and developing competency (Maxwell, 2002).

The responses gathered through well-structured questions reflected well on overall positive perceptions among participants towards servant and transformational leadership style evident in the community. Accrdinng to Choudary, Akhtar and Zaheer (2013) and Ispas and Tebeian (2012) servant and transformational leadership are not only totally inclusive of each other but also have similar impacts on organizations; therefore, they have the potential to be integrated into one concept as such the researcher established knowledge levels of the concept in the rural community among sectional group leaders that is at 13% for village chiefs, 38% for religious leaders, 19% for local political leaders, 31% VDC and ADC leaders and 42% for CBO leaders. Interestingly, twenty leaders were also drawn from the targeted sectional leadership groups through the multifactor leadership questionnaire which was designed to allow leaders to best describe themselves on leadership style as leaders. The results are therefore aiming at leaders knowing themselves whether they fit to be servant and transformational leaders and the results were 15% village chiefs, 35% religious leaders, 10% politicians, 35% VDC and ADC and 55% for CBO leaders. The error variance between the knowledge gap and self-aware multifactor survey is very minimal and such the research would easily suggest that the knowledge of leadership concepts under study is very low among village chiefs and local politicians as compared to counterparts in church and those citizens who are directly involved with development initiatives in the community like VDC/ADC leaders and as well as CBO leaders.

The researcher also wanted to understand and measured the public opinion and perception of style of leadership mostly practiced in the community between the three namely servant leadership, transformational leadership and transactional leadership. 100 respondents were targeted to provide their views after they gained the understanding on spelled styles of leaderships for each and every target sectional group of community leaders. The general public perception is that transactional leadership is what has dominated business affairs in the community. The results shows 9% STL and 91% transactional leadership for village chiefs; 41%

STL and 59% transactional leadership for religious leaders; 3% STL and 97% transactional leadership for local political leaders; 46% STL and 54% transactional leadership for VDC/ADC leaders; and 71% STL and 29% transactional leadership for CBO leaders. The general public therefore perceives political leaders as the worst performers in STL with 3% followed by the village chiefs with 9% score. Better perceived performers are CBO leaders with 71% and followed by VDC/ADC leaders with 46% rate.

5.3   Limitations of the Study

Limitation 1

As with any qualitative study in particular to ones with interpretive in nature like this one, findings will not be generalizable to other communities because of different context. The conclusion made has been drawn from participants' practical experiences and were based on perceptions as regards to the situation at hand.

Limitation 2

Another potential limitation of this study is actually related to the size and demographic of the research sample in a single district and in no more than fifty rural villages and not more than one thousand participants responded. With not standing the gender principle, participants to this study were not classified based on gender. Greenfield-Laborde (2008) found that the gender of the leader was not significant as relates to leadership styles; however, the gender (percentage) of the follower does matter as to the leader's servant and transformational/transactional leadership styles.

Limitation 3

A final study limitation in this regard is the researcher's ability to remain objective throughout the data collection and analysis process as a potential for inherent in qualitative research where there is always potential for biases.

5.4 Suggestions for Future Research

Further research is recommended to establish a more defined relationship between servant and transformational leadership and the personality study. It would be interesting to learn whether a certain theme, trait and characters of servant and transformational leaderships are aligned to individual leader's personality.

5.5 Conclusion

The data collected and analyzed in this bounded case about the impact of the STL concepts, character and competency in leadership development, as well as the application of practice in the community development. The data from the in-depth interviews and the masters' theses show changes in self-directed and other-directed attitudes and behaviors of leaders in the area of community development. From the results of this study, and the previous related research conducted and published in the field, it has come so clear that servant and transformational leadership has greater impact in community development. It is quite interesting to learn that in chapter 4 data analysis it came so clear that elements of impact of servant and transformational leadership are so evident in the community even though members of the community including leaders themselves were not aware of such concept of leadership. The study has revealed that those community leaders who possess the characters of servant and transformational leadership are the ones making positive impact in when it comes to community initiatives projects. Such elements have been mainly seen in religious leaders, VDC and ADC leaders and as well as CBO leaders.

Therefore, the study would show that STL culture must be created and ensured in the community in order to facilitate meaningful development. Although it remains hard to answer the question 'what creates the culture of STL?'. Even though it requires literature to discuss the theme, but still the study is informative enough. Perhaps the STL culture can be *created* by the community itself. Allaire and Firsirotu (1984) identified "diverse and complex theories of culture…characterized by assumptions, slants, and emphases" (p. 195). Ouchi and Wilkins (1985) noted that the study of organizational culture amalgamates several points of view, and that there is no single dominant view. However, according to Franks (1989), the cultures actually found in an organization are neither monolithic nor static; there is typically more than one

culture in an organization at any given time, and the mix of cultures may change with time or the environment. The environment must be made in the community for the culture of STL to function.

To draw substantial results, the researcher wanted to understand from the general public on which sectional leaders' group which demonstrates theoretical leadership's themes and characteristics which are distinct contributions to community development with unique motives and purposes in living out calling, cultivating character, building chemistry, and developing competency (Maxwell, 2002). The results showed that the CBO leaders, religious leaders and VDC/ADC leaders were perceived to be the ones which relatively demonstrating theoretical leadership characteristics and themes of STL. Regarding those making great impact in community development initiatives, the general public think CBO leaders are doing much in support systems such as convening and facilitating initiatives, resident engagement and advocacy among other things. While on the other hand the religious leaders with dominance in community psychology aspect where issues of social, economic, political, environment, and religion with influence to promote positive change, health, education and empowerment at individual and systemic levels for community development.

This study therefore concludes that STL has impact on community development initiatives. Even though there is knowledge gap even within leaders themselves on the concept of STL, but the study has proved the little existence of the same of course mainly among religious leaders, VDC/ADC leaders and CBO leaders who are also showing to be implementing meaningful and tangible developments in the community.

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