

2017

Exploring Servant Leadership within a Northern Ghana Dagara Traditional Community

Peter Arnold Anglaaere
Walden University

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2017

Abstract

Exploring Servant Leadership within a Northern Ghana Dagara Traditional Community

by

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MS Education, Alfred University, 2009

CAS in Mental Health Counseling, Alfred University, 2009

MA (Honors), Fordham University, 1992

BA (Honors), University of Ghana, 1980

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

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August 2017

Abstract

Servant leadership (SL) is well documented and understood in southern Ghana within the context of missionary training and missions, but little is understood about whether the cultural nuances of leadership within the same context are equally applicable in northern Ghana. Previous researchers have indicated that there exist many differences in cultural practices and leadership structures between southern and northern Ghana. Greenleaf's concept of SL was focused on service to followers, their empowerment, and promotion of dialogue within institutions. The purpose of this single case study was to determine whether this concept of SL adequately addresses the specific cultural nuances in the Nandom Traditional Area (NTA) and serves as a bridge between Catholic missionaries and the diverse leadership structure in the NTA. A maximum variation purposeful sampling strategy was used to identify 13 participants who represented a diverse selection of community leaders that included, chiefs, religious leaders, and school teachers. Data were collected from the observations of an induction ceremony of a village community leader, as well as from semi structured interviews, field notes, archival data and historical documents. All data were coded inductively and subjected to a thematic analysis procedure. The key finding of this study revealed that SL was present with a limited application within the Dagara community. The study further showed that the paternalistic social model and ancestor cult still practiced by the Dagara restricted the full potential of servant leadership as practiced by the Catholic organization. The implications for social change include knowledge useful for fostering cooperation and dialogue between traditional leaders and missionary groups for socio-economic development in the NTA.

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Dedication

To His Eminence Peter Cardinal P. Dery of blessed memory who baptized, confirmed, and ordained me to the priesthood. He was a very devoted servant and charismatic leader under whose tutelage and devoted mentoring I treasured the true import of servant leadership.

And to my dear parents of blessed memory, Mr. Fabian Anglaaere and Mrs. Mary Margaret Anglaaere, for your unconditional love and care and selfless sacrifices to get me an excellent education

I will always remember you all with deep love.

Acknowledgments

I could never have come this far without the wonderful and insightful contributions, comments and great encouragement from my dissertation class cohort: Deborah Almendarez, Tonya Howard, Keith White, Bouyant Enyiorji, LaLisa Anthony, LaFalaise MarieEvelyne and Joel Bisina. Thank you for bringing me along with you this far.

With deep and sincere gratitude, I acknowledge the tremendous contributions made by my Dissertation Committee Chair, Dr. Barrett Mincey, my committee member Dr. Cassandra Caldwell, and URR member Dr. Patricia Ripoll. You have been a source of great inspiration. You have been just awesome mentors. Never tiring in your encouragement and seeing so much potential in me, you have helped me achieve a great milestone in my life, and you have engendered in me a love for greater academic pursuit and excellence. Thank you so very much.

I wish also to thank my Archbishop, the Most Reverend Philip Naameh of Tamale (Ghana), for allowing me the time to pursue these studies and for showing constant interest in how much progress I made along the way. My sincere gratitude also goes to all my parishioners and staff here at the Our Lady of the Valley Parish in Hornell, New York, for your patience, prayers, and interest in my work. Your enquiries regarding how far I have come along with my project helped to keep me focused and desirous to complete this work. I thank all my siblings and most especially a dear friend and sister, Mrs. Alice Dongyiri Kuuire, for their interest in me and for their encouragement. Without you all, I would not have achieved this goal in my academic work. God bless you all.

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Chapter 1: Introduction to the Study

Introduction

Leadership is a principal agent that drives change in any community (Burke, 2011). Leadership is in flux; communities are evolving rapidly because of the enormous expansion of technology, means of communication and travel, expansion of commerce, and the growing trend of globalization (Chuang, 2013). Very few communities in the world can claim to be completely isolated from these trends. The quality of leadership influences the way communities deal with change and how the communities respond through contact and dialogue with other cultures (Chuang, 2013). The study of this leadership and change dynamic within a community offers researchers insight into how a community responds to change through conflict resolution and inter communal relationships.

The history of the Upper West Region of Ghana, or the Nandom Traditional Area (NTA) and other nearby African communities, show a history of collusions and conflict by altering the leadership dynamics of indigenous African communities (Cooper, 2008; Tengan, 2013). As a result, conflicts arose between the colonial and missionary agents and with the traditional leaders as two different concepts of change collided in these African communities. This historic collision has left a pattern of difficulty for the Catholic Church to develop and mentor the concept of SL among the tribes in the NTA and Dagara tribes (McCoy, Dionne, & Dewart, 1988). The successes and failures of the Catholic Church to develop servant leaders have largely been influenced by the nature of these conflicts (Cooper, 2008; McCoy et al., 1988). The history of colonialism and the

expansion of the slave trade in this region complicated the Church's efforts (McCoy et al., 1988), though some African tribal leaders have been at the forefront in the defense of change (Cooper, 2008). The quality of change and development of leaders to lead change matters for the preservation and development of any organization and culture.

Understanding how these cultural groups can embrace and reconcile change through SL with their traditional concepts of leadership can serve to resolve historic tensions between those who reside within the NTA.

Rationale and Social Implications

In northern Ghana, many communities rely on the Church to drive social change in the absence or seeming lack of drive by civil government to promote social development in the deprived rural communities of the region (Bekye, 2009). Church leadership has propelled social change and development in many areas, such as agriculture, education, health, the provision of microcredit facilities, the promotion of the dignity of women, and a better understanding and dialogue among people of different social classes, such as the Dagara (Bekye, 2009). Despite the Church's positive influence, these changes have often been realized amidst challenges and oppositions from civil government officials as well as some traditional Dagara community leaders (Bekye, 2009; McCoy et al., 1988; Porekuu Dery, 2001). This study explored how SL and the concepts of leadership among the Dagara in the NTA are exhibited and connected. Chapter 1 of this study has included the background of the study, research problem, purpose of the study, research questions, theoretical framework, nature of the study, assumptions, limitations, delimitations and scope, definitions of key terms, significance

of the study, and a brief report regarding my contribution to the body of existing scholarship with this study.

Background

SL and the challenges that organizational change and culture exert on this type of leadership has been illustrated by existing studies and research. SL is defined as leadership that “begins with the natural feeling that one wants to serve, to serve first,” and then conscious choice brings one to aspire to “lead” (Greenleaf, 1997, p. 13). Other researchers have provided a very extensive synthesis of past and recent literature on the subject of SL (van Dierendonck, 2011). The effect and viability of SL in different cultures is the subject of the Global Leadership and Organizational Behavior Effectiveness (GLOBE) Project (House, Dorfman, Javidan, Hanges & Sully de Luque, 2013; House, Hanges, Javidan, Dorfman, & Gupta, 2004). GLOBE Project leaders proposed that a cultural environment with a high power distance is not conducive to the operation and survival of the SL style (Hale & Fields, 2007; Hannay, 2007). Power distance is the way people in different cultures and contexts regard and relate with authority figures (Hofstede, 1980, 2001). In communities where there is an acceptance of inequality in power, persons in subordinate positions will defer to superiors who have a high power distance relationship, whereas in low power distance relations there is greater equality in distribution of power and authority (Hofstede, 1980, 2001). The empowerment of followers is a major characteristic of a servant leader; while at the same time the cultural context in which a servant leader operates can affect the leader’s

effectiveness (Hannay, 2007). This relationship and tension between culture and SL is extremely crucial to understand.

Servant leaders have a very positive influence on the leader-member exchange (LMX) quality of their followers (van Dierendonck, 2011). In the NTA, LMX is realized through the concept of chieftaincy to bring about social change. Consequently, LMX has a very high quality influence on organizational citizenship behaviors (OCB) (Wu, Tse, Fu, Kwan, & Liu, 2013). This relationship would suggest that LMX relationships can have some influence on the management of change in organizations and the organization members' resistance to change (Furst & Cable, 2008). Therefore, the humane and respectful treatment of followers by SL, which breeds trust in followers, makes followers more open to the leadership and vision of their leaders (Bunk & Magley, 2011). SL has the potential to ensure authentic leadership (Gardner, Cogliser, Davis, & Dickens, 2011) in organizations because of its positive impact on OCB and in assuring procedural justice in organizations (Walumba, Hartnell & Oke, 2010), and more so because SL provides better services to marginalized groups while emphasizing leadership by positive modeling, driven by a deeper spirituality and morality-ethics (Savage-Austin & Guillaume, 2012). Authentic leadership reflects the ability of a leader to “reduce ambivalence” (Gardner et al., 2011, p. 1121) and to recognize potentials, challenges, and limitations of him or her and persons within the organization.

More proximate to the problem of this study was the research exploring how followers in Ghana and the United States experience SL and how these followers judge the effectiveness of such leaders (Hale & Fields, 2007). Making reference to the GLOBE

research project reports by House et al. (2004), Hale and Fields (2007) have suggested that SL may have some limited applicability in Ghana in comparison to the United States because of cultural differences. However, Hale and Fields' research was of selected seminaries or colleges for the formation of the clergy in urban cities in Southern Ghana, suggesting that SL may not have general applicability for Ghana. Therefore, the focus of this study was on the incidences and influences of SL as experienced by people in a rural community in the northern part of Ghana within the context of their daily and socio-cultural experience of the types of leadership known to locals within their culture and environment. This study provided further depth regarding the existence and relevance of SL in Ghana, and has broadened the scope of the current literature on SL in Ghana (Hale & Fields, 2007) by examining a previously unstudied region of Ghana and a different tribal leadership context.

Problem Statement

The NTA in northern Ghana nurtures cultural differences with southern Ghana (Odotei & Awedoba, 2006). While the existence of SL is manifested in southern Ghana within missionary training contexts (Hale & Fields, 2007), SL has not been studied in northern Ghana. Both northern and southern Ghana regional areas can be classified as high power distance communities (Goody, 1956; Hannay, 2007; Kuukure, 1985; Kuupuo, 2005). Meanwhile, researchers have suggested that SL does not thrive well within communities with a high power distance (Hannay, 2007; House et al., 2013; House et al. 2004). While the existence of SL in southern Ghana has been established within the limited context of seminaries despite the presence of high power distance (Hale & Field,

2007), there remains a lack of research and understanding of the SL phenomenon within the context of northern Ghana. Specifically, there is a lack of research extending the earlier works and applicability of SL in southern Ghana to northern Ghana given that the regions have strong intercultural dissimilarities (Hale & Fields, 2007; Hannay, 2007; Odotei & Awedoba, 2006). Therefore, this study has sought to close the gap in the literature by exploring the relevancy and compatibility of SL within the high power distance community of the Dagara in the NTA of northern Ghana with a specific focus on how SL and the concepts of leadership among the Dagara in the NTA are exhibited and connected.

Purpose of Study

The purpose of this qualitative exploratory single case study was to investigate how the Dagara in the NTA exhibit and connect SL and their concepts of leadership. SL is modeled by the Church's leadership in southern Ghana, within the context of Hale and Field's (2007) study. Hale and Fields explored the incidence of SL in southern Ghana, within the context of seminaries and religious institutions and suggested that SL may have some limited applicability in Ghana in comparison to the United States, because of cultural differences. How the Church's leadership presence in the NTA in northern Ghana mirrors SL, compared to how it is modeled in southern Ghana, was explored. Furthermore, the ways in which the SL of the Church and the chieftaincy model of traditional leadership can intermediate power without the Church's leadership being a threat to the Dagara power and authority structures was examined. Ultimately, the goal was an exploration on how the Church's leadership and the traditional Dagara model of

leadership (chieftaincy) can intermediate with one another to promote social development and attitudinal changes that foster social change in the community. The results of this study contributed to the gap in the literature by extending the research findings referencing the limited applicability of SL in southern Ghana (Hale & Fields, 2007) to an unstudied northern Ghana community.

Research Questions

In this case study, the ways in which the SL of the Church and the chieftaincy model of traditional leadership can intermediate power without the Church's leadership being a threat to the Dagara power and authority structures was explored. To understand this relationship or connection between SL and the concepts of leadership that exists among the Dagara in the NTA, the central research question (RQ1) that guided this study was: How are SL and the concepts of leadership among the Dagara in the NTA exhibited and connected? The following sub questions (SQs) were developed in order to further explore this potential connection:

SQ1: What factors mediate the relationship between SL and the models of leadership among the Dagara in the NTA?

SQ2: How can SL and the traditional leadership models among the Dagara successfully mediate imbalances of privilege and power?

SQ3: How do the Dagara servant leaders within the Church modify their behavioral, organizational, and social scripts to avoid conflict or to coexist with the traditional Dagara authority and power structures?

Theoretical Framework

The basic theoretical foundation for this study was the implicit learning theories (ILT) as developed by Lord and Maher (1984,1991) and expanded by Hogan (1990), Keller (1999), Hazan and Shaver (1997), Baser and Rofeanim (2011), and Shondrick, Dinh and Lord (2010). These researchers postulated that a person's systems of beliefs and values develop within that person's cultural, environmental, or familial context. The environment and culture in which a person grows, and with which the person interacts, affects how they view someone as a good or bad leader. Thus, the ILT prism employed in this study helped me understand and lay out the process of leadership as one developing along an interactive continuum of Dagara culture. ILT provided a theoretical as well as social lens to explore the contextual relevance and understanding of SL in the population of study. For this study, ILT provided a frame of reference to seek and validate the cultural-specific nuances that the Dagara in the NTA have regarding the phenomenon of leadership and their perception of SL.

Lending more clarity to the ILT is the philosophical paradigm of social constructivism, which originated through the work of Vygotsky (1970), who proposed it in contrast to Piaget's theory of the cognitive construction of learning (Liu & Matthews, 2005). Social constructivism draws attention to the fact that human experience, including perception, is mediated historically, culturally, and linguistically (Willig, 2013). This philosophical construct underpinned my exploration of SL among the Dagara. While this research was not a phenomenological study, it explored how the historical evolution of chieftaincy (leadership) among the Dagara, as well as how the cultural relevance and

importance of the Dagara leadership structures, are mediated by their cultural “prototypical and ideal leadership attributes” (Baser & Rofeanim, 2011, p. 129) or schemas (Lord, Foti, & De Vader, 1984) of leadership and how SL is mediated via these schemas. In Chapter 2, the theoretical concept of ILT as well as select literature that provided information regarding how SL has been experienced in different cultures has been discussed further. This review of literature provided a wider and more detailed background to this study topic and research questions as well as provided the foundations for engaging with the ILT by interpreting the meanings that the participants gave regarding their experience of SL and the leadership of the chieftaincy institution.

Nature of the Study

In this study, the qualitative research methodology using a case study design was employed. This single case study explored the contemporary experiences among the Dagara with SL and the chieftaincy institution in the context of their day-to-day real life with a specific focus on how SL and chieftaincy are exhibited and connected among the Dagara. These contemporary issues were explored through my personal immersion into the real-life experiences or the existential realities prevalent within the study sample in order to obtain greater insight (Yin, 2009). The study was conducted within the community of the Dagara in the NTA and in the Upper West Region of northern Ghana (West Africa), while making use of multiple data sources, such as interviews, personal observations, archival data, historical writings, and narratives to seek answers to the research questions. Data were collected for this study by interviewing key formal and informal leaders within the Dagara tribe as well as key Church leaders. These gatekeepers

are the Dagara community elders and custodians of the cultural heritage of the community. The sample size for interviewees was determined by reaching a level of data saturation regarding recurrent themes that emerged from interviews. These data were later coded and categorized for analysis and comparison (Ahmed Tufeyru, 2012).

Methodology involves processes that influence or direct the way an individual thinks, chooses, and structures his or her tools of investigation in order to find answers to the questions being pursued in research and involves philosophical paradigms as well as theoretical frameworks (Jonker & Pennink, 2010). The general strategy of inquiry in this qualitative research was the social constructionist approach that provided the philosophical frame within which the implications of the ILT in regard to the Dagara SL and the Dagara traditional models of leadership was explored. This philosophical perspective of social constructionism helped me develop the dynamics of social and material realities and how these affect Dagara human behavior. Furthermore, using this approach facilitated a better understanding of how meaning ascribed by the Dagara to social organizations are dependent upon and constructed through the use of language, ideas, symbols, and the like (Cruickshank, 2012).

SL is a style of leadership motivated by the need to serve and not to be served (Greenleaf, 1977). SL seeks first and foremost the promotion of the follower's good and not the organization the leader represents (Paterson, 2003). It appears that chieftaincy is in contradiction to SL and is the traditional mode of governance within the Dagara community as well as within many cultural groups in Ghana (Der, 2001; Odotei & Awedoba, 2006). A Dagara chief exercises administrative jurisdiction of a village,

community, or group of villages within the context of the cultural norms instituted by that community in juxtaposition to the need of the follower first (Odotei & Awedoba, 2006).

Definition of Terms

Acephalous: The term means “without a head,” and refers to tribes, which in the perception of the first Europeans who encountered them called these tribes the tribes without rulers (Der, 2001).

Auxiliary bishop: This is a bishop appointed to assist the substantive bishop of a diocese. However, he has no automatic right to succeed the substantive bishop in the event of the position being vacant because of death, resignation, transfer, and removal or otherwise (John Paul II, 1983, Can. 403 #1).

Chief: A chief is one who exercises administrative jurisdiction of a village, community, or group of villages within the context of the cultural norms instituted by that community. This authority can range from juridical or religious to political or administrative in nature. It is defined in Article 277 of the 1992 Constitution of the Republic of Ghana as “a person who hailing from appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage” (Odotei & Awedoba, 2006, p. 18).

Chieftaincy: This is the institution of governance exercised by the chiefs.

Coadjutor bishop: This is a bishop appointed to assist the substantive bishop of the diocese. He automatically succeeds the substantive bishop in the event of the position becoming vacant (John Paul II, 1983, Can. 403 #3).

Dagaaba: This refers to an ethnic tribal group within the Mole-Dagomba linguistic group (Tuurey, 1982). The Dagaaba are found in large concentrations around the longitude 3 west and latitude 10 north. This group is also sometimes referred to as the Dagara, or Dagartis. The language spoken by this group is variously referred to as Dagaare, Dagarti, or Dagara (Herbert, 1979; Tauxier, 1924). In this study, I will be looking at this group of people who are residing in the NTA.

E-leadership: E-leadership refers to a “leadership where individuals or groups are geographically dispersed and interactions are mediated by technology” (Avolio, Walumbwa & Weber, 2009, p. 440).

Enskinment/Enstoolment: This is the process by which a chief is given his or her authority. It is akin to the enthronement of a king in the European or Western context. The chief is either seated on a stool or skin of an animal (such as a leopard, lion, or cow hide) as the symbol of his or her authority, depending on the cultural group he or she comes from. If the chief is seated on a skin, it is referred to as enskinment, and if on a stool, as enstoolment. Generally, chiefs in the southern sector of Ghana are enstooled, while chiefs in many communities in the northern sector of Ghana enskinned (Odotei & Awedoba, 2006).

Nandom Paramountcy: Various village communities administratively governed by lesser chiefs and with overall jurisdiction by the Paramount Chief of Nandom. See also NTA.

Nandom Town: A small thriving town located in the northwestern corner of Ghana (i.e., The Upper West Region). Ghana is located in West Africa.

Nandom Traditional Area (NTA): A five-mile cluster of villages surrounding Nandom Town, which belong to the administrative jurisdiction of the Paramount Chief of Nandom. This Traditional Area is also known as the Nandom Paramountcy Area (Lentz, 2006; Van der Geest, 2010).

Organizational citizenship behavior (OCB): Appelbaum et al. (2004) defined OCB as “a set of voluntary and optional behaviors which are not part of individual’s official duties; however, they are carried out and lead to effective improvement of tasks and roles at the organization” (Taleghani & Mehr, 2013, p. 910).

Sub Sahara Africa: Used to refer to all the countries in Africa located south of the Sahara Desert.

Servant leadership (SL): This is a leadership concept and model that originated from the works of Greenleaf (1970, 1977). Patterson (2003) defined SL as “those leaders who lead an organization by focusing on their followers, such that the followers are the primary concern and the organizational concerns are peripheral” (p. 5).

Assumptions, Limitations, and Delimitations

Assumptions

Assumptions are very basic elements to research that researchers often take for granted: however, the absence of which can affect the credibility of the research findings. Leedy and Ormrod (2010) described assumptions as elements of research that “are so basic that, without them, the research problem itself could not exist” (p. 62). Two basic assumptions were made in this study: (a) that the purposive sample, though not a random sample, was adequate for the study of the problem and representative of the population

under examination, and (b) that the participants being interviewed were truthful and honest in their responses. The confidentiality of participant information was provided and they were assured of their freedom to participate in or withdraw from this study at any time. Participants' freedom was secured by recruiting voluntary participants who indicated consent to participate by signing simple and intelligible consent forms. Additionally, interviews were conducted in environments that were safe, private, and confidential.

Delimitations

The first delimitation of this study was in respect to its geographical boundaries. This study was limited to the NTA in the Upper West Region of northern Ghana. The NTA consists of Nandom Town and the six divisional chiefdoms that serve under the Nandom Paramount Chief. Secondly, this study was confined in scope regarding how relevant SL is within the socio-cultural context of one tribal group in this location, namely the Dagara. The focus in this study was on SL in relation to the existence, understanding, and exercise of the traditional system of leadership in this community. This delimitation was necessary because although the Dagara people predominantly populate the NTA, other migrant minorities exist, such as the Wala, Dagomba, Moshi, Fulani, and others (van der Geest, 2011). Therefore, in the review of literature, there was a focus on the general concept of SL, which has been extensively studied in different cultural and geographical contexts, as well as those studies that have been conducted in southern Ghana on SL.

Thirdly, the theoretical lens that propelled this study was the ILT, supported by social constructivism. In this case study, the personal experiences of indigenous Dagara and their constructed meaning of leadership as it is influenced by this population's culture and lineage, was explored. The experiences and the knowledge of the gatekeepers interviewed were framed within the participants' socio-cultural context; therefore, the need to understand the social milieu of these participants was important. Another delimitation of this study was its transferability and generalizability. This study was limited to one of the many Dagara communities inhabiting the Upper West Region of Ghana.

As an emic researcher, this study was conducted in this community because of my familiarity with the area. It was a purposeful and not a randomly selected population, and therefore, "statistical generalization" (Yin, 2012, p. 18) was not the intent. However, an individual can establish a certain logical inference from a particular case study on the basis of its theoretical framework as having some applicability in similar cases or situations (Yin, 2012), a situation referred to by Stake (1995) as "petite generalization" (p. 7). As such, the results of this study can be inferentially relevant regarding the sustainability of SL in similar cultures on the basis of its theoretical framework of ILT, despite difficulties regarding transferability of results because of the limited sample size (Yin, 2012). My use of triangulated data in this study was meant to improve transferability of results.

Limitations

A primary limitation was my role as an emic researcher and the possibility of researcher bias due to my personal and direct interest in this study. I used purposive sampling, choosing this population because of my deep familiarity with the geographical area and my involvement in the leadership of the Church, as a Catholic priest. My constant awareness of this personal interest and affinity to the study area was necessary to ensure that my emic role did not interfere with internal and external validity, while purposive sampling enabled me to select participants because of their expertise, experience, and knowledge regarding SL and chieftaincy traditions among the Dagara. This sampling technique made it possible for me to utilize the maximum variation approach (Crabtree, 2006; Palinkas et al., 2015). The maximum variation approach made it possible for me to sample the views of different groups of people regarding this research topic. This approach enabled me to present a diversity of opinions, even if my sample size was small, through the collection of data from people differing in knowledge, expertise, and location within the area of interest (Crabtree, 2006).

A dearth of literature and studies existed, relevant to SL, within the context of this study area. While some studies existed on SL in Ghana (Hale & Fields, 2007), their focus was within the southern part of Ghana and within the context of ministerial or seminary formation and training. Differences and variations existed between the culture and leadership patterns of the southern and northern parts of Ghana (Odotei & Awedoba, 2006). Finally, time limits and financial constraints affected the extensiveness and exhaustiveness of this study. To mitigate this limitation, I made use of a triangulation of

data sources: interviews and personal observations, archival documents from the library of the Regional House of Chiefs, and oral traditions as narrated by elders of the community.

Significance

The significance of this study is twofold. First, there was a need to extend and validate the theory and observations of Hale and Fields (2007) and Hannay (2007) within the context of the Dagara cultural group. Studying the concept of SL within a geographical area not previously studied in this respect contributed to the body of literature in the field. Secondly, the study examined ways in which the Dagara traditional leadership and the leadership of the Church can engage in fruitful dialogue for furthering the cause and quality of social change. This potential for positive social change emanates from the attention of policy makers as well as practitioners to common core values of the Dagara community that could enhance leadership in this community. Chiefs and Church leaders can harness these core values to engage in collaborative endeavors for conflict resolution and socio-economic development.

Implications for Social Change

This study can be an instrument that offers insights to the Dagara community leaders in assessing their change leadership effectiveness in the community. The results of the study also offer a challenge for Church leadership in the study area to reexamine the relevancy and efficacy of their leadership and how their role as social change agents affects the existing Dagara traditional concepts of leadership. The Dagara traditional leaders, embodied in chiefs and elders, could also discover how the Church can

contribute additional values of leadership and give new perspectives to ways of governance. It is my intention that this interaction and dialogue between the Church's leadership style and the traditional leaders of this Dagara community can generate areas of common concern that will lead to collaborative efforts toward finding solutions to further social change essential to the development agenda in the NTA. Such endeavors could manifest in the collaborative mobilization of the human and material resources needed to facilitate an accelerated pace of development in the area. Collaborative and transparent governance will further the cause of democratic governance, accountability of leaders to the people governed (Costantinos, 2012; United Nations Development Program (UNDP), 2000; The White House, 2012), and the promotion of people's rights and dignity in the community.

Summary

While the existence of SL was found in Southern Ghana within the limited context of seminaries despite the presence of high power distance (Hale & Field, 2007), there is a lack of research providing an understanding of the SL phenomenon within the context of northern Ghana. Specifically, there is a lack of research extending the earlier works and applicability of SL in southern Ghana to northern Ghana. Given that the regions have strong intercultural dissimilarities (Hale & Fields; Hannay, 2007; Odotei & Awedoba, 2006), the purpose of this qualitative exploratory single case study was to investigate how the Dagara in the NTA exhibit and connect SL and the concepts of leadership. Studying the concept of SL within a geographical area not previously studied in this respect adds to the body of literature in the field. In this study, there was an

examination of ways in which the Dagara traditional leadership and the leadership of the Church can engage in fruitful dialogue for furthering the cause and quality of social change. Ultimately, how the Church's leadership and the traditional Dagara model of leadership (chieftaincy) in the NTA can intermediate with one another to promote social development and attitudinal changes that foster social change in the community was explored.

Previous researchers, such as Hale and Fields (2007), Hannay (2009), Hofstede (1980, 2001), House et al. (2004), Savage-Austin and Guillaume (2012), and Walumba et al. (2010), provided an elemental background for me in this study to investigate and explore the incidence and interrelationship that exist between SL and chieftaincy within the context of the socio-cultural milieus of the Dagara people in the NTA. I investigated how the concepts of leadership among the Dagara connect and relate to SL. While being guided in this study by ILT (Lord & Maher, 1984), the method of investigation involved the case study design (Yin, 2009), which enabled me to employ the triangulation of data sources to seek answers to the research questions. In undertaking this study, awareness and monitoring of my limitations and biases, which may have arisen from being an interested participant observer with origins in the community studied, added to the trustworthiness of the study. To gain maximum access to the diverse population that was studied the purposive sampling of participants was employed, while using the technique of maximum variation and thematic saturation regarding determination of the number of participants.

While using this qualitative method of investigation affects the generalization of results to other cultures, the results of this study remains significant. Undertaking this study was an attempt to close a gap in the existing literature on SL in Ghana (Hale & Fields, 2007) by exploring how relevant SL is in the northern part of Ghana. Therefore, the study sought to contribute to knowledge regarding the evidence and dynamics of SL within an egalitarian cultural group who exhibits high power distance (Goody, 1956; Kuukure, 1985; Kuupuo, 2005), and which has hitherto not been studied in regard to servant leadership. Chapter 2 will embody an examination of literature that pertains to SL and the concept of leadership in general. Also, the leadership structure among the Dagara in northern Ghana as well as within the Church will be examined.

Chapter 2: Literature Review

Introduction

Though the northern parts of Ghana and the NTA nurture cultural differences with southern Ghana (Odotei & Awedoba, 2006), the existence of SL flourishes within missionary training contexts in southern Ghana (Hale & Fields, 2007). Both regional areas can be classified as high power distance communities (Goody, 1956; Kuukure, 1985; Kuupuo, 2005). Power distance is a concept within cultural dimensions theory describing the level of subordination that exists in the relationship between subordinates and persons in authority in different cultures (Hofstede, 2001). Communities with a high power distance exhibit an attitude of high differential to authority figures and are less inclined to question the authority of superiors or leaders (Hofstede & Hofstede, 2004). Meanwhile, studies suggested that SL does not thrive well within communities with a high power distance (Hannay, 2007; Hofstede, 1984). While research showed SL exists in southern Ghana (Hale & Fields, 2007), there was significantly less research regarding the SL phenomenon within the context of northern Ghana. The cultural differences between the southern and northern parts of Ghana (Odotei & Awedoba, 2006) may also influence the applicability of SL in these two regions (Hale & Fields, 2007).

The purpose of this case study was to explore the evidence of SL and its relevancy among the Dagara in the NTA in the Upper West Region of northern Ghana. In this study, I explored the influence of SL on chieftaincy as a traditional model of governance and leadership as well as how this traditional model of leadership affects the SL of the Church. Studies and findings by Hannay (2009) and of Hale and Fields (2007)

suggested that SL struggles to survive in cultures that have a high power distance between leaders and followers, value masculinity instead of femininity, espouse collectivism instead of individuality, and have a high level of uncertainty avoidance (Hofstede, 2001). Uncertainty avoidance expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity (Hofstede, 2001). The central question underpinning this study was whether or not SL thrives among this Dagara cultural group and how relevant SL can be as a means for social change and development.

Starting from a broad review of existing literature on SL, evidence pointed to gaps, posed by Hannay (2009) and Hale and Fields (2007) that SL struggled within the narrower context of the NTA. There was a general lack of literature and research related to SL and this population with respect to these variables of SL within the traditional leadership mindset of chieftaincy. The intent with this study was to add to the existing knowledge in the cross-cultural understanding of the leadership discipline and organizational change. Chapter 2 has addressed the literature search strategy and the theoretical foundations that informed this study and provided an outline of the NTA. The chapter has also covered SL and other types of leadership, SL and culture, and concluded with a summary and transition to Chapter 3.

Literature Search Strategy

Numerous databases within and outside of the Walden University data sources were searched for information. Searched databases used to locate relevant literature through the Walden University Library included Dissertations & Theses, ProQuest,

EBSCO, Academic Search Complete as well as Thoreau to search multiple databases. In searching the Dissertations & Theses database, the Walden dissertations as well as dissertations from other universities were included. Also covered in the search of literature were books pertaining to chieftaincy in Ghana and leadership in general, as well as other sources, including: *Google Scholar*, *JSTOR*, *Regent University*, *Wiley Online Library*, *Science Direct*, *University Readers'*, *Myjoyonline* (The Ghana Statistical Services reports on the 2011 Population Census), and the Participatory Assessment Development website. Various academic journals were accessed through the aforementioned search engines and databases, such as: *The International Journal of Leadership Studies*, *International Journal of Business and Social Science*, *Journal of Occupational and Organizational Psychology*, *Emerging Leadership Journeys*, *Leadership and Management Studies in Sub-Saharan Africa*, *Journal of Business and Economics Research*, *Journal of World Business*; *Journal of International Women's Studies*, and *The Journal of Dagara Studies*. This search was often limited to the period from 2005 to 2015. Topics were searched under the following keyword terms: *leadership studies in Africa*, *servant leadership studies*, *servant leadership studies in Africa*, *servant leadership studies in sub-Saharan Africa*, *the Dagara in northern Ghana*, *leadership among the Dagara in northern Ghana*, *the Catholic Church in northern Ghana*, *cross-cultural studies on leadership*, and *concepts of leadership among the Dagara*.

Social Constructivism

Supporting the theoretical frameworks governing the study and the strategy of inquiry for this single case study research was the philosophical paradigm of social

constructivism, which draws attention to the fact that human experience, including perception, is mediated historically, culturally, and linguistically, as opposed to positivists who see a one-dimensional approach to knowledge acquisition (Berger & Luckmann, 1991; Cruickshank, 2012; Vygotsky, 1970). Social constructivism does not reject the existence of material reality but acknowledges that the meaning of material realities and the effects of those meanings on human behavior and social organization are dependent upon and constructed using language, ideas, and symbols (Andrews, 2012). While language allows individuals to construct and give meaning to material and social reality, reality is created or constructed through human activity and interaction with the environment (Andrews, 2012). Individuals create meanings in association with the community's interaction with the environment (Andrews, 2012). Reality is, therefore, the product of the whole community's experience of their world through activity and the meanings that this community attributes to their experiences. Knowledge, therefore, is the resultant repertoire of these socially constructed meanings.

Nonetheless, individuals are also capable of making sense and meaning of their personal experiences with their environments, even if this is affected by the social milieu in which he or she operates (Andrews, 2012; Cruickshank, 2011; Denzin & Lincoln, 2011). Therefore, for the social constructivist, knowledge and truth are created by the mind (Andrews, 2012), whereas positivists acknowledge only the sensory data or objectively observable (and measurable) phenomena as the source of knowledge (Cruickshank, 2011). For the social constructivist, reality, knowledge, and learning are strictly socially mediated and transmitted (Cruickshank, 2011). The acquisition of reality,

knowledge, and learning in social constructivism are mediated through culture and context. Thus, this study explored the social context of the Dagara culture in the NTA in order to understand how this high power distance culture (Hannay, 2009; Hofstede, 1984; Kuupuo, 2005) mediated SL.

Theoretical Foundation

Scholarly research built upon the outcomes of previous research aim at consolidating, validating, or setting new premises that further and advance knowledge in the field (Stake, 2009). To attain this goal, scholarly research is woven around theories or concepts in an attempt to validate or even to set the grounds for the exploration of new theories and concepts (Stake, 2005; Yin, 2009). The use of theory, especially in qualitative research, becomes a tool of inductive reasoning from universal to particular (Yin, 2009). In using theory, a researcher builds a body of evidence through data collection and observations and then, from an analysis of this evidence, makes some inferences regarding a particular population or an event or phenomenon (Stake, 2009; Yin, 2009). ILT (Lord & Maher, 1991) constituted the theoretical framework of this study.

The recourse to ILT (Lord & Maher, 1984, 1991), as well as the philosophical paradigm of social constructivism, in this exploration of SL derived from the fact that different cultural contexts affect the applicability and relevance of any leadership theory (Bambale, Shamsudin, & Subramanian, 2013). ILT postulated that a person's beliefs and values system, the basic assumptions one has about life and the world, affect how a person views someone as a good or bad leaders (Baser & Rofeanim, 2011; Lord et al.,

1984). This was equally applicable to how people within a given culture, family, or religious group viewed someone as a good or bad leader. Baser and Rofeanim, as well as Lord et al., referred to these ways cultures perceive their leaders as prototypes and ideal leadership attributes or behaviors. Furthermore, Lord and Maher (1991) postulated that social information processing was how individuals engaged in mental processing and conceptions of leadership and that this played a very dominant role on how leaders emerged and their influence on others.

According to Shondrick et al. (2010), followers' ideas about the characteristics that constituted leadership and the effectiveness of a leader was determined by the context or cultural milieu in which the leadership is exercised. In ILT, these were presented as schemas through which followers perceived whether leaders were real or not (Baser & Rofeanim, 2011). Other contributors to the ILT, according to Baser and Rofeanim, included Hogan et al. (1990), Lord et al. (1984), and Offermann et al. (1994), who advanced the leadership categorization theory that leadership was a perception shaped in the minds of followers. Lord et al. further stated that these leadership prototypes or schemas were stored in long-term memories and change very slowly (Keller, 1999, 2003). Caregivers influence both the shaping of individuals' perceptions about leadership as well as the quality of the follower-leader relationship (Hazan & Shaver, 1997; Popper & Amit, 2009), while Foti and Haunstein (2007) and Smith and Foti (1998) stated that individual differences exist in people's mental perceptions of leadership as a result of differences in personal traits.

The implication of ILT on a leadership study is that the transposition of universal molds of leadership from one cultural context to another requires consideration. While researchers may enumerate certain prevailing characteristics of leadership that seem to be present across cultures, researchers also need to be aware of the cognitive processes from culture to culture that bring alive the particular perceptions about leadership for these cultural groups (Snaebjornsson, Edvardsson, Zydziunaite, & Viaman, 2015). Thus, ILT has enabled researchers to look at followers' perceptions of their leaders. A researcher can, therefore, expect to find differences not only among people as individuals but also across cultures in regard to the meaning given to leadership and its quality. ILT gave credence to my interest in how SL may be perceived among the Dagara in this study area, or how the idea and practice of SL stood in contrast to the traditional mode of leadership epitomized in the chieftaincy concept among the Dagara in the NTA.

Leadership and Public Policy Impasse in Africa

In more recent years, world events have documented a concern about ensuring perpetual democratic systems of governance and a leadership that is accountable to the people being governed. The Arab Spring in the Middle East is one response to this drive (African Center for Strategic Studies, 2011). The African continent has, for many decades, been portrayed as governed by authoritarian systems of government with a leadership that has often exercised very tight controls of its subjects (Costantinos, 2012). Advocates of an authentic and collaborative African system of leadership saw in the Ubuntu system of leadership that is prevalent in East, Central and South Africa, a humane-oriented leadership (Brubaker, 2013; Wanasika et al., 2011) that bore some

similarities to the theoretical concept of SL (Brubaker, 2013). Therefore, there were suggestions to frame an African concept of democratic governance and theory of leadership around the Ubuntu concept (Brubaker, 2013; Wanasika et al., 2011).

In recent years, advocacy for public sector reforms and public policy has been formulated and pursued to realize a leadership that respects the rule of law and ensures integrity in government on the African continent (Ali, 2004; Costantinos, 2012; The White House, 2012). An evaluation of the democratic or collaborative character of leadership is not unaffected by the cultural mindset or ILT of the advocates of democracy (Wanasika et al., 2011; Yukl, 2006, 2009). The implementation of the United Nations Millennium Development Goals (MDG; UNDP, 2000) as well as the U.S. Department of State's strategic policy for good governance towards sub-Saharan Africa (The White House, 2012), aimed policy formulation and policy change directly at the nature and practice of leadership in Africa. While the policy of a leadership that is collaborative, responsible to those being governed, and promotes the good of the citizenry (Sullivan, Williams, & Jeffares, 2012) is not contrary to the concept and tenets of SL, its mode of implementation in Africa mimics a transactional relationship of reward and punishment (Alemazung, 2010). This may be seen in the practice of tying foreign aid (as reward) to democratic practices (seen from Western society perspectives) in African countries. This exploratory study of the relevance of SL theory and models of traditional leadership in a community in northern Ghana, as shaped by how the people exhibit their ideas and concepts that comprise ILT, will even further help shape the leadership policy debate in this region in the sub-Saharan African country of Ghana regarding modes of

collaboration and transparent governance that can promote development and advance some of the MDGs.

Concept of Leadership and Organizational Change

Many diverse definitions of leadership exist, depending upon one's theoretical and conceptual orientation. For the purpose of this study the definition of leadership by Burns (1978), which enfolded the dynamic between leaders and followers, struck a good balance between many theories. Hickman (2010), presented Burns' definition of leadership as: "leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers" (p. 68). This inferred, from a definitional perspective, leadership therefore as a dynamic phenomenon. Thus, leadership was presented as an activity that sought to create a movement towards a goal, or as a movement from one point to another (Burns, 1978); a movement created both within the very makeup of persons as well as in organizations.

In this respect, leadership motivates a change in interior disposition of persons to realize and harness the creative potential from deep within the individual followed by an engagement with the environments in such a manner as to also create a movement towards a goal (Burke, 2011). Secondly, leadership generates a transformational force within organizations in a manner that propels the organization towards an ideal, vision, or goal that is seen or set by the leaders, or set collectively in a corporate manner by the members of the organization (Chang, Tsai, & Tsai, 2011; Parris & Peachey, 2013).

Thirdly, the dynamism of leadership is also to be seen in the fact that leadership has the potential to create harmony or disharmony where it operates in an environment of conflict and competition. Therefore, leadership plays a very crucial role in organizational change, where visionary leaders are capable of keeping organizations focused on goals and missions as well as the environmental climate in which the organizations operate, so that services are relevant to the demands of the clients that the organization serves (Eatough, Chang, Miloslavic, & Johnson, 2011). The relevancy of services to clients helps drive the operational details of the organization. All of these factors — leadership, climate, and customer satisfaction — affect the life cycle, operations of the organization, and invariably organizational structure and change (Chuang, 2013).

While the global economy is getting more and more diverse, better technology and communication has made all parts of the world open to the effect and influence of other countries in the world (Aggarwa, 2011; Harteis, 2012) and so no country or community can remain isolated. Therefore, leaders in this new setting need to learn to manage and handle change from a more global perspective (Chuang, 2013), always keeping in mind that problems within organizations cannot always be limited to immediate environments in terms of the solutions being sought and implemented (Ulrich & Smallwood, 2012). For instance, every organization experiences the effects and trends of the stock market. This affects investments and capital. The movements in the currency exchange rates and the value of the U.S. Dollar have a global effect on all organizations operating in the open market economy, which involves the management of various risks (Dess, Lumpkin, & Eisner, 2013). Accordingly, the management of such risks demands a

leadership that is very savvy regarding local and global markets as well as business environments (Dess et al., 2013).

Servant Leadership (SL) and Other Types of Leadership

Organizations and institutions do not exist without a frame of reference regarding goals, visions and aspirations. However, there is also the necessity for organizations to have the means of being directed towards the attainment of such goals, visions, and aspirations (Parris & Peachey, 2013). Thus, leaders will emerge or are appointed to propel and motivate the members of the particular organization towards goals and visions (Parris & Peachey, 2013). The manner in which the leader provides the motivation or drive to move an organization towards its goals is that leader's style, and styles of leadership differ according to the personality of the leaders as well as the particular context in which the organizations exist (Farsani, Azadi, Farsani, & Aroufzad, 2013). Thus, leadership style is a dynamic concept in that it is a process that respects and responds to the very character of the organizations. It leaves behind a blue print by which its particular nature can be identified (Phipps & Prieto, 2011). In this regard, researchers can identify a particular leadership style by its repertoire of leadership behaviors and choices or characteristics.

Characteristics of Servant Leadership (SL)

Various researchers have attributed a number of characteristics and behaviors to servant leaders; such researchers include Spears (1995, 1996), Russell and Stone (2002), Wong and Page (2003), and Patterson (2003, 2004). Spears (1995) identified 10 characteristics of the servant leader: listening, empathy, healing, awareness, persuasion,

conceptualization, foresight, stewardship, growth, and building community. Sendjaya, Sarros, and Santora (2008) and later van Dierendonck (2011) clustered these characteristics into six key characteristics: voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality, and transforming influence. Van Dierendonck labeled servant leader characteristics as: empowering and developing people, humility or self-determination, authenticity, acceptance of people for who they are a sense of direction to followers, and stewardship. Empowering and developing people gives power to followers to act in concert with his or her given talents while humility manifests the servant leader's ability to be in tune with his or her own capabilities (van Dierendonck, 2011).

Additionally, there is a willingness by the servant leader to own their limitations, a readiness to learn from others, and a disposition to put the interests of followers well ahead of the leader's own personal interests and ambitions (van Dierendonck, 2011). The servant leader recognizes that he or she does not have the answers to everything. Leaders possess a sense of shared responsibility with followers for decision-making, a trait which van Dierendonck calls "self-determination," and which he describes as an "experience of a sense of choice in initiating and regulating one's own actions" (p. 1245). Authenticity manifests as a value that reflects that the servant leader is well grounded and has knowledge of his or her true-self and inner feelings (Harter, 2002; Luthans & Avolio, 2003). In this regard, the actions of the servant leader are congruent with his or her moral and ethical values, even to the point of accepting his or her own vulnerability.

Creating the environment of trust between leader and followers is seen as both an antecedent as well as a consequence of servant leadership styles (Sendjaya & Pekerti, 2010). Followers' trust flows logically from the leader's characteristics of humility as well as his or her acceptance and empowerment of others. Therefore, the generation of trust creates a work environment that promotes increased productivity and healthier interpersonal relationships (Chatbury et al., 2011). In order to measure the effectiveness of SL in an organization, researchers have suggested polling of followers about the leader's ability to practice empathy, healing, and listening (Spears, 2004). The core of this is that the servant leader has faith in each of the followers, recognizing each follower's intrinsic ability to act and make choices for the good, while seeking to empower and promote these values in each follower. There was no literature or research suggesting that polling of followers in the NTA is available in regards to SL; therefore, I polled the participants, who were residents and origins of the NTA, regarding their perceptions of Church leaders who model SL in the area

Transformational Leadership

Transformational leadership was first propounded by Burns (1978), who defined it as a leadership that "looks for the potential motives in followers" (p. 4) in order to motivate followers for increased and more efficient production. This increased production is intended to facilitate a payoff that may involve motivating the followers to have an increased sense of self-value a sense of co-ownership of the means of productions and corporate values, or even more commitment to the good of the organization (Gundersen, Hellesoy, & Raeder, 2012). The transformational leader has the

capacity to build a relationship of “trust, admiration, loyalty, and respect” (Yukl, 1999, p. 286) with followers in the hope of motivating the followers to be more productive.

Transformational leaders lead by example, maintain a high sense of work ethics and morality, and provide inspiration in a manner that empowers their followers to perform far beyond a set of goals (Choudhary, Akhtar, & Zaheer, 2013). Also, these leaders provide clarity of vision and a stimulating environment that promotes innovation and creativity (Yukl, 2013), which boosts production outputs, while promoting the sense of worth and wellbeing of followers.

Transformational leaders empower followers by means of conscious delegation of responsibilities with the accompanying power needed to act without having to look over their shoulders (Phipps & Prieto, 2011). Transformational leaders are high achieving role models who lead by example and have clear ethics and morals (Sahgal & Pathak, 2007; Wright, Moynihan, & Pandey, 2012). The role of the transformational leader is to assist the followers to realize his or her highest potential. The transformational leader achieves this by paying attention to his or her followers’ needs and creating environments that provide learning opportunities, which stimulate the growth and expansion of followers’ capabilities (Wright et al., 2012). These leaders allow room for the followers’ use of initiative and the expansion of followers’ intellectual capacities in seeking solutions to the problems of the organization.

Servant Leadership (SL) and Transformational Leadership

SL has some similarities to transformational leadership. The four components of transformational leadership, which Bass (1985) and Bass and Riggio (2006) identified as

individualized consideration, intellectual stimulation, inspirational motivation, and idealized influence, overlap with SL characteristics. The effectiveness of leadership for organizations to attain their goals varies according to context (Gundersen et al., 2012); this supported the findings of Smith, Montagno and Kuzmenko (2004), who located contexts within which SL and transformational leadership may be more effective or more likely to thrive. There is the suggestion that SL may be more effective for not-for-profit, volunteer, and religious organizations, which are seen as more “static environments” (Smith et al., 2004, p. 89), while transformational leadership, may be more suited for “a dynamic environment...where employees are empowered with greater responsibility and encouraged to innovate, take initiatives and risk” (Smith et al., 2004, p. 89). Moreover, the effectiveness of either leadership model depends also on the life cycle of the organization, where transformational leadership would be more effective during the birthing and declining stages of an organization, while SL could be more effective or appropriate during the mature stage (Smith et al., 2004).

Servant leaders and transformational leaders have further similarities and differences. Both categories of leaders focus on the development of their followers’ individual needs and motivate followers to be creative, innovative, and productive (van Dierendonck, 2011). However, the primary motivation of the transformational leaders’ interest in followers’ development is in terms of organizational goal attainments. On the other hand, the servant leader’s interest is in the development of the individual followers’ potentials. Thus, servant leaders trust that an empowered follower can then do what he or she believes is necessary for the good of the organization (Kincaid, 2012).

Transactional Leadership

Transactional leadership is a quid-pro-quo and contractual system of leadership based upon the setting of production goals or performance parameters for employees and the leaders (Washington, Sutton, & Sauser, 2014). While leadership is naturally a “transactional process” (Badshah, 2012, p. 50), the proposition of a transactional leadership theory can be attributed to Burns (1978). Transactional leadership theory operates on the reward system to drive production and could be evidenced by the leaders’ use of evaluation profiles to determine if followers meet production targets on the basis of which he or she is rewarded (Washington et al., 2014). This style of leadership has a presence of a top-down and strong hierarchical supervisory relationship between management and workers, with management calling the shots for production and workers having to deliver the goods (Washington et al., 2014). Management is at the top of the pyramid and followers are at the base. Leadership is very much goal oriented in the setting up of organizational objectives and work protocols. It seeks for means to attain the compliance of followers to organizational goals.

Transactional leadership can take the form of *contingent reward leadership*, *management-by-exception* (active or passive), and *laissez-faire leadership* (Washington et al., 2014). In a contingent reward leadership role, the transactional leader sets up the task and clarifies the set of behaviors that will lead to prescribed rewards. This also may include incentives that can be negotiated between management and staff, leaders and followers. Management-by-exception (active or passive) are measures and practices that the transactional leader puts in place to prevent or correct mistakes that could influence

the attainment of the goals set up for the organization (Judge & Piccolo, 2004). These measures often involve the use of discipline, punishment, and negative feedback by management as a means of enforcing followers' compliance (Washington et al., 2014).

In active management-by-exception, leaders monitor followers' activities and behaviors in view of anticipating breaches and misconduct. Leaders then take pre-emptive actions to prevent mistakes (Hater & Bass, 1988). In passive management-by-exception, the leaders will wait until a mistake has been made and then take action to punish or correct the deviation from the set norm. Laissez-faire transactional leadership is considered the least effective style of leadership (Barbutto, 2005). It is exercised when a leader takes no initiatives on the behalf of followers and provides no sense of direction or guidance. At the onset of trouble or deviation from the set norms of the organization, the leader may even withdraw or be excused from finding a resolution to the problem.

Servant Leadership (SL) and Transactional Leadership

Concerning the leadership of the Church, which is hierarchical and structured by law and a theological framework, it would appear that the transactional mode of leadership suits best. However, the very injunction of the founder of the Christian church, Jesus Christ, is that leaders exercise SL (Matthew 20:28; Mark 10:43–44; John 13:5, 13–17; Acts 20:18–19; 1 Corinthians 16:15–16; 2 Corinthians 4:5; Galatians 5:13; 6:2; Titus 1:1–3; 2:7; Philippians 2:7; Hebrews 10:5–7). An examination of the literature revealed that there were differences between transactional and servant leadership. Burns (1978) propounded that transactional leadership was task-oriented, modeled upon a system of rewards and punishments, and strives upon a strong hierarchical top-down system of

power and control (Burns, 1978). Washington et al. (2014) stated that transactional leadership operated very well within an organizational climate that was well regulated by a clear set of standard norms and clear directives regarding how to attain them and the positive or negative reinforcements that came with compliance or deviations.

The focus of transactional leadership is on “routine maintenance activities of allocating resources and monitoring and directing followers” (Washington et al., 2014, p. 14) and catering to short-term needs of followers while catering to the self-interest of the leaders and the organization as well. Such leadership does not promote followers’ empowerment but aims more at follower compliance to the rules and regulations and protocols of work. SL, on the other hand, is not self-serving; SL is rather self-effacing and dedicated to the good and empowerment of the followers. This style of leadership is a mentoring relationship modeled by a set of high ethical, moral, and spiritual values and realized through a leadership by example. Servant leaders work in various ways to raise the morale and motivation of followers (Washington et al., 2014). Thus, empowerment of followers to assume service roles in the community and realize his or her own potential is central to SL.

Servant Leadership (SL) and Organizational Citizenship Behaviors (OCB)

The social context within the traditional rule of chiefs among the Dagara in which leadership is exercised and understood must be considered. The goal of leadership is to motivate or lead a person or group of persons towards the attainment of a goal. SL is “an influence relationship among leaders and followers” (Badshah, 2012, p. 50; Yukl, 2013), while the transformative property of SL is its primary focus on the good and welfare of

the followers or employees of an enterprise. Although previous leadership models and theories analyzed leadership as a means for organizational change, growth, and profitability, SL is essentially interested in leaders who focus on the promotion of the growth of followers to attain the followers' ultimate potential (Kool & Dierendonck, 2012). The servant leader is not as interested in being a leader as he or she is in serving others (Greenleaf, 1970).

SL is about the inner desire or need in the leader to serve followers (Doraiswamy, 2012; Greenleaf, 1977; Sendjaya & Pekerti, 2010) and to generate the followers' desire to go the extra mile for the benefit of others within the organization as opposed to the promotion of the good of the organization. This primary focus on the ultimate good of the individual invariably benefits the good of the organization, as is evidenced in the relationship that exists between SL and OCB (Eatough et al., 2011; Taleghani & Mehr, 2013; Trivers, 2009). OCB are "voluntary and optional behaviors" (Taleghani & Mehr, 2013, p. 910), which an individual brings into the call of normal duties to improve the effectiveness of the organization. These behaviors are far and beyond the normal call of duty expected of that individual within his or her job description. The five prevalent characteristics of OCB are consciousness, altruism, civic virtue, and sportsmanship (Chang et al., 2011) as well courtesy (Eatough et al., 2011).

These elements galvanize individuals to put in more than just the minimum required to perform tasks in the organizations, while also engaging in or promoting behaviors that promote such relational bonds as intimacy, empathy, and compassion within the workforce (Chang et al, 2011; Eatough, 2011). The dimension of courtesy is

another OCB that is significant for building relationships or creating favorable bonds between management and employees as well as between the staff of the organization and its clients. Civic virtues encapsulate non-required extracurricular behaviors or activities such as placing posters, reading books, and promoting magazine materials that ultimately promote the good of the organization. Sportsmanship relates to an employee's ability to tolerate unpleasant conditions at work without complaining (Taleghani & Mehr, 2013). Each of the aforementioned aspects support the observation that servant leaders aim to create an organization where employees can blossom (Oner, 2012) and OCB presents a public face of the organization to its clientele and promotes the good of the organization.

Servant Leadership (SL) and Management of Change

An analysis of Huber's (1958) attribution theory suggested that SL and management of change among the Dagara was critical to bring about social change in the NTA. LMX relationships can affect employee resistance to change (Furst & Cable, 2008). Analyzing Huber's attribution theory, various dispositional and situational factors influence employee outlook and judgment of the intent and credibility of supervisors, and influence the employees' cooperation or resistance to the leader's drive for organizational change. Huber concluded that the quality of the relationship between the leaders and followers is very crucial in managing resistance to change. Citing Dansereau, Graen, and Haga (1975), Furst and Cable (2008) stated "research on LMX suggests that employees develop unique relationships with their managers through an ongoing series of interpersonal exchanges" (p. 453).

The theory of LMX, which focuses on the reciprocal relationship between leaders and followers (Wu et al., 2013), can result in high-quality relationships producing high levels of trust and mutual cooperation between leaders and followers (Wu et al., 2013). Such an environment fostered most especially by SL skills (Zhang, Kwan, Everett, & Jian, 2012), promoted high levels of OCB in organizations (Wu et al., 2013). Since high levels of OCB in followers can foster greater motivations to learn and promote the visions of organizations (Chang et al., 2011), SL skills are very useful in assisting organizations navigate change management through the promotion of a culture of trust and the empowerment of followers to value and to take initiatives (Wu et al., 2013). The observation by Furst and Cable (2008) about the relationship between LMX and change management in organizations provided useful insights to understanding the relationship between SL and chieftaincy. Focusing on how the use of “hard tactics” and “soft tactics” as management tools affect employees’ resistance to change research suggested that the use of both tactics, as well as the quality of the LMX, were important in the effective management of employee resistance to change; and also, that the strength of the LMX mattered (Furst & Cable, 2008). Consequently, high levels of LMX favored the use of soft tactics, while the use of hard tactics with low levels of LMX heightened resistance (Furst & Cable, 2008).

Servant leaders are meant to be strong in fostering the culture of trust (Chatbury et al., 2011), which is a relationship concept. This culture of trust facilitates strong bonding between leaders and followers. It also promotes an atmosphere of openness and credibility. The management of change in our complicated technological world is a very

complex issue (Chuang, 2013; Rockstuhl, Seiler, Ang, Dyne & Annen, 2011), which calls for a leadership that is sensitive to issues of justice, ethical and morally congenial behaviors that foster worker's dignity and personal integrity, even if organizational effectiveness and productivity remains a major focus (Babakus, Yavas, & Ashill, 2011; Parris & Peachey, 2013). SL offers a very viable and potent vehicle for the effective management of change, the promotion of the good of followers and the attainment of organizational goals and visions (Ebener & O'Connell, 2010; Hu & Liden, 2011; Walumbwa et al., 2010).

In spite of a lack of clear consensus regarding how SL is defined (Parris & Peachey, 2013; van Dierendonck, 2011), researchers have suggested that SL is an effective vehicle for the management of change within organizations (Black, 2010). In this regard, the observations of Irawanto, Ramsey and Tweed (2013), that leadership is intricately linked to culture and ultimately concerned with building a sense of community among followers in a manner that enables the followers to meet the challenges of globalization and institutional changes, is very insightful. For example, this observation has given some credibility to my exploration of leadership among the Dagara from the ILT perspective, while reinforcing SL's concern with creating a culture of trust that promotes community building and the enhancement of organizational performance (Chatbury et al., 2013). This leadership style of SL promotes the avoidance of the use of coercion or authoritarianism as a driver or tool for change. SL promotes a helping culture in organizations, which facilitates dialogue, ethical behaviors and justice (Ebener &

O'Connell, 2010; Hu & Liden, 2011; Parris & Peachey, 2013; Walumbwa et al., 2010) as means of empowerment of community members for change.

Succession planning was very crucial for managing change in organizations and for guaranteeing the continuity of organizational visions and aspirations (Griffith, 2012). Professional socialization, defined as a process of grooming through inductions into a professional organization (Steyn, 2013), was presented as an efficient locus for the training of leaders who can assure a smooth process of succession in organizations. Professional socialization guaranteed the passing on of institutional ILT regarding the perceptions about good leadership as desired by their organizations. In today's technologically complex world the need for strategic succession planning enables organizations manage change successfully as well as guarantee future growth (Mehrabani & Mohamad, 2011). While Dingman and Stone (2007) associated SL with healthy succession planning and the guarantee of success and continuity of organizations, the importance of socialization (and grooming) was seen as critical for the successful management of change in organizations (Mehrabani & Mohamad, 2011). While a community that manifested a caring atmosphere positively influenced the development of collaborative leadership skills (Steyn, 2013), the evolving leadership from such communities empowered their follower and provided visions for the healthy management of change (Steyn, 2013; Mehrabani & Mohamad, 2011).

In conclusion, many benefits accrued to organizations led by servant leaders. Such benefits facilitated by SL included the following: an articulation of a clear shared vision for the organization; role modeling; demonstration of concern; respect for

followers; and a demonstrated integrity of the servant leaders in his or her decision making and actions (Sendjaya & Pekerti, 2010). Further benefits for SL led communities were trust building, a healthy flow of information and communication between leaders and followers and among followers, as well as enhancement of loyalty between leaders and members (Savage-Austin & Honeycutt, 2011). Also, SL organizations benefitted from a high probability of retaining workers within the organization, and boosting of morale within the organization (Savage-Austin & Honeycutt, 2011). SL was thus an effective tool, not only for managing organizational change, but also in creating vibrant work environments where emotionally well-connected relationships built out of mutual respect and trust fostered personal growth, work satisfaction, facilitated the emergence of OCB, and high employee retention where the ultimate result was organizational health and increased productivity. There were some barriers, however, such as the fear of change, the organizations' own culture, the lack of knowledge of what SL is, or the lack of will or confidence to practice SL in an organization (Savage-Austin & Honeycutt, 2011), which could prevent the implementation of SL in organizations, in spite of all the benefits.

Servant Leadership (SL) and Culture (Import of the Implicit Leadership Theory [ILT])

The present exploration of SL among the Dagara in the NTA was culture specific. The interest in studying leadership across different cultures has taken on increased urgency due to the fact that there are significant differences across diverse cultures in regards to what constitutes appropriate and effective leadership (Jogulu, 2010). This

occurs because people have different beliefs and assumptions from their different cultures that shape their notions about the characteristics that constitute effective leadership in their communities (McMurray, Pirola-Merlo, Sarros, & Islam, 2010). Recognizing that the meaning and practice of leadership vary so much across cultures has made it difficult to “define leadership within a single cultural context” (Dickson, Castano, Magomaeva, & Hartog, 2012, p. 483), thus encouraging the exploration of leadership within diverse situational contexts (McMurray et al., 2010). Increased research regarding how existing theories of leadership are present and working across different cultures, as well as what types of leadership concepts are more culturally specific to different regions across the globe (concept of ILT), remains a subject of necessity (Muchiri, 2011) even if it presents many challenges.

Very relevant to the lack of research on northern Ghana leadership is the work of Hannay (2009), which opened up challenges for the exploration of the concept of SL within the context of African cultures. The researcher emphasized the empowerment of followers as a major characteristic of a servant leader, and then looked at SL within the framework of Hofstede’s (1993, 2001) cultural dimensions. The conclusion was that SL worked best within cultures with a low power distance (Hannay, 2009). SL was also best in cultures that did not promote individualism above the group interest, where female characteristics and values pertaining to trust and loyalty were given a high premium, where uncertainty was tolerated and everything was not determined according to a top-bottom decision process, and where mentoring could be maximized because employees saw both long-term as well as short-term benefits from leader-follower interactions

(Hannay, 2009). The picture that Hannay portrayed was very idealistic of many African cultures and Walumba et al. (2007), Erdmann and Engel (2007), and Muchiri (2011) described it as “important but under-researched” (Muchiri, p. 441). Thus, this study would be an attempt to contribute to this gap in the literature.

The GLOBE Project

The GLOBE project (House et al., 2004; House et al., 2013; Parboteeah, Addae, & Cullen, 2012), builds upon Hofstede’s initial 2001 study. The GLOBE Project provides even more information in the field of inter-cultural and cross-cultural studies regarding the presence and implications of SL. Avolio, Walumbwa, and Weber (2009) referred to the GLOBE Project as “one of the more ambitious and influential cross-cultural leadership studies” (p. 438), while Wang, Waldman, and Zhang (2012) noted that it is “an influential effort that explores the impact of cultural values on leadership effectiveness” (p. 571). The GLOBE Project involves the study of 62 societies across the globe, was conducted by more than 160 researchers, and used a mix of qualitative and quantitative methodologies (Sendjaya et al., 2008), which resulted in the understanding that leadership across various cultures is affected or influenced by the specific culture in which it is found. This encourages follow up investigations regarding how SL is perceived and exercised across cultures.

Two concepts from Hofstede’s (2001) study, humane orientation and power distance, were the most likely to influence the occurrence of SL in a given society or organization (Tung & Verbeke, 2010; van Dierendonck, 2011). The concept of humane orientation was a reference to a society’s value of such behaviors as caring, fairness in

dealings with others, friendliness, generosity, kindness towards others, and altruistic behaviors. Concerning SL, Winston and Ryan (2008) accepted the attributes of humane orientation (House et al., 2004; House et al., 2013) as similar to the attributes of SL such as care, concern, and benevolence towards others (van Dierendonck, 2011). Power distance, on the other hand, was a reference to the degree to which social structures promoted and defined the level of relationship between authority and followers as well as the levels of social stratification and the degrees of difference between the various social strata. Centralized organizations and societies tend to exhibit a tendency of high power distance with a pyramidal structure to leadership and authority, and the expectation that authority be deferred to and obeyed (Chatbury et al., 2011), while on the other hand, societies with a low power distance exhibited more collegiality and consultation in decision-making within a context of more decentralization. The argument, therefore, was that SL would be more prone to exist and thrive in societies with a low power distance than within societies with high power distance as well as within societies that placed a high premium on humane orientations in inter-relationships.

There was also the argument that SL is not an exclusively Western ideal but could be found in other cultures, such as India (Barnabas & Clifford, 2012; Trompenaars & Voerman, 2010), Iran (Taleghani & Mehr, 2013), China and other parts of Asia (Bardeh & Shaemi, 2011; Liden, 2012), and Latin America (Eisenbeiss & Brodbeck, 2014). The GLOBE researchers postulated the concepts of universal and cultural contingencies in getting to a definition of leadership, proposing that many leadership traits are universal and can be found across all cultures, while other traits of leadership are culturally,

geographically, or country specific (Addae & Cullen, 2012; Bass, 1977; Chuang, 2013; Hartog et al., 1999; Hofstede, 1984; Parboteeah et al., 2012). The GLOBE Project did identify some universal leadership characteristics that include: trustworthiness, being just, honest, charismatic, inspirational, visionary, encouraging, positive, motivational, a confidence builder, dynamic, a team-builder, having foresight, decisive, an effective communicator, a coordinator, intelligent, and a problem solver (Dickson et al., 2012). These characteristics aligned with the SL behaviors on the Servant Leadership Behavior Scale (SLBS) by Sendjaya et al. (2008), and presented the opportunity for a further exploration of the SL concept in other cultures; the SLBS provided some matrixes by which SL is observable and measurable. Thus, while SL is a very viable theoretical construct (Parris & Peachey, 2012), which is measurable and observable (Sendjaya et al., 2008), and has been observed in different Western and non-Western cultures, a need existed for further exploration of the phenomenon especially in African cultures; and hence this study, which has contributed to the existing body of literature.

SL does thrive in complex cultures such as India, which is a “fascinating and diverse country with many languages, cultures, castes, and religions” (Barnabas & Clifford, 2012, p. 132). These researchers presented the case for an Indian origin of SL as evidenced in such ancient Indian manuscripts as *The Mahabharata*, the *Ramayana*, the *Arthasastra* and the epic *Journey to the East* by Hermann Hesse (Barnabas & Clifford, 2012). The *Journey to the East* is rich in Hindu and the traditions of other eastern religions (Sendjaya et al., 2008), and was the work that influenced Greenleaf’s (1970) evolution of the modern concept of servant leadership. Citing the leadership characteristic

found in Mahatma Gandhi of India, Barnabas and Clifford (2012) found some similarities with the SL behaviors on the SLBS of Sendjaya et al. (2008) and concluded, as did Trompenaars and Voerman (2010) that SL existed even in ancient Indian cultures. In conclusion, the suggestion is that SL transcends western cultures and can be regarded as a global phenomenon (Barnabas & Clifford, 2012; Trompenaars & Voerman, 2010; Winston & Ryan, 2008).

Servant Leadership (SL) Studies in Africa

The reality however was that studies of SL, which was considered more of a Western concept, are rather recent in Africa (Brubaker, 2013; Hale & Fields, 2007). Thus, while SL may be found in other non-Western cultures its effectiveness could vary across cultures (Hale & Fields, 2007). Implicit leadership theorists stressed that the perceptions people have regarding who leaders are and what constituted leadership qualities are mediated by the particular social or cultural leader-prototypes (Brubaker). The importance of ILT is that it calls for the contextualization of leadership studies. It was important to understand how societal cultures and the sub-Saharan African patrimonial behaviors influence both the perception of leadership and leadership behavior (Booth & Golooba-Mutebi, 2012; Kelsall, 2011). According to Muchiri (2011):

Patrimonial behaviors are still prevalent within the public sector of many African countries. Yet, studies on patrimonial behaviors in Africa are limited. It is vital that researchers now focus on extending research on patrimonial behaviors to multiple countries and contexts in sub-Saharan Africa, as it may be an important

contextual factor substantially impacting leadership emergence and development within the public sector. (p. 445).

One implication of the Muchiri (2011) study was that, while various studies of SL have been conducted in recent years within some African cultures, gaps in the literature needed to be pursued. This contributed to build both an understanding of leadership as well as a taxonomy of leadership that is specific and relevant to the sub-Saharan African or African context with its collectivistic (Tung & Verbeke, 2010) and humane orientation cultures (Parboteeah, Addae, & Cullen, 2012). Therefore, even while some scholars presented SL also as a global leadership style (Walumba et al., 2008, 2010), Muchiri went further to establish a link between SL, OCB and employee performance. In this regard, “newly emerging leadership constructs such as authentic leadership and servant leadership are also positively related to employee performance and organizational citizenship behaviors” (Muchiri, 2011, p. 441). SL, therefore, has emerged in unique flowerings in diverse cultural milieu.

For instance, the relationship of trust fostered by SL with followers was found to be relevant within the context of South Africa and is “characterized by moral authority, humility, service and sacrifice” (Chatbury et al., 2011, p. 58). This captured the ingredients of interpersonal relationships such as hospitality, caring and service, grooming, mentoring, and assuming responsibility for the good of those entrusted to one’s care. The aforementioned values are so central in the dynamics of community structure and organization in many African cultures and community organization (Chatbury et al., 2011). Kriek et al. (2009) referred to these values of leadership and

caring as the African concept of Ubuntu. Muchiri (2011) defined Ubuntu as “a humanistic approach to African management, which emphasizes compassion, respect, and human dignity while focusing on building relationships, personal interaction, and mutual respect” (p. 446). Some scholars of leadership in Africa have presented Ubuntu as akin to the concept of servant leadership (Brubaker, 2013; Chatbury et al., 2011; Muchiri, 2011).

Servant Leadership (SL) and the Ghanaian Context

Hale and Fields (2007) explored three servant leader dimensions—namely service, humility, and vision—and made a cross-cultural comparison regarding how followers in Ghana and the U.S. experience SL and how the followers judge the effectiveness of such leaders in relation to these three selected SL dimensions. Ghanaian respondents reported “experiencing servant leadership behaviors significantly less frequently than did respondents from the USA” (Hale & Fields, 2007, p. 410). They did not record any significant difference regarding the effects of service and humility on servant leaders’ effectiveness between Ghanaian and U.S. respondents, but noted a significant difference regarding leaders’ vision and effectiveness (Hale & Fields, 2007). Third, SL may have some limited applicability in Ghana in comparison to the U.S. as a result of cultural differences (Hale & Fields, 2007). Ayranci and Semercioz (2011) commented that Hale and Fields’ study is very effective in helping other people make discoveries about their spirituality, sense of altruism and trust in others, has great significance to my study. This comment affirmed observations that leadership among the Dagara has a spiritual dimension (Kuukure, 1985; Lentz, 1994; Naameh, 1986). Among

the Dagara, authority is assumed on behalf of the ancestors and then directed towards the good of the individuals and the community as a whole (Zan, 2013). Altruism, a sense of spirituality and trust are among the SL characteristics (Chadbury et al., 2011; Sendjaya & Pekerti, 2010; Washington et al., 2014). The Hale and Fields' study provided a point of reference for further exploration of SL in another area of Ghana, culminating in this examination of how it is exhibited and understood among the Dagara in the NTA.

The Dagara

Research has suggested the Dagara to be an acephalous group of people spread across many areas from Cote D'Ivoire (Ivory Coast), through the Upper West of Ghana, to the southern part of Burkina Faso (Naameh, 1986). Through migration for work, pockets of Dagara settlements also exist across many regions in southern Ghana. The largest concentration of the Dagara is located in the area referred to as "Dagara Teng" (Dagara land). The church historian, Naameh (1986), located the Dagara Teng within the 9th and 12th parallels north of the equator covering a stretch of land from Yipaala area in the Bole District (Northern Region of Ghana) right across to the Republic of Burkina Faso. However, Goody (1967), an anthropologist placed the Dagara Teng around the intersection of longitude 3 West and latitude 10 North. Because of these discrepancies, the precise extend of Dagara land is not unanimously affirmed by various historians and anthropologists.

The Dagara occupy land consisting of savanna vegetation and woodland that is characterized by tall grass and short trees, interspersed with scattered shrubbery. This area has two major seasons: the dry season and the rainy season. The dry season is from

November to April during which time the land is very parched and dry, while a stream of hazy dusty winds, known as the “harmattan winds” blow in from the Sahara desert across the terrain. The rainy season is from May to October, during which time much foliage and thick green grass blanket the land. All farming activity occurs within this window with its erratic and dwindling rain patterns. The Dagara, who occupy this land, are predominantly agrarian communities and depend on subsistent farming for survival (van der Geest, 2010).

There are some divisions among scholars regarding the origin of the Dagara (Delfosse, 1908; Lentz, 1994; Naameh, 1986; Rattray, 1927; Tauxier, 1924; Tuurey, 1982). Dagara oral tradition attests that the Dagara are migrant settlers at where they are presently located. However, scholars are not in unanimous agreement regarding the dates and origin of these migrations. Also, there is some divergence *ad-intra* among the Dagara regarding how different clans and sub clans trace their origins to different places (Bagah, 1996, p.37). Rattray (1927) advanced the hypothesis that the Dagara originated from the present Republic of Mali, as evidenced by traces of some linguistic similarities with the Bambara of Mali, as well as in architectural similarities in the flat-roofed buildings and the Dagara use of the xylophone. Tauxier (1924), on the other hand, traced the origin of the Dagara to the Moshi territory of Zanga in present day Burkina Faso, north of Ghana.

Alternatively, Hebert (1979) and Delfosse (1908) are among other ethnologists who held a more popular hypothesis that located the origin of the Dagara from the Dagomba group of northern Ghana. These authors have asserted that the Dagara revolted against the tyrannical rule of the Dagomba king, broke away, and migrated to their

settlement in different locations in the Upper West Corner of the Ghana in loose acephalous communities until much later when the institution of chieftaincy again emerged. This hypothesis of the breakaway of this wild group of warriors from the despotic Dagomba king also ascribed the name of Dagara to this; a description given to the Dagara by the Lobi group the Dagara encountered (Bagah, 1996). The Lobi group referred to these new arrivals as the Da-gaar (wild roamers) deriving from the Lobi terms Da (which means “to roam” or “to push”) and Gaar, which means “wild” or “ahead” (Bagah, 1996). Greenberg (1966) stated that the Dagomba word Ba (meaning “we”) was added to the Lobi appellation Da-gaar, thus transforming the description of these migrant groups as the Da-gaa-ba: “we who roamed” or “we who pushed ahead” (Bagah, 1996). Thus, the terms Dagara or Dagaaba are used interchangeably to describe the same people.

The Nandom Traditional Area (NTA): The Case under Study

Nandom is a semi urban locality to the extreme northwest of Ghana, about 15 kilometers from the border of Burkina Faso (van der Geest, 2010). Nandom town has an estimated population of 6,526 inhabitants, and is the most densely populated of the 84 village communities that constitute the NTA (Ghana Population and Housing Census, 2012). Nandom is located in the northwestern corner of Ghana between longitude 2 degrees and 25 West and 2 degrees and 45 West and latitudes 10 degrees and 20 and 11.00 degrees (Ghanadistricts.com, 2006). This town is a market center and the seat of the NTA as well as center of Roman Catholic Mission activities. It is now the administrative capital of the newly created Nandom District, which was carved out from the Lawra District in 2012, Legislative Instrument 2102 (LI 2102) of Ghana.

The NTA, which coincides with the boundaries of the newly created Nandom District, includes about 84 Villages around Nandom Town with an estimated total population of 59,090 inhabitants (Ghana Population and Housing Census, 2012). This area is one of the most densely populated parts of the Upper West Region of Ghana, with an average of 89 inhabitants per square kilometer as compared to the Upper West regional population density average of 38 inhabitants per square kilometer (Ghana Statistical Service, 2012). Very high pressure rests on existing farmlands to produce crop because of a high rate of emigrations to other areas of the country (Ghanadistricts.com, 2006). The majority of all inhabitants of these villages that constitute the NTA are Dagara or Roman Catholic with pockets of Traditional believers (van der Geest, 2010). Almost all of the inhabitants of these villages engage in farming, but most people also participate in non-farming income generating activities (van der Geest, 2010), such as petty trading, brewing and sales of local beer called pito, pottery, carpentry, and masonry. Nandom Town, however, is more diverse in its population composition consisting of Dagara, Moshis, Wala, Wangara, Sisala, Fulani, and Ashanti, with a significant proportion of the of the town population being Muslim.

The NTA was important for this study because of the predominant influence of the leadership of the Catholic Mission in propelling development and evangelization in this region. Another reason was the continuing influence of traditional systems of governance and authority that prevails in all sectors of this community. Therefore, the NTA offered an ideal environment for the critical investigation of the interrelationship that exists between the models of SL and an indigenous Ghanaian traditional model of

leadership, and the effects on social development. A critical study of these two phenomena of leadership has resulted in the contribution of new findings to the existing knowledge (Yin, 2009) in this field, and extended the works of Hannay (2009), Hales and Fields (2007), Patterson (2003), and Walker (2003). Previous researchers have not studied this cultural enclave concerning SL and especially the effect of SL on the institution of chieftaincy and other traditional leadership roles in this community.

Summary

This literature review included an exploration of the concept of SL within the context of the general notion of leadership, a comparison of SL with other leadership styles, as well as how the ILT underpinned the framework and foundation of my approach to the exploration of SL among the Dagara. This study was an examination of the intercultural dimension of SL, especially its manifestation within the African and Ghanaian context. Within the literature, there existed extensive research regarding the phenomenon of SL. The synthesis of existing literature by van Dierendonck (2011) addressed this fact. The GLOBE Project also ushered in a whole plethora of culturally relevant literature regarding the staple conditions that may or may not nurture the striving of servant leadership. Through this literature review, there emerged the revelation of a gap in the literature in regard to the study of SL in different parts of Ghana.

Whereas SL has been explored in southern Ghana, there was however a gap in the literature regarding the study of SL in other parts of Ghana (Hale & Fields, 2007). Northern Ghana has not been explored in this regard. The study of SL within the cultural context of the Dagara in northern Ghana has contributed to a greater understanding of SL

in Ghana. The review of literature revealed the need to explore the interrelationship between SL and other traditional models of leadership among the Dagara. This study of SL within the context of the daily experiences and life of the Dagara, as well as how their cultural perceptions of leadership could impact the exercise of SL, sought to contribute to our understanding of the dynamics of change and management of conflict in the NTA

While some researchers may argue that SL is not foreign to the African traditional mentality of leadership, the literature demonstrated that further research was necessary to ascertain the applicability of this concept across the different regions of Africa. While some regions, such as the East, Central, and South Africa have been more extensively studied (Brubaker, 2013; Chatbury et al., 2011; Muchiri, 2013; Walumba et al., 2008, 2010), the West African region has not been as extensively studied in this regard. To make a case for a comparative influence of SL in West Africa, as has been observed in the other African regions, necessitated more research in this region. Therefore, this study of the phenomenon of SL in a different geographical location in Ghana and within a phenomenological context regarding SL as it pertains to the Dagara people in the NTA, contributed to the body of existing literature. The exploratory single case study methodology, aimed at acquiring an in-depth understanding of the existence and relevance of SL in northern Ghana, was applied in study. Chapter 3 has provided further details regarding the methodology of this study.

Chapter 3: Research Method

Introduction

While SL flourishes within missionary contexts (e.g., seminaries) of southern Ghana, Hale and Fields (2007) classified this region as a high power distance area where SL is typically not prevalent (Hannay, 2007). Northern Ghana, specifically the NTA, shares a similar classification to southern Ghana with a large power gap between leaders and followers (Goody, 1956; Hannay, 2007; Kuukure, 1985; Kuupuo, 2005). Within these high power distance communities, masculinity and collectivism are favored instead of femininity and individualism, and increased uncertainty avoidance exists (Hannay, 2007). While Hale and Fields studied the existence of limited forms of SL in southern Ghana, no researcher has studied the SL phenomenon within the context of northern Ghana. This exploratory case study sought to fill this gap in the existing literature.

This qualitative case study was an investigation of the evidence of SL among the Dagara in the NTA in the Upper West Region of northern Ghana. Furthermore, an exploration of the influence of SL on chieftaincy, as a traditional model of leadership and governance, and how the chieftaincy in turn influences the SL of the Church, was undertaken. This study also examined the potential for SL to act as a vehicle for social change and development. This chapter has outlined the research design and rationale, role of the researcher, and the sample. It has also provided an examination of the data collection procedures and data analysis techniques and concluded with a discussion of the steps taken to ensure an ethical implementation of the study.

Research Design and Rationale

In this case study, an examination of the connection between SL and the concepts of leadership that exist among the Dagara in the NTA was conducted. The RQ1 that guided this study was: How are SL and the concepts of leadership among the Dagara in the NTA exhibited and connected? The following SQs were also developed in order to further explore this potential connection:

SQ1: What factors mediate the relationship between SL and the models of leadership among the Dagara in the NTA?

SQ2: How can SL and the traditional leadership models among the Dagara successfully mediate imbalances of privilege and power?

SQ3: How do the Dagara servant leaders within the Church modify their behavioral, organizational, and social scripts to avoid conflict or to coexist with the traditional Dagara authority and power structures?

This study was an exploratory single case research. Cooper and Schindler (2006) attested to the viability of qualitative research noting that it encompasses an “array of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world” (p. 196). A qualitative research design was appropriate for this study because it enabled the development of a broad understanding of SL, the relationship with traditional leadership models, and the potential to drive change within the NTA of northern Ghana. A qualitative research study is appropriate when the specific variables of the study are unknown and the research is exploratory (Merriam, 2014;

Ritchie, Lewis, Nicholls & Ormston, 2013). Qualitative data is interpretive, experiential, situational, and personalistic (Stake, 2010), and this type of data allows for the presentation of multiple perspectives and is subjective in nature; meaning that qualitative data is interpretive and not concerned with scientific, verifiable data (Stake, 2010; Yin, 2009). Because a dearth of literature relates to my topic of interest and I sought to fill this void by studying SL within the NTA of northern Ghana directly from the perspective of those in the region, a qualitative method was appropriate.

The conduct of this case study by using multiple data sources, guided by a set of theoretical propositions, and was aimed at facilitating the trustworthiness (credibility, transferability, dependability and conformability) of the results of this research. The issues of trustworthiness have been addressed in the later part of this chapter. Yin (2009) defined a case study as an “empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context” (p. 18). The case study deals with the meanings and social constructs of people and groups regarding their understanding of reality as experienced by those individuals (Stake, 2005; Yin, 2012). In this regard, Stake (2005) considered the case as “a specific, a complex, functioning thing...a bounded system...an integrated system” (p. 2), while Yin (2012) called this setting the case within its “real-world context” (p. 4). This means that every case is a specific, natural, and experiential reality confined to well-defined parameters regarding location, subject, etc. The delimitation of the case helps set these boundaries.

The use of the case study approach enabled facilitated the use of a variety of data collection methods: interviews, observation, secondary data sources (including archival

data), and published works. This triangulation of data assured increased reliability and credibility regarding the quality of data collected and analyzed. This approach was instrumental in developing a holistic and in-depth understanding of the underlying factors influencing the concept of SL and the particular cultural contexts, the NTA, within which this concept was experienced. Since a case study design is best for exploratory studies and for studying issues within their real-world context (Yin, 2009, 2010) and the purpose of this study was to examine the experiences of a small group of people, the choice of this design was the most appropriate for exploring the existence and experience of SL and chieftaincy for these Dagara within their experiential everyday context in the NTA. As an exploratory case study, patterns in the indigenes' conceptions of leadership, power, and identity formation within the community of the NTA were sought for and examined. Previous researchers had not studied this area concerning the phenomenon of SL.

Role of the Researcher

My role in this research process was that of an active participant observer and interviewer. This constituted an emic role, having been born and raised in this community and can thus be seen as one with insider knowledge of the culture of this community (Denzin & Lincoln, 2011). In this regard, I personally conducted all the interviews and also collected data via personal observations of participants, from archival documents, oral traditions, or stories narrated by interviewed stakeholders or information contained within written sources. As a participant observer, and having grown up in this environment, it was necessary to be aware of being a child of this culture and social milieu. My sense of meaning and reality was shaped by the values of this community,

although my extensive travel, education, and interaction with other communities and cultures have also affected my construction of meaning.

Therefore, it was necessary to have an awareness of my own particular exposure and worldviews that were affected by other factors outside of this community. This kind of awareness was important in providing guidance for authentically interpreting and reporting the participants' experiences regarding leadership in their community. To ensure reliability, the awareness of my personal biases guided me, and which led to the selection and interaction with participants who were pooled on account of their varied expertise and personal experiences with traditional or Church leadership in the community. While keeping a journal to record and monitor my feelings, reactions, and interpretations, peer moderation of my interpretation of data as well as verification with participants (member-checking) regarding the authenticity of my reporting was obtained. This was done in order to enhance the reliability of the results of the study. The use of data triangulation in this research also mitigated the effects of an emic involvement in this study (Denzin & Lincoln, 2011).

While this study was intended to address the existing gaps in literature and as well influence the direction of policy and social change in the NTA, it was also intended to make a contribution to policy formulation regarding collaboration and dialogue among community leaders by offering leaders in the study area the opportunity for self-reflection regarding the particular roles they played as a servant leader or a traditional ruler or leader. Ultimately, the study was aimed at crystallizing notable values of the community that could guide the engagement, dialogue, and collaboration of the leaders of this

community. Therefore, a key orientation of this study was to reinforce knowledge by seeking to inform both the traditional rulers and Church leaders of how their different roles interpolated and influenced the other. Thus, informing and influencing the crafting of policy aimed at influencing how these two types of leaders could collaborate with each other and other agents of social change to deliver more effective programs that enhance the lives of their people, was intended.

Extensive research already exists on the phenomenon of SL (Dierendonck, 2011). The GLOBE Project ushered in a plethora of culturally relevant literature regarding the staple conditions that may or may not nurture the striving of SL (House et al., 2004). Hale and Fields (2007) implemented a study of SL in the southern part of Ghana and within the context of seminaries. This study of the phenomenon of SL was in a different geographical location, northern Ghana, and within a different cultural context, the lived experiences of the people regarding chieftaincy and SL in this community. Specifically, the results of the study contributed to the body of existing literature on SL as it pertained to the Dagara people in the NTA. Researchers have not studied this cultural enclave concerning SL or its influence on chieftaincy and other traditional leadership roles in this community.

Population and Sample

The population for this study was selected based on my familiarity with the geographical area under study. The population included the gatekeepers of the traditions and culture of the Dagara in the NTA and some members of the traditional area in regard to their experience of the chieftaincy and SL models of leadership. These gatekeepers

were mostly the elders of the community as well as court officials at the palace of the chief. Included in my selected population were also the religious leaders within the Catholic Church from the NTA as well as some natives and residents of the area in regard to their experience of SL and the leadership of the chiefs. In choosing this population, a motivation was to see how the Church could continue as a force for social change and what factors within the cultural contexts of leadership facilitated or inhibited this capacity to be a change agent.

Purposive sampling with maximum variation was used in the identification and selection of voluntary participants for interviews (Crabtree, 2006; Palinkas et al., 2015). Participants were also asked to suggest other individuals who might be able, because of their expertise, to contribute to the study. Purposive sampling was used to accommodate my limited time period to complete this research project. The choice of a geographical area with which I am very familiar, assisted me in quickly and easily locating qualified participants to invite to participate in this research. Participants were recruited on the basis of their specific qualifications related to knowledge of my research questions and the research problem. These participants included chiefs, elders, and religious leaders considered gatekeepers of the social and cultural traditions of the Dagara community in the NTA and members of the general public, while ensuring that the sample included both males and females. Finally, selecting the NTA as study location helped me to keep the cost of this research project within my budgetary and financial means.

Participants who were varied regarding their expertise, role, and authority within the community were recruited, while making every effort to reach and select participants

from different locations within the NTA. Therefore, individuals that were identified as leaders in the community were recruited and interviewed. Consequently, also included were participants living outside the NTA, but who were indigenes of the region. In this regard, participants recruited consisted of a cross-section of chiefs and various stakeholders representing the traditional society and the Church in the NTA. Precautions were also taken to assure participants' freedom to participate and ensure confidentiality. Participants received consent forms to study and sign that clearly provided information regarding the nature of the study and their ability to opt in or opt out of the study at any stage without any coercion.

While the sample size was subjected to the criterion of saturation, an initial sample size of 15 participants was initially set and stopped at 13 participants during the interview process, when no new themes were being uncovered in the data (Francis et al., 2010; Palinkas et al., 2015) collected from the interviews and stories about traditional leaders and church leaders who have worked in this research area. These stories were solicited from the traditional gatekeepers, such as the court historians of the chiefs' palaces, Church elders, and people who have had contact with the Church leaders and chiefs. From these stories, data were codified and themes isolated with the help of NVivo 11 qualitative data software that was used. Relevant themes were selected for their alignment with the research questions.

Instrumentation

Various instruments were used to facilitate the collection of adequate data to answer my research questions. These included an interview protocol, audio-tape recorder,

field journal (including observation sheets), case study protocol, consent forms, and archival and historical documents. Information from my sample was obtained through the use of a semi structured interview consisting of open-ended, Level 1 questions to explore the what, why, and how leadership is experienced within this bounded area. The questions on the interview protocol, which were crafted for this purpose, were geared towards addressing the research questions. The interviews were audio-recorded. A field journal to keep a record of the direct observations of participants, and as a record of my personal reactions within the context of interviewing, was also maintained. Any modifications regarding changes of venues for interviews with any participants and the circumstances, leading to or arising from such occurrences were a part of the subject of the field journal. The journal also contained notes regarding how any of my biases that arose or how those biases may have affected any data collection process was dealt with.

Another instrument that was used for this study was the case study protocol. The case study protocol contained the main research questions that were explored as well as the processes that were followed to engage or recruit voluntary participants. Historical and archival documents represented another instrument or source of data. These documents were preserved at the libraries of the Regional House of Chiefs as well as the Chancery of the diocese because of the historical value and reputability of the documents. I sought the consent from the relevant gatekeepers, namely the bishop and regional archivist, to gain access to these documents.

Data Collection

Field interviews, archival records, direct observation, documentation, physical artifacts, and participant-observation are possible sources of case study data (Yin, 2009). Data were collected from interviews, observation, and archival data. The use of these multiple data sources also referred to as data triangulation provided more credible data.

Field Interviews

Field interviews comprised one source of data within this study. The “focused interview” approach was employed (Yin, 2009, p.107), which involved interviewing participants in person for a fixed duration of 1 hour allotted to each participant. These interviews included open-ended questions and follow-up questions for clarification or further probing regarding an issue raised during the interview. Participants were given time during interview sessions to offer suggestions regarding other individuals to contact. This was helpful in assisting identify other sources of knowledgeable persons in the community to interview, and thus in achieving variety in the type of responses received. The selection of participants was based on their familiarity with and expertise in the phenomena of SL and Dagara traditional leadership models.

While the use of telephone or electronic mail interviews was a possibility, face-to-face interviews were preferred and used. This means of data collection offered more opportunities for direct observation of participants and for creating rapport with those participants. Interviewing in case studies has value in providing “access to the context of people’s behavior and thereby provides a way...to understand the meaning of the behavior” (Seidman, 2006, p. 4), while in-person interviews are an essential source of

information in case study research (Yin, 2009). The interviews were informal, semi structured, and audio-recorded.

Interviews can range from highly structured to informal (Morse & McEvoy, 2014). The nature of the interviews employed in this study was semiformal or semi structured face-to-face interviews, which consisted of open-ended interview questions administered to participants. Unstructured interviewing is a qualitative research technique that can offer increased breadth of understanding to the phenomenon being studied (Denzin & Lincoln, 2005, 2011). Level 1 questioning techniques employed during face-to-face interactions with participants encouraged rich discourse related to the research questions (Yin, 2009). This was of great assistance in examining the relationship between SL and traditional leadership models in the Dagara community.

Using Level 1 questioning served to engage participants to reflect and recount personal experiences related to the particular issues under investigation in a nonthreatening manner. Level 1 questioning presented a more conversational mode of engagement with participants using open-ended questions (Yin, 2009). The opportunity was thus created to explore emerging themes and related ideas via follow-up questions regarding issues of interest and importance that emanated from participants' responses. This process reflected "guided conversations rather than structured queries" (Yin, 2009, p. 106). In order to ensure clarity and precision of translations of interview protocols, especially for the benefit of illiterate participants, the services of native Dagara language speakers from the area was employed to assess the clarity of the Dagaare translations of

the protocols, as well as an assessment of my transcriptions of the actual interviews of participants.

Review of Historical and Archival Records

Historical and archival records can constitute an acceptable source of data in case study research; however, researchers must use these documents in conjunction with other sources of data (Yin, 2003, 2009). In this study, there was recourse to historical records that consisted of archival material, including colonial records, reports, and diaries of colonial officials as well as records of the traditional history of chiefs in the NTA that were located in the archives of the Diocese of Wa and parish diaries in Nandom Catholic Mission. In using archival and historical documents, attention was paid to the validity and relevancy of these documents to the case under study, and particularly, how the information contained in these documents was originally gathered and constructed (Yin, 2011). Archival and historical documents can complement the current experiences of a community under study by providing a link to a wealth of experiences within the same community from a far or near distant past. These records put researchers in touch with a peoples' history that may have been far removed from the present frame of experience by providing evidence or material from the community's long-term memory (Yin, 2011, 2012), thus providing a wider range and depth of knowledge from which to construct the history and life journey of a peoples' distant past. Data from archival documents added additional value to the case study because they were used to cross check the veracity of statements made by respondents concerning the past or tradition of their community. Archival documents also generated new areas for investigation or new lines of

questioning in order to obtain in-depth information regarding the subject of investigation (Yin, 2012). Therefore, the works of colonial historians and anthropologists on the chiefs and people of northern Ghana were reviewed with the aim of exploring the accounts of the structures of authority and power among the Dagara. The oral histories of the people of this area also provided a major support of the histories and anthropological works related to my study area, as these oral histories exemplify a very useful resource for understanding the peoples' conception of leadership from the ILT perspective.

Finally, data were also collected from secondary sources. These secondary sources included historical records from the Archives of my contact diocese. Such record included accounts by early colonial authorities, diaries of activities of past chiefs and missionaries, stories and histories about some past leaders, biographies or autobiographies by early missionaries and other past leaders and more. Access to these data was obtained from the diocesan archives with the permission obtained from the Chancery. The information from these sources was collected personally and this involved some amount of travel and personal contacts.

Direct Observation

While collecting data, I lived in the town of Nandom and travelled around to meet and interview participants while collecting other data. My immersion in the community afforded me the opportunity to observe some of the services of the leaders in this community. This process of gathering more information in social science to augment the quality of data is pertinent to the study of social phenomena, because "observation involves participation in the world being studied" (Denzin & Lincoln, 2011, p. 416).

Direct observations of participants were made during interviews, noting both verbal and nonverbal communications in connection with their responses to the interview questions. This added yet another layer to the data collection process and promoted greater authenticity and credibility of research results.

Data Analysis

Using the case study approach for data collection and analysis for this research provided the opportunity to seek a holistic and in-depth understanding of the underlying factors influencing the concept of SL. Furthermore, the case study approach enabled exploration of cultural contexts regarding how participants experience SL within the NTA. In this exploratory case study, themes related to the indigenous peoples' conceptions of leadership, power, and identity formation that are unique to the people in the NTA were explored. To achieve this goal, there was recourse to all the information gathered through the multiple data sources employed (triangulation of data), and which were analyzed using a qualitative data analysis software (Nvivo 11 software). Triangulation served an essential purpose in case study research by enhancing clarity in the answers advanced by participants. Using triangulation also helped to mitigate my personal biases by seeking corroborative evidence from different sources (Stake, 2006).

Voluntary participants were the direct source for data collected through interviews or narrated stories. This data was audio-recorded, transcribed, and later referred back to participants for member-checking. Other data emanating from the archives and written histories or biographies and stories were recorded in the field notes. Thematic saturation was the criterion used for determining the sufficiency of data collected. There was no

need to schedule any follow-up interviews because all what was needed was obtained from the primary pool of participants interviewed.

Data were collected and analyzed on a progressive basis. Each day, data that were collected from primary and secondary sources were transcribed and analyzed for patterns, themes, and categories; during this process, notes and memos of encounters with participants for that day were recorded in the field journals. Data were coded for the emerging themes and categories, while looking for linkages and meanings between new and existing themes. This process produced a convergence of evidence where multiple sources were used, and enabled a discovery of how well those sources provided corroborative evidence regarding the research questions or problem under study (Yin, 2009), as well as enhanced the validity and reliability of the study (Stake, 2006). The analysis of data also involved the use of explanation-building techniques (Yin, 2012) to account for linkages of data with the open-ended assumptions encapsulated in the research questions. Continuously engaging in this process assisted in mitigating my personal biases and those of the participants (Yin, 2009).

Issues of Trustworthiness

When performed correctly, qualitative research is “valid, reliable, credible, and rigorous” (Anderson, 2010, p. 22). Validity in qualitative research is referred to by a variety of nomenclature, including the term credibility (Rolfe, 2006). Credibility, in qualitative research, refers to the degree to which the results reflect the true and accurate experiences of the participants (Anderson, 2010; Rolfe, 2006). Researchers can implement a number of methods to improve the credibility or trustworthiness of the

study. Therefore, appropriate steps were taken to ensure that the research findings were drawn from the data collected and not a product of my biases and wishes.

Credibility

To improve credibility participants were informed, prior to beginning the study, of any known risks associated with participation in the study. Participants were then asked to provide informed consent prior to participating in the research. The informed consent was an indication from participants that their participation was voluntary as well as their understanding that a participant may withdraw from the study at any point with no consequences. Furthermore, participants were encouraged to provide honest and candid information throughout the interviews. Additionally, through the method of probing, participants were also encouraged to elaborate on responses that warranted additional explanation.

To further enhance the credibility of the study, interviews were audio-recorded, later transcribed and then analyzed for patterns and themes that helped in addressing the research questions. This process involved identifying anomalies or contradictory findings in the data. Also, there was triangulation of data from interviews with data that was collected from other sources (observation, archival data, and historical records) to expand the breadth and depth of the study. Interviewees were invited and given the opportunity to review transcribed interviews; a process known as member checking. The use of member checking ensured that interview responses were as accurate a representation of participants' perceptions as possible and clearly depicted their lived experiences.

The triangulation of data from the interviews with other primary and secondary data sources bolstered the credibility of the findings. Triangulation enhanced internal validity and helped to assure that other researchers can replicate this study (Stake, 2013). Through triangulation, personal biases were monitored and this ultimately improved the quality and validity of the study. The services of a Dagaare language specialist was utilized to translate the interview protocol for participants who may not speak fluent English; a service which contributed in ensuring that the participants understood the research questions and were able to respond accordingly.

Awareness of my personal biases was an important aspect of monitoring and managing the research process. To manage these biases the research results were reviewed by peers to ensure that all interpretations were the result of the collected data. The use of member-checking also served as a useful audit check on my personal biases. Additionally, a research journal was maintained throughout this study. All of these processes, while providing the opportunity personal biases to be identified and addressed, also afforded me the opportunity for deeper personal reflections and peer observations related to the research data.

Transferability

Qualitative studies typically employ small sample sizes. For this reason some may view transferability to the population-at-large as a limitation to the study. However, case study researchers are not concerned with generalizing results to a broader population, but rather prefer to gain a deeper understanding of the case itself (Stake, 1995, 2005, 2013). Thus, no additional measures were taken to contribute to transferability. This study may

be inferentially relevant regarding the sustainability of SL in similar cultures based on its theoretical framework of ILT, despite difficulties regarding transferability of results of the study because of the limited sample size (Yin, 2012).

Dependability

Scientific research should be replicable by others with the same or similar results (Yin, 2003). To ensure dependability within this study, it has provided a clear detail of the research purpose, data collection methods, and data analysis procedures (Jonker & Pennink, 2010). Additionally, an audit trail is available, through my notes from the data collection and analysis process. This could assist future researchers in replicating this study and in ensuring alignment between the stated procedures and my actual steps.

Confirmability

Confirmability is mostly concerned with how researcher's biases and predispositions affect the value of the research (Miles & Huberman, 2014). Being aware of personal biases was an effective starting point for monitoring and managing the research process in a manner that yielded values truly reflective of the case under study in relation to the research problem and questions. To manage these biases, there was recourse to peer review of the research results, and which ensured that the interpretations of results were authentic and emanated from the collected data. By making available to peers (through the discussion board and email contacts) the tools of data analysis, as well as the tables of analysis that ensued from the analysis of collected data, peers' audits provided the opportunity for them to offer independent critiques and opinions. Furthermore, maintaining a research journal throughout this study facilitated a close

monitoring of my personal biases, and also provided the added opportunity for deeper and personal reflections as well as keeping track of my peers' reflections and examinations of the data.

Ethical Procedures

While conducting this study, vigilance was maintained regarding ethical issues that could arise from the research, centered on my personal biases, and how those biases could interfere with the sampling and selection of participants. Another area of ethical concerns, to which attention was paid, was ensuring that no participant recruited was vulnerable to any abuses that bordered on exploitation (economic, physical, mental, etc.) and the betrayal of confidentiality. The Walden University Institutional Review Board (IRB) sets out to regulate these concerns very adequately. These IRB guidelines were adhered to and complied with in this study. The research population for this study did not include any minors or any vulnerable persons in terms of the limitation of his or her freedom to consent to participate.

Participants were full consenting adults who had the ability to freely decide, after receiving a full disclosure regarding the nature and content of the research and an assurance of confidentiality regarding his or her identity and responses, whether or not to participate in the research, or to terminate their participation at any point during the research if they choose to. Member-checking was employed in this study as one of the ethical controls. In this way participants were assured of the commitment to ensure veracity in the accounting of their responses. All data collected during the course of this research was secured and safely stored until such a time that the retention of the data is

no longer required. To ensure further protection of participants' identity, as well as to guaranteed confidentiality, all recordings of interviews have been secured in locked cabinets, while the identification of participants by their names was avoided in order to protect their identity. In this regard, participants' names were kept in a secured logbook, while identifying these individuals by letters and numbers on the audio tapes.

A high respect exists for the clergy in the NTA. Being a clergyman this presented an ethical challenge, especially if a participant felt obliged to take part in this study because of my status in the community. Potential participants were assured that participation was voluntary and neither compulsory nor mandatory. Informed consent was attained, which clearly articulated the participant's right to withdraw from the study at any point; this assisted in ensuring that individuals participated on his or her own free will. Participants were provided with a detailed self-disclosure of my status as a clergyman, as well as a clarification that this study was academic in nature and was not linked to or directed by the Church or traditional rulers. This approach mitigated the potential for individuals to feel coerced or obliged to participate

Summary

In this qualitative case study, data were collected through interviews, observations, and examination of archival documents to examine SL within the NTA of northern Ghana. Purposeful sampling with maximum variation was used to recruit voluntary participants from among the church leaders of the Catholic Church and from the gatekeepers of the traditional culture and norms of the Dagara in the study area. These gatekeepers were mostly the elders of the community as well as court officials at the

palace of the chief, some religious leaders and opinion leaders from the community. The techniques of triangulation, member checking, reflective notes, and peer review were employed to ensure that my personal biases did not unduly influence data collection and analysis. Additionally, precautions were taken to safeguard participants' confidentiality and their voluntary participation in the study. In Chapter 4, the setting in which data was collected, the demographics of the participants, the results or data that was gathered and the analysis of these data is presented.

Chapter 4: Results

Introduction

In this qualitative case study, two concepts of leadership within the experiential and daily life situation of the Dagara in the NTA of northern Ghana were explored. These two concepts of leadership were the SL and the traditional models of leadership that existed within the culture of these Dagara people in the NTA. The purpose of this study was to explore how this Dagara community experienced and connected the models of SL and their traditional or cultural ways of leadership. While Hale and Fields (2007) have affirmed the existence of SL in the southern part of Ghana, there have been no studies of this subject in any community in northern Ghana. Hence, my interest in the study of SL in northern Ghana was to investigate the presence and relevance of SL in a northern Ghana context and to explore any areas of divergence or convergence between SL and the traditional modes of leadership in the community. While my findings from this study contribute to the body of literature on the cross-cultural relevance of SL, they also offer insight in regard to how SL and the Dagara leadership models can intermeditate with one another to promote social development and attitudinal changes that foster social change in the NTA.

To understand this relationship or connection between SL and the concepts of leadership that exist among the Dagara in the NTA, the RQ1 that was developed to guide this study was: How are SL and the concepts of leadership among the Dagara in the NTA exhibited and connected? The following SQs were also developed in order to further explore this potential connection:

SQ1: What factors mediate the relationship between SL and the models of leadership among the Dagara in the NTA?

SQ2: How can SL and the traditional leadership models among the Dagara successfully mediate imbalances of privilege and power?

SQ3: How do the Dagara servant leaders within the Church modify their behavioral, organizational, and social scripts to avoid conflict or to coexist with the traditional Dagara authority and power structures?

In Chapter 4, the results of this study are reported. Included in the chapter are descriptions of the setting, including the demographics of the community and of the participants involved in the study. The process of data collection and data analysis are also discussed, as well as evidence of the trustworthiness of this study. The chapter ends with a summary of the chapter and a transition to the next chapter.

Setting

Participants for this study were recruited through face-to-face spoken invitations and by invitations over the phone. The criterion for invitation was based on participants' domicile in the study area, their knowledge of the study area, their knowledge or experience of the concepts of traditional culture and leadership among the Dagara or of the leadership within the culture of the Church, but above all their willingness to participate in the study voluntarily and without the receipt of any inducements. In this regard, participants were also recruited among natives of the study area who were domiciled outside of the study area at the time of the study but who met the criteria for inclusion mentioned earlier.

Participants were interviewed individually within settings that were mutually agreed upon by each interviewee and me. My intention was to create atmospheres that were conducive to each participant feeling comfortable and relaxed. Each participant was assured of the confidentiality of their responses to the interviews and of the fact that their responses would be used solely for the purpose of this study and would not be shared with other parties, except my committee chair. Each participant was interviewed at the time and place of their choosing. Therefore, this necessitated travel to meet some participants in their own village and home settings, which involved travel costs and in some cases, travel over bad roads. My observation was that each participant kept their appointment and showed great interest in the interview process. Every participant gave consent for interviews to be audio- recorded. By giving all participants their choice of the place and time for their interviews, the danger of creating interview settings that met or promoted my own personal agendas or frameworks was minimized.

Demographics

Participants of this study included 10 males (representing 77% of all participants) and three females (constituting 23% of participants). Eleven of the 13 participants (i.e., 85%) indicated they had some level of education (ranging from the completion of high school to the completion of college), with the remaining two participants (15%) stating they had no formal education. The participants in the study reported working in a variety of professions (see Table 1) and were natives or residents of the NTA. All participants spoke Dagaare, which is the primary language of the NTA, with some also speaking English. Participants who spoke only Dagaare were interviewed in their native Dagaare

language. When recruiting interview participants, care was taken to ensure the inclusion of a wide spectrum of respondents in order to assure maximum variation. This enabled me to gather a wide variety of responses across the sample.

Table 1

Participants by Socio-Economic Activity or Profession

Primary Activity	Number of participants	Percentage of participants
Village Chief	4	26.67%
1 Town Councilor		
1 Teacher		
2 Farmers		
School Teachers	3	33.33%
Catholic Priests	3	20.00%
Housewives	3	20.00%
1 Teacher		
1 Trader		
1 Unemployed		

Data Collection

This qualitative case study involved the gathering of multiple forms of data which included semi structured interviews, observation, historical and archival records. Initially, the sample size of participants to be interviewed was set at 15. However, the actual number of participants that were interviewed was 13. This change occurred because data saturation was reached after interviewing the 13th participant when a frequent recurrence of ideas in participants' responses began to occur. After interviewing eight successive participants, a high frequency in similarities of ideas in response to Interview Questions 1 through 4 was noticed, while new ideas still emerged for the rest of the

queries. Consequently, emphasis was shifted to seeking participants' responses to Interview Questions 5 to 8, and soon reached saturation after the 13th participant. My sources for generating data to answer my research questions involved the use of interviews, personal observation of participants during interviews, and an observation of a life event that had a bearing on the exercise of leadership within the community. This event was the enskinment or investiture ceremony of a newly appointed chief of one of the villages in the NTA, the details of which are provided in the observation subsection of this chapter. Data were also obtained from archival sources, which provided information about early missionary presence and activity in the area of my study.

Once I arrived at the study site, I embarked upon recruiting participants through personal contacts with individuals who were identified to be gatekeepers of the traditions and culture in the community, while some participants were also asked to suggest other individuals who might be able, because of their expertise, to contribute to the study. Using these methods of purposive sampling a pool of participants was built up, from which the 13 participants who were interviewed were selected.

The recruitment of potential participants was done through individual contact, during which the purpose of the study was explained to them, while making it clear to them that their participation was voluntary. Also, the content and purpose of the consent form was explained to each participant, and any questions they had were answered prior their recruitment. Each participant then signed or thumb-printed a consent form. For the sake of confidentiality, participants were identified by labels and not by their proper names. Chiefs and elders of the chiefs' courts were assigned the label C, while Christian

religious leaders were labeled P, female participants labeled T, and other male participants who were neither chiefs nor religious leaders were assigned the label, D.

Interviews

There was no specific order in which participants were interviewed. Interviews were conducted as and when each participant was available at the venue they selected. Issues faced at the selected interview venues included distance to site, poor travel conditions, and noisy settings. For each interview, a semi structured interview protocol consisting of two sections was used: Each section contained four questions, making a total of eight open-ended questions. In the first section, questions about the idea and effect of traditional leaders/chiefs in the NTA were explored, while the second section included questions about Church leadership in the NTA. Also, participants were asked probing questions, in association with the main interview questions, during the interviews in order to arrive at an in-depth understanding of issues raised by participants as well as gain clarity. All participants agreed to have their interviews audio recorded.

Observations

During the interview sessions, observational notes were taken of the participants' nonverbal communications and the environmental conditions or settings where interviews were conducted and audio recorded. I also paid attention to my personal reactions related to responses of the participants, making careful note of these in my field journal. These notes formed part of the body of the field notes or memos. Recording, monitoring and management of personal biases, personal impressions, and preconceived notions or thoughts, also known as bracketing (Moustakas, 1994), and the observations made of

participants was useful for ensuring that the data used in answering the research questions represented, as accurately as possible, the opinions expressed by the participants. Thus, efforts were made to separate my own thoughts and ideas from the experiences and perceptions reported by participants.

During the interviews, the participants appeared comfortable with the question and interview process. They easily made eye contact and displayed no hesitation when speaking. Their postures seemed relaxed and open when answering questions with no tension apparent in posture or facial expression. The only difficulty observed occurred during the interview of a participant at his compound. We were outdoors and surrounded by his farm animals. The noise from the animals made communication difficult, and the participant had to strain to hear my questions. We remedied this issue by moving to a quiet area in the compound. Once we had done this, the interview continued with no further issues.

During the course of data collection there was an opportunity to witness the installation of the chief of one of the villages in the NTA. This ceremony is known as the enskinment or installation of a village chief (see Figure 1). Enskinment is the traditional ceremony among the Dagara by which a person, who has been appointed or elected as the chief of the community, is installed into their office. This ceremony occurred in a series of different stages. The ceremony began with the elected chief being introduced to the ancestors at the family shrine, and their blessing invoked upon the candidate. The candidate then dedicated his reign to the patronage of one of the previously deceased chiefs by taking the tile of this earlier chief, while the spiritual head of the village

invoked the blessings of the ancestors for a successful reign. Next, the new chief was vested in his robes of office, which had previously been selected from an array of royal robes by his most senior wife. The new chief was then instructed by the paramount chief, in the presence of his council of elders about his duties and obligations, as well as the taboos and prohibitions associated with his office. Once this occurred, he received the insignia of his office. This insignia included his walking staff and the tail of a horse. The walking stick signified his authority to govern his community, which included the power to discipline, correct, and soothe the afflicted and protect the weak, widows, and orphans. The tail of the horse signified his spiritual power and his responsibility to ward off the force of evil from himself and those entrusted to his care.

Then, accompanied by the kingmakers, council of elders and women of the chief's household and to the tune of festive drumming and dancing, the new chief was introduced to the gathering of the entire village and any visitors. He was brought out in front of his palace before the jubilant crowd, and surrounded by his council of elders; the new chief was seated upon the skin of an animal, which symbolized his throne upon which he would sit to exercise the power of governance. This investiture and installation was an event in which the entire village community participated--men, women, and children--because the chief was regarded as the father of all entrusted to his care.

While taking some pictures of this historic event (see Figure 1), my observations were corroborated by the account of Participant C1 (Appendix D), who reported that:

When a chief is being enskinned, the paramount chief gives to this chief the rules to follow in the presence of his elders and community. The elders then become

the chief's watch-dogs. They judge your behavior in accord with the injunctions given you by the paramount chief. The elders will draw your attention to lapses when they observe or hear of them.

C1's description of the investiture process of chiefs in the NTA corroborated my observations. This triangulation between sources of observational data serves to augment the credibility of the observational data.



Figure 1. Installation of a new chief in one of the villages in the NTA.

Review of Historical and Archival Records

Archival and historical documents can complement the current experiences of a community under study by providing a link to a wealth of experiences within the same community from a far or near distant past. These records put researchers in touch with a peoples' history that may have been far removed from the present frame of experience by providing evidence or material from the community's long-term memory (Yin, 2011, 2012), thus providing a wider range and depth of knowledge from which to construct the history and life journey of a peoples' distant past. Data collected from archival documents contributed additional value to this case study because these documents were used to cross check the veracity of statements made by respondents concerning the past or tradition of their community. Archival documents also generated new areas for investigation, or new lines of questioning adopted in order to obtain in-depth information regarding the subject of investigation (Yin, 2012). Therefore, the works of colonial historians and anthropologists on the chiefs and people of northern Ghana were reviewed with the aim of exploring the accounts of the structures of authority and power among the Dagara. Data from secondary sources were collected, which included historical accounts by early colonial authorities, diaries of activities of past chiefs and missionaries, stories and histories about some past leaders, biographies or autobiographies by early missionaries and other past leaders, and more, from the archives of the Catholic Diocese. Information from these sources was collected personally and this involved some amount of travel and personal contacts.

Historical documents. Colonial policy towards northern lands reflected the administrations conceptions about African land tenure systems, although the notion of private and communal land tenure existed and inhabitants usually had clear ideas about the limits of their territory (C3), whether inhabited or not. Administrators assumed that uninhabited areas in the north had no owners. The then governor of the Gold Coast (now Ghana) for example declared in 1901 that:

Large tracts of the Northern Territories appear to be uninhabited or sparsely populated by rude savages without recognized head chiefs and central forms of government...it seems right that the main part of the rent for unoccupied lands should go to the Paramount power (Bening, 1975, p. 69).

The colonial government saw northern lands as a means of raising revenue for the Protectorate. By an ordinance of First January 1902, the chief commissioner of the Northern Territories, or any person appointed by him, was empowered to acquire or appropriate any land required for the public service. In 1904 the colonial administration passed the Minerals Rights Ordinance, which vested “the right to grant concessions for mineral prospecting in the Governor and prescribed minimal rents for landowners” (Bening, 1975, p.70). In 1923, Governor Guggisberg empowered the government to acquire any land, which it required for public service without any compensation to the owners. This development was pushed to its logical conclusion when in 1927 “the Land and Native Rights Ordinance (Northern Territories) was proposed, and passed on 21 Nov. 1931, vesting control of all lands in Northern and Upper Regions in the Governor, and

‘administered for use and benefit, direct and indirect of the natives’ (Bening, 1975, p.70).

The introduction of the civil administration went along with a reorganization and manipulation of traditional political institutions, depriving them of inherent political authority and making them blind cooperators for the implementation of colonial policies. Political officers generally assumed that all African societies were organized under all-powerful chiefs. Where this was not found, the society was believed to be in a state of degeneration owing to breakdown by raiders. Watherson, the chief commissioner of the Northern Territories (NT) in 1905 reflected this mentality when he wrote that apart from the Dagomba, Gonja and Mamprussi:

The Lobi, Dagarti, Grunshi, Kusasi were broken up in 1896 to 1898 by Samori and Babatu and each compound became a law unto itself, obeying no man really. It is true they have nominal chiefs, but they are selected as a rule for their incapacity to make anyone obey them. Semi-blindness, paralysis and often idiocy appear to have been the qualification in many parts of the country; the only sine qua non being that the candidate should have plenty of cattle as on him falls the privilege of paying any fines that the commissioner might impose on the town (Watherson, 1908, p. 357).

Earlier on the then chief commissioner of the NT, Mr. Irvine, had observed in his letter to the colonial secretary that, “In the most densely populated parts of these Territories, namely...Fra-fra, Grunshi, Dagarti, and Lobi-Dagarti, there is no central form of

Government, and up to the present little has been done to open up this part of the country” (Irvine, 1905, enclosure 3).

The British colonial commissioners (administrators) of the NT had particular difficulty reining in and confining the Dagara to their administrative authority. They regarded the Dagara as a violent and rebellious people (Berthon, 1903), “a powerful turbulent people who for many years plundered their more peaceful neighbors with impunity” (Morris, 1904, ADM 56/1/2: 130). The British therefore, embarked on many punitive military campaigns aimed at reining in the Dagara. The British officers and their troops encountered much resistance from the Dagara under the leadership of strong community leaders. Therefore, while these military campaigns succeeded in evoking some fear among the native community, these communities continued to resist British rule. According to Commissioners Read, Berthon, and Watherson accounts, the British only maintained some control after holding discussions with these leaders and according them formal recognition as British representatives or chiefs in their communities.

The evolution of chieftaincy in the NTA is therefore to be cast against this background of the interactions and confrontations between colonial and native communities in the NTA and surrounding territories. In this regard, two traditions have emerged, one propounded by the *Dikpiele* clan and the other by the *Bekuone* clan (Lentz, 2006). One tradition, propounded by the *Dikpiele* clan that constitutes the clan of the earth-priests (the *Tengandem*) of the NTA, is that both the spiritual and temporal/civic leadership of the community was exercised by the earth-priest before the advent of the colonial authority. When the British commissioners, following their military expeditions,

requested meetings with headmen or leaders of the communities, it was the earth-priest who sent a delegate to represent him at these discussions. However, the British mistook these delegates to be the actual heads of the community, and would later appoint them as chiefs of their communities. These chiefs appointed by the British would also act as the representatives of the British colonial authority in their communities.

The second tradition regarding the evolution of chieftaincy, which is propounded by the Bekuone Clan (which is the chieftain clan of the NTA), is that strongmen or military leaders among the Dagara led military campaigns against the British. These strongmen were wealthy, well-travelled, and very popular men who already had a great following of their own. They were not associated in any way with the authority of the earth-priests, but wielded authority on their own. So when the British required meetings with leaders of the Dagara communities, the invitation to such meetings was extended to these recognized strongmen/leaders. The account of one of the British commissioners appears to support this tradition. Commissioner Read related that when he summoned leaders from villages within a 10-mile radius of Nandom:

Chief Cheiri (Kyiir) came in with headmen or representatives of 29 Lobi (a few Lobi-Dagarti) villages...Some 300 to 400 people were present and orders were given them as to their future good behavior, obedience to chiefs, roads, markets and prohibition to carrying arms to markets. All these villages, which included nearly every village in the northern part of Lobi, expressed their willingness to serve under Cheiri and he was accordingly appointed head chief of that entire district (Read, 1908, enclosure 3, part 1 B).

Thus Cheiri (Kyiir) became the first head chief or paramount Chief, appointed by the British, of what will become known as the NTA. He had evolved from a strongman of his locality in the area to become the appointed and recognized leader to whom other headmen were to pay their allegiance. He played a very active role, and with great diplomacy, in convincing other villages and headmen to accept British rule, as a pathway to peace and promotion of development (Lentz, 2006; C3). According to one of Lentz's informants:

The white man gave Kyiir sugar and told him that if he would be able to handle the place well, it will be as sweet as sugar. Kyiir took the sugar and went about telling people that the white man was a sweet, good man...and said that if they handle the place well it will be like that sugar...and that made the people stop fighting (Lentz, 2006, p. 48).

Thus this tradition does not attribute the evolution of chieftaincy to the delegation of leadership by the *tengandem* to an appointed delegate. It separates the leadership of the chief from the leadership of the *tengansob* as two parallel paths of leadership among the Dagara.

The British colonial administration therefore tried to regroup people/villages under a paramount chief of their choice. Between 1898 and 1910 several small paramountcies were created. According to Lentz (2006), within one year for example 38 of such native states were established within the Lawra, Tumu and Wa districts presided over by the newly created sergeant major chiefs. This was to facilitate the pacification process. It became colonial policy to amalgamate several of the native states into larger

units. This enabled the administration to deal with fewer chiefs, who, receiving state support to enable them exercise their new power, did everything to cooperate with the colonial administration. It was during the reign of Chief Kyiir that the Catholic missionaries arrived in the NTA.

Missionary diaries and archives. In the Nandom Parish Mission Diary it is recorded that the founding fathers of the Nandom Mission were Rev. Frs. Joseph LaRochelle, Eugene Coutu and Joseph Alfred Richard from the missionary congregation of the Missionaries of Africa (or White Fathers), who arrived in Nandom on November 12, 1933. Before then, many catechumens from Nandom and from Burkina Faso (the Upper Volta) travelled many miles to Jirapa, where the first catholic Mission among the Dagara was established on November 30, 1929. The missionaries who came to start the Mission in Nandom initially settled in a village called Zimuopari, 8 miles south of Nandom. It was Chief Kyiir however, who convinced the missionaries to move up and settle in Nandom, because he did not want the divisional chief of Zimuopari to rival him. He saw that if these white men settled in Zimuopari they would give to the chief of Zimuopari a respectability that could elevate him to be a par with the paramount chief.

The Catholic faith experienced phenomenal growth under the care of these missionaries. In their annual reports or diaries, the Missionaries of Africa (The White Fathers) recorded that the establishment and growth of the mission was quite rapid, thanks to the zeal and very pleasant nature of the native people, who provided labor to build a place of worship (The White Fathers, 1933 – 1934). These missionaries further recorded that many of the natives rapidly renounced their ancestral ways and beliefs and

embraced the Christian faith, while some became catechists, evangelists, and close collaborators of the missionaries in spreading the Christian message to surrounding villages (The White fathers, 1933 – 1934). Then also, in their 1936 – 1937 annual report, the missionaries recorded that the Nandom mission post proved to be the most favored of the Navrongo Vicariate from the material or spiritual point of view (The White Fathers, 1936 – 1937).

Thus, within four years of the arrival of the White Fathers missionaries in Nandom, the church experienced a growth in population to 25,000 converts, an expansion of their area of coverage to villages within 9 to 10 miles radius of Nandom town, and the construction of office buildings as well as of a church that was 206 feet long and 60 feet wide (The White Fathers, 1936 – 1937). The missionaries attributed all these successes to the goodwill, pleasant disposition and generosity of the Dagara, who provided labor and financial contributions towards the projects undertaken by the missionaries (The White Fathers, 1936 – 1937). P1's interview account is corroborated by these missionary diary reports. Also, almost all participants I interviewed have stated that the NTA experienced rapid and profound development in the fields of education, agriculture, human development, health, attitudinal changes towards women and family, through the missionary endeavors of the Church.

Data Analysis

Data analysis began with the transcription of the audio recordings. Interview transcripts were then taken to the relevant participant for verification regarding a correct

rendering of their opinions. The entire process of interviews and member-checking took 2 weeks to complete.

The initial step in the data analysis involved reading the transcripts several times to gain a clear understanding of each participant's experiences and perceptions. These transcripts of transcribed interviews data, as well as data collected from the Diocesan archives of missionary memos, were then coded using the Nvivo 11 Pro software. I used *Word Frequency Query* in Nvivo 11 and identified the top 25 words used by each group of participants as well as the overall 25 most commonly used words with associated synonyms (See Tables 2, 3, 4, 5, and 6).

Table 2

Group T: Most Commonly Used Words

Word	Count	Similar Words
Church	42	Church
People	31	People
Leaders	23	leader, leaders
Priests	21	priest, priests
response	15	Response
traditional	14	Traditional
Social	13	social, socially
leadership	11	Leadership
Area	11	area, areas
Past	10	Past
Admire	9	admire, admired
Chiefs	9	chief, chiefs
development	9	develop, development
education	9	educate, education
Women	9	Women
differences	8	differences, different
Society	8	societies, society
celebrated	7	celebrate, celebrated, celebrations
community	7	communities, community
Days	7	Days
Often	7	Often
catechists	6	Catechists
characteristics	6	Characteristics
Come	6	Come
Life	6	Life

Table 3

Group P: Most Commonly Used Words

Word	Count	Similar Words
leadership	81	Leadership
Family	67	familial, families, family
community	66	communal, communalities, communicate, communities, community
Church	65	church, churches
traditional	65	tradition, traditional, traditions
People	63	People
Chiefs	48	chief, chiefs
individual	37	Individual
response	37	response, responsibility, responsible
Good	36	Good
Elders	35	elder, elderly, elders
Level	34	level, levels
System	34	system, systems
Leader	33	leader, leaders
Priests	31	priest, priestly, priests
Things	28	thing, things
Christian	28	Christian, Christianity, Christianization, Christians
Dagara	26	Dagara
coming	24	come, comes, coming
consultative	24	consult, consultation, consultative, consulted, consulting
Nandom	24	Nandom
Person	24	person, personal, personality, personally, persons
government	23	govern, governance, government
Area	22	area, areas
respect	22	respect, respected, respects

Table 4

Group D: Most Commonly Used Words

Word	Count	Similar Words
chiefs	55	chief, chiefs
people	39	People
leaders	29	leader, leaders
response	26	Response
community	22	communities, community
priests	20	priest, priests
traditional	19	Traditional
family	19	families, families', family
church	17	Church
respect	15	respect, respected, respectful
leadership	15	Leadership
land	14	land, lands
area	11	area, areas
development	11	developed, development
head	11	head, heads
many	11	Many
Nandom	11	Nandom
Dagara	10	Dagara
School	10	school, schools
education	9	educated, education, educational
Issues	8	issue, issues
Among	8	Among
chieftaincy	8	Chieftaincy
Much	8	Much
Within	8	Within

Table 5

Group C: Most Commonly Used Words

Word	Count	Similar Words
Chief	170	chief, chiefs, chiefs'
household	107	household, households
Priests	79	priest, priests
response	77	response, responsibility, responsible
People	75	People
Church	70	Church
community	70	communication, communities, community
Leaders	68	leader, leaders
Head	62	head, heads
Village	58	village, villagers, villages
Family	58	families, families', family
Area	53	area, areas
traditions	46	tradition, traditional, traditions
Good	44	Good
development	44	develop, developed, developing, development, developments
leadership	41	Leadership
Elders	29	elder, elderly, elders
Land	28	land, lands
Cases	26	case, cases
Among	25	Among
Help	24	help, helped, helps
Respect	24	respect, respectful, respecting, respects
Woman	23	woman, womanizer, womanizers
Past	22	Past
tengansob	22	Tengansob

Table 6

All Participants: Most Commonly Used Words

Word	Count	Similar Words
Chief	282	chief, chiefs, chiefs'
People	208	People
Church	194	church, churches
community	165	communal, communalities, communicate, communication, communities, community
response	155	response, responsibility, responsible
Leaders	153	leader, leaders
Priests	151	priest, priestly, priests
Family	149	familial, families, families', family
leadership	148	Leadership
traditional	144	tradition, traditional, traditions
household	124	household, households
Area	97	area, areas
Head	87	head, headed, heads
development	85	develop, developed, developing, development, developments
Good	85	Good
Village	80	village, villagers, villages
Respect	65	respect, respected, respectful, respecting, respective, respects
Elders	65	elder, elderly, elders
Dagara	56	Dagara
Nandom	55	Nandom
Coming	53	come, comes, coming
individuals	53	individual, individuals
Among	51	Among
Even	48	Even
Within	48	Within

An examination of the word frequency revealed great similarities between groups, which functioned as an added indicator of saturation. The main differences noted in word frequency was word ranking, with small differences in the usage of certain words and synonyms between groups. Using these words as guides, the data were then coded. Saldana referred to this as theming data (Saldana, 2013). Initially, using Nvivo 11, the data were auto coded. As fragments of meaning were identified, a code was assigned to each fragment. The code was a word or series of words, which described the data in a clear and succinct manner. Wherever it was necessary, codes were renamed and organized under the relevant research question. This was a process that occurred in a recursive manner in order to clarify themes and make them more concrete and relevant to the research questions. Examples of the coding process are located in Table 7.

Table 7

Sample of Codes and Associated Data Fragments.

Code	Data Fragment
Paramount chief	<p>It is his duty to protect the village, and to cater for the welfare of the people. When they have problems he helps them to solve them, or arbitrates their conflicts.</p> <p>The characteristics are numerous, depending on the way you behave. When a chief is being enskinned, the paramount chief gives to this chief the rules to follow in the presence of his elders and community.</p> <p>Every village selects their chief and then presents him to the paramount chief for endorsement.</p> <p>But present paramount chief of Nandom, because he is well educated, appears to have a lot of respect and influence, and he talks a lot.</p>
Church leaders sensitive	<p>They relate very well. Only that the Church leaders are very sensitive. They are very conscious about getting themselves into politics, into partisan politics. The Church leaders are very cautious about that. But they try to go with the Traditional leaders and try to get the development for the area and try to educate the people alongside their pastoral work. As for development and social work, they try to do that alongside with the traditional rulers.</p>
View of church leaders	<p>The conviction was that “A nibe beng a be maale ni zie” (these people (missionaries), they bring development to the place). This was the rally call and appeal the missionaries that got them cooperation from the traditional leaders and people who were not Catholics. The idea they had was that “Bena maali a zie ko te” (they will improve/develop the area for us).</p>

In the next step, each research question I set out to explore was created as a node. The participants' coded responses were then grouped under the appropriate interview questions. Once this was completed, the codes were organized into categories. Grouping like codes or finding relationships between groups created categories. Examples of the categories that were created included the leadership characteristics (positive and negative) that participants identified in Church leaders (SL) and in the Dagara traditional leaders of their community (see Table 7& 8).

Table 8

Category Traditional Leaders with Associated Codes

Category	Codes
Traditional Leaders	Relate well
	Work with church leaders
	Conflict with church leaders over land
	Can use force
	Chosen by family connections
	First settler
	Knows customs and traditions
	Regulate for common good
	Beneficial for village
	Settle disputes
	Unite the people
	Be inclusive
	Persuasive

Once the groups could not be reduced further, each grouping was examined for completeness and fullness of ideas. These finalized groups then became the themes used to answer the research questions used to guide this inquiry and are reported in this chapter.

Evidence of Trustworthiness

When speaking about the trustworthiness of research, researchers look at how well the results of the data collected truly represented the perspective of respondents (Anderson, 2010). Scientific research aims at what Anderson (2010) refers to as “valid, reliable, credible and rigorous” (p. 22). In conducting this study therefore, measures were taken to control my personal biases from influencing the study. Furthermore, measures were taken to ensure that the participants of this study were free and not coerced, and who could truly respond honestly to the questions addressed to them. All these measures were taken to ensure the trustworthiness of the results of this study, which are discussed under the headings of credibility, dependability, and transferability.

Credibility

Credibility in qualitative research refers to the degree to which the results reflect the true and accurate experiences of the participants (Anderson, 2010). To enhance the credibility of this study, only voluntary participants were included in my sample, each of whom signed a consent form to indicate their willingness to participate voluntarily and without any financial inducements or coercions. Efforts were made to avoid recruiting any vulnerable persons, such as children, prisoners, persons who are incapable of giving full consent, or persons who were in dire financial straits. These efforts were aimed at

ensuring that participants were capable of making honest, deliberative and un-coerced responses to the interview questions. Interview sessions with each participant lasted one hour, and were audio recorded with the permission of each participant and later followed up with member-checking to ensure that each participant verified and agreed that the interview transcripts were the true reflection of their responses to the interview questions. Member checking enabled me to make some corrections or updated some of the participants' responses to reflect more truly what they intended (Lincoln & Guba, 1985).

Another way in which the credibility of this study was safeguarded was through the use of multiple data sources to answer the research questions. Thus, interviews were conducted, information was gathered from archival documents, and observations about the participants and the investiture ceremony were recorded, while ensuring that all these data sources collaborated with one another as a means of enhancing their veracity and dependability in providing answers to the research questions. Triangulation of data was a very important means of enhancing the credibility and internal validity of qualitative research and also helped to assure that other researchers can duplicate this study (Denzin, 2012; Stake, 2013). Data from interviews, documents, and observations were contrasted and compared, also with information gathered from the existing literature, thus creating stronger supported themes and increasing the credibility of this study.

Throughout the collection of data and interaction with the participants my personal biases were identified and set aside to minimize their effect on the interpretation of results. As an emic researcher (Denzin, 2012; Denzin & Lincoln, 2005; Lincoln & Guba, 1982) a conscious effort was made to monitor any of my preconceived ideas about

the study area, as well as keeping a track of how being a priest myself impacted my interaction with participants or my reaction to their responses. Any such nuances that occurred were noted in my field journal. Moustakas (1994) referred to this practice as bracketing, where the researcher acknowledges any biases or preconceived notions to increase awareness and set aside those thoughts to fully enter the life world of the participants. This practice, which helped me to identify personal preconceptions and biases, facilitated an in-depth exploration of the research problem and questions through an objective interpretation of emerging themes that emerged from the data collected.

Dependability

Dependability assures that other researchers can replicate a study with similar results obtained (Jonker & Pennink, 2010; Yin, 2003). The study journal and notes that were kept, the research design, a clear identification of the study area, and data collection and analysis method all helped to facilitate the dependability of this study. In the journal thoughts, experiences, and the steps that were taken while creating and conducting this study were recorded. This was meant to allow other researchers to note my experiences, the steps and decisions made, in any replicated study. Therefore, a clear description of the study design, the reasons for choosing the design, and each step of the procedures of the study were provided to illustrate each stage in the research. Each participant had the opportunity to cross-check the veracity of the recordings of their responses to ensure accuracy of the data. All interviews were recorded, transcribed and securely stored in Nvivo 11 software, with coded identifiers, and can therefore be verified without

disclosing the identity of participants. The interview transcripts were also made available for peer review.

Transferability

This case study was not concerned about statistical generalization or the generalization of the findings to a broader population and therefore, no measures in particular were taken to contribute to transferability. The sample size of 13 for this study was rather small and would not favor such a generalization. The concern in this study, however, was with making an in-depth exploration of the concept of SL and the traditional or cultural systems of leadership within a particular cultural context, and the aim was to gain a deeper understanding of the operation and understanding of these two concepts of leadership in this cultural milieu (Stake, 2013). In this regard, this study may have some inferential relevance regarding the sustainability of SL in similar cultures based on its theoretical framework of ILT in spite of its limited sample size (Yin, 2012). Generally, in qualitative studies the reader determines the transferability of the finding (Tracy, 2012).

Results

Central Research Question (RQ1)

The RQ1 of this study was: How are SL and the concepts of leadership among the Dagara in the NTA exhibited and connected? All sub questions were designed to bring further clarity to the understanding of this central phenomenon. The results related to RQ1 are presented below in two sections. First, what applies to the traditional leadership structure among the Dagara is presented. Subsequently, the leadership structure in the

Church is presented, while in other sections that follow, answers to the SQs are presented.

Traditional Leadership among the Dagara

Kinship is at the root of all relationships and the exercise of legitimate authority among the Dagara. According to Participant P3, “within the village there may be different families or families that belong together in varied degrees. When it comes to certain celebrations the different families will stand alone...the leadership among the Dagara begins narrowly at the household or family and then extends more broadly.” Common lineage is established on the basis of consanguineous origin from a common male ancestor. According to Participant P2, “*Zii nibe lebe*” (They are related by blood), and one is a leader only over his own blood relatives, except the authority of the village chief, which are wielded over all lineage groups within his territory.

The Dagara in the NTA are “basically a patrilineal society. The bias is towards the male” (Participant P2). The structure of leadership among the Dagara revolves around a centralization of authority on the eldest male of a village or family community. Virtually all participants stated that this leadership is hierarchical, with a clear delineation of functions and responsibilities attached to any stage/level of leadership (See Figure 2).

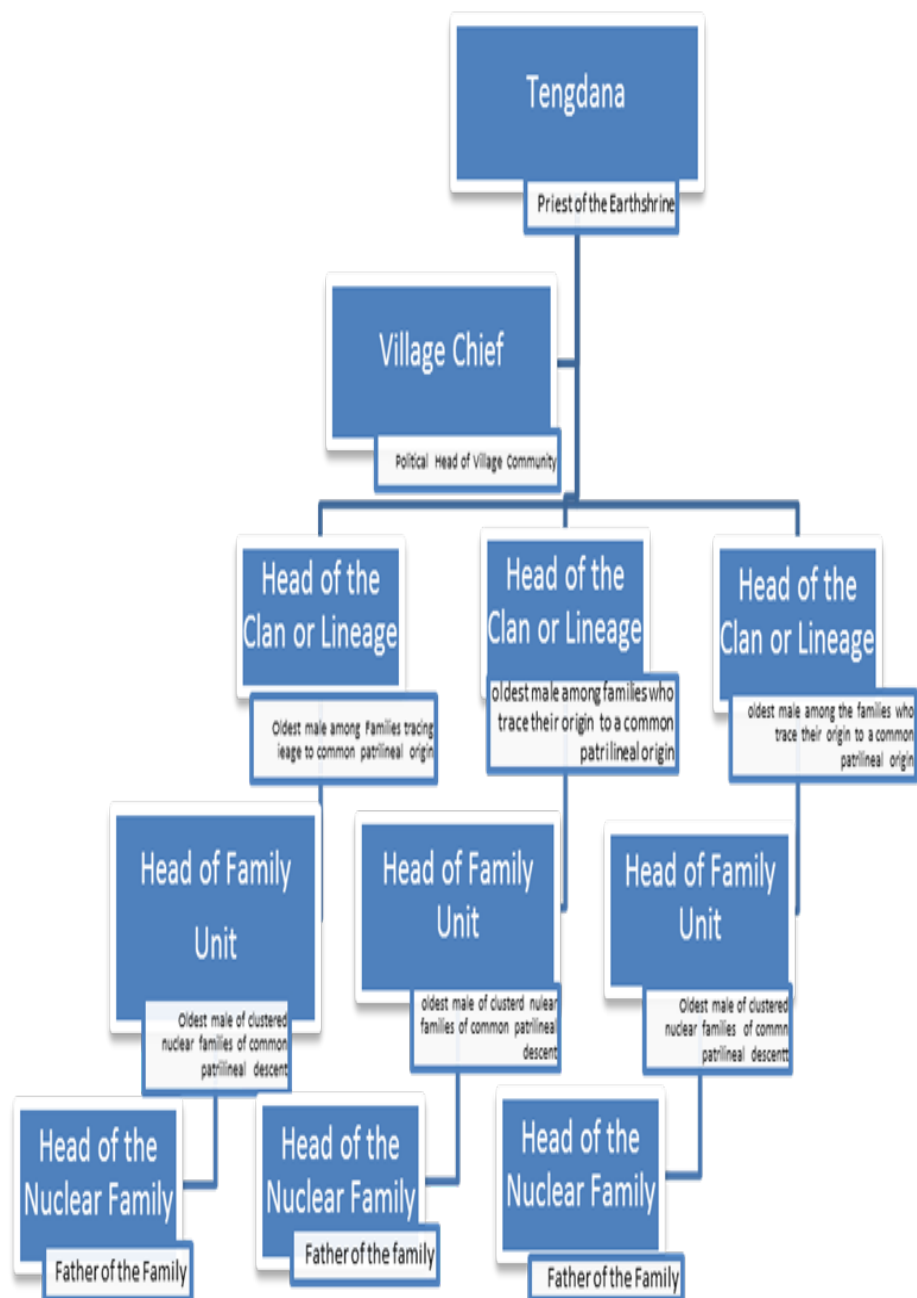


Figure 2. Hierarchical structure of leadership among the Dagara in the NTA

According to Participant C1, “There is a hierarchy of relationships. It is not one of equals. The elders, the *tengansob*, chiefs are not a par. They are not equals” (C1). According to this Participant (C1), “what I got from our ancestors is that in our structure of leadership we look to the oldest members of the community for leadership... In the traditional system, the most elderly person supersedes them all” (C1). Other participants supported this position (C2, C3, & C4). Among the Dagara, therefore, we have interplay of social, political and spiritual leadership, where authority derives from the ancestors, or as a result of social contract through election or appointment by the community and is directed towards the common good of the community.

Participants also identified multiple layers of authority within the Dagara social system, relevant to any particular level or social unit. Thus for example, while Participant D1 observed that “we have all these forms of leadership within the Dagara Community: the household and heads of household; the family and family heads; the community and community leaders (the chiefs, the *tengdanmas*),” Participant C2 condensed these layers of leadership into two levels, namely, the household level of leadership comprising the grandparents, the parents and senior or elders brothers; and the community level of leadership comprising the chief and elders. This was collaborated by P3, who observed that among the Dagara you have leadership at the family level as well as “another level of leadership which is at the level of the village settlement.” For Participant P3, the levels of leadership among the Dagara consist of two major layers, namely, the spiritual and the civic/civil or political.

At the Spiritual level authority resided with the *tengdanmas*. These are the priests of the earthshine or custodians of the Earth Spirit and they are responsible for ensuring a healthy linkage between the people and the ancestors, a preservation of all taboos so that the earth is kept sacred, pacifying the earth whenever the actions of people desecrate it (such as the spilling of blood through quarrels, fights, murder, etc.), performing the necessary sacrifices at the onset of the fanning season to ensure a successful planting and harvesting, leading the community to offer sacrifices of thanksgiving to the Earth Spirit at the time of new harvest, and promoting harmony and peace among all settled within his jurisdiction by acting as priests and mediators of conflict. Indeed, as Participant P3 observed, “They decide what consecrates and what desecrates...And for what actions need pacification of the gods with what type of sacrifices.” C4 noted that the *tengdanma* are responsible for offering custody and hospitality to all new settlers/immigrants who arrive within their jurisdiction by offering them a piece of land to build a home and to farm, as well as protecting the village community from murderers and people of evil intent who bring harm upon others. Heads of households (*Yir-nikpee*) also perform some of these religious functions on behalf of their family units for the maintenance of discipline, order and peace.

At the political or civic level we have the chiefs (*Namine*) who are political leaders of their communities, and the family heads who enforce discipline and harmony within their family units. The head of the household (*Yir-nikpee*) ensures that all the customs or traditions that were established by their founding ancestors are maintained and observed by all members of the household. He has the duty to impose sanctions

where necessary in order to correct error and to avert calamities. He exercises his authority mostly by persuasion and recourse to the ancestors to mete out appropriate spiritual punishments.

From the archival and historical documents, there is some ambiguity regarding the separation of the spiritual and civic leadership among the Dagara. The Dikpiele tradition attributed the evolution and power of chieftaincy as deriving from the Tengandem (Lentz, 2006). This leadership was originally exercised by the tengansob, who later on delegated the civic leadership to a delegate that would be appointed later as chief by the British. The Bekuone tradition however claimed that the authority and origin of the chief evolved independently of the authority of the tengansob (Lentz, 2006; Read, 1908). The chief was a powerful and wealthy man who the British recognized for his leadership potential and following, and appointed him chief of the community.

Leadership within the Dagara community is exercised primarily for the maintenance of the common good and only secondly for the good of the individual. Therefore, according to Participant C1, “The good name or reputation of the household is the duty/concern of the household leader.” (C1). C2 confirmed this position by stating, “The good of the family takes precedence...if the individual does wrong it goes to affect the family... (and) if the family is good it means that they have family individuals who are good. So the family brings up individuals who are good and these good individuals impact positively the community in which they live” (C2). Thus the individual has his rights, but these rights are in view of the common good (P3). However every leader must exercise his authority in such a way that makes his subjects feel protected and in safe

hands. The folklore and songs of the community reflect this and are often used as a means of indicting leaders who seek to harm the good of their subjects. One such song referenced by Participant P3 is entitled: *Nikpee Fola* (or the Useless Leader), which castigates the leader who is selfish, self-centered and greedy and who does not look after the good of those under his care. The song says, “*Nikpee fola nu mi ob a nyanyie te lang ne a pege*” (It is the useless leaders who eats the potatoes plus all the peelings/skin), which means that he does not know how to make any provisions for the needy followers, or he grabs even what is not his due.

Leadership Within the Church (SL) in the NTA

Leadership within the church circles, which is representative of SL, is also hierarchically structured. P2 put it this way; he said, “Traditional authority is well structured and hierarchical. This is the same with Church leadership. It is also structured and hierarchical... As in the traditional system we have our levels of leadership and people must be satisfied to operate at their levels, so also with the Church. “*Nopken be kabe’i*. (No arguing about this).”

At the head of the parish is the parish priest, who is assisted by curates or assistant priests. They exercise the ministry of care for the good of all parishioners in a spirit of cooperative planning and extensive out-reach to all parts of the parish and to individual parishioners who require special care. The priests are assisted by members of the congregations of religious men and women, namely the Brothers of the Immaculate Conception (FIC) and the Sisters of Mary Immaculate (SMI Sisters), as well as

catechists, village Christian community leaders and various councils and committees (See Figure 3).

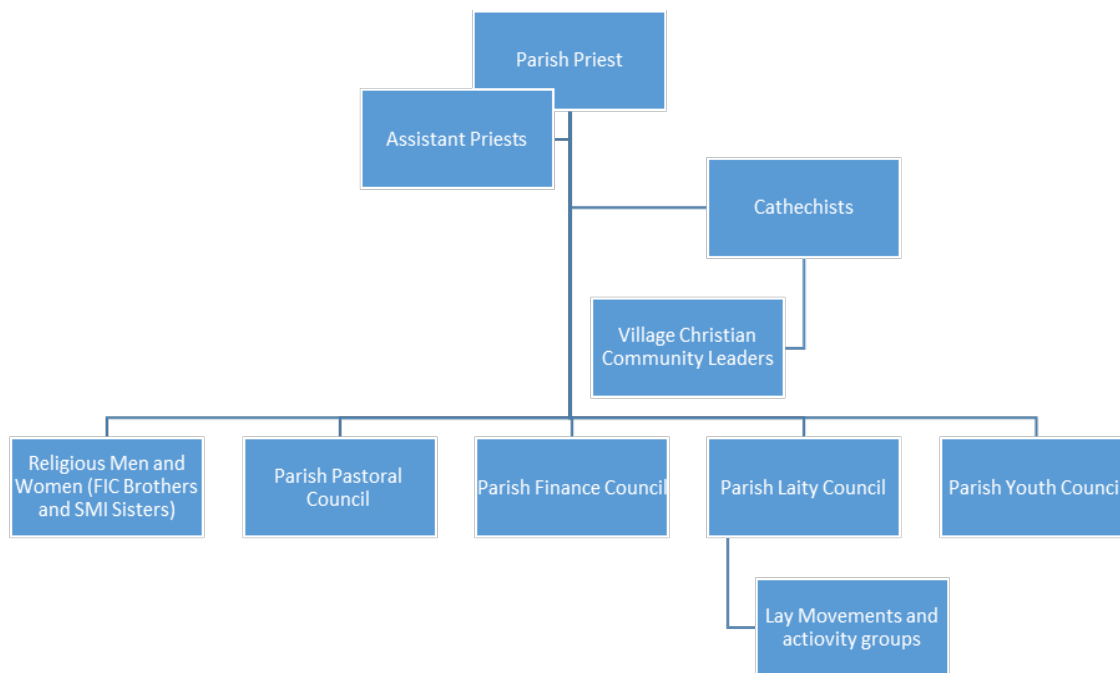


Figure 3. Leadership structure of Nandom Parish Church

While the structure of leadership in the parish is hierarchical, there is meant to be a consultative process whereby the Councils and other layers of leaders give counsel to the parish priest to aid him with the governance of the Parish. However, the word or decision of the parish priest is often the final word. This often creates some problems were the more elderly members of the parish community do not feel sufficiently listened to, or their opinions are not respected by a young parish priest. It flies in the face of the traditional notion and concept of the leadership of the elderly, and the need of the young to listen to and defer to their elders. “*Nikpee’a, bon yangna nu*” (An elder is to be respected) ... and the experience of age and years in ministry should trump youth,” said

P2. These conflicts in decision making sometimes extend even to the realm of the parish priest and his immediate collaborators (assistant priests), and which P2 attributed to a “lack of respect among clergy for the elderly and elderly priest; ... it can be obnoxious to hear a newly ordained, young priest address elderly priests as ‘Dear Colleagues...,’ when in the traditional Dagara community this man is old enough to have been the young man’s father.” Commenting on these conflicts in decision making processes which digress from the spirit of collaborative ministry, P3 stated that “the purpose of leadership is to maintain some order and eliminate conflict as much as possible among people who belong together, to act with a common understanding towards the common good.” P3 attributed the departure from consultative processes in decision making as “lack of acquaintance with our Church” which is founded on the synodic systems of governance with the Pope seen as a *Primus inter Paris* (First among equals), a *Servus Servorum Dei* (Servant of the Servants of God) and not an absolute monarchy.

Following this, P3 emphasized that:

Every parish priest, if he is following the trends of how decisions should be taken, should first start with the lay people and go up through the Organs of the Church: Laity Councils, Parish Councils... And that is what the Parish Priest should do before he declares a decision... But you have Parish Priests who don’t even want their curates to know what is happening in the parish with regard to finances. And you are the two leaders. He is assisting you... But you close all the books. I am the elder. ‘*Maa ni a nipkee. Maa ni a bomza*’ (I am the elder. I am everything). So we criticize the Traditional System as not giving enough respect to the individual

to contribute towards the common good. But when we are the beneficiaries of the system, then we don't see anything wrong with it. I think that boils down to a certain lack of the spirit of service (P3).

Some SQs were developed and explored, which helped to provide greater clarity in an understanding of the RQ1. SQ1 was: What Factors mediate the relationship between the SL and Models of Traditional Leadership among the Dagara? In SQ 2, how SL and the traditional models of leadership among the Dagara successfully mediate imbalances of privilege and power, was examined, while in SQ 3 how the Dagara servant leaders within the Church modify their behavioral, organizational, and social scripts to avoid conflict or to coexist with the traditional Dagara authority and power structures, was explored.

Sub question 1(SQ1)

In SQ1 an answer to the question was sought: What factors mediate the relationship between SL and the models of leadership among the Dagara in the NTA? In the traditional system of the Dagara leadership is modeled after the Ancestors, whereas in the Church system leadership is modeled after Christ (It is Christo-centric). According to P2, a leader in the traditional Dagara society may be seen as a re-incarnation of a particular ancestor. In the Christian system however, all leadership is modeled after Christ. The general observation was that Church leaders and traditional leaders both coordinate and cooperate with each other. C1 observed that “the traditional or village and community leaders try to help promote messages of the church leaders in their villages. Church leaders too, when they go to villages for church services, they visit and interact

with village and community leaders.” According to C2, servant leaders and traditional leaders relate very well and that, while church leaders are very cautious about getting into partisan politics they collaborate with the traditional leaders “and try to get the development for the area and try to educate the people alongside their pastoral work.” Emphasizing the collaborative relationship between SL and traditional leaders, C3 observed that:

In the past, if the station priest was travelling outside of the *Nandom Naa's* (Nandom Chiefs) jurisdiction and would be away for a period of time, he would visit and inform the chief about his impending absence and also let the chief know which priest would be in charge of the mission station during his absence (C3).

What motivated or mediated the cooperation between SL and Chiefs was the need to promote development in the NTA. Indeed all participants were unanimous in their observations that accelerated and sustained development of the NTA happened through the efforts of the Church and her leaders and the collaboration received from chiefs and traditional leaders. P2 observed that even in the building of Church structures, the priests got assistance from the chiefs because the traditional leaders were convinced that “*a nibe benga, be maale ni zie*” (These people (Missionaries), they bring development to the place). This was the rally call and appeal about the missionaries that got them cooperation from the traditional leaders and people who were not Catholics. While according to C3, development in the NTA is due to the Church. “The priests teach us how to pray, how to love each other, hygiene, health, etc. Were it not for the Church, Nandom

will not be what it is. Priests were not womanizers, not liars. It is now however that some priests are womanizers. This brings confusion between them and chiefs” (C3).

Sub question 2 (SQ2)

SQ 2 was: How can SL and the traditional leadership models among the Dagara successfully mediate imbalances and power? The findings related to SQ1 above are applicable to this SQ2. The results of this study indicate that there are certain similarities as well as differences regarding how SL and traditional molds of leadership are experienced by the people in our study area (See Tables 9 and 10).

Table 9

Comparison of Characteristics of SL and Dagara Chiefs/Traditional Leaders: Similarities

SL/Priests	Chiefs/Traditional Leaders
Provides counseling for protection of families and Individuals and prevent broken homes;	same
Well-structured and hierarchical leadership;	same
Promote development projects/programs in the community;	same
Works in cooperation with others (Councils, Catechists, other leaders).	Works in cooperation and takes counsel from Elders, Other community leaders, etc.

Table 10

Comparison of Characteristics of SL and Dagara Chiefs/Traditional Leaders: Differences

Priests/SL	Chiefs/Traditional Leaders
Involved with spreading the Gospel;	Involved with guarding the customs and traditions of the Community
Appeal to conscience of the people for change and use and morality: Use of Moral authority;	Authoritarian style of leadership of force/laws
Priests can be transferred to other communities anywhere	Their authority is linked to a particular community for life
Protects the vulnerable and the weak	Can sometimes override the vulnerable in favor of the more powerful or of self
Ministers with compassion	Rules with authority and can sometimes condemn the weak or seize property of the weak
Authority of priests is spiritual in origin: They are religious leaders	Authority is more earthly. They are secular
Their ministry is more universally oriented to the Good of all people	Sometimes narrowly focused and parochial in their vision
They are very well educated and with a worldly vision	Often not formally educated; but well steeped in the traditions and customs of their people
Their service to community and humanity is not motivated by money or financial gain	They often demand payment for their services: use of fines, taxes/tolls, etc.
Basis of their relationship with people is Service	Basis of their relationship with people is Power and Service
They promote Gospel values, which can sometimes	They promote traditional and cultural
Be in conflict with traditional values (Christo-centric)	values, which can sometimes be at odds with Christian values (Ancestor-focused)

There are many areas of commonality between SL and the traditional systems of leadership, which can foster a spirit of true dialogue for better understanding and peaceful collaboration for development. The commonalities in the qualities observed in SL and chiefs (see Table 11) constitute very good grounds for this dialogue and cooperation. Indeed, C1 observed that because the functions and interests of the chiefs are very similar to those of the priests, they could and indeed should, “collaborate with church leaders or other development agents to promote community development in their villages.”

Table 11

Qualities Admired in SL and Chiefs in the NTA

Priests/SL	Chiefs
Not money minded;	Problem solvers;
Interested in the good of all;	“Man of the people”: Relates well with subjects;
People –oriented in their service;	Promotes understanding, peace and harmony in their communities;
Impartial counselors;	Initiate and promote socio-economic development in community;
Promote the harmony and peace in the community;	They rule with advice of Council of Elders
Promote human/community development: Effective leaders in promoting social and spiritual development;	Exercise prudence in speech and behavior
Encourage people to develop their full potential for leadership and responsible living;	Exhibit high moral behavior.
Not authoritarian or “lording it over people;”	
Men of prayer and community.	

Indeed, P1 observed that both chieftaincy and the Christian priesthood are novelties to the Dagara system of governance. C1 collaborates that “the institution of chieftaincy is more recent” in the leadership structures of the NTA. Chieftaincy was introduced by the colonial administration as an administrative convenience for Indirect Rule over the Dagara, and according to P1:

Chiefs had power. They were backed by the colonial official. The Colonial official used the chiefs to bring the people under control. Chiefs got orders from the colonial ruler and used the power of force to pass on these orders from the colonial government. The Chiefs had the native police forces to help them enforce forced labor to build up the projects of the colonial master (Interview script of P1).

The Christian priesthood came with the Christian mission into Dagara. Priests proclaimed a gospel of love and initiated many development projects in the NTA. As P2 put it, “The Church also built, but through the use of persuasion and voluntary labor.” Thus, while Chiefs had power priests on the other hand did not wield worldly power, but had the moral power and authority of persuasion.

D2 saw the possibility for dialogue and mediation of power in education. This respondent believed that because priests are highly educated “they tend to see far ahead into the future and would plan for the distant future for the good of the people... and because of their good educational background that has opened them up/exposed them to many global issues, you cannot compare them to many chiefs whose vision is limited and

who have not been exposed to western education.” C1, on the other hand, believed that the transparency, accountability and truthfulness associated with church governance and execution of projects fuels confidence and further development, and could be values that promote good governance and better project accountability among traditional and other secular leaders in the NTA. In general, however, says C1, C2, C3 and C4, servant leaders and traditional leaders collaborate and relate well in their efforts to promote the common good of their people.

Sub question 3 (SQ 3)

Through SQ 3 the following explored: How do the Dagara servant leaders within the Church modify their behavioral, organizational and social scripts to avoid conflict or co-exist with the traditional Dagara authority and power structure? There are various ideas of the qualities of leadership by the traditional, indigenous Dagara that can affect his or her style of leadership in different settings. Leadership in the traditional Dagara society is male oriented, directed towards the good of the community, family and common good and is focused on the wisdom of the elders as legitimate custodians of the traditions and will of the ancestors. Even where young people are inducted into the office of chiefs or tengdanma, the collective wisdom of the council of elders gives legitimacy to the young elected or inducted leader (P3, C1, C2, C3, & C4). As P3 observed, “our traditional system, while it is disregarding the individual, was more biased for the maintenance of the community. And today, while we are struggling with leadership to reinstate the family, we have a lot to learn from the traditional system.” Thus, for the

servant leader within the Church context, traditional notions of leadership can be a challenge to SL.

There can be a challenge to transcend a bias for the common good as one embraces the Christian concept of individual responsibility and personal freedom before God. Indeed as P3 pointed out, the sacramental system of the Church is individualistic. In the Profession of Faith one is asked, “Do you believe in God...?”, and to which one answers, “YES I DO.” This has a tendency towards an emphasis on personal and individual responsibility for the faith and sacramental commitments.

Assuming responsibility is a personal call. According to P3, “Christian leadership is going in this direction that you cannot follow your father into the wrong.” In the traditional system however, this individuality is not well developed. The greater interest is in the community and the communal. An area of great conflict that many young servant leaders in the church could experience is conflict with elders, the authority of elders and the need by the young SL to assert his individuality. The conflicts that arise in maintaining a true consultative process in some parishes may stem from this difficulty (P2 & P3). Some servant leaders would concentrate all decision making to themselves, consulting as minimally as possible. But this backfires and erupts into conflicts in community life of priests and their collaborators.

The Dagara community in the NTA is essentially patriarchal (P2). Leadership within this traditional Dagara community is male oriented. It transfers almost exclusively to the surviving oldest male within the family lineage (C1, C2, C3, P2, & P3). At the level of spiritual leadership (P3) wielded by the Tengdanmas it transfers also to the oldest

surviving male (C4 & C3). It is only at the level of political leadership (P3) of the community, which is wielded by the chiefs (Teng Naa) that leadership can be conferred upon a younger person other than the oldest surviving male. In all these instances however, leadership is male focused. Servant leaders in the Church however have to deal with a parish communities in which a very high percentage of their followers are female. Some of these female followers are members of some of the consultative councils and Committees of the parish (P2), or are Village community leaders or catechists. In the household setting, however, the most elderly women play a limited leadership role as teachers to the youth and other women, and as counselors to the Yir-nikpee for the maintenance of the house traditions (*Yir Kyiiru*) handed down by the ancestors (C2, C4, & P2). Servant leaders have to learn how to maintain an intricate balance of respect for age and incorporation of women into leadership roles in the Church.

Summary

Four research questions, consisting of one RQ1 and three SQs, were the subject of investigation in this study: The RQ1 was used to explore the nature and structures of the SL and traditional leadership in the NTA, leading to the discovery that that kinship was at the root of all relationships and the exercise of legitimate authority among the Dagara in the NTA. Leadership in this community is mostly male oriented and hierarchically structured with different layers of authority exercised predominantly by the oldest surviving male of the particular lineage of social group. Women however, also play limited roles of leadership mostly at the household level. In like manner, leadership (SL)

within the church community that was studied is also well structured, hierarchical and is exercised in a consultative fashion, albeit with hitches and challenges.

In SQ1, factors that mediate the relationship between SL and the models of traditional leadership among the Dagara were investigated. While SL is modeled after Christ (meaning that it is Christ-centered or Christo-centric), Traditional models of leadership are modeled after the Ancestors (Ancestors-centered) and in accord with the traditions and customs of the people. While there existed a very cordial relationship between SL and the traditional leaders of the community, there were also marked differences and similarities in the characteristics and leadership qualities between these two systems of leadership. The need to promote growth and development of the NTA was the predominant binding force that enabled SL and traditional leaders to forge alliances in the NTA.

In the same way in SQ2, how the SL and traditional leadership models among the Dagara can mediate imbalances in power was explored, noting that indeed their similarities in characteristics, and the common agendas they are able to forge do facilitate the mediation of power imbalances. These power imbalances can be noted in the differences in the characteristics between SL and traditional leaders. Finally, I examined in SQ3, how servant leaders in the community can adapt their behaviors to meet organizational and social challenges in order to avoid conflict and to co-exist with traditional leaders, was examined. Areas that were identified, which offer a great challenge to SL to adapt their leadership skills in order to coexist with and accommodate the Dagara understanding of leadership, would include the following: Christian servant

leaders being very young and serving in a culture that traditionally favors the elders for leadership; the challenge of Christian individualism vis-a-vis a culture that is more community oriented; and the high percentage of very active women followers in this Christian Church and who will need to be empowered with leadership.

In Chapter 5, the findings reported above are discussed in the light of the theoretical framework of this study. The theoretical framework of this study was, how in the light of the ILT the Dagara concepts of leadership within their cultural milieu and SL are manifested. The limitations of this study are provided and then recommendations are made to effect positive social change in the NTA.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

In this qualitative case study, the concept of SL was explored vis-à-vis existing traditional models of leadership as experienced by the Dagara in the NTA in northern Ghana, West Africa. The purpose of this study was to explore how this Dagara community experienced and connected the models of SL and their traditional or cultural ways of leadership. This study was conducted for two main reasons. First, it was intended to contribute to the existing literature on the subject of SL within the Ghanaian context by extending the study of Hale and Fields (2007) to the northern sector of the country. This was to examine the extent to which the concept of SL was applicable to another part of the country. Second, in carrying out this study, the manner and extend to which SL and Dagara traditional leaders collaborated to promote the socio-economic development of the NTA was examined, and tools to promote attitudinal changes that fostered positive social change were explored.

Leadership among the Dagara in the NTA, as well as SL within the Church, is hierarchical and well structured. Among the Dagara, this leadership operates at different levels but has an integral connection with kinship relationships (P2). Leadership is exercised predominantly by the oldest surviving male of the particular lineage or social group and is geared predominantly towards the maintenance of peace and the promotion of the common good (P3). SL is exercised within the context of the Christian call to individual responsibility, as a vocation to personal holiness, and as a call to the duty of service to community and individuals in accordance with the mandate given by Jesus

Christ (P2, & P3). While the traditional models of leadership among the Dagara are shaped by the cultural norms and traditions of the people, in accordance with what they have received from their ancestors (ancestors-centered), SL or Christian leadership is modeled after the pattern and life of Jesus Christ and His teachings (Christo-centric: i.e. centered on Christ's own example and teachings; Mark 10:43 – 44; John 13: 12 – 17).

The results of this study, while identifying many areas of similarities as well as some differences in characteristics and leadership qualities between SL and traditional leadership, also indicated that a healthy relationship exists between traditional leaders and servant leaders in the NTA, motivated mostly by their common interest in fostering development and promoting peace in the community.

Interpretation of Results

Leadership and the Dagara Socio-Political Structure

The ILT and the Dagara conception and engagement with the leadership processes in their community are the theoretical considerations that framed this study.

The understanding of the ILT of the Dagara is important in enabling an understanding of leadership. To understand the concept and dynamics of leadership among the Dagara, their socio-political organizational structure must be understood as well.

The family unit is the typical basic social unit among the Dagara, and the exercise of authority begins within the context of the family. A family consists not simply of a nuclear unit of parents and children but of a very wide spectrum of individuals united by a common lineage. All who trace a “blood” relationship to a common parentage will belong to the same family unit. Within this family unit, the center of authority will be the

oldest surviving male member of the family lineage, and this authority is passed on by order of birth to the next oldest male surviving member at the demise of the oldest male.

Major decisions that affect the entire family unit are deferred to the eldest of the family (Yir-nikpee) for adjudication or counsel. The next stage of social organization and leadership is the village community level, where different family units are bonded by virtue of living within a geographical boundary. Within this context a village chief, (Teng Naa) who, as a rule and not always as practice, comes from the first settler family within that geographical boundary often exercises leadership.

There are many challenges posed by Hannay's (2007) findings and recommendations for leadership in the African (and Ghanaian) cultural context. These findings depict leadership within African cultures as a characteristically masculine and authoritarian process in which the power and authority of the "elder" is virtually sacrosanct and not subject to questioning by the subordinates, or what Wanasika et al. (2011) referred to as "...strong power distance relationships based on ascribed status, gender and age", marked by a "deep respect for the elderly...(in which) relationships between different age groups are markedly gerontocratic and generally paternalistic" (p. 235). There is a high power distance between the ruler and the ruled, the elder and the younger, the village chief and subjects, the male head of the family and the womenfolk and children, etc. The leader is the center of almost all decisions and gives the directives that mediate and enforce the cultures and traditions. The elders are the guardians and custodians of the group's culture. In this regard, the practice of SL can run into major difficulties, as in the tendency of some Church leaders to forget the unique character of

Christian leadership as modeled after the leadership of Christ the Good Shepherd (servant leader) who came to “serve and not to be served” (Matt 20:28; Mark 10:45). There are many challenges involved, especially as the SL navigates through the intricacies of consultative and collaborative governance.

In the study of SL in Africa, however, the factors that can indeed militate against the emergence and flourishing of this form of leadership, such as corruption, poverty, tribalism, violence and the lethargic approach to change and economic development, must not be lost sight of (Wanasika et al., 2011), and of which, the Church, unfortunately, was not exempt. High power distance as well as uncertainty avoidance (House et al., 2004) and in-group collectivism can breed corruption while promoting intra ethnic tendencies where leaders may seek to appropriate and redistribute wealth and resources to benefit their family and ethnic groups. This can lead to distrust from other neglected ethnic groupings and can ignite violence and strife. Such atmospheres are inimical to the emergence and striving of SL. Indeed, some participants observed that the concept of consultative governance, which is so elaborately laid out in Church law, often does not work in some parishes because of some of the above factors to which I have alluded. But as P3 observed, the lack of the consultative process in many church communities, arises not so much from a deficiency in the system, as in the lack of will by some Church leaders to apply the existing laws governing consultation appropriately, or of their improper understanding of these existing laws and processes. According to this participant:

I think that where that happens, it is a lack of acquaintance with our Church. If you followed the Infallibility Debate, for me that thing is very revealing. What are the occasions, or under what conditions can the Pope speak *ex cathedra*? You see. That means the Pope can only speak *ex cathedra* when what he speaks is what all the faithful right from the grassroots to the top actually believe is what Jesus has given us. So it presupposes a certain consultative procedure. That means taking into account the Diocesan Synods and Continental Synods. And filtering all this, then the Pope makes a declaration. Synods of Bishops, then College of Cardinals, then all these are consulted: right from the laity to the Religious and all sectors at a certain given time. These are things that are then crystallized out as the things that cannot be compromised by anybody calling himself catholic. Then to the Church, the Pope can speak *ex cathedra*. In other words, the *ex-cathedra* statement is a statement that the Church should believe at a particular time. It is not the personal thing that the Pope can just throw down on the Church. And following this every parish priest, if he is following the trend of how decisions should be taken, should first start with the lay people and go up through the Organs of the Church: Laity Councils, Pastoral Councils. Then at the level of the Diocese, we have the Diocesan Laity Council, Diocesan Pastoral Council. So the various parishes feed into the Diocese. Then we have the priests' assemblies and what comes up. That is what the bishop can decree: This is what should be valid for that particular diocese. And that is what the parish priest should do before he declares a decision. He must be able to let parishioners understand that, 'Well,

you are aware that we have been praying and deliberating about this issue.

Following the meetings that we held, this is what I want to do (P3).

Leadership within the Catholic Church

The Roman Catholic Church is one that is very hierarchically structured with an established and very visible leadership and a defined followership often referred to as the lay faithful. In the past, leadership was clearly the domain of a male clerical (priests) hierarchy while the lay faithful was then all the non ordained membership who looked up to the clergy for direction (Dorr, 2004). This was more like what Kelley (2010) referred to as “Sheep or Passive Followers” (p. 183). In recent years, however, there has been a gradual shift in the concept of leadership and followership in the Church. There is greater emphasis on the shared ministry, or shared leadership, where the lay faithful have a more active participation in the governance of the church through various consultative councils or administrative responsibility over parish/faith communities (Kelly, 2010). There are also many star followers (Kelly, 2010) within many faith communities (i.e. those who offer very active support to their parish leaders, but with critical and independent judgment/assessments about issues in such a way that advances the cause of the parishes).

In most of our Churches, the majority of the faithful are women who are very often behind the scene contributors to the welfare of the church. They take care of children’s religious education, sing in the choirs, keep the churches in impeccable conditions for worship, contribute great financial resources for the upkeep of the parishes, etc.; yet most of these women do not exercise formal leadership. These are mostly informal leaders, the invisible lifeblood of the parish communities who exercise

followership of different categories. Unfortunately, there are situations where confrontations and misunderstandings arise between these women and some of the established or visible leadership leading to some becoming alienated followers. This can be even more pronounced in very patriarchal communities where authority is very often seen as a male prerogative.

Fortunately, within the Church, there is a growing and visible participation of women in leadership roles. Apart from the many dynamic and capable group of women religious, who engage in ministry at various levels within the parish community (catechetical, educational, family apostolate, promotion of the causes of women's emancipation, etc.), there are also many women who serve in parish councils and committees, either as ordinary members or in leadership roles. This trend within the Church should bring the Church into greater dialogue with the traditional society in regard to offering and recognizing a greater role for women's leadership in the society. Additionally, in this regard, there is a new development within the chieftaincy institution in the NTA where some communities are more visibly recognizing the importance and ability of women to lead, through the institution of queen-mothers (Odotei & Awedoba, 2006). Also, the acceptance of the voice of the most elderly women in Dagara traditional households as voices of authority is a wonderful locus for greater dialogue between Church and civil society on the promotion of the role of women in more visible leadership.

The very nature of Christianity is in the fact that it is a sign of contradiction to the world cultures. It is a revolutionary pointer to the eschatological breaking forth of the

Kingdom of God into our world of class distinctions and sin. If Christian leaders cannot promote and live a leadership that respects the very dignity and equality of all persons, then there is a contradiction of their leadership with that of Christ's. Christian leaders therefore, must seek to promote the dignity of the human person as created after the image of God, otherwise they have no share in the Prophetic and Priestly role of Christ, "who came to serve and not to be served, and who gave up his life as a ransom for many" (Matthew 20:25–28; 23:11; Luke 9:46–48).

Several participants observed that there was a tendency in some leaders of today to engage in alcoholism and inappropriate social relationships (P3, T3, C1, & C3). The urge for community and socialization can be very strong in many young servant leaders of today's Church. The missionaries of the past were aliens to the communities and forged their community life within the presbyteries. Their life of community prayer or personal prayer of the Divine Office helped them to forge these community bonds. The demand on the servant leaders, who are products of their traditional Dagara communities and who have bonds and ties of families and friends within this community, is not only to socialize with them and be available to them in their times of leisure and social or festive moments but also to assume more direct family responsibilities towards parents, siblings, etc. (D2, T1, & T3). To avoid conflict, some respondents have advised that, "The priest should be conscious where he goes. There may be places the community does not expect the priest to be, and when the priest is always found at these places he can lose his reputation and respect among the people" (C1).

Associated with the function and personality of the earth-priests (Tengdanmas) is the sense of mystery and mystique. This aura of mystique was also associated with the early White missionaries whose life was different from the indigenous population, and whose skin color was itself a mystery (P3). They were, therefore, considered to be “very spiritually powerful people” (P3). The servant leaders of today’s church are indigenes, sons and daughters of the very communities they are serving, and cannot surround themselves with this kind of mystique. They would need to appeal constantly to the faith of the people they are serving, bringing them to understand that the power of the sacraments they administer is from the same source and of the same efficacy as was with the White missionaries of the past. There is the need to validate in the communities these servant leaders serve, that as long as they are validly ordained like the past missionaries, they also have the same power that Jesus wants to hand over to His disciples. All notwithstanding, the indigenous servant leader of today can still boost their mystique by limiting their socialization in public places and by enhancing their visits to the sick at home and hospitals, as well as their presence in the homes of their parishioners for pastoral visits. Their pastoral availability and their scarcity regarding social availability can contribute a lot to conflict avoidance and to their greater acceptance by the community they serve.

Leadership succession within the Catholic Church, while provided for in the Code of Canon Law (John Paul II, 1983, canons 129–196; 330–572) can present challenges when it is not well managed. As one participant observed:

In our traditional system, the succession to leadership is clear. There are no conflicts. Everybody knows who is next in command. Everybody knows who the elders are and what the relationship of those younger should be to the elder. In our Christian system, we uproot this in a way. We have young people who are inducted into leadership over and above their elders. Leadership is not conferred by seniority in age. The older persons in the community that these young leaders are serving may feel that they do not feel respected or they do not accept the leadership of a young person over them. Or the young person who has assumed leadership comes with that notion of leadership of the Traditional Society and may say, "I am in the position of leadership, and nobody should challenge it."

(Participant P3)

But we often forget that even within the Dagara traditional system, young people have been promoted chiefs over their elders, and that these young chiefs have been received very well by the older members of the community. Therefore this is not alien to the Dagara. The secret of good governance was in the fact that the young chief knew he needed the advice and voice of the elders in order to be effective. The elders will respect and accept the young chief's leadership if he sought the wisdom of the old, in which case they would give this young man the "wisdom that is appropriate to the oldest person in the community" (P3). Young bishops, as indeed all bishops, should tap the wisdom of the community and especially of the elderly, by setting up a good and all-inclusive college of consulters that old and young can respect.

So, there is a need to strike a balance. In this regard, Patterson's seven characteristics of a servant-leader (Paterson, 2004) are model virtues for leadership within the Church. Also, the Code of Canon Law of the Church has put in place clear processes and procedures to succession of leadership within the Church (John Paul II, 1983, canons 129–196, 330–572). Though the process is principally by appointment to lower positions by a higher competent ecclesiastical authority, the need to empower and develop people's potential to enable them take up leadership is essential. Indeed, it belongs integrally to the role of servant leaders to empower followers to become leaders themselves (Greenberg as cited in Dingman, 2007). This could involve a conscious program of continuing education that equips all priests, and other levels of leaders within the Church, with the appropriate skills for the assumption of higher levels of leadership when the need arises. Otherwise, rivalry and competition can mar the whole succession process and destabilize organizational growth. It will therefore not be out of place for leaders, while empowering their followers, to place the particularly gifted follower(s) in "shadow" leadership roles. In the case of Dioceses, the practice of having auxiliary bishops or even coadjutor bishops can go a long way to enhance smooth succession processes with very minimal rancor and bickering from potential aspirants.

While formal leaders of an organization are the visible titled leaders, there are also behind the scene or informal leaders or extra-organizational leadership. These are people who exercise an "active engagement in helping an organization or a cause succeed while exercising independent, critical judgment of goals, tasks, potential problems, and methods" (Kelly, 2010, p 181), who may not be the visible face of leadership within the

organization but who nevertheless have tremendous influence in helping the organization determine and focus on its vision and mission. They cooperate with the visible leaders to realize the goals or further the cause of the organization. There is a need to pay constant attention not only to their training, but also to offer creative avenues for their voices to be heard and respected.

Despite all the challenges presented above in regard to the exercise of leadership within the traditional Dagara communities and within the Church in the NTA, one can make a case for the existence of SL within the traditional and church structures of leadership. The findings presented in Tables 4 and 6 above, indicate that some of the characteristics in the church leaders and the traditional leaders in the NTA have some resemblance to SL characteristics identified by Spears (1995), Sendjaya et al. (2008) and by van Dierendonck (2011), namely: altruism, covenantal relationship; responsible morality; listening; transforming influence; transcendental spirituality; and building community. Indeed, all leaders within the Dagara community derive their legitimacy from association with the ancestors and their mandate to defend and promote all that has been handed down to them by the ancestors. A strict code of morality is demanded of all these leaders in order for them to maintain their respect and authenticity. Hence, the spiritual aura that surrounds the priests of the earthshine is indeed a major factor that gives them respectability and the potency to adjudicate in cases of wrongs committed by any member of the community, and to appease the gods in times of calamity. The same high level of morality and spiritual connection with Christ gives respectability to the

leaders of the Church community, as well a moral and juridical legitimacy to serve their communities.

Limitations of the Study

The major limitation in this study is the scope of the investigation and the time devoted to it. In this study, I observed only one group of the Dagara in the Upper West Region of northern Ghana. This study was conducted in the NTA, which only includes one administrative district of the Upper West Region: the Nandom District. Moreover, while there are many tribal groups, such as the Moshi, Wangara, Wala, Dagombas, and Fulani that reside in this district or traditional area (van der Geest, 2011), this study has focused solely on the Dagara in regard to looking at the cultural or traditional models of leadership operative in this locality. Therefore, this study is limited in scope.

Regarding SL, I have focused in this study on leadership within the Catholic Church. However, there are other Christian denominations that are present in this study area, albeit only in very small pockets or groups. There is also the presence of Islam, but only as a small minority. Therefore, the scope of this study does not encompass all groups within the NTA.

Another limitation of the study had to do with my role as an emic researcher. While I took precautions (such as peer review, member-checking, journaling, and use of the purposive sampling with maximum variation, etc.) to control for personal biases, I cannot be sure that I eliminated all biases. Further research into this phenomenon by an etic researcher will further boost the trustworthiness of this study. Finally, because of the

time limit and the limited financial resources at my disposal, I was not able to be as extensive in my coverage and study of sources as I would have liked to.

Recommendations

In the light of these limitations, I would like to make the following recommendation for future researchers: this study could be replicated in other Dagara communities in the region, other than the NTA. This would broaden the scope for making more general inferences that have relevance to SL among a broader spectrum of the Dagara community in the Upper West region. Also, other tribal groups in the region could be studied regarding their experience of SL and their traditional systems of leadership. It might even be of interest to conduct a comparative study of the Dagara and other ethnic/tribal groups within the NTA regarding their ILT and leadership concepts.

Secondly, the implications and relevance of other forms of leadership (transformational, strategic, transactional, etc.) in the Upper West region of Ghana for the development and promotion of social change could be pursued. These studies should transcend the Dagara to include other ethnic groups in this region. Such studies could add to the repertoire of cultural relevance of leadership for change and development.

Implications for Social Change

Per Burke (2011), leadership is a principal agent that drives change in any community. The quality of leadership within any organization or community influences the way that community or organization addresses change (Chuang, 2013). In this regard, the quality of change hinges on the dynamics of relationships that exist between different

categories of leaders, or levels of leadership, within a given organization in its pursuit of set goals or missions (Cooper, 2008; Tengan, 2013).

The results of this study could offer insights to the Dagara community leaders in assessing their change leadership effectiveness in the community. I also intended to offer a challenge for Church leadership in the study area to re-examine the relevancy and efficacy of their leadership and how their role as social change agents affects the existing Dagara traditional concepts of leadership. The Dagara traditional leaders, embodied in chiefs and elders, could also discover how the Church can contribute additional values of leadership and provide new perspectives to ways of governance. In this case study I have examined the leadership structures and dynamics within the traditional communities of the Dagara in the NTA, as well as within the community of the Church in the NTA, and have noted the similarities and differences that exist between the SL of the Church and traditional leadership within the Dagara community, as well as the potential for conflicts and the accommodations for resolving these conflicts. Collaborative and transparent governance will further the cause of democratic governance, accountability of leaders to the people governed (Costantinos, 2012; UNDP, 2000; The White House, 2012), and the promotion of peoples' rights and dignity in the community. I now wish to propose ways in which SL and the models of leadership within the Dagara traditional society can, through attitudinal changes and the institution of some structures or programs, intermeditate with one another to promote positive social change and development.

Promotion of Good Governance

One area in which positive change and development can be accelerated within the NTA is through the promotion and enhancement of good governance. Some participants noted that while the paramount chief of Nandom has promoted an annual cultural festival, known as the Kakube Festival, for many years as a vehicle for the development of culture and promotion of social development, there appears to be very little impact of this festival in the NTA. They have attributed this deficiency to a lack of transparency and accountability in governance by the leadership provided by the paramount chief. Some participants noted that the success of the Church's SL in promoting development in the NTA was due to their transparency and dependability as agents of change and as trustworthy administrators of the financial resources entrusted to them for community development. These SL were considered to be honest and selfless, not seeking financial gain for services, and involving other community leaders to mobilize the grassroots for development.

Contrarily, participants have noted that progress and development in the NTA has often been hampered by partisan interests, interpersonal conflicts and rivalries among traditional leaders or within royal families, and the lure of wealth for the promotion of personal status and social class. Unfortunately, as some participants have also noted, such conflicts are also present in the routine of governance by some servant leaders. However, this manner of leadership is inconsistent with the expectation and notion of the traditional leader of the Dagara community to promote the common good and protect the interest of

the individuals within the family and community. It is also inconsistent with the notion of the Church leader as servant, and not a lord and master.

Suggestions for the Promotion and Enhancement of Responsible Governance

A Kakube Festival committee (KFC). This committee could include, among others, SLs from the Church, divisional chiefs, representatives from the Nandom Youth and Development Association, and a representative from nongovernmental organizations (NGOs) working on the NTA, etc. Such a widely representative committee could assist in bringing greater transparency to the planning, execution, and fiscal accountability to the community in the period following the completion of the festival. This KFC, apart from brainstorming and identifying areas of development that an upcoming festival could focus on, would also serve as a monitor of the progress of implementation of the development agenda.

Christian Chiefs Association. This is a phenomenon that is gradually being explored by some groups of Christian chiefs, and which should be encouraged and supported by servant leaders and the paramount chief of the NTA. Attitudinal change is a very important factor in change. The Christian chiefs association could be grounds for greater reflection on traditional practices that are inimical to social and human development. They would serve as peer support groups for like-minded chiefs in their attempts to instill values that promote the dignity of all persons, as well as in their efforts to help Christians who are nominated chiefs accept the responsibility without compromising their Christian moral and doctrinal principles, especially regarding polygamy and superstitious practices.

Promotion of dignity and leadership of women. Education in the NTA, championed initially by the Church, enhanced the position of women in the community and provided them chances to take up leadership roles in the secular and civic society and in commerce. However, there is still much to be achieved regarding the leadership role of women in the courts of the chiefs and in traditional Dagara families. The relegation of women to secondary positions in decision-making processes at family gatherings, inheritance of property, and their secondary role to males in status and ranking deprives the community of women's wisdom and leadership. There has been a recent move in the courts of chiefs to promote and institute the position of queen mothers as a complementary channel of leadership in the community by women for women and families. This is a vehicle that could eventually lead to positive attitudinal realignment of the Dagara traditional community towards the value of women as positive change agents in the community.

Enhancing the consultative process in Church governance. The Constitution of the Church and the Code of Canon Law (Canons 330 –572) have provided for Church governance that is transparent and consultative. Parish finance councils are mandatory for any parish in the Catholic Church (Canons 492 – 494) and are aimed at making pastors more financially accountable to their constituents, while exercising very transparent fiduciary responsibilities over the goods of the Church and community. Parish Pastoral Councils are also highly recommended (Canons 51 –514) as channels for dialogue and consultation between Church leaders and their congregants. Unfortunately, as noted by some participants (P2, P3, C3), there are often conflicts that arise in the parish

community over inadequate consultation by the pastor, overbearing attitudes by the pastor that result in elder members of the parish or elderly priests working with a younger pastor feeling disrespected and not consulted. Attitudinal changes on the part of clergy and congregants, changes that can promote mutual respect, faith in the leadership, and acceptance of the legitimate authority of the leaders of the Church can help address this issue. There is a need for an understanding of the uniqueness of the Church as distinct from civil and traditional society in its structures and origin. Developing and implementing parish council and finance council training sessions at the parish levels, which could be facilitated by the Chancery of the Diocese or by expert canonists, could be means of fostering this understanding.

Forming Healthy Alliances with Other Development Partners

While noting the preeminent role of the Church in initiating and championing infrastructural and social development in the NTA (Bekye, 2009), some participants have also noted that the early-start advantage that the Church had in this regard may be antiquated due to donor fatigue and the erosion of the novelty effect that the Church had at the start of its mission work in the NTA (P2). The novelty effect is the idea of Christianity as a novelty and a subject of great curiosity too many Dagara at the time of its introduction to the Dagara (Naameh, 1986) and this helped to accelerate conversion of the Dagara in the NTA to Christianity, as did the cooperation the early missionaries had from chiefs and community leaders. Unfortunately, this same novelty effect, coupled with the accompanying successes of the missionary endeavors at that time, also produced

animosity and non-cooperation from other chiefs and elders of the community (Bekye, 2009; McCoy et al., 1988).

Some traditional leaders lament the lack of exchange of development ideas between them and the servant leaders in the NTA (C3). Both servant leaders and traditional leaders could look at ways of animating consultative processes between them, aimed at creating greater levels of cordiality between them, collectively handling crises that may arise in the community, and sharing their visions for development.

Furthermore, the servant leaders of the Church could reassess their resources for development and look at new ways in which they can forge healthy partnerships with the local government and the State, as well as with various NGOs that are active, or interested, in the NTA. Such alliances must not compromise the moral compass of the Church, as it sheds light on development practices that could compromise the dignity of the individual or the environment. The servant leaders and the Church need to understand that they cannot claim a monopoly to the knowledge of things that matter to the community they serve, nor can they claim a monopoly to the means of meeting of these needs.

Conclusion

In this case study, the relevancy of SL and traditional models of leadership within a cultural group in northern Ghana was investigated. An in-depth exploration of the concepts of SL and the traditional or cultural systems of leadership within the Dagara community in the NTA was conducted. Key results of the study indicated that the leadership exhibited within the Church and within the traditional Dagara community in

the NTA has some features of SL. While features of SL seemed more pronounced within the Church system, it was nonetheless also present within the traditional system, in spite of the challenges to the presence and exercise of SL in patriarchal African communities (Hannay, 2007). The results of this study also corroborated the observation of Hale and Fields (2007) of the limited applicability of SL in southern parts of Ghana within the context of Christian seminaries. The African concept of Ubuntu has also been presented in other studies as akin to the concept of SL (Brubaker, 2013; Chatbury et al., 2011; Muchiri, 2011).

The results of this study may not be statistically generalizable because of its limited sample size and nature as a purposive sample. Nonetheless, the results of this study could have some inferential relevance regarding the sustainability of SL in similar cultures based on its theoretical framework of ILT. Both SL and traditional modes of leadership within this cultural community are systematic and hierarchically structured, albeit tracing their origin and authority to different sources.

While the traditional and cultural models of leadership were traced back to the ancestors of the community and family (ancestral-centric), and were strongly tied to kinship relationships, SL leadership was more associated with the mandate of Jesus Christ to his followers (Christo-centric), and was exercised over people of diverse family and ethnic origins. Ethnicity was not delimitation to the extent of the authority of SL, whereas traditional leadership was exercised more precisely over people who are commonly linked by their ancestral heritage. There was, however, a deeply spiritual component to SL and traditional leadership among the Dagara. They both exhibited a

high regard for a higher spiritual power from which their authority emanated: the ancestor for the traditional leaders, and Christ, for the Church leaders. A marked distinction between SL and traditional leadership among the Dagara, however, was in the goal or end to which they are directed. While SL was aimed at the good and redemption of the individuals within the organization, and only then towards the good of the organization itself, traditional leadership was geared more towards the good and preservation of the community, and then towards the good of the individual members of the community.

The good of the community, the promotion of peace and stability in the community, and the promotion of social, cultural, and moral development was of great concern to both servant leaders and traditional leaders in this study area. There were, however, circumstances where conflicts have existed. Therefore, this study has offered suggestions for managing the entanglements that may occur, as well as provided some suggestions for a healthy intermediation of power and influence in such a manner as to promote greater positive social change in the community.

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Appendix A: IRB Approval Number

12-03-15-0178617

Appendix B: Interview Protocol

Research Topic: Exploring Servant Leadership within a Northern Ghana Dagara
Traditional Community.

Duration of interview: 1 hour

Time of Interview:

Place of Interview:

Label of Participant:

Name of Interviewer:

Brief Description of the Project:

Thank you very much for accepting to participate in this study. This interview session will last about 1 hour and will involve my asking you some questions to which you are asked to respond as honestly and frankly as you can. If you feel uncomfortable about any question, feel free to ask for clarification, or even to express your reservation about responding to that question. Also, remember that you can withdraw from this interview at any time if you feel uncomfortable with continuing to participate. There will be no recriminations whatsoever.

The purpose of this study is to look at how the Dagara in the Nandom Traditional Area understand and practice leadership in their traditional social contexts, as well as how they see the connections between their traditional models of leadership and the leadership of the Church, which we will refer to as servant leadership.

This interview will be audio taped, and I will also be taking some notes during the session. Will you be comfortable with this procedure?

This recording will be kept very confidential. It will also be securely stored and will not be accessible to anyone else other than the researcher and the researcher's supervisor, who will not be given your identity.

Also, will it be OK with you that I contact you later after I have transcribed the recording of this interview, so that you can confirm whether or not the transcription truly represents what you said?

Please do let me know when you are comfortable enough for us to start this session. I promise not to keep you longer than 1 hour.

Questions:

Regarding Notion and Impact of Traditional Leaders/Chiefs in Nandom Area:

1. a) What are the structures of leadership within the Dagara community?
- b) What is the relationship between these leaders and the people they lead?
2. Is the chieftaincy institution necessary at all for the Nandom Traditional Area?
If yes, why? If no, why not?
3. In what ways are leadership of the chiefs and the leadership of the priests in this community complementing or at variance with each other?
4. Who do you perceive in the traditional history of the Nandom Area to be the most effective chief? Why do you see him in this light?

Regarding the Notion and Impact of Church Leadership in the Nandom Area

1. Are you familiar with the Catholic/Christian Church in this area?

What impact does it have in the social development in this area?

2. How relevant is the leadership of the Church, past and present to the social development in this Area

3. What are the characteristics you observe about the leaders (priests) of the catholic/Christian Church that you admire?

And what characteristics do you not admire in them?

4. How similar or different are the priests and church leaders from our traditional chiefs and elders?

Note:

Thank the participant for participating, and again assure participant of confidentiality in the treatment and publication of results. Also, assure the participant of the potential for future/follow up interviews if needed.

These interview questions appear in this order as a means of enabling interviewer establish some building blocks for the interviewee's reflections on the leaders and types of leadership encountered in the community. These questions (together with interviewer's personal listening, clarification and observation skills), hopefully will elicit some relevant data/information which will assist in addressing the research problem. The process is hoped to generate some material that can be used to establish some common and emerging trends regarding the research problem

Appendix C: Script of Verbal and Personal Invitation to Potential Participants

I am Rev. Fr. Peter Anglaaere, a doctoral student of Walden University. I am conducting a research study about how the traditional systems of leadership of the Dagara and the leadership models of the Church can relate and dialogue with each other in order to promote development and social change in the Nandom Traditional Area. This study is in connection with the writing of my dissertation as part of the requirements for my studies. It has nothing to do with my being a priest.

You are one of the elders/gatekeepers/chiefs/priests/natives of the Nandom Traditional Area who has had many encounters with the traditional systems of authority and/or church leadership. That is why I am contacting you to find out if you would be interested in taking part in this research. Participation is voluntary, and there will be no consequences at all if you do not feel like taking part. I am contacting you to find out if you will be willing to take part in this research.

Dagaare translation of verbal personal invitation

N yuori Fada Peter Anglaaere. N en sukuul bie Walden University. N zane na ke n liebi game doktor. A n zanu sobie puo na n paa bobr ke n gyel nye le a te dagara naalu, ni a te dagara yir-nikpeenu na yitaa ni, bii e teetee ni, a Krista langne yir dem ni-kpeenu a. Zuo a za, n bobr ke n pieri kaa nye a dagara ni-kpeenu tome ni a Faaramine tome na yitaa le, bii le a na e teetee a.

Fu en a te teng nikpee kang, a bang a te saakumnu yelle. A le na so n waar ke n wan pag fu ni a yel nga a sogre fu nye, fu na sag na puo a song me a yel nga gyellu puo bii? Ekye N bobr ke n dang daayi a yel ko fu ke, a de me e feru togtog ke fu puo a yel nga puo e. Fuu saa be wa bobr ke fu puo'a, bii fuu wa sag ekye wa ta sogo a kaa nye a fu be le bobr ke fu kyen tol togr'a, fu na tuo na yizaa. A fu zagru ku wani yelkangza fuu ni a maa sogo'e. A fu tieru paa ni bono? Fu na bobr'a ke fu puo bii fu kong tuo?

Appendix D: Data Use Agreement

This Data Use Agreement (“Agreement”), effective as of September 30th, 2015 (“Effective Date”), is entered into by and between Rev. Peter Arnold B. Anglaaere (“Data Recipient”) and the Diocese (“Data Provider”). The purpose of this Agreement is to provide Data Recipient with access to a Limited Data Set (“LDS”) for use in research in accord with laws and regulations of the governing bodies associated with the Data Provider, Data Recipient, and Data Recipient’s educational program. In the case of a discrepancy among laws, the agreement shall follow whichever law is more strict.

1. Definitions. Due to the study’s affiliation with Laureate, a USA-based company, unless otherwise specified in this Agreement, all capitalized terms used in this Agreement not otherwise defined have the meaning established for purposes of the USA “HIPAA Regulations” and/or “FERPA Regulations” codified in the United States Code of Federal Regulations, as amended from time to time.

2. Preparation of the LDS. Data Provider shall prepare and furnish to Data Recipient a LDS in accord with any applicable laws and regulations of the governing bodies associated with the Data Provider, Data Recipient, and Data Recipient’s educational program.

3. Data Fields in the LDS. No direct identifiers such as names may be included in the Limited Data Set (LDS). In preparing the LDS, Data Provider shall include the data fields specified as follows, which are the minimum necessary to accomplish the research: Diaries of early Missionaries’ activities in parishes within the Nandom Traditional Area; Archival documents related to relationship between colonial

administrator, traditional rulers and missionaries in the Nandom Traditional Area;
relevant documents that will be pertinent to the subject of investigation by this researcher.

4. Responsibilities of Data Recipient. Data Recipient agrees to:
 - a. Use or disclose the LDS only as permitted by this Agreement or as required by law;
 - b. Use appropriate safeguards to prevent use or disclosure of the LDS other than as permitted by this Agreement or required by law;
 - c. Report to Data Provider any use or disclosure of the LDS of which it becomes aware that is not permitted by this Agreement or required by law;
 - d. Require any of its subcontractors or agents that receive or have access to the LDS to agree to the same restrictions and conditions on the use and/or disclosure of the LDS that apply to Data Recipient under this Agreement;
and
 - e. Not use the information in the LDS to identify or contact the individuals who are data subjects.

5. Permitted Uses and Disclosures of the LDS. Data Recipient may use
and/or disclose the LDS for its Research activities only.

6. Term and Termination.
 - a. Term. The term of this Agreement shall commence as of the Effective Date and shall continue for so long as Data Recipient retains the LDS, unless sooner terminated as set forth in this Agreement.

- b. Termination by Data Recipient. Data Recipient may terminate this agreement at any time by notifying the Data Provider and returning or destroying the LDS.
 - c. Termination by Data Provider. Data Provider may terminate this agreement at any time by providing thirty (30) days prior written notice to Data Recipient.
 - d. For Breach. Data Provider shall provide written notice to Data Recipient within ten (10) days of any determination that Data Recipient has breached a material term of this Agreement. Data Provider shall afford Data Recipient an opportunity to cure said alleged material breach upon mutually agreeable terms. Failure to agree on mutually agreeable terms for cure within thirty (30) days shall be grounds for the immediate termination of this Agreement by Data Provider.
 - e. Effect of Termination. Sections 1, 4, 5, 6(e) and 7 of this Agreement shall survive any termination of this Agreement under subsections c or d.
7. Miscellaneous.
- a. Change in Law. The parties agree to negotiate in good faith to amend this Agreement to comport with changes in federal law that materially alter either or both parties' obligations under this Agreement. Provided however, that if the parties are unable to agree to mutually acceptable amendment(s) by the compliance date of the change in applicable law or

regulations, either Party may terminate this Agreement as provided in section 6.

- b. Construction of Terms. The terms of this Agreement shall be construed to give effect to applicable federal interpretative guidance regarding the HIPAA Regulations.
- c. No Third Party Beneficiaries. Nothing in this Agreement shall confer upon any person other than the parties and their respective successors or assigns, any rights, remedies, obligations, or liabilities whatsoever.
- d. Counterparts. This Agreement may be executed in one or more counterparts, each of which shall be deemed an original, but all of which together shall constitute one and the same instrument.
- e. Headings. The headings and other captions in this Agreement are for convenience and reference only and shall not be used in interpreting, construing or enforcing any of the provisions of this Agreement.

IN WITNESS WHEREOF, each of the undersigned has caused this Agreement to be duly executed in its name and on its behalf.

DATA PROVIDER

DATA RECIPIENT

Signed:

Signed:

Print Name:

Print Name:

Print Title:

Print Title:

Appendix E: Draft of Telephone Call to the Diocesan Authority for Permission to Access
Data

My Lord Bishop,

This is Fr. Peter Anglaaere calling from the USA. I hope and pray that all is going on very well with you and all brother priests in the diocese.

I am now at the stage of collecting data for my doctoral dissertation and I am calling to ask your permission to consult the diocesan Archives for material relating to the early missionaries endeavors in parishes (especially within the Nandom Traditional Area) that can help me in my research.

The topic of my dissertation is: “Exploring Servant Leadership within a Northern Ghana Dagara Traditional Community.” The purpose of this study is to look at how the Dagara in the Nandom Traditional Area understand and practice leadership in their traditional social contexts, as well as how they see the connections between their traditional models of leadership and the leadership of the Church. I will explore how the Church’s leadership presence in the Nandom Traditional Area in northern Ghana mirrors a leadership of service. Also, I will explore the ways in which the SL of the Church and the chieftaincy model of traditional leadership can relate with one another without the Church’s leadership being a threat to the Dagara power and authority structures.

Apart from obtaining data from the diocesan archives, I will be inviting traditional and church leaders as well as individual Dagara from the Nandom Traditional area, who have knowledge and experience of these two systems of leadership, to be in the study.

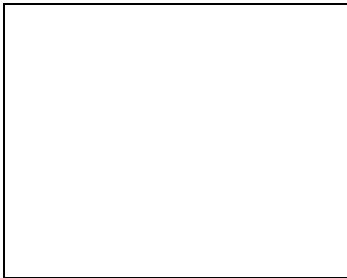
I would really be most grateful to have your permission to consult and to gather some data from the Diocesan Archives in connection with this research.

When Permission is given

- Thank Bishop for his response/permission
- Ask Bishop to let Diocesan Chancellor know that I will be getting in touch

with him about when I can come to the diocesan secretariat.

Appendix F: Observation Protocol of Interviews Conducted by Peter Anglaaere

Date: _____	
Time: _____	
Duration of interaction: _____	
Site of Interaction: _____	
Participant: _____	
Reason for interaction: Interview in connection with Dissertation research topic: “Exploring Servant Leadership within a Northern Ghana Dagara Traditional Community.”	
Descriptive of Notes	Reflective Notes
Visual layout of Interview Setting 	Observation of participants’ verbal and nonverbal reaction/behavior to interview physical setting, etc.

<p>Researcher's observations of what seems to be happening during interview:</p> <p>Brief description of participant (relaxed? Tensed? Anxious?.....):</p> <p>Participants' nonverbal behavior during interview:</p> <p>Any Unplanned events that interrupted interviews?:</p>	