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Cross-Cultural Servant-Leadership for the Seventh-day Adventist Church in Papua New Guinea

Loren Kekes Poli
Andrews University

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ABSTRACT

CROSS-CULTURAL SERVANT-LEADERSHIP FOR THE SEVENTH-DAY ADVENTIST CHURCH IN PAPUA NEW GUINEA

by

Loren Kekes Poli

Adviser: Jeanette Bryson
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: CROSS-CULTURAL SERVANT-LEADERSHIP FOR THE SEVENTH-DAY ADVENTIST CHURCH IN PAPUA NEW GUINEA

Name of researcher: Loren Kekes Poli

Name and Degree of Faculty Adviser: Jeanette Bryson, Ph.D.

Date completed: October 2011

Problem

Providing leadership for a diverse Papua New Guinea (PNG) remains a challenge for the Seventh-day Adventist church. There are more than 750 languages in current use and yet very little is being done to provide representation or give consideration to the cultural differences.

Method

A mixed-method research, both qualitative and quantitative, that included a review of literature, interviews, case studies, and a survey designed for use in PNG was used to conduct this research designed to explore and identify the knowledge of
leadership from the context of PNG and how that understanding influences the support, perceptions, and practices of the Church.

Results/Findings

PNG, despite its diversity, is grouped into two main people groups: the Austronesians and the non-Austronesians. Scholars in the area of anthropology have thus identified two cultural leadership practices that are dominant in PNG: Big Man and Chieftancy—and a cause for the tension. Research substantiates that developing a cross-cultural servant model of leadership that speaks to the diversity in PNG sensitive to the issues of respect, fairness, justice, and unity is paramount for leadership practices to succeed.

Conclusions

PNG, composed of diverse people groups, will experience difficulties if led strictly from either a Chieftancy or Big Man mindset. Both practices, however, thrive on serving others. The first step in providing servant-leadership training is to develop a process based on the biblical model. The Jesus model, if followed, would unify the leadership for the Seventh-day Adventist church in PNG and its associate area, the South Pacific Division and the Seventh-day Adventist Church at-large.
Andrews University
Seventh-day Adventist Theological Seminary

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A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

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A project document presented in partial fulfillment of the requirement for the degree Doctor of Ministry

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Loren Kekes Poli

APPROVAL BY THE COMMITTEE

__________________________________________  ________________________________
Adviser                Director of D. Min. Program
Jeanette Bryson        Skip Bell

__________________________________________  ________________________________
Barry Gane              Dean, SDA Theological Seminary
                         Denis Fortin

__________________________________________  ________________________________
Roger Dudley            Date approved
Dedication

I dedicate this dissertation project to my parents, Poli Pani and Ronukup Loie Poli (now deceased) who instilled in me the value of an inquisitive mindset and servanthood that orbits around the very life and ministry of Jesus Christ—the Lord and Head of the Seventh-day Adventist Church.
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CHAPTER 1

INTRODUCTION

Statement of Purpose

The purpose of this project dissertation is to explore the leadership practices of the Seventh-day Adventist Church in Papua New Guinea (PNG). The study will include the Central Papua Conference; Eastern Highlands-Simbu, New Britain-New Ireland, and Western Highlands missions. The case studies will be intentional in identifying challenges and tensions that diversity and cultural practices of leadership contribute to the challenge of ministry in the PNG. I will then develop a cross-cultural Servant Model of Leadership that is biblical, diverse, and global. Through a shared model of leadership, the study will suggest a plan for better practices of leadership in the Seventh-day Church in PNG, that are relevant, multi-cultural, and biblical.

Statement of the Problem

The Seventh-day Adventist Church in Papua New Guinea (PNG) is rapidly growing among the population of people whose medium of communication encompasses 750 different spoken languages (Foley, 2000, p. 357), making it an overtly diverse and multi-cultural denomination (Knauft, p. 3). Until 1995, when the first Papua New Guinean was elected president of the Union, the leaders of the Church in PNG were from other countries in the South Pacific Division. I started my ministry in 1992, and witnessed the growth of the church during the transition from overseas to local
leadership. Although Papua New Guinean’s were only represented in the president’s position, a hope was kindled that leadership of the church would become sensitive to the various cross-cultural issues. However, in spite of this first step toward local leadership, there continues to be a predominance of governance from outside the country. The local leaders who are elected tend to represent the outside issues more than those of the local membership. This paper will explore the possibility of introducing a servant leadership model that would meet the local challenge of setting up leaders’ representative of the diversity within the membership of the local churches and help facilitate a growing sensitivity to the Church at large.

**Justification for the Project**

Developing a cross-cultural servant model of leadership that speaks to the diversity in PNG, sensitive to the issues of respect, fairness, justice, and unity is paramount for leadership practices for the Seventh-day Adventist church in PNG and its associate area, the South Pacific Division and the Seventh-day Adventist Church at large. The following are some of the reasons that provide justification for this project:

**Representative Voice Needed**

The under-representation of the voice of the Seventh-day Adventist Church in Papua New Guinea (PNG) at the local and global levels raises concerns about justice, fairness, and the integrity of the Seventh-day Adventist Church as a global organization in giving recognition to a growing Adventist presence in PNG. The growth pattern of the Seventh-day Adventist Church in PNG in the last 20 years shows an exponential growth, with a membership that surpasses the membership of Australia, New Zealand, and other Pacific Island countries put together; and yet, PNG remains underrepresented.
PNG Union Level Leadership

At the PNG Union Mission level, people who have been involved in the administration of the church have been many and their commitments are evident through the growth of the church in the country. Since the Seventh-day Adventist missionaries first arrived in 1908 (Neufeld, 1996) and 1924 (Wicks, 1925, p. 3) for Papua and New Guinea respectively, the church has been under the leadership direction of Caucasian Australians and New Zealanders. When the expansion took place and locals were appointed into leadership at the local missions and to the two unions, leaders of the growing church were from the Solomon Islands, St Mathias Group, in New Ireland, Central Province, and Gulf of Papua.

During the South Pacific Division Session of 1990, Pastor Yori Hibo was appointed the first national president for PNG and the first national representative at the General Conference Executive Committee (Coffin, 1990, pp. 4, 5). At the end of 1995, when Pastor Yori Hibo retired, Pastor Wilson Stephen, a New Irelander, succeeded him (K. Miller, 1995, p. 5). He served in that position for the next seven years (Hancock, 2002, p. 2). Pastor Thomas Davai, a Central man succeeded Wilson (Hancock, p. 2).

Having a PNG serving as the president of the PNG Union Mission provided for a PNG voice that could be heard at the Executive Committee in PNG, the South Pacific Division, and at the General Conference of the Seventh-day Adventist church since 1990. The face of PNG was becoming more visible, a positive step toward local leadership. The statistics show that, in the past 85 years, the voice of PNG in the global church has been thinly heard and that only through others on behalf of the country. Of the three presidents,
Pastors Yori Hibo and Thomas Davai were from Central and Pastor Wilson Stephen was from the St Mathias Group of Islands, New Ireland.

**Underrepresentation of Ethnicities in PNG Leadership**

The appointment of the presidents from PNG to the 10 local missions is significant for many reasons. First, if appointments are carefully observed and followed along regional lines, then the president’s appointment can provide a fair and diverse representation. Secondly, the work in PNG can set the stage for a multi-cultural model of leadership that others could adopt and model to suit their own setting and place. Thirdly, the work in PNG would be placed in an unique position where Wilfred Drath’s (2001) leadership principle of “Relational Dialogue” can be followed. This implies that shared work uses dialogue and collaborative learning to create contexts in which work can be accomplished across the dividing lines of differing perspectives, values, beliefs, cultures, and worldviews (p. 125). It is openly assumed that the President’s Council at the Union level would include the ten local mission presidents, the union officers and South Pacific Division officers. It is the most dominant committee, even more powerful when it comes to decision-making than the Executive Committee, sanctioned by the SDA Church in Session. If the rationale is true, that vested power on presidents play a significant role, then the appointments to local mission presidents could be a better avenue, where the voices of the people could be heard through representation. What I am suggesting for PNG is that when mission president appointments are made, spirituality, leadership skills, diversity and representation should guide this process.
Membership Representation in SDA Leadership

The membership and the workers of the Seventh-day Adventist Church in Papua New Guinea have come of age. Serving in public and private sector jobs are committed Seventh-day Adventist Christians who owe their success to the training gained through the Seventh-day Adventist education system and other tertiary institutions in the country and abroad. Their involvement and support for the church is tangible through the return of their tithes and offerings, as well as in using their time and skills to increase efficiency for the church as an organization. However, the recognition of their place in this institution is missing.

Many of the members feel left out, thinking that the church as a structure has failed in its endeavor to accommodate for their voice and contribution to the church. They think that the church respects them only for their money, time, and skills. When it comes to voicing concerns about the SDA work in PNG that effects the growth, policies, and the working conditions of the workers, it appears that leaders would prefer to do it alone. Sometimes, the local members think that the church has a structure that does not listen to what needs to be said about developing the church in PNG.

Without representation from the local congregations, the leadership at the local missions and PNG Union Mission continue to deny these vibrant, committed and critical thinking members the opportunity to share their views. For example, this last June, I was privileged to attend the 59th General Conference Session of the Seventh-day Adventist Church as an observer with my wife, Sharon, and our two daughters: Sharnal and Elizabeth. Through the entire business session, I observed that not one of the delegates representing PNG spoke to the agenda in discussion. Also present was a group of self-
sponsored attendees from PNG that came to attend the same meeting as observers. Among them were some senior public servants from PNG, including the deputy Chief Justice of PNG, the Chief Commissioner for Internal Revenue Commission of PNG, and the Managing Director for the Rural Development Bank of PNG and two medical doctors. The Papua New Guinea Union Mission should work closely with the Missions and local churches in appointing delegates that has the ability to speak to issues of importance during sessions at the global church. In addition, when the South Pacific Division delegates reported on the work in its territory, which included PNG, they presented a historic piece that showed the first mission pilot who many years back brought the Gospel message to the Stone Age people of New Guinea. Showing that picture piece during the 2010, 59th General Conference Session continues to derail the image of PNG as equal partners with other representation within the Seventh-day Adventist Church at large.

Integrated Leadership Model

The diverse and multi-cultural nature of the church necessitates the establishment of a leadership model that integrates cultural awareness into leadership practices at conferences, union, and division levels. This third point cuts into the very core of this dissertation. The church in PNG includes 750 different languages or more, a representation of clans and tribes scattered throughout this nation (Foley, 2000, p. 357). These different language groups are divided into 19 provinces and the National Capital District. Scaglion (1996) divides the nation into two people groups: Austronesia and non-Austronesia (p. 2).
Among the Austronesia, *chiefs* are the traditional leaders. For the non-Austronesia, a typical *big man* leadership type is practiced. This is commonly practiced among the people of the Highlands region of PNG, Sepik, majority Morobe, Madang, South Bougainville, parts of New Britain and some Papuan areas. The Austronesia would include North Bougainville, New Ireland, Tolai people, Manus, Papua region, Coast of New Guinea mainland (Scaglion, 1996, p. 3). Whether the practices of leadership are big man or chief, a leader performs his roles within tribe or clan, respectively. There is no cultural basis for a leader to function beyond cultural boundaries. However, the availability of ceremonial exchange as the mode to expanding territorial boundaries of a leader for non-Austronesia is short-lived (Allen, 1984, p. 6). In Rabaul, the Paramount Luluai were able to extend their authority through elections, a foreign practice instituted by German administrators in German-New Guinea in the early 1900s (Scaglion, p. 6). A Luluai is a traditional chief amongst the Tolai of East New Britain. Each clan could have more than one Luluai. In Anthropologically, there is no cultural structure that gives authority for someone to function as leaders beyond their cultural boundaries (Allen, p. 6). Structures that empower leaders to function outside their traditional boundaries had their beginning with the external powers—Germany and Australia (Scaglion, p. 13).

However, within the foreign structures, McLeod argues, that cultural leaders were actively involved in the lives of Melanesia, of which PNG is a part (McLeod, p. 10). Two critical aspects to expansion of authority are (1) it is a foreign concept and (2) it is through peoples’ consent shown through a non-coercive election. For the Seventh-day Adventist Church, the appointment of leaders (pastors) to local congregations and districts takes place at the local Mission Executive Committee. The officers at the local
conferences and Union are appointed during the Union and Division sessions respectively. This practice operates on a structure that is foreign and fails to correlate its function with the cultural norm of leadership in PNG. A Church leader for an SDA church in PNG is appointed in Australia during the Session or through the Executive Committee between sessions. The appointments can be made with or without the consent of the members in PNG. However, in any case, the authority to appoint church leaders rests with the Executive Committees at the General Conference and South Pacific Division. The appointment process is at odds with the cultural understanding and definition of leadership, but so is the SDA church as a structural system.

While I respect the notion that the church is global as opposed to the cultural leadership that is local, the tension remains when consideration towards leadership in this diverse setting is overlooked. I would argue that for leadership to function well at the local mission and the Union, cultural diversity must be respected and integrated into the very life of the church. For example, when decisions are being made regarding the appointment of leaders to local missions, the local mission delegates with clear and divinely directed conscience should be allowed to influence the committee rather than having officers of a hierarchical church structure force their agenda onto the members, which has been the case. This process has created growing concerns when it comes to the appointment of leaders in PNG.

Biblical practice would support the belief that the entire process must be the result of the Holy Spirit’s bidding. Whenever a pastor enters the position of leadership in the church, the cultural practices need to stay within the boundaries of the given culture. The authority to function in this capacity is foreign and comes through election, which is a
combination of political and spiritual because of the structure of the Church. Regardless of the immense threats diversity brings to leadership, what holds an organization together is the practices of “towel leadership” (Elmer, 2006, p. 25) instituted by Christ Himself (John 13:4). For Elmer, towel leadership is one that is demonstrated through servant leadership—sharing openly one’s concerns, listening with keen interests to what others have to say, and responding with respect, acknowledging that everyone has value—just the way they are (p. 25).

**Expectations from the Project**

**My Personal Journey**

This project has influenced my personal spiritual journey and my ministry for God as an employee of the Seventh-day Adventist Church. As attempts are made to address the cross-cultural understanding of leadership in PNG, many issues come into play. I will be led to define culture and explore the implications of multicultural and diverse populations within an organization. I have had to learn that I have an innate tendency to be ethnocentric and prejudiced toward those with whom I differ by culture and ethnicity. I discovered that moving toward seeing and assessing others from my cultural set of lenses can prove detrimental to my relationship with others and eventually affect my spiritual life and pastoral work. I learned that a better understanding of others and their cultures would help me grow to respect, appreciate, love and value others as important. But more than that, I accepted that these “others” are my brothers and sisters in Christ (Gal. 3:28, 29) and together we wait for the Second Coming of Christ (John 14:1-3).
Benefit to Existing Church Leaders

This project will provide assistance in applying the “eye salve” (Rev 3:15) for church leaders and members, a process that reveals value in one another as God’s children. In John 12, the author of this gospel brings to view a group of spiritual leaders that are blinded by their desires to receive men’s applauses (v. 42) and ignore Jesus’ constant bidding for their salvation (vv. 38, 40). People involved in leadership can become blinded by their desires and pursuit for power, derailing them from seeing value in their colleagues and others who claim allegiance to God and His church, the Seventh-day Adventist system. This project will help the leaders and those involved in the leadership of the nine local missions and a conference in Papua New Guinea to develop strategies that integrate cross-cultural servant leadership into the life and business of the church at the union, conference, mission, and local church level. PNG, being a nation of believers that speaks over 750 languages coupled with a church hierarchical structure that is global and foreign, calls for leaders to be spiritual, insightful, knowledgeable, teachable, and wise. Having a clear understanding of the dynamics of multiculturalism and diversity as they influence the life of an organization will help to create an atmosphere that is sensitive, fair and just.

Policies that Affect the Morale of Church Employees

This project will create opportunities for dialogue regarding policies and practices that seem to work against equality, respect, and oneness among the Seventh-day Adventist workers in Papua New Guinea. One critical aspect of these is the remuneration of workers. The need to detail a restructure to salary and retirement benefits (homes and land) for the workers after retirement is long overdue. For example, the current wages of
a pastor in Papua New Guinea is so low that workers are unable to finance their livelihood, thus forcing involvement in financial activities and programs that demeans their roles as pastors and workers. The Church has lost some very energetic and talented pastors through mismanagement of financial resources. Young and talented accountants have left the church for opportunities outside of the church because of this very reason. For example, after 2003, a decision was made at the South Pacific Division and implemented through the Unions stating that employees who joined the workforce after this time will not be entitled for sustentation after retirement. For a worker in PNG, the retirement age is 60 and many would have worked for more than 30 years before they retire. What concerns me is that many church employees in PNG who joined the work after 2003 will collect about K40’000 an equivalent to 15’000 US dollars of savings in return for their many years of dedicated services. This should serve as a cause for concern and an opportunity to rethink a just remuneration system that appreciates and return favors for workers in the PNG.

**Spiritual Benefit for the Church in PNG**

This project will help the Seventh-day Adventist Church in PNG experience a spiritual revival. Although people in PNG claim Christian allegiances deeply, they see themselves as members of clans and tribes, and region first. Christianity takes second place. This kind of mindset has created feelings of resentment, gender differences and ethnicity, a cause to low morale among membership and those involve in leadership. The development of the Cross-Cultural Servant Leadership model would deepen the understanding of leadership and hopefully reduce the existing tension, creating opportunity for spiritual revival. Addressing the diversity that exists in understanding
leadership, whether contested or inherited, would help develop a molding process of servant leadership and rekindle God’s love and acceptance that brings about revival among its members.

**Description of the Project Process**

The project reflects the written work of leadership and anthropological scholars, denominational reports and periodicals about Papua New Guinea, its culture, people and leadership. My personal experiences as a church pastor, departmental director, administrator and lecturer over two decades; a third generation Seventh-day Adventist Church and my association with other workers and elders would contribute also the shaping of this dissertation. Pastor Yori Hibo, the first national president in PNG, who happens to my father in-law, through interactions has helped with this process as well. My second reader (advisor) is Dr. Barry Gane. Dr. Gane has served as a pastor in Australia but his many years as the Youth director for the South Pacific Division and the director for leadership development in the South Pacific Division, makes him and the suggestion he makes as invaluable to evaluating and understanding leadership in Papua New Guinea.

The theological reflection that is foundational to this project centers on the biblical model of servant leadership as demonstrated through the life experiences of Moses and David in the Old Testament, Jesus Christ and Apostle Paul in the New Testament. These biblical characters, their life and writings, will be the basis for the development of a cross-cultural servant leadership model for the Church in Papua New Guinea.
Growth Patterns in PNG Against Successive Leaderships

Current literature was explored on the topics of cross-cultural leadership in PNG and how integrating servant leadership in denominational history has influenced growth in the SDA PNG Church.

A collection of data about the Seventh-day Adventist Church in Papua New Guinea will come from the Union Mission and the South Pacific Division. From these data, an evaluation of the explosion of membership in the last 20 years and the general growth patterns from 1953 to 2008 in Papua New Guinea will be reported. Eastern Highlands Simbu Mission, Western Highlands Mission, Central Papua Conference, and New Britain New Ireland Mission receive special consideration over other six local missions in PNG for purposes of history, diversity, and growth, the areas studied in this project.

Leadership Training for Church Leaders

A strategy was developed that may suggest continuing education as a direct method to be used in integrating servant leadership into the practices of the Church in PNG. Continuing education includes conducting training for members and local churches’ officers; planned workshops and seminars for Conference and Union employees and administrators, either together or separately. During camp meetings, when church members and church employees (administrators, departmental directors, treasury and field pastors and teachers) meetings are organized, time could be set aside for reflection on approaches to training and interactions. If I am given the opportunity to teach leadership in any one of the institutions in PNG, then attempts will be made to
integrate the concept of cross-cultural servant leadership into the curriculum of tertiary institutions, where pastors and teachers are in training for ministry in PNG.

**Delimitations**

This dissertation project was delimited to the different people groups working in the Seventh-day Adventist Church in PNG and the challenges that face them. The materials used here can be studied and applied to other parts of the South Pacific Division where Chieftain and Big Men leadership is used. These materials can be used for the Melanesian countries and others in Polynesian settings, where Chieftaincy is a common practice of leadership. Secondly, this material can be used to prepare missionaries who anticipate working with the people of PNG.

**Limitations**

While I am optimistic that this dissertation project will be useful for those who are now involved and others that may come in the future with the Seventh-day Adventist Church in PNG, I am equally pessimistic for many reasons. The study was limited because PNG is so diverse; therefore, the findings might not become relevant to all groups. Secondly, power in PNG is generally contested for; cross-cultural servant leadership now being proposed could be resisted outright and deemed irrelevant, even by members. Thirdly, the majority of the population in PNG is illiterate. The dissertation project is only useful when it is read, understood, taught and implemented. And, unless these processes take place and the majority of the membership learns and lives these concepts, the failure to implement remains insurmountable. Finally, the people and leaders of the church in PNG and the South Pacific Division still have the authority to
decide whether to accept or reject the findings and suggestions in this project dissertation; so, the relevance for its constituents remains to be determined.

**Definition of Terms**

The following definitions of terms, references, and vocabulary used in this project dissertation will assist the reader:

**Austronesia:** The regions in PNG where the practice of chief leadership is used. This would include the Tolais in East New Britain, New Ireland, Manus, Bougainville (North Bougainville) and its isolates, Central, Milne Bay, Siassi, Adzera, Buang, Lamogai and Hote in Morobe. This area makes up 13 percent of the total population of PNG.

**Big Man:** This term is used commonly among Melanesia and PNG to describe cultural leaders for clans, tribes, and villages among the Non-Austronesia population of PNG and neighboring Melanesian countries.

**Chief:** This term is used to describe leaders for clans, tribes and villages among the Austronesia speaking Papua New Guineans, Melanesia, Micronesia and Polynesia.

**Mekeo:** A people group in Central Province where the chief practices of leadership are similar to the ones practiced among Polynesians in Samoa and Tonga.

**Motuans:** The Austronesia-speaking people living along the Coast of Port Moresby area in Central Province.

**Non-Austronesia:** The New Guinea Mainland: the highlands region of PNG, South Bougainville, East New Britain without Tolai, Morobe, Madang, East and West Sepik, Oro, Gulf and Western Provinces. This constitutes the majority—87 percent of the total population of PNG.
**North New Guinea:** The northern side of the Island that was under the control of Germany until World War I in 1914. The territory includes the highlands of PNG, which consists of the seven provinces (Eastern Highlands, Simbu, Western Highlands, Southern Highlands, Enga, Jiwaka and Hela), the Momase region, which includes the provinces of Morobe, Madang, East Sepik and Sandaun, and New Guinea Island region. Also included is the Autonomous Region of Bougainville and provinces of East New Britain, Manus, New Ireland, and West New Britain.

**Papua:** The southern part of Papua New Guinea that was under England and Australia in 1886 until PNG gained independence from Australia in September 16, 1975. This area includes the provinces of Central, Gulf, Western, Milne Bay, Oro, and the National Capital District.

**PNGUM:** An abbreviation that stands for Papua New Guinea Union Mission of the Seventh-day Adventist Church.

**Tolai:** The Austronesians living in East New Britain.

**Tultul or Luluai:** Traditional chiefs among the Tolai people of East New Britain. The term was adopted by German governor Hahl and was used for government leaders in villages, tribes and clans in Rabaul, East New Britain and the territory of German New Guinea.
Outline of Project Dissertation

Chapter 1 states the outline of this dissertation project. Chapter 2 discusses the theological (biblical) basis for servant leadership in both the Old and New Testament, illustrated through the practices of Moses, David, Jesus, and the Apostle Paul.

Chapter 3 is a review of literature that explores and tries to isolate, analyze, and define cultural leadership and how it is being practiced in Papua New Guinea. It looks into chieftancy and the big man systems that provide the basis to understanding how the people of PNG think, understand, and practice leadership. In an attempt to understand what happens in the western countries, servant leadership as a leadership practice is also reviewed. There is an attempt to provide avenues to which, the Church in Papua New Guinea may look in order to expand and extend the practices and instill an appreciation for the importance of learning from others.

Chapter 4 reviews the history of the appointed leaders in Papua New Guinea for the past 30 years and earlier. The ethnicity of the leaders and the system of appointing them is explored, even to the extent of exploring cultural sensitivity or bias toward a certain ethnicity, place, and people.

Chapter 5 discusses the process involved in the implementation of this project for the Seventh-day Adventist Church. Special training for local and union administrators, pastors, local church leaders and teachers will be provided. Where opportunity arises, I am taking upon myself the challenge to train young pastors at Pacific Adventist University, Sonoma and Omaura School of Ministry.
Because Papua New Guinea is a young developing country, where providing good leadership remains a real challenge, I want to become a contributor in extending my knowledge toward training non-Adventist young people in secular and government run universities and colleges. Adventists serve in greater quantity in high and influential Public offices. They are in greater need for spiritual and leadership guidance; I want to be there to for them.

Chapter 6 covers my recommendations for the Seventh-day Adventist church in Papua New Guinea, which cuts into structure, cultural diversity and acceptance. A development of exchange programs that allows PNG pastors and other Pacific Islanders to train and work in other countries in the South Pacific Division. For example PNG Guinean pastors to work in Australia, New Zealand and other Pacific Island countries.
CHAPTER 2

BIBLICAL SERVANTHOOD AND LEADERSHIP

Introduction

Servanthood as a concept and practice is common in both the Old and the New Testaments. Lindsey (1985) says that individuals and Israel as a nation are referred to as “servants.” “The servants of Yahweh”, “the servant of God” or “My servant” are very specific to a few: Moses, David, and Israel. Patriarchs such as Abraham, Isaac, and Jacob are remembered as God’s servants. The four “Servant Songs of Isaiah” in retrospect, provided qualities of these servants in the Old Testament and secondly, give basis to the suffering servant, as the prophetic description of Jesus as Yahweh’s Servant, serving as a prelude to the New Testament (p. 10).

In the New Testament, Jesus characterizes Himself as a servant who came to this world to serve and to save (Matt 20: 28) and not to be served. Jesus lived His life serving others (Luke 7: 22-23) and wanted His disciples to do likewise (Matt 20: 27). Philip Greenslade (1984) said “Jesus is the leader of the leaders, Lord of lords, King of kings. Before Abraham was, He was the Chief Shepherd of all shepherds puts our leadership into proper perspective” (p. 1). Jesus leadership is servant service (John 13: 1-13).

Apostle Paul sees himself a servant for God (Gal 1:10; Phlm 1; 1 Thess 1:1; Rom 1:1) and referred to all apostles as servants (I Cor.4: 16). Moses, David, Jesus and Paul would become the basis to developing a theology of servant-leadership.
Servanthood in the Old Testament

Ebed as Servanthood in the Old Testament

The biblical narratives about servanthood in the Old Testament are prevalent. The Hebrew word for servanthood is *ebed*. From this root word, 16 other terms are derived from its meaning associated with servanthood. Davidson (2009), listed them:

1. *avad* is used 289 times and means to serve;
2. *eved*, 806 times and means servant, slave
3. *avodah*, 145 times and means service, servile, work or worship,
4. *aved* 7 times and is servant, slave or subordinate.
5. *Avudah*, 3 times and would mean service (of household servants as a body), workforce;
6. *avdur* 2 times and means “servitude, forced labor”;
7. *ma’avad* 2 times meaning “deed, act”;
8. *avad*, 1 time and is “work, labor”
10. *Natin* appears 16 times and mean “temple servant”; 
11. *netin* appears 1 time (latin) and mean “temple servant”;
12. *pelach* (aramaic) appears 10 times meaning “to pay reverence as to, serve (deity)”;
13. *tsava* appears 4 times and means to “wage war, be on duty and serve at the tabernacle,
14. *shifchah* appears 16 times and would mean “handmaid, female servant”;
15. *sharat*, appears 97 times and mean “to wait on, be an attendant, serve, minister (unforced) and the
16. *sharet* appear 2 times and means “minister, attendant.” (p. 2)

Consistent with the definition is the idea of servanthood as a noun—a person or someone’s title. For example, words like *eved*, *aved*, *avad*, *natin*, *shifchah* are titles for individuals or groups serving as servants, slaves or subordinates for the benefits of others. The recipients are the focus not the giver. Individuals providing services can sometimes be forced to labor for others (Exod 4) but other times it is voluntarily. For example, there are three paradoxical ambiguity of meaning in the usage of *ebed* and when used will “provide a wider knowledge about its usage. First, there is no distinction between slave and servant in the Old Testament. The primary Hebrew word for slave/servant (*eved*) can imply a relationship that is permanent or temporary, voluntary or involuntary, and literate or figurative. It can describe both the very lowest social status, abject slavery, and the highest title of honor and privilege afforded a person—being God’s servant. The
Hebrew language does not distinguish between slave, servant, and attendant (Davidson, p. 3).

Secondly, is in the paradox of Israel’s “slavery” and “service/worship.” The same Hebrew words are used for Israelites serving (’avad) as slaves (’eved) to Pharaoh in Egypt and their serving (’avad) as servants (’eved) of God after being delivered from Egyptian bondage (Exod 1: 13-14; 3: 12; 4: 23; Lev. 25: 42; Deut. 32: 36). In the first case it was servitude (slavery) and in the second instance, it was voluntary service (which many English translations translate as “worship. For example, “Moses is requesting Pharaoh let go of Israelites so they could worship (’avad) me in the wilderness” (Exod 7: 16) (Davidson, p. 4).

Thirdly, literal references to slaves and household servants. Over one fifth of the usages designate a literal slave or household servant held by Israelites or foreign nations. The permanent slaves of Israelites were not native Israelites (Lev 25: 42; 2 Chron 8:9), but prisoners of war (Josh 9: 23), or purchases from neighboring nations (Gen 39:17; Lev 25: 44-45) or descendants of these (Gen 14: 14-15). Hebrew debt slaves were only temporarily (and voluntarily) in slavery. These slaves were released after six years of service (Exod 21: 2-4) and amply supplied with goods after six years to avoid debt slavery in the future (Deut 15: 12-18). These debt slaves were not to be physically abused by their masters, and those who ran away were not returned but protected (Deut 23: 15-17). Yahweh was the Great Liberator from forced bondage, as with His people at the Exodus (Exod 13: 3, 14; 20:2; Lev 26:13; Deut 5:6; 6:12, 21; 7:8; 8:14; 13:5, 10; Josh 24:17; Judg 6:8; Mic 6:4; Jer 34:13). Israelites’ attitudes toward and treatment of slaves were unique in the ancient Near East, because they remembered that they themselves had
been slaves and had been redeemed by the Lord (Deut 5:15; 15:15). Principles were in place in the Torah that if followed would have eventually eliminated all slavery (Davidson, p. 3).

Examples of Servant Leaders in the Old Testament

Moses and David are exemplary examples of servant leadership.

Moses

Moses “My servant” (Num 12: 7-8) or “The servant of the Lord” (Deut 34: 5; Josh 1: 1) had more than 30 occurrences in the scriptures. The context that received Moses’ birth, upbringing, and adulthood provides an impressive situation for his title as “the servant of God.” The scripture says that the “sojourn of the children of Israelites who lived in Egypt was 430 years. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt”(Exod 12: 40, 41). At the time of Moses’ birth the children of Israel would have been living in Egypt just less than two centuries. Hoerth (1998) said that the conservative view has been that the tribes entry to Egypt (Gen 46: 27) suggested that from the calling of Abram (Gen 12: 1-4) and actually leaving Ur of the Chaldees (Gen 11: 31) to Jacob and his sons, son’s wives and their children entering Egyptian (Gen 46), would end the Patriarchal era, which is 215 years (p. 58). Israel would have been living in Egypt for 135 years before Moses was born to a Hebrew couple (pp. 158, 159). McNeal (2000) said that Moses’ birth, the bulrushes plan, the adoption into the Royal family by the daughter of Pharaoh who was trying to have all male child of Israel executed, growing into becoming a prince of Egypt shows that Moses had a “sense of destiny” and a life mission (p. 4).
From the burning bush, God called and engaged Moses in delivering Israel from bondage in Egypt (Exod 3 & 4). Instead of shouting a yes to God’s calling, Moses appeared as a reluctant individual who wanted out of this solemn task. Secondly, Moses didn’t know who it was that was sending him on His behalf (vv. 13-22). Thirdly, Moses assumes that the Israelites whom God is sending to help deliver will not believe nor trust on his leadership. Israelites were the ones that rejected him causing him to flee from Egypt for Midian. For his fourth and final excuse, Moses is telling God that he was not good in speech. God responded by reminding Moses that He was the “I Am” and the God of Abraham, Isaac, Jacob and that He promised to be with Moses throughout the Exodus experiences. Moses was elevated to a patriarch but more than a prophet. Moses was to be God’s agent whom God empowered to perform miracles, show casing Moses’ anointing. Because of Moses’ in ability to speak so fluently, God called on Aaron, Moses’ older brother who was fluent in speech to assist Moses. Aaron was to become to Moses a mouth; to speak for him, but Moses is to retain the authority of leadership and to be to Aaron as God (Alleman, p. 208).

There are biblical episodes in which Moses is referred to as God’s servant. During his calling and burning bush episode (Exod 4) and the crossing of the Red Sea (Exod 14: 31b). The most crucial one came during the time when Aaron and Miriam question the authority of Moses as a younger sibling. God’s responding counsel and judgment to Miriam sets Moses apart as a prophet and God’s servant. Scholars using verse 13 of Numbers 12, which reads “Moses cried out to the LORD, saying, please heal her, O God, I pray” argues that what was really at stake here, was indeed, a questioning of Moses’ authority as the leader of Israel (Sherwood, 2002, pp. 155, 156). It was through
intercessory servant leader Moses that God recanted and healed Miriam. God visited the most vocal Miriam and condemned her for her actions and then contrast Moses with all other prophets in saying that “thus, with other prophets, I communicated with them in visions and dreams but for Moses, My servant (Num 12: 7), who is faithful, I do so mouth to mouth” (p. 156). Moses, God’s servant and a prophet is faithful and communicates with Yahweh face to face (Num 12:8).

Moses in the Servant Songs of Isaiah

Hugenberger (1995) when writing about the servant-songs of Isaiah suggested that the servant here is a New Moses. A relationship existed between God and Moses. Joshua, Moses’ successor and aid referred to Moses as the Servant of God at his death (Deut 34: 5) and in the book of Joshua (Josh 1:1, 2, 7, 13, 15; 8: 31, 34; 9:24; 11: 12, 15; 12:6; 13:8; 14:7; 18:7; 22:2, 4, 5; 24:29), the Psalmist and the prophets (Dan 9: 11; Mal 4:4) (p. 16). Moses is not a servant in a sense of the contemporary terms—he was a servant in partnership with the God of heaven (Sherwood, p. 156). In partnering God in the Exodus event, Moses was “the servant of Yahweh.”

He was contrasted from all other prophets, because of face-to-face conversations Moses continues to have with God throughout the Exodus. McNeal (2000) commented that if “Egypt had provided leadership training for royal sons, Midian served as graduate school for turning an outlawed son into the leader of a slave liberation movement” (p. 9).

Hugenberger (1995) in trying to interpret the Servant Songs of Isaiah, draw out many characteristics from historical Moses that immensely contribute to the seriousness and sacred role of a servant (pp. 16, 23, 26). Moses who was a “servant of the LORD” and mentioned forty times can be in its truest sense (Num 12: 6-8) said to carry the
function as a royal, a priest or a prophet (Deut. 18:14ff. and 34: 10ff). Moses’ function as a Prophet (Num 12:6-8; Deut 18: 15, 18) having royal authority over the people as their divinely appointed leader (Exod. 12: 4). He led the people and directed them in battle, judged them and appointed commanders over thousands, hundreds, fifties and tens who assisted him in administering justice (Exod 18; Num 11; Deut 1). From the servant songs of Isaiah, Hugenberger listed the description that stand in par with the roles of Moses as servant—leader.

Moses received endowment by God’s Spirit (Isa 42: 1), many find its source in the emphasis on Moses’ possession of the spirit (Num 11: 17ff). A servant leader is a Spirit-filled person and Moses stands as an example (p. 129). Moses as the Servant of God was to establish justice and law for Israel (42:1, 3, 4 cf. Exod. 18; 21:1; 24:3; Num 11; 27:5; Deut. 1; 4:1, 13; 7:11f.; 10:4)). Like Isaiah’s servant, Moses was more than a prophet; he was a lawgiver. Of course, in the original exodus there was already an incipient universalism in that the laws to be applied to resident non-Israelites without discrimination (Exod 12: 49; Lev 24:22; Num 15:16, 29) and was destined to impress the nations (Deut 4:8). Indeed the on looking nations were major concern for Moses in his intercession on behalf of the wrath against his people as evidence of Israel’s inability to keep his promise (Exod 32:12; 33:16; Num 14: 13-16) (p. 130).

Moses receives His Calling from God and shows meekness in his responses (Exod 4: 10; 6:12, 30 cf. Num 12: 3). On the other hand, the countervailing acknowledgment that Yahweh fashioned the servant for this purpose (49: 1-5), that he made his mouth (49:2), he instructs the servant’s tongue and wakens his ear (50:4-5) appear to echo the divine response to Moses (Exod 4: 11ff) who gives speech to mortals. Who makes them
mute or deaf, seeing or blind? Is it not I, Yahweh? Now go and I will be with your mouth and teach you what you are to speak. The calling and servant’s reluctance because of one’s unworthiness is a defining moment for a true servant (Hugenberger, 1995, p. 130).

Moses a servant leader is rejected, his sufferings and submissive responses to opposition colors servanthood. The servant here is one who is deeply despised, abhorred by the nation (Isa 42:4; 49:4; 49:7; 50:6; 53:3-8). The experience of Moses is that he was rejected and disdained by those to whom he was sent (Exod. 2:14; 4:1; 15:24; 16:2-12; 17:21; 12:1ff; 14:2 16:2ff; 16:41fg; 20:2ff; 21:5; 26:9). Israel also brought legal charges against Moses (Exod 17:2; 20:3) on one occasion, threatening judicial execution by stoning (Exod 17:3; Num. 14:10). Resembling the servant in Isaiah (42: 2-3; 50:5-6; 53:3-4), Moses is described as very humble, more than anyone else on the face of the earth. He is silent before his detractors, he resisted defending himself, leaving his vindication with Yahweh (Exod 15:24; 16:3; Num 16:41; 20:2-6; 21:15). Twice Moses fall face down before accusers, perhaps thereby giving his back to those who would strike him (Num 14:5; 16:4; Isa 50:6) (p. 135).

Moses also bore the sins of many and made intercession for the transgressors (Isa 53: 12) is consistent with the view that Isaiah’s servant refers to the expected Second Moses (Ps 99:6). The Pentateuch supports this assessment with repeated references to Moses’ intercessory prayer, at first offered on behalf of the Egyptians (Exod 8:8; 29; 9:33; 10:18) and later offered on behalf of his undeserving people (Exod 32: 11ff; Num. 11: 2; 12:11; 14:5; 16:4; 20:6; 21:7; Deut 9: 18-29) (p. 136). People were healed by the bruised servant (Isa 53:5). The Pentateuch offers several examples of Moses’ healing ministry (Num 12:13; 21:9; Exod. 15:26; Deut. 28:60f), which may also have contributed
to the emphasis on healing in the ministry of Elijah who is widely recognized as a second Moses figure (Hugenberger, 1995, p. 137).

Finally, the fourth servant song, is the Servant’s most intercessory work for Israelite during the worshipping of the golden calf, he invoked upon himself the well-justified wrath of Yahweh (Ex. 32: 30-35). Although his self-sacrifice was declined at Mt Sinai by Yahweh, he did suffer for the sake of his people as a result of their rebellion at the Meribah (Num 20: 2-23; 27: 12-14). Yahweh was angry with Moses because of Israel’s sin and he lost his life for Israel (p. 138).

Moses, who was “the servant of Yahweh” was called by God Himself, although reluctant as he was, Moses went. He was rejected and despised by the people whom he was serving, Moses was there not to curse but rather for justice, healing and intercession and ready to die for the sure salvation of those he was called to serve. Servanthood leadership is active throughout the Old Testament and Moses is example to emulate.

**David as God’s Servant-leader**

David is another person referred to as a “servant of God” in the Old Testament (Hugenberger, p. 11). David is referred to as “my servant” (Ps 37:5) and “servant of Yahweh” (Ps 18:1; 36:1) and “my chosen one” (Ps 42:1; 89:4) and in the writing of the latter prophets (Jer 33:21; Eze 34:23; 37:24) and in the New Testament (Acts 4:24).

He developed these servant skills when taking care of his father’s sheep. The primary role of the shepherd is to feed, lead and protect sheep against enemies (2 Sam 3:18). When David became king over Israel, his primary role as God’s servant was to protect the people from the hands of Philistines. Later on when kings from Judah failed to honor and obey Yahweh (I Kgs 14:8), God took independent steps to protect and
vindicate His Name and that of His servant David (2 Kgs 19:34, 2 Kings 20:6; I Chron 17: 16-18). David serves as a good example of a servant leader set apart by God. In another twist, despite what the scripture characterizes David as the servant of his father Jesse, King Saul, King Achish in Philistines, Abigail address David as a lord, who receives servant service long before he was made King of Israel (I Sam 25:41).

**David Shows Resilience and Humility of Service**

David shows resilience and humility of service when taking care for his father’s sheep when the other brothers were waiting on Prophet Samuel. He was in the King’s palace serving as an armor bearer and entertaining the king with his fine music—a willingness to serve current leader even when he knew, God has anointed him as Saul’s successor. When he returned home from serving King Saul, he is taken into the field to care for his father’s sheep. The bible is explicit in saying that three of his brothers were at war, the other four were at home, but it was David who was in the field taking care of the sheep. In his attempt to win the support of Saul to go fight against Goliath single handedly, David acknowledges how God has helped him killed a lion and a bear when these beasts attempted to prey on his father’s sheep (I Sam 17:34-37). There were vivid evidences of God working with David.

David, was a servant who puts the interest and safety of others ahead of his own (I Sam 17: 34-37). The lives of many in Israel were at stake and Goliath was maligning the Name of Yahweh, the God of Israel. Even when his young life was put at risk, David chooses to confront Goliath and fight for God. David won the battle for Israel that day. This in itself defines what makes a servant leader. Servant leader according to
Greenleaf (1977) is “one who chooses to serve, and serve first, and then chooses to lead” (p. 27). If taking Greenleaf at his word, then David is a servant leader for Israel and to God.

God’s Calling and the Leader’s Preparation

Secondly, Servant leaders are called by God and the preparatory experiences for servant leaders are excruciating and gradual (McNeal, p. 22). First, David, a son of Jesse, a Bethlehemite was called and set apart by God through Prophet Samuel (I Sam 16:1, 12). He was the youngest and was busy tending his father’s sheep, when he was brought in to be anointed (v. 12). David was skillful in musical instruments, mighty man of valor, a man of war, prudent in speech, and a handsome person; and the LORD is with him”(v. 18). When he requested to fight Goliath, Eliab, his older brother, interprets David’s strength as pride and the insolent of heart (v. 28). However, what Eliab failed to understand was that his younger brother’s prominence came directly from God who was with David (v. 18). It is God with David that contributed much to the killing of a bear and a lion (I Sam 17: 34-37) and even Goliath (v. 50). What is fascinating about the life of David was that at home he was a shepherd and a good one. A messenger for his father and a reliable one (vv. 17-23), but life for him started changing for better and for worse after Prophet Samuel anointed him as a confirmation of God’s calling on him.

McNeal (2000) says that “the leaders’ cues cannot come from the external environment. The drive has to be fueled by the call and not dependent ultimately on the opinions of others, even significant others” (p. 26). It is the call that drives a leader or vice versa. The very life experiences of David are marred with conflicts and more conflicts. He had to fight not only against Goliath but against Saul’s family, with and
against the Philistines, against Jebusites and eventually against his own son. Like David many spiritual leaders faces many different kinds of conflicts. Some challenges come from the outside. The most challenging always arise from within. Many understand the situation of being exiled from their own kingdoms because of a betrayal from within the closest circles.

McNeal (2000) when reflecting on the conflicts, David had to face as a leader suggested some significant lessons. First, the weak of heart need not apply for leadership (p. 29). Second, the leaders must expect conflict to come as part of the territory of leading (p. 29). The conflict-allergic leader who shrinks from all conflict and gives into fear will fail to preside over an expansion of the kingdom. Third, leadership must be earned. Enjoying leadership by virtue of position is increasingly rare (p. 29). Fourth, betrayal poses the greatest emotional threat to the leader and the leader’s followers. The battle can be lost over disappointment and heart failure. Fifth, the leader needs to secure the blessings of God for the followers. The benefits of David’s conflict extended beyond him, it became a blessing to those he was to lead (p. 29). His victories brought peace and blessing to those who lived under his leadership influence. This is what biblical servant leadership advocates—the benefit of others.

In summary, King David is another individual God singled out as “the servant of Yahweh.” Lindsey confirms that David was God’s servant with as specific task to deliver Israel from the hands of their enemies (2 Sam 3: 18). Although the Davidic kingship was destroyed during the Babylonian exile, Isaiah the Prophet talks of a continuity in the shoot that came out from the root of Jesse (Isa 7, 9, 11) (Hugenberger, p. 14).
Servant Leadership in the New Testament

McNeal (2000) listed Moses and David in the Old Testament and Jesus and Paul as sure biblical model leaders (p. 1). The New Testament study of servanthood and leadership would center on the life and teachings of Jesus and Paul as model servant—leaders. Agosto (2005) identifies Jesus and Paul as Servant leaders (p. 3). In this section of the New Testament, study will concentrate more on Jesus Himself and Apostle Paul and how and what they had to say about servant leadership.

Jesus as a Servant Leader

Servant Leader in the Gospels

The Synoptic Gospels provides significant insights into understanding and wider appreciation on the life of Jesus and His ministry to the world. The conception of Jesus, his birth, life, baptism, ministry, His death, resurrection and then ascension captures all that Jesus came to do for the world. His experiences in healing, loving and what He said, the stories he told are critical to understanding Jesus as a leader. Agosto (2005) asserts that towards analyzing leadership practices of the New Testament, social science has a significant role to play for a rational understanding of the time (p. 14). Max Weber (1978), a sociologist, posited a trilogy of leadership styles or authority types. The first is the “charismatic authority”, the second is “traditional authority” and the third, “legal authority” (p. 215). “Charismatic authority” in the Gospels is based on devotion to the exceptional sanctity, heroism, or exemplary character of an individual person and of the normative patterns or orders revealed or ordained by him” (p. 241). In the New Testament it was ascribed to individuals such as Jesus, the apostles and the Jerusalem and Palestinian wing of the primitive church.
The “traditional authority” rests on the established belief in the sanctity of immemorial traditions and the legitimacy of those exercising authority under them (Weber, p. 215). The third, “legal authority” would go beyond charismatic individuals and the traditional authority to “a belief in the legality of enacted rules and the right of those elevated to authority under such rules to issue commands.” (pp. 216, 217). Thus, it is becoming clearer that during the time of Christ’s ministry on earth, there in existence were establishment of authorities that were traditional under Judaism and the legal authority as seen in the authority of Roman government over Israel.

Jesus was a charismatic leader whose influences were based mainly on His devotional to exceptional sanctity, heroism or exemplary character. The life, ministry of Jesus and how He dealt with people, especially those in lower rank of the society was phenomenal. People came to Jesus and were healed (Matt 4: 23-24; Mark 2: 1-2), the death were raised (Mark 5: 37-43), Jesus had power over the elements (Matt 8: 23-27; Mark 6: 45-50), deliverance from evil spirits (Matt 8: 28-32; Mark 5: 1-13) and the feeding of the multitudes (Matt. 14: 13-21; Mark 6: 30-44) and the transfiguration (Matt. 17: 1-9; Mark 9: 2-13). In Matthew 18, Jesus is inviting the disciples to bring the little children to Him when in most happenings; the kids are chased away to stop them from disturbing leaders and prestigious older people. With Jesus, the opposite seems to be happening. The children, the poor, the sick, the hungry ones and lots more were attracted to Jesus and He accepted and provided for them. These many qualities were seen in the life and ministry of Jesus Christ. Christianity and the primitive church were centered on Jesus who has the charismatic authority that led to the establishment of the church. How
this leadership is led, is very much dependant on the words of Jesus and practices of leadership that derives from the Son of Man.

**Matthean and Marken Texts on Servanthood**

Matthew 20: 20-28; Mark 10: 35-45

Robert Russell (2003) pinpointed biblical texts significant to developing a servant theology for the church as recorded in the gospels. The biblical texts for this pursuit are Matt 20:20-28; Mark 10:35-45 both of which included comments by Jesus on leadership and servanthood. These passages he claimed established the Messianic, servant-leader role of Jesus (p. 2). Although there are variants in these two passages, what is obvious here is that both authors are stressing servant leadership from Jesus Himself.

An understanding of the context to which these texts were played out is significant to understanding servant leadership theory being seen here. First, the context to these texts was when Jesus was nearing the end of His ministry. Jesus was on His way to Jerusalem, after spending three and half years with the disciples. The disciples have witnessed the healing of sick people, the calming of the sea, the raising of the deaths, the feeding of the multitudes and the transfiguration that Jesus was no ordinary man. He was the Christ, the Son of God (Matt. 16: 13-17; Mark 8: 27-29) (Russell, p. 2).

Secondly, important to this study is that it took place at a time when the disciples were on their way to Jerusalem, just before Jesus’ dead (Matt. 20: 17). Jesus was at or near the zenith of His popularity. Large crowds followed Him, and very soon He enters Jerusalem triumphantly (Matt. 21: 8-11). In light of what was surrounding Jesus at the time, the disciples could smell some form of earthly kingdom that could soon swell into an establishment (p. 3). Thirdly, at the time, the Zebedee brothers, James and John were
already taking on special tasks and responsibilities. They were among the first disciples who left their nets, boat and father to follow Jesus (Matt. 4: 21-22) except that Peter and Andrew preceded them (Matt. 4: 18, 19). Peter and Andrew were in their way, so approaching Jesus for special seats of honor was a step towards attaining their goals of earthly honor. Earlier in their experiences of honor, Jesus took Peter, James and John to witnessing the raising of Jairus’ daughter from death (Mark 5: 21-43) and on a mountain when the transfiguration of Jesus happened (Matt. 17: 1-2; Mark 9:2). Even at the Garden of Gethsemane which was after the text of discussion (Russell, p. 3).

Efrain Agosto (2005) commented on Markan’s description about the attitudes and behaviors of the disciples were contrary to Jesus servanthood and leadership. First, Judas a disciple for Jesus betrays Jesus for 30 pieces of silver, and turns him in for trial and execution. Second, when Jesus tries to pray with his inner circle of disciples they all felt asleep (Matt 26: 40-46). Third when Jesus is arrested, the disciples flee (Mark. 14: 50; Matt. 26: 56). Fourth, Peter who sworn not to abandon Jesus (Mark. 14: 29-31), denies him three times outside the courtyard of the High Priest (vv. 53-72). Here is a vivid picture of a failed disciple: he feigns ignorance of Jesus, he curses, he swears, but finally he breaks down and weeps (Mark 14: 68, 71, 72) (p. 49).

Even the women who were at the tomb on Friday attempting to anoint the body of Jesus but Sabbath arrival stop them from doing so. On Sunday, they return only to discover that the tomb was empty. Instead of praising God, that Jesus has risen they were frightened and so they fled (Mark 16: 18). A young person appears to them and advice them to tell the disciples to meet Jesus at Galilee, which, they never did for fear (p. 49). The Apostle Mark concludes that servant leadership transcends the disciples of Jesus
because of their failure to grasp Jesus’ leadership for the church. From the writing of Mark, it appears that the disciples did not grasp the idea of servant leadership that Jesus all along has been teaching.

The biblical texts of Matthew 20: 25-28 and Mark 10: 42-45 unveil three critical components about servant leadership. First, Jesus identifies the nature of worldly, human leadership. Jesus states that the “rulers of the Gentiles lord it over” and their high officials exercise authority over the populace (Matt 20: 25; Mark 10: 42). According to Bauer (1979), the Greek word for rulers is archon, meaning “ruler, lord, prince” (p. 113). Kittel (1964) adds that the archon (or leader) is a high official or someone in prominent position in which he exercises authority; he is thus in the first instance a “high official” (p. 488). The Greek word for lord is katakyrieuo, which means “be master, lord it [over], rule” (Bauer, p. 412). According to Foerster (1964), Katakyrieuo means, “the exercising of dominion against someone as if to one’s own advantage (p. 1098). Similarly the phrase “exercise authority over” comes from the Greek word katexousiazo (Bauer, p. 412). It means “to exercise power over them,” and the word implies the tendency towards compulsion or oppression which is imminent in all earthly power” (G. Kittel, p. 1098).

The picture taken out from this statement shows worldly leaders usually hold their followers in subjection and master them by wielding power, often through fear, coercion, or manipulation. This is the standard perception of authoritarian leadership witnessed throughout history in various settings (Russell, p. 4). Jesus advocates servanthood in leadership as oppose to the one Gentiles and Jews are using as evident in their oppressing those who were poor and needy.
The second major statement is Jesus’ specification of the prerequisite for greatness in the kingdom of God—“whoever wants to become great among you must be your servant and whoever wants to be first must be your slave (Matt. 20: 26-27; Mark 10: 43). The Greek word for servant is *diakonos*. It refers to “the servant of someone” (Bauer, p. 184) or “the servant of the master” (G. Kittel, p. 1098) or “servant of a master” (Beyer, 1964, p. 88). *Diakonos* is the root word for deacon, a position of servanthood in the body of Christ (1 Tim 3: 8-13).

The second Greek word for slave is *doulos*. It refers to a “slave to the master” (Bauer, p. 205). Hence we have a service which is not a matter of choice for the one who gives it, which he has to perform whether he likes or not, because he is a subject, a slave (Rengstorf, p. 261). The Greek words *diakonos* and *doulos* gives impetus to the teaching of Jesus that greatness in God’s kingdom does not come through power and authority but through service (Russell, p. 5). Ladd, (1974), a leading New Testament scholar and theologian adds “that these passages speak of love, which, means utterly selfless service—the willingness to fill most humble and menial tasks of service to ones fellows” (p. 187).

The third critical part of the passage is Jesus’ identification of His own servant nature. Jesus Himself stated that “the Son of Man did not come to be served but to serve” (Matt. 20: 28; Mark 10: 45). Oscar Cullman (1959) said that Jesus’ title, “the Son of Man” replaced the designation of Messiah; it is a comprehensive term that embraces the total work of Jesus” (p. 137). Bauer adds that in this verse, the Greek verb “served” and the infinitive “to serve” belong to the same word family as the noun *diakonos* (Bauer, p. 205). Consequentially, Jesus indicated that although He was the totality of the Messiah,
He did not come to be the king served by others but rather to be the servant of humanity. Jesus’ crucifixion was the highest manifestations of His entire life of service to God and man (Russell, p. 205).


In the gospels of Luke and John are recorded events in which servanthood is also taught and practices by Jesus as a way of reaffirming servant-leadership for His disciples. Luke, records a dispute that looms amongst the disciples regarding who among them should be the greatest in God’s kingdom. Jesus in response reminded the disciples that the greatest is the one who serves; the greater one is the one who sits on the table and not the one who waits on the table. And if Jesus for them is the greatest and an honored leader, then as He is waiting and serving them, they, His disciples should likewise wait on others and serve them (Luke 22: 26, 27).

Jesus has modeled for all time what servant leadership looks like. At the Last Supper Jesus showed them the extent of His love by washing the dirty feet of his disciples (John 13: 1) and then instructed them to do likewise. Those that observe and follow through in these practices will be blessed (John 13: 14-17) (Wilkes, 1996, p. 17). Ralph Martin (1975) said that the account of foot washing is important because it illustrates the connection between Jesus’ self-admission of His Lordship and His call to the disciples to follow His example (p. 306). He is Lord who chooses to play the role of a slave and by this humiliation and lowly service He both makes cleansing possible to His followers and sets them a pattern for their life of fellowship and service within the church (p. 306).
In summary, the Gospels, which included Matthew, Mark, Luke and John, have records of Jesus teaching the disciples to walk the path of servanthood—serving the world. Jesus Himself claimed the title of a servant and was proud of it (Matt. 12: 18, Acts 3: 13, 4: 27, 4: 30, Rom 15:8 and Phil 2:7). He is referred to as the servant of God which the Greek word *pais* could be translated as the son of or servant—Jesus is the Son of His Father and equally servant of God. Jesus is the *diakonos* and also the *doulos* (Bauer, p. 205).

The Matthean gospel, speaks of Christ as servant-leader as fulfillment of prophecy (Matt. 12: 18). This evokes the discussion that Jesus is the Suffering Servant (Isa 53:5). Jesus leadership was paradoxical. He was the greatest leader in the history of the world. He possessed all authority in heaven and on earth (Matt. 28: 18), yet He was the world’s utmost servant (Rinehart, 1998, p. 10). Nouwen (1989) said Jesus’ leadership is which power is constantly abandoned in favor of love. It is true spiritual leadership (p. 82). Jesus willingly surrendered His position of power to humbly and sacrificially serve mankind through death on the cross. The message of the cross is confusing foolishness to the unregenerate mind, but paradoxically, it is the wisdom of God for bringing mankind to repentance and salvation (1 Cor1: 23-25). The person who aspires to genuine servant leadership seeks to follow the footsteps of Christ. Humility and sacrifice mark Jesus’ path, but ultimately, it is the paradoxical route to greatness in the kingdom of God.

Apostle Paul and Servanthood

Apostle Paul is another person behind Jesus who contributed much in spreading the Jesus Movement to the Gentile world. As a matter of fact, he was responsible for writing much of the New Testament composition of books and letters. His missionary
journeys took him to renowned Greek cities such as Corinth, Galatia, Ephesus, Philippi, Colossae and Thessalonica (Agosto, p. 98). Paul was an apostle and pastor to city churches in Greece and to Rome (Meeks, p. 9). Rotzel (1998) cited three reasons for Paul’s letters. His first reason was to rehearse past experiences with his readers in order to console them in times of distress. The second reason was to exhort and advise them towards a particular action or set of actions in times of confusion and misconduct and thirdly, to defend his ministry against internal or external oppositions (pp. 75, 76). The noted reasons provided at least a window into the struggles, challenges and oppositions Paul receives from the members and churches he was instrumental in establishing. The issues faces him cuts into every aspect of life. His responses through these letters provided an insight to the purpose of this chapter, a theology of leadership especially servant type leadership. However, for that to happen, first we need to know something about Apostle Paul and his world before leadership is addressed from his writings—the epistles, especially the Corinthian epistles.

**Knowing Paul and His World**

Paul’s world was the urban context of first century Roman Empire in the eastern Mediterranean. It stands in contrast to the small towns and rural settings of Jesus Ministry. Because Paul was a city man, he depended on these cities for employment such as manual labor. He was a tent maker (Acts 18: 3). Paul was also a citizen of an important Roman city, Tarsus in the Roman province of Cilicia, a major ancient urban center in the Greek east (Acts 21: 39). As an Hellenistic, Diaspora Jew, rather than a Palestinian Jew, Paul’s familiarity with Greek, Greek literary rhetorical strategies and the Greek Bible of
the Jews—the Septuagint made him an ideal candidate to take the gospel to the Gentile world (Rotzel, p. 12).

Just as Alexander the Great used urbanization to spread Greek domination to the Mediterranean east, the Roman empire followed similar approach, the Apostle Paul used these strategies to influence his own ministry to the Gentiles’ cities (Agosto, p. 99). Not only did Paul visit and conduct meetings in order to establish the Christian church in these cities, but kept writing to significant cities as a part of his strategy. He wrote to Rome, Corinth, churches in Galatia, Ephesus, Philippi and Thessalonica. Although Paul had not visited Rome, his intention was clear; he wanted to use Rome as his base to expand the work to Spain (Rom 15: 22-24).

Although a Jew in Diaspora, Paul was trained to become a Pharisee. He was so zealous for Judaism that Paul was on the frontline trying to persecute and bring to death those who followed the teachings of Jesus and the apostles. On his way to Damascus Paul was struck by a light that led to him receiving a vision of the resurrected Lord (Acts 9: 1-19; 22: 4-16; 26: 9-18). His commission was specific—to take the good news to the Gentile world. Paul later wrote “But when it pleased God, who separated me from my mother’s womb and called me through His grace, to reveal His son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood” (Gal 1: 15, 16). Therefore, it must established on the outset that Apostle Paul, a Jew in Diaspora was called of God to become the special apostle to the Gentile world that Paul was very familiar with (Meeks, p. 9).
Apostle Paul and Leadership

In his epistles, Paul writes, attempting to encourage, exhort and deal with different issues that were facing the newly establish churches. One issue that was common and a threat to young churches was the issue of leadership. To the church in Thessalonica, he urged Christian believers to respect those who labor among them (1 Thess 5: 12-13) and took time to defend himself and these other leaders. “You know the kind of men we were” (1 Thess 1:54), he writes. He developed the theme of integrity associated with sacrificial service (1 Thess 2: 1-2), honesty and divine calling (2 Thess 2: 3-4). For Paul, his divine calling is the basis, the heart of his leadership and ministry. The mentioning of his calling serves as the basis and was critical to his writings.

During the call of Paul, the Gentile world was a field untouched by the message of Jesus Christ. He was the apostello, the one send away to places where no one else has gone (Agosto, p. 100). There were challenges and cases of sufferings and near death experiences, but his divine calling drives Paul beyond death-threatening situations as a servant (Gal 1: 15, 16; Rom 1: 11-15; I Cor 1: 1; 2 Cor 1: 1).

To the church in Philippi, Jesus as the example, par excellence of servant leadership, Paul writes:

Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. (Phil 2: 6-8)

In commenting on the passages, F. W. Beare (1959) said that it is a hymn divided into two strophes each having three stanzas (pp. 74, 75). The hymn recites the Descent of the Redeemer from heaven to the world of men and to the realm of the dead; and his ascent to heaven as Victor, enthroned in glory by God, to whom he has given complete
obedience (pp. 74, 75). The first strophe speaks of Christ’s pre-existent condition in
divine form (v. 6), of his incarnation (v. 7) and of His humiliation, expressed in an
obedience extending to the acceptance of death (v. 8). Existing in heaven, Jesus
voluntarily submits to the conditions of human life upon earth (the form of a slave), and
in the fullness of obedience even enters the realms of death. In every recognizable aspect
of His personality, He was from the beginning Divine and yet He emptied Himself. The
Greek word here is kenoo which means Jesus literally made empty or empty-handed,
vain, useless, and to empty of significance, to make worthless or vain. In putting on the
form of slave, he says “slave is not to be taken as a reference to the humble estate of our
Lord as the child of poverty, but to his acceptance of bondage under the ‘Elemental
Spirits of the Universe’ to whom all human life is subject, until it is free by the
redemptive act of Christ Himself” (Gal 4: 3, 9). One thing obvious here is that this
descent was voluntarily; it is not that any other power stripped Him of his dignities and
prerogatives—He stripped Himself (p. 83).

In the second strophe, it is God who is acting and Christ is the subject. Two major
antitheses govern the transition: (1) Humiliation–Exaltation; and (2) Slave—Lord. God
has exalted him who humbled himself; God has given the Name of the Lord to Him who
took the form of a slave. The spirit-powers of the heavens, of the earth, and of the
underworld now acclaim as Lord Him who submitted to their tyranny as a slave (p. 85).

Carolyn Osiek (2000) says that, because Christ took on voluntary humbling, God
exalted Him. The first shall be last and the last shall be first. Those who lose their life
will find it. We are at the heart of the Christian Passover mystery, from suffering to
triumph, from death to life. In the Hebrew Scriptures it is the God who watches out for
the interests of the poor and the oppressed and brings them redress. With the addition of Christology, Jesus becomes the prototype of how that happens, and the slave becomes the prototype of the Christian. If Christ could become a slave, then the slave could image Christ. In the humiliation of Christ is exaltation of the oppressed (Osiek, p. 67).

In the pattern of Christ’s humility and exaltation, Paul is also proposing the obedience of Christ as a model to imitate (pp. 68, 69). This gives support to the teaching that Jesus’ leadership is about humility and service.

Jesus, during his time on Earth was a leader who overcame sufferings and opposition to maintain faith and accomplish the gospel mission (Phil 2: 6-8). Jesus’ leadership style was emulated by Paul (2: 17), Timothy and Epaphroditus (2: 19-30) and that the same expectation is there for the members too! (Phil 3: 17; 4:2-3). The world during the time defines and associates leadership with Power and glory. For Paul, leadership is service and sacrifices. “The heart of gospel message lies in the Cross of Jesus, the ultimate symbol of service, sacrifice and commitment” (Agosto, p. 115)

Servant-Leadership and the Corinthian Church

The church in Corinth was a controversial church faced with many different issues such as division in the church (I Cor. 1-4); incest (5: 1-13) and sexual immorality (6: 12-20); believers taking other believers to secular courts (6: 1-11); misunderstanding about marriages, singleness and asceticism (7: 1-40); questions about food offered to idols (8: 1-11:1); women praying in assembly without veils (11: 2-16) and abuses in the ritual meal of the community—the Lord Supper (11: 17-34). Despite all these concerns threatening the church, Agosto argues “that the fundamental disagreement between Paul and some in Corinth was about the nature of gospel leadership” (p. 166). The Apostle
Paul entered into leadership discussion by enlisting The Holy Spirit as the connecting link between God and leaders and servanthood as the fundamental nature of Gospel leadership (Agosto, p. 166).

All the apostles to Paul’s knowledge were generally servants including him (I Cor 3:5-9). However, as he progresses with the argument, he used two distinctive terms: servants (*hypereta*) and “stewards (*oikanomous*) of God’s mysteries (I Cor 4:1). This brings about the household setting where one type of household servant is the *hyperetes* who willingly learns his tasks and goals from another who is over him in an organic order but without prejudice to his personal dignity and worth. This provided for a connection between God and Apostles.

Secondly, *oikonomous* depicts someone who is more in a position of leadership within Greco-Roman household but still a low status servant. The proper translation could have been “slave steward.” The leadership tussles so obvious amongst the believers in Corinth relates more to leadership that is marred by the worldly culture of the day. It seems however, that the few wise *sophios* who were converts at Corinth are using the premise of worldly leadership to test out Paul’s leadership authority (Agosto, pp. 178, 179).

However, Paul’s usage of servanthood as used in I Cor. 4:1, reminded the believing accusers that he and all apostles were *hyperetus* and *oikonomous* in the Greco-Roman household. Paul reminded the accusers that it is the Lord who judges him and that is future, during the Second Coming (I Cor 4:4b-5) making God the ultimate judge to Gospel leadership. The *sophious* are those feeling fulfilled, rich and kingly (I Cor 4:10) and the wise, powerful and the well-born (I Cor 1:26, 20). The Corinthian leaders are
fulfilled, rich, king, wise, powerful and well-born whereas the apostles on the other hand are fools for Christ, weak in Christ and dishonored.

Clark (1993) offered a contrasting path to understanding secular leadership from Christian leadership in quoting from I Cor 4:10: “You are *phronimoi* (wise) in Christ…we are *mopoi* [fools] for Christ. You are *ischuroi* (strong)…we are *astheneis* [weak]. You are *endoxoi* [honored]…we are *atimoi* [dishonored]”. (p. 123)

Clark offered some explanation to the Greek terms. *Phronimoi* are equivalent to *sophoi* in I Cor 1: 26 and they are those who are wise and members of the educated—cultured circle, those who belongs to the social elite. The *ischuroi* parallels the *dunatoi*, the powerful of I Cor 1: 26. This represents “a technical term for political power derived from economic muscle and thus denotes people of influence. *Endoxoi* (honored) of I Cor 4: 10 parallel the *eugeneis*, the “well born” of 1: 26. These were people of esteemed families, of high birth, to whom a suitable conduct—we can even say a suitable character should correspond. Paul in his critique of the Corinthian elites contrasted apostles to be leaders with low leadership status saying. “For I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals…To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, and we grow weary from the work of our own hands…we have become like the rubbish of the world, the dregs of all Things” (I Cor 4: 9, 11-12a, 13b) (Clark, pp. 123, 124).

The apostles according to Paul’s reasoning are missionaries and founders of the new communities of faith in Christ, but before the world, they have exhibited all the qualities and activities of low status: hunger, poverty, violence, homelessness, and menial
labor. In short, they have become nothing more than street rubbish for the cause of the gospel (Clark, p. 123). This was the path of leadership Jesus was teaching his disciples to observe and practice in advancing the Jesus kingdom on earth.

Philip Greenslade (1984) suggested that leadership has taken on a different depth and meaning when Jesus and oikos (house) comes to fore. “In the household is where we belong with the Father and His Son. Ever since the Son and Heir came downstairs, serving has been something entirely different. And below stairs is where Jesus looks for his potential leaders. When Jesus looks for leaders he looks for men with a servant heart and a serving spirit” (p. 4). This is servanthood, the service, the leadership Jesus anticipates for the church. This is the leadership model Apostle Paul strikingly envision for the Christian church he was instrumental in its establishment in the power and authority of the Risen Christ and the Holy Spirit.

**Conclusion**

The Hebrew world ebed in the Old Testament carries significant meaning and application to servant leadership. In the New Testament diakonos and doulos convey the spirit and practices of servant leadership Christ anticipated servanthood for Israel, the Jesus’ movement in the world—His Church—was to exemplify service. Servant leadership is not Cain killing his brother and taking no responsibility, he denies and justifies his action when God asked (Gen 4: 7, 8); it is not choosing for yourself the best land, best of things, even when you know that other person deserves better, like Lot (Gen 13: 10, 11); it is not Aaron and Miriam contentiously jealous because Yahweh was speaking through their younger brother, Moses, the leader of Israel (Num 12: 1, 2). Servant-leadership is not a warrior who is ready to do it alone during warfare without
Jesus—the captain of host of the LORD (Josh 5: 13, 14). God must continue to be the warrior. It is not a people’s desire and choice driven by pursuit for power and self-seeking ends like the Israel elders request Prophet Samuel for a king instead of God (1 Sam 8: 5-7). It is not about abusing your kingly powers like King Ahab did in killing and stealing from Naboth, his family inheritance so to appease with your desirous greed (1 Kgs 21). Servant-leadership is not about Esau mistreating younger brother Jacob by assisting to her downfall and celebrating their calamity with Babylon, their enemies (Obad 1: 10-16).

Servant-leadership is about God’s calling and a response to serve others. Abraham served his nephew Lot in delivering his entire family and properties from an enemy’s rampage; Joseph served in Potiphar’s house with distinction amidst unfairness and imprisonment. It is Daniel in Babylon standing for God and doing what’s right and noble even when his life was at risk (Dan 1; 6). It is an opportunity to glory and celebrate with the groom, even when someone else is, like John the Baptist. “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full” (John 3: 29). Servant leadership is refusing to give in to pressure or politics. The focus of a servant is on his master; the focus of God’s people is on what the Lord has planned for His Church—His people. Jesus kept His focus when the crowd tried to forcefully make Him the earthly king of Israel (John 6). He yielded to God’s plan—“He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (Matt 16: 21).
The practical application of servanthood is seen in providing service for others even dying for them. Jesus in His own words said “It is finished! And bowing His head he died” (John 19: 30). The same is seen in Moses when he provided leadership for Israel during the Exodus. He died a lonely death for the services he provided the people of God—the Israelites but was raised to eternity (Jude 9; Matt 17: 3). The entire life of King David reflects a life of service for others. Apostle Paul died a martyr when doing good for others. And yet prior his death, he confidently talks of this hope and a crown of life that Christ will give him (I Tim 4: 8). Paul talked of his upcoming death as a gain not a loss (Phil 1: 21). All biblical servant leaders had one thing in common; they die in this life because of sin but in Jesus was their ultimate hope (John 14: 1-3). Jesus once told His disciples that because of what they did for Him and continue doing for Him to their death, promised them eternal life and hope. “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life (Matt 19: 28-29).
CHAPTER 3

LITERATURE REVIEW

Introduction

The purpose of this literature review is to assess cultural leadership in the context of Papua New Guinea—how Papua New Guineans think, feel, relate and breathe leadership from various points of view. Because Papua New Guinea is not isolated from the global world, it is important to assess the roles of western practices of leadership and how that has infiltrated the way PNG do and perceive leadership. How has their way of leading affected the cultural practices of leadership of the Seventh-day Adventist church is critical to this literature review. Papua New Guinea has a population of over 6 million (2004, p. 1) and speaks over 750 different languages (Foley, 2000, p. 357).

Knauft (1999) affirms that “Melanesia, which would include New Guinea, Solomon Islands, Vanuatu, New Caledonia and Fiji is known as the most linguistically and culturally diverse place in the world. With a population less than 8 million, he says, Melanesia alone includes a quarter of the world’s languages and associated dialects. In addition, 80 percent of these many languages are in PNG (p. 1). William A. Foley (2000) confirms that these many languages in New Guinea calculates to 3 dozen language families, 3 dozen language isolates with two different language families: the Austronesia and Montane Trans-New Guinea (p. 357). Foley continues in saying that languages in New Guinea are 20-25% of world’s total population…a language diversity unparalleled
to anywhere else on the globe (Foley, p. 358). The average number of people speaking a particular language is 3000. However, there are some areas where the population using a given language is 100 and others 50 or even less. The largest speaking population is Enga with 300,000 (p. 358).

**Cultural Leadership in Papua New Guinea**

Marshall Sahlins (1963) divides the leadership among the South Pacific region into the well-known dichotomy between the Melanesian Big Man and the Polynesian chief. For Sahlins, the cultural leadership type for Melanesia and PNG is the *contested big-man* as opposed to the chieftancy practiced in Polynesia (p. 285). Sahlins theory was challenged because Melanesia is too diverse and evolving (Allen, 1984, p. 37). Allen argues for other cultural leadership existence in Melanesia, listing chiefs and elders as the alternate others (p. 19). Richard Scaglion’s (1996) support comes through his associating of Austronesia speaking PNG to chieftancy and non-Austronesian PNG to big man (p. 2).

On the basis of these scholarly propositions, one could now say that the general leadership practices in PNG are big man for non-Austronesians and chieftancy for Austronesians.

**Cultural Leadership: Big Man**

Out of the 6 million PNG citizens, scholars have suggested that 87% could be identified as the “Montane-Trans New Guinea” (Foley, p. 357) or non-Austronesian speaking Papua New Guineans (Scaglion, p. 3). This people group occupies all of New Guinea except for the large island region of New Ireland and Tolai people of New Britain, Manus and Bougainville. The mainland New Guinea would include Milne Bay province, Central and the people of Siassi, Adzera, Buang, Lamogai and Hote in Morobe.
According to Lindstrom (1981) by 1970s, *big man* was an accepted terminological description for cultural leadership in PNG amongst anthropological scholars (p. 903). So speaking in general terms, the cultural leadership practice in PNG is “big man” (Sahlins, 1963, p. 284).

**Definition**

Marshall Sahlins (1963) defines *big man* leadership as a *contested* type leadership, where the men leaders govern from societal setting that is equalitarian in its making (p. 285). This would include “achievement of leadership status; small short lived politics; group members linked by kin and resident ties; competition for uncertainty of authority; political consensus; economic abilities; individuality and strength, shell values and pigs, etc” (Lindstrom, p. 901). Philip Gibbs (2002) said that big man leadership is driven by money, guns, and employment favors for their supporters (p. 7).

**Characteristics of Big Man**

A big man propels from a social equalitarian society where adult men have equal rights to compete for leadership roles. Persons who assume leadership helms are big men. Note that the term woman is not used, because, in Sahlins theory, women are denied ascendancy into leadership office making leadership a man’s role (Sahlins, pp. 287, 288). The means to achieving the role of a big man leadership depended mostly “on personal powers; status gained through demonstration of skills (magic, oratory, bravery) and influence over the fluctuating factions. Leadership is earned and sustained through accumulating wealth and the generous distribution of wealth (Sahlins, p. 286). Education and marriage to a woman outside ones community can also add value in a post-colonial
generation (Knauf, pp. 174, 175). For example, McLeod when reporting on how she being present at Kerowagi helped support Bari Palma, a candidate for Kerowagi Open in Simbu Province. Abby McLeod was married to Bari (McLeod, 2004, p. 27).

Sahlins’ usage of contest for Melanesia and PNG envisages weakness and implies an unstable social unit such as clans, sub-clans and tribes (Sahlins, pp. 290, 291). Contest could mean bribery, tribal fighting, and the accumulating of wealth and its distribution towards an emergence of a big man. The practices of ceremonial exchange is the context in which big man is institutionalized (Allen, p. 24).

Within the Papua New Guinea highlands, a big-man’s influence is determined by the extent to which he controls the distribution of goods. It is through ceremonial exchanges that a leader expands and widens the horizons of his influence to other tribes and even other provinces (Knauf, p. 175). The governor for Enga once said, “God creates miracles—men create miracles with money” (Gibbs, 2002; p. 7). Using Foley’s classification about social societies in PNG, the average speakers for a language is 3,000. In Enga, the highest speakers are 200,000 and its lowest can be 100 or less can become strikingly disturbing. Every clan or village will have their own big man as leaders. In a context of competition, chances for many individuals striving for positions outside of leadership away from their clans are there (Foley, 2000, p. 359).

**Implications of Cultural Big Man**

**Negative Implications**

There are disadvantages that are associated with the big man leadership in PNG. Firstly, contesting and competing is rivalry, which could lead to killing and destruction of people’s houses, government properties such as schools and hospitals. Reported in
Justice George Yagi, a resident Judge in Goroka, raises concern about the alleged build up of firearms in the province. He says, “It was a norm to amass high powered guns. Fights involving the use of modern weapons are not unusual during elections” (Supa, 2011, p. 4). Secondly, amassing weaponry creates a situation, in which self interest in the creation of a big man takes precedent over the unity and community’s interest. In Sahlins’ words, “His profound self-interests are cunning and only on economic calculations. Searching for means to increase wealth outscoring another serves as the primary focus and his every public action is designed to make a competitive and individual comparison with others, to show a standing above others” (Sahlins, p. 291).

Thirdly, because big man leadership has to do with contest and accumulation of wealth and redistribution to keep a support base for leadership, the tendency to outsource from external sources causes strain on business partnerships and worse still, forces one to resort to corruption. Everything including moral principles and personal integrity has a price tag (Gibbs, 2004, p. 7). In a earlier writing, Gibbs has this question to ask, “Can a political culture in which a politician is elected primarily to channel goods and services continue when the economy shrinks so dramatically?” (Gibbs, 2002, p. 13). Big man as a cultural practice of leadership is an antithesis to good governance in PNG ("Papua New Guinea a Failed State," 2010, p. 1).

The Positives of Big Men Leadership

Firstly, the study and the immediate negative effects (listed above) support the very core of this literature review that “cultural big man” leadership which was thought to have gone away after western colonial intervention in the late 19th century (Langmore,
remains, is still alive and active (McLeod, 2007, p. 17). Some scholars associate big man leadership practices with primitive practices, but what classifies a cultural practice as primitive? What is important, to note is that it is the way the majority of 21st century Papua New Guineans live, perceive and practice leadership. Secondly, anthropological scholars view culture as evolving. This gives support to the notion that the big man approach to leadership can undergo changes too. Bruce M. Knaufft (1999), in assessing postmodern Melanesia, listed among others, education and marriage as criteria to making a big man. What is fascinating about marriage is that the citizens from non-Austronesian area are now able to interact, court and marry wives from other tribes and different people groups in PNG. Education can take people outside of their home setting in PNG and with people from other countries, who live, think and do things differently from themselves. Even when one has the right to reject or keep their cultural ways, the opportunity is created to learn from others.

Thirdly, the creation of a leader in non-Austronesia begins with one’s immediate family: mother, father and siblings. It then spreads to the wife’s families, to their clan members, tribe and even church families. The starting point in a big man’s pursuit is a relationship that gives, provides and protects the interest of other persons.

The Chieftancy Model of Leadership in PNG

Although Sahlins (1963) did not see chieftancy as a cultural leadership practice in PNG, there are other scholars that would hold views differently, arguing a place for chieftancy among the Austronesian speakers (Allen, 1984; Lindstrom, 1981; Scaglion, 1996), who consist of approximately 13% of PNG’s population residing in the provinces of Central, Milne Bay and Morobe (Siassi, Adzera, Buang, Lamogai and Hote), New
Ireland, New Britain (Tolais), Manus and North Bougainville and the outer islands of Nissan and Mortlock (Scaglion, p. 3).

**Definition**

“Chieftancy is cultural leadership practices where power resides in the position, not the person, where the authority is over permanent groups and the status is inherited, not achieved. And the chief has the authority to call upon the support of others without inducement” (McLeod, 2007, p. 9). Therefore it could be said that “chieftancy is a society with social ranking in which political integration is achieved through an office of centralized leadership” (p. 9).

**Characteristics and Functions of Chiefs**

Chiefs are and do many things. They normally occupy formal offices or hold titles, and are generally installed into their offices in a formal public ceremony. To varying degrees, chiefs have authority over certain resources and can allocate or redistribute them. Their activities and duties may extend to many spheres, including the economic (collect tribute, redistribute goods), ideological (sponsor ceremonies, guard public morals), administrative (appoint officials, organize labor), and judicial (adjudicate disputes, punish wrongdoers). Still broader considerations in defining the concept of "chief" include the scale of the societies in which these leaders operate, with some authors requiring a regional polity in which two or more local groups are organized under a single leader (Haviland, 1999, p. 318).

The right to occupy such offices is limited to certain people in the society, typically those within a certain kin group or special family. Amongst Austronesia,
anthropologists argue that, because there are no contests for leadership, the tendency toward stability and good governance is forthright.

**Chieftancy and Expansion of Authority**

Allen (1984) when writing about the subject said that chiefs can function as high chiefs, war chiefs, and departmental experts in some cases, amongst patrilineal descent groups (pp. 24, 25). Chiefs could function over a people as few as 50-60 in number (p. 25). Secondly, the opportunity is also available to expand leadership to cover large multi-clan villages and are common amongst the Koita, Mekeo, Raro, Mafulu people in Central Province (p. 25). For example, in Central, Boe Vagi was the first to have attempted to widen his chieftancy role. Claiming his authority from Commander Erskine, he tried to extend his authority to other neighboring Motu-speaking villages but that historical precedence was opposed and rejected (Scaglion, p. 13). Chieftancy is always local, therefore attempts for expansion is always resisted. While the structure for expansion is in existence, the result has not been encouraging. Among the Koita and the Mekeo people, where the common good for expansion is available, attempts made to expand the base of leadership has led to division and disunity (Scaglion, p. 13). Allen (1984) adds that in Trobiand Islands, an Austronesia territory where chieftancy is practiced, ceremonial exchanges are used as a way of extending regional authority of a chief. Chief’s expansion of authority and power is through ceremonial exchange (Allen, p. 30).

Another development which attempted to expand leadership authority over local areas was first introduced by Governor Albert Hahl during his terms serving as a judge and governor of German New Guinea based in Rabaul from 1896-1898 and 1902-1914 respectively. Hahl adopted the village chief concept (luluai) and endowed the Luluais
with government authorities (Firth, 1986, p. 45). A village chief now functions as a traditional and government leader in his village. The institution of the Paramount Luluai created a hierarchal model structure in leadership that functions beyond the traditional chief, creating a regional office for those performing in this office. The authority to function in this office comes through a transparent election process initiated by the Albert Hahl, the governor of New Guinea. The creation of a Paramount Luluai functioning beyond local territory although foreign in its beginning, the right to function beyond ones locale is earned through a transparent selection process (Scaglion, p. 13). This change in procedures has now been adopted as local culture.

**Benefits of Chieftancy**

Firstly, because leadership in a chieftancy setting is inherited, not contested for, that calls for stability in governance (Allen, 1984; Sahlins, 1963; Scaglion, 1996). In most cases, the elected leaders are traditional chiefs and serve to their death before a replacement is found. Secondly, there is a traditional structure already in place that necessitates for continuity and longevity of governance (Allen, 1984; Sahlins, 1963). Thirdly, although leadership is inherited, chiefs’ roles are more a facilitator towards group goals, decisions rather than dictatorship in leadership practices.

Finally, common among Austronesians in PNG are the matrilineal societies, where the women have the right to ownership of land, children and are custodian of power and leadership. Bougainville, New Ireland, Tolais of East New Britain, Huon Gulf in Morobe and Milne Bay (e.g. Trobiand Island) are good examples of matrilineal societies. This directly leads to a behavior pattern where ladies are respected and are given the freedom, rights to speak to issues and can become leaders. The idea of woman
leaders is not foreign to PNG cultural settings—especially amongst Austronesians. For example in PNG, the women from Bougainville played leading roles in the peace process on the island during the crisis. The first ladies to be elected members of government were Mrs. Nahau Rooney, Ms Josephine Abaijah and Lady Carol Kidu all three from Manus, Milne Bay and Central respectively. These are Austronesian provinces.

Disadvantage of Chieftancy

Firstly, because leadership is inherited, leaders are limited to a family lineage. For example, in the community political and religious leaders are sometimes limited to those culturally designated for such roles. Secondly, chieftancy authorities are limited only to one’s clan or village. A chief’s opportunity to expand his authority beyond cultural setting is not there which limits his influences and authority. For example in PNG, the main source of financial support comes through government services and funding to designated locations. Chieftancy is not incorporated into the very constitution of PNG unlike neighboring Melanesian countries like Solomon Islands, Fiji, Vanuatu and New Caledonia and even in Polynesia (Tonga as the case in point) the voice of chiefs in PNG are not heard and their influences removed where it mattered most—government services and funds allocations (McLeod, 2007; Scaglion, 1996). Finally, in areas where matrilineal societies, where women are respected and their voices are heard, that is removed as they entered a country where majority of its population are big man in their practice. That can become frustrating on their part and for a world that wanted women empowerment in PNG.
Servant Leadership

Leadership in the West is becoming an important component of the learning, understanding and practicing of leadership in PNG for many reasons. First, the world is quickly becoming a global community. Secondly, PNG leadership style has been a carryover from the blending of colonial force and coercive practices of leadership that has directly led to fear, resentment and denial on the part of followers. Finally, I envision a cross-cultural dynamic leadership that enables PNG to learn from others globally. Because the cultural leadership orientation in PNG is towards services (relationship, providing, and protecting) there is a leaning toward servant leadership as the blending model for PNG with global others.

History: Robert K. Greenleaf

Robert K. Greenleaf (1904-1990), the first person to write about *Servant as Leader* was born in Terre Haute, Indiana and spent most of his organizational life in the field of management research with development and education at AT&T. After 40 years of working with AT&T, Greenleaf enjoyed a second career that lasted for the next 25 years as a consultant with institutions such as Ohio University, M.I.T., Ford Foundation, R. K. Mellon Foundation, the Mead Corporation, American Foundation for Management Research and Lilly Endowment, Inc. In 1964, Greenleaf founded the Center for Applied Ethics, which was renamed the Robert K. Greenleaf Center in 1985 headquartered in Indianapolis. He wrote about “servant as leader” in 1970 when he was 66 years old.

The idea of leaders as servants came partly out of Greenleaf’s half century of experience but what crystallized Greenleaf’s thinking came in 1960 when he read “Herman Hesse’s short novel, *Journey to the East*—an account of a mythical journey by a
group of people on a spiritual quest. The central figure of the story is Leo, who accompanies a group as the servant who does their menial chores, but who also sustains them with his spirit and his songs. All goes well with the journey until one day Leo disappears. The group quickly falls into disarray and the journey is abandoned. They discover that they cannot make it without the servant, Leo. After many years of searching, the narrator of the story stumbles upon Leo when he is taken into the religious order that had sponsored the original journey. There he discovers that the Leo, whom he had first known as a servant, was in fact the head of the order, its guiding spirit and noble leader (Greenleaf, 1977, p. 21). From reading the novel, Greenleaf concludes that the great leader is seen as servant first and that simple fact is the key to Leo’s greatness (p. 21).

**Definition**

Greenleaf defines servant-leadership as follows:

A servant-leader is one who is servant first. It begins with the natural feeling that one wants to serve, to serve first. The conscious choice brings one to aspire to lead. The difference manifest in the care taken by the servant—first to make sure that other people’s highest priority needs are being served. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves become servants?—at its core, servant-leadership is a long-term, transformational approach to life and work—in essence, a way of being—that has the potential for creating positive change throughout our society. (Greenleaf, p. 27)

Servant leadership as a scholarly leadership theory made an entry into the scholarly circle by Greenleaf (1977) and Burns (1978) and has gained momentum since (Sendjaya, 2002, p. 57). Blanchard (2010) argues that the teaching is two thousand years old. Servant leadership he says, was central to the philosophy of Jesus, who exemplified the fully committed and effective servant leader (p. 261). B. M. Bass (2000) said it may
be a theory with a great promise for the future (p. 33). Bowman (1997) argues that its popularity has little anecdotal evidences to support its successes at the workplace (p. 245). Servant-leadership they say is an oxymoron and so asked, how can one think and act as servant and leader at the same time—a leader who serves and a servant who leads? Despite its practical evidences at the work place, servanthood and leadership have recently attracted the attention of leadership scholars and practitioners (Sendjaya, p. 57).

**Characteristics of Servant Leadership**

Spears (1998) identified ten characteristics from the writings of Greenleaf that define practices of servant-leadership. The characteristics of servant-leaders are a) listening, b) empathy, c) healing, d) awareness, e) persuasion, f) conceptualization, g) foresight, h) stewardship, i) commitment to the growth of people, and j) building community (pp. 5-8). These ten characteristics will serve as the basis to explore servant-leadership in this literature review.

Listening

Leaders have traditionally been valued for their communication and decision-making skills. Although these are also important skills for the servant-leader, they need to be reinforced by a deep commitment to listening intently to others. The servant leader seeks to identify the will of a group and helps clarify that will. He or she seeks to listen receptively to what is being said (and not said). Listening also encompasses getting in touch with one’s own inner voice, and seeking to understand what one’s body, spirit and mind are communicating. Listening, coupled with regular periods of reflection, is essential to the growth of the servant-leader (Spears, 1998, p. 5).
Miller (1995) said that in listening, leaders demonstrate respect and show appreciation for others (p. 112). Batten (1998) said that servant leaders ask, listen, and hear (p. 48). The openness of leaders to receive input from others contributed directly towards influencing a leader-follower trust. David M. Traversi (2007) listed eight drivers of a high impact leader, listing openness as one of them. To him, openness is only expansiveness and receptivity. There is no resistance, there is no boundaries, restrictions or restraints (p. 57). Kouzes and Posner (2007) commented that to foster collaboration and trust, a need for open, face to face interactions is significant (p. 222). Northouse (2007) suggests that “respect for others is a complex ethic that is similar to but goes deeper than the kind of respect that parents teach children when they are little. Respect means that a leader listens closely to his or her subordinates, is empathetic, and is tolerant of opposing points of view” (p. 351). This alludes to the importance of listening for both followers and leaders in any servant-serving organization. Everist and Nessan (2008) say that people are honored when someone listens to their stories about their times of celebration, times of conflict, and times of stability. Listening is an important factor to servant-leadership (p. 17).

Empathy

The servant-leader strives to understand and emphasize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of co-workers and does not reject them as people, even when none is forced to refuse to accept their behavior or performance. The most successful servant-leaders are those who have become skilled empathetic listeners (Spears, 1998, p. 5). Northouse (2007) argues that listening and empathy builds trust between leaders and followers in
organization (p. 351). George (2003) stressed how “leading with heart” could enhance
growth. In sharing the experience of Marilyn Nelson, the CEO for Carlson Companies,
George shared on how Nelson changed the company from a sweat hog that doesn’t care
to one of caring and empathy (p. 23).

Friedman (2007) gave a brief history to the context that birthed empathy. He
argues that there is a regressive mood that contaminates the decision-making processes of
government and corporation at the highest level, and, on the local level, seeps down into
the deliberation of neighborhood church, synagogue, hospital, library and school boards
(p. 2). Empathy, he says is undercutting well defined leadership everywhere. It is the
virus that is causing regression in leadership (pp. 133, 139). Here, he is saying that
empathy has caused set-backs in leaders failing on their part to make good rational
decisions.

Healing

The healing of relationship is a powerful force for transformation and integration.
One of the great strengths of servant-leadership is the potential for healing one’s self and
one’s relationship to others. Many people have broken spirits and have suffered from
variety of emotional hurts. Although this is a part of being human, servant leaders
recognize that they have an opportunity to help make whole those with whom they come
in contact. According to Spears in The Servant Leader, Greenleaf writes, “There is
something subtle communicated to one who is being served and led if, implicit in the
compact between servant leader-leader and led, is the understanding that the search for
wholeness is something they share” (Spears, pp. 5,6)
In his book, *Healing for Damaged Emotions*, Seamands (1981) says that scars for hurting people are everywhere to be seen, mentioning their failure to either give or receive forgiveness as the cause (pp. 29, 30). Many leaders, I suppose have failed miserably in investing time and energy into healing and building relationship. They perceive this as a waste of their time, companies’ time and even resources. Servant-leadership argues for a different view—that healing plays a significant role in the success of any organization. Traversi (2007), said that meditation is now a powerful tool for healing. Meditation, he says “enhances the qualities companies need most from their knowledge workers: increased brain-wave activity, enhanced intuition, better concentration, and the alleviation of the kinds of aches and pains that plaque employees the most” (p. 35).

Awareness

General awareness, and especially self-awareness, strengthens the servant-leader. Making a commitment to foster awareness can be scary—you never know what you may discover! Awareness also aids one I understanding issues involving ethics and values. It lends itself to being able to view most situations from a more integrated, holistic position. Awareness is not a giver of solace; it is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity (Spears, 1998, p. 6).

McNeal (2006) mentions seven disciplines of extraordinary spiritual leaders. Self-awareness is one of them. He defines awareness as the following:

Knowledge, mindful, vigilance, and conscious alert. In putting self in front of these words make self-knowledge—knowing who you are, self-mindfulness—understanding your motives for doing what you do, self-vigilance—knowing what makes you tick and what ticks you off, self-consciousness—knowing how you come
across to others and self-alertness—maintaining your emotional, physical and spiritual condition. (pp. 10, 11)

One of the greatest hazards, McNeal argues, lies with leaders who are not self-aware. Without insight into themselves and their behaviors, leaders become subject to unknown or underappreciated forces that influence their actions that can sabotage their work. Leaders lacking self-awareness are besieged from within. They are their own worst enemy. And they don’t even know it. He adds that self-awareness touches other disciplines because it is foundational to every other element of greatness (p. 11).

Mckoff and Wenet (2001) writing on conviction—relying on inner authority—mentions the words of Fred Rogers’ who said that “the greatest gift you can give anybody is the gift of your honest self” (p. 148) as opposed to what is seen on Television. Bill George (2003) calls it authenticity—being yourself; being the person you were created to be (p. 11). Kouzes and Posner (2007) add that leaders can learn to lead through self-awareness, which gives basis to the importance of self-awareness and the choice to become a leader (p. 340).

Persuasion

Another characteristic of servant-leaders is a reliance on persuasion, rather than one one’s positional authority, in making decisions within an organization. The servant-leader seeks to convince others, rather coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is effective at building consensus within groups. This emphasis on persuasion over coercion probably has its roots within the beliefs of The Religious Society of Friends (Quakers)—the denomination with which Robert Greenleaf himself was mostly allied (Spears, p. 6). According to Greenleaf (1977) there
are three primary alternatives for leaders to wield powers: coercion, manipulation and persuasion, and argues that persuasion is the critical skill of servant-leadership (p. 44).

Rost (1993) provided a systematic insights to understanding leadership practices throughout the 20th century. From 1900-1929, Ross concludes that leadership during this time emphasizes more of control and centralizing of power. Leadership is the ability to impress the will of the leader on those led and induce obedience, respect, loyalty and cooperation (p. 47). In the 1930s, emphasis on practices of leadership was centered on traits and group theory, which implied personality in action under group conditions (p. 47). In the 1940s, the group approach dominated. Leadership was thought to be the result of an ability to persuade or direct men, apart from the prestige or power that comes from office or other extended circumstances. This opposes the view that leadership is drivership—out of compelling a body of people by intimidation or force to follow a line of action (pp. 48, 49). A careful observation of the developments in the theories and practices of leadership shows that leadership in the 20th century is more coercive, forceful and top-down directives than persuasive. However, in the late 20th and the 21st century there seems to be a shift from coerciveness to a persuasive type leadership.

Covey (2004), mentions five dimensions of a win/win situation. He stresses that exercising power that comes from character and persuasion is “principled-centered power” (p. 216). Neuschel (1998) says that servant-leaders use power unselfishly to enhance the organization rather than themselves (p. 96). Lopez (1995) says that servant leaders do not attempt to control others (p. 156); rather, they share their wisdom and seek to develop understanding is an ethical use of power (p. 159). Seeking understanding rather than control is what servant-leadership advocates. Everist and Nessan (2008) say
power “is the ability to make something happen. When power is abused, things happen to people without their consent. Authoritarian people, unable to trust in a gracious God, try to play god at the expense of others. Under the guise of leadership, they deny the humanity of those whom they lead” (p. 69). Servant-leaders understand power and are not afraid to lead in making things happen, empowering others also to do the work of the Spirit (p. 69).

Conceptualization

Servant-leaders seek to nurture their abilities and to dream great dreams. The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day to day realities. For many managers, this is a characteristic that requires discipline and practice. The traditional manager is consumed by the need to achieve short-term operational goals. The manager who wishes to also be a servant-leader must stretch his or her thinking to encompass broader based conceptual thinking. Within organizations, conceptualization is, by its very nature, the proper role of boards of trustees or directors. Unfortunately, boards can sometimes become involved in the day to day operations (sometimes that should always be discouraged!) and fail to provide the visionary concept for an institution. Trustees need to be mostly conceptual in their orientation; staff needs to be mostly operational in their perspective; and, the most effective CEOs and managers probably need to develop both perspectives. Servant-leaders are called to seek a delicate balance between conceptual thinking and a day to day focused approach (Spears, pp. 6, 7).

Kouzes and Posner (2007) compare perception to vision and define it as “to begin with the end in mind, by knowing what you dream about accomplishing and then figure
out how to make it happen. Exemplary leaders are forward-looking. They are able to envision the future, to gaze across the horizon of time and imagine the greater opportunities to come (p. 105). Vision envisioned here is not personal but one shared with the group. When visions are shared they attract more people, sustain higher levels of motivation, and withstand more challenges than those that are singular (p. 105). Skip Bell (2003) sees vision “as a clear mental portrait of a preferable future, communicated by God to His chosen servant-leaders, based upon an accurate understanding of God, self and circumstances” (p. 40).

For Warren (1995), vision is “the ability to see the opportunities within your current circumstances” (p. 28). The same idea is supported by Blanchard (2010) when he says “leadership is about going somewhere. If you and your people don’t know where you are going, your leadership doesn’t matter” (p. 17). He went on to suggest that many don’t get it, simply because of lack of knowledge. People don’t just get the vision thing (p. 19). Magnificent vision, Blanchard says “articulates people’s hopes and dreams, touches their hearts and spirits, and helps them see how they can contribute. It aims everyone in the right direction (p. 30). This supports the notion that servant-leaders are visionaries moving their organizations into the future with goals and purposes in mind, despite the unforeseen obstacles that might arise.

Foresight

Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easy to identify. One knows it when one sees it. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is
also deeply rooted within the intuitive (instinctive or spontaneous or discerning) mind.

There hasn’t been a great deal written on foresight. It remains a largely unexplored area in leadership studies, but one most deserving of careful attention (Spears, p. 7). Russell and Stone (2002) are in agreement with the importance of Greenleaf’s conceptualization and foresight, views them in one word—vision (p. 147). Kouzes and Posner (2007) comment:

There is no hard and fast rule as to how far into the future a leader should look. For those on the front lines of supervision, the future might be a year from now. For those in the middle levels it might be three to five years. At the more senior levels it should be at least ten, and executive leaders responsible for entire organizations in the national and international arenas have to look out twenty years and beyond. (p. 111)

Warren (1995) supports the inclusion of foresight as a part of the definition: “the ability to see the opportunities within your current circumstances” (p. 255). Foresight provides the opportunity to still have the future in mind but works within the present to achieve the greater vision of organizations.

Stewardship

Greenleaf’s view of all institutions was one in which CEOs, staffs, and trustees all play significant roles in holding their institutions in trust for the greater good of society. Servant-leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control (Spears, p. 7). Block (1993) in his book stewardship has defined stewardship as “holding something” in for another (p. 5). Block says, stewardship begins with the willingness to be accountable for some larger body than ourselves—an organization, a community. Stewardship springs from a set of beliefs about reforming organizations that affirms our choice for service over the pursuit of self-interest (p. 6). It involves choosing
partnership over patriarchy and distributing ownership and responsibility (pp. 8, 9). Block called for a paradigm shift based on leadership towards stewardship based on service (p. 9). To Fairholm (1997), stewardship organizational power is inherent in each steward to help accomplish the stewardship units—not just for the steward’s ends. Stewardship is a collective idea. It is by sharing equally all power that we become one (p. 197). It inspires self-direction. It is being accountable without control or forced compliance (p. 198).

Commitment to the Growth of People

Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each every individual within his or her institution. The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional and spiritual growth of employees. In practice, this can include (but is not limited to) concrete actions such as: making funds available for personal and professional development; taking a personal interests and suggestions from everyone; encouraging worker involvement in decision making; and actively assisting laid-off workers to find other employment (Spears, pp. 7, 8).

Servant leadership appreciates, value, encourage and care for their constituents and cherish the joy of seeing others succeed (Kouzes, pp. 280, 308). According to Pollard (1996), servant leaders believe in and encourage the people they lead (pp. 129, 130). When writing on what servant-leaders do, Blanchard (2010), listed five. The second do is to “engage and develop people” (p. 277) so they can live according to the vision. Peter Block talks about empowerment over dependency for people (Block, pp. 8, 9).
Bennis and Nanus (1997) said that showing concerns for others and making their needs and interests a priority demonstrates empathy and elicit trust (p. 143). Batten (1998) wrote about 37 values of real leaders and included among them: warmth, caring, giving, involvement and enrichment of others (pp. 47-50). The idea of servant-leadership takes away the self-first desire, self-interest and replaces that with the desire and commitment to become a builder of others so organization is more relational and empowering and affirming of people than having more interests in profit and loss.

Building Community

The servant-leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant-leader seek to identify some means for building community among those who work in businesses and other institutions. Greenleaf said, “all that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not my mass movements, but by each servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his (or her) own unlimited liability for a quite specific community-related group” (Spears, p. 8).

Speaking of the church as an organization, Lawrenz (2009), talks about the renewal interests in engaging with the communities in which they are located, doing good deeds and forging relationships (Lawrenz, p. 77). He suggested reasons to the disintegration in community to human, which is powerful. Human nature, he says, is “like cliques.” We want to find our place of belonging, our group, our place of identity and then camp out there. We don’t want to do the work of connecting with people who
are not like us. Second reason, he says is also rooted in human nature, is that we often
times define ourselves by what and whom we are against. The best to get popular support
is focusing on external enemy, real or imagined (p. 78). He argues that community
engagement means God’s people bring their time, talent, and treasure they have into
contact with human need in the community they live in (p. 82). The need to building
community instead of causing its disintegration is must requirement in servant—
leadership.

Servant Leadership and PNG as the Cultural Area

Servant leadership entails ten important variables, as listed earlier, that set a
servant-leader apart from others practices. What is fascinating about these variables is the
principle of servant first and then the characteristics that adds value, empowerment on the
part of those receiving such services. The idea of service, the use of power on leadership
and how it use compliments cultural leadership well. For example, Northouse (2007)
commenting on leadership, related to culture and women stressed that cultural leadership
is necessary for organization and individuals that are able to work outside their own
geographical and cultural context. He adds that the world since the Second World War
has been advancing towards globalization. Globalization implies that there is an increased
interdependence (economic, social, technical and political) between nations (p. 301). The
need to understand other cultures is a must, he says. Adler and Bartholomew (1992)
suggest five cross-cultural competencies, of which could be summarize as “the need to be
able to work simultaneously with people of other cultures and be able to adapt to living
and communicating with them. Also the need to learn to relate with people from other
cultures from a position of equality rather than cultural superiority (pp. 52, 53).
In support, Elmer (2006), said that Western missionaries often feel superior towards those they are called to serve (p. 17). Pollard (2000) a Seventh-day Adventist scholar and leader writes that despite the past and what history brings back to memory, Seventh-day Adventists as a church should learn to see leaders, race and ethnicity as a vehicle that continues to move (p. 15). Moreau, Corwin and McGee (2004) assert that the period from AD 1500-1900 was the great century for missions, was associated with colonialism (p. 124). Speaking about this sad fact, Hackwell (1994) in his book, *Black Angel Journey*, echoed similar mistreatment against PNG natives that was fuelled by ethnocentrism, racism and discrimination (pp. 4, 323-324). By admitting to this about Australia, Sengstock (2009) said that multi-culturalism had a part towards “providing a shift from a racist and isolationist national identity to one of diversity, one that is open to new cultures and new challenges” (p. 256).

The cultural leadership practices of Big Man and Chieftancy were a way of life for a people who had leaders to provide, protect and grow community relationship. Never, was organization, institutions and money part of its initial beginning. In his contest for power, a big man wants to have access to what his constituents don’t have, so to provide and enhance their well-being. Leadership for a person starts from his own nuclear family—parents, siblings, wife (ves) and children. His family provides for the support he needed for expansion. That was in play before the first explorers, the first colonial government officials, the first missionaries and scholars arrived, so to speak.

The setting for big man is egalitarian, giving right to any person capable to become a leader. This notion is generally supported in scholarly leadership literature. For example, Bell (2003) said “that leadership is everyone’s opportunity” (p. 3). It is a myth,
says Kouzes and Posner (2007), when people say that leadership is for only a few (p. 337). Kellerman (2008) says “that the 21st century is destined to be different. It is the time of the followers. Instead of leaders calling every shot, followers will have more of a say, more often than they ever did before” (p. 25). Brady and Woodward (2007) says “while people may exhibit differing natural levels of leadership, everybody can cultivate and grow his or her leadership ability” (p. 13).

On the opposite end, chieftancy poses a challenge when the office is permanent and the position is inherited and restrictive to a few. Amongst leadership scholars, the idea of inheritance is not supported but anthropological scholars however, have argued that chieftancy offers a structure that carries the imprints of continuity, order and respect that seems missing in big man (Allen, 1984; McLeod, 2007; Sahlins, 1963; Scaglion, 1996). Towards integration, the chieftancy provides a continuing structure that finds its support in order and respect. Big man provides for an attractive package in their egalitarian practices of leadership that provide expansion, but this time, the expansion should accommodate for equality and respect for all irrespective of social groups, gender, educational background and wealth. Servant-leadership offers the opportunity to integrate cultural leaders in PNG to a greater good of equality, respect, empowerment and service.

Rost (1993) in his book *Leadership for the Twenty-First Century* defines leadership as “an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 102). Northouse (2007) has this definition. “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal” (p. 3). Kouzes and Posner (2007) define leadership this way. “Leadership is a relationship between those who aspire to lead and those who choose to
follow. It’s the quality of this relationship that matters most when we’re engaged in getting extra ordinary things done” (p. 24).

Commenting on Cultural Leadership in the South Pacific, McLeod (2007) said that the general anthropological consensus on culture is that it is: learned, cohesive and adaptable. Because culture is learned, it is a social rather than a biological construct, a complex and integrated whole in which various elements (language, behaviors) achieve coherence (p. 5). Haviland (1999) adds that “culture comprises the ideals, values and beliefs members of a society share to interpret experience and general behavior” (p. 36), thus supporting that culture is subject to change. Jago (1982) says “Leadership is both a process and a property. Process deals with the use of non-coercive influence to direct and coordinate the activities of the members to accomplish group objectives. Property is the set of qualities or characteristics attributed to those who are perceived to successfully employ such influence” (p. 315).

Cultural leadership (big man and chieftancy) in Papua New Guinea dictates the intricate livelihood of its citizens. A literature review of this subject shows its limitations and subsequent shortfalls and its strengths. The fact that culture is not static but constantly changing alludes to the importance of what learning from others could enhance the process and the property in leadership. Whereas the process and property lacks in a cultural leadership, servant-leadership offers the core qualities required for building leadership model in PNG.
CHAPTER 4

SEVENTH-DAY ADVENTIST CHURCH IN PAPUA NEW GUINEA:
HISTORICAL PERSPECTIVES IN LEADERSHIP

Demography of Papua New Guinea

Geography

Papua New Guinea occupies the eastern half of the island of New Guinea, just north of Australia, and many outlying islands. The Indonesian province of Irian Jaya is to the west. To the north and east are the islands of Manus, New Britain, New Ireland, and Bougainville, all part of Papua New Guinea. About one-tenth larger than California, its mountainous interior has only recently been explored. Two major rivers, the Sepik and the Fly, are navigable for shallow-draft vessels (Nangoi, 2008, p. 1). The people there are mainly Melanesians—which can be divided into two people groups: Austronesia and Papuans (or non-Austronesians) (Scaglion, 1996, p. 3).

The languages used in PNG are Pidgin, English and Motu. Of the three official languages, English spoken by 1-2% of the population, Pidgin is widespread. It is spoken by all people from North-eastern side of New Guinea which would include all of New Guinea Island provinces (Bougainville, East New Britain, West New Britain, New Ireland and Manus), Momase region (East and West Sepik, Madang and Morobe) and the Highlands’ region (Eastern Highlands, Simbu, Western Highlands, Southern Highlands, Hela and Jiwaka provinces). This places the speakers of Pidgin amongst the majority in
PNG. Hiri Motu is spoken in the Papua region, mostly among the Central and Gulf of Papua. There are more than 700 indigenous languages. The language with the largest single number of speakers is Enga. The people are generally known as Melanesians (Nangoi, 2008, p. 5).

Population

The 2000 statistical report released from the Statistical office of PNG shows that the population of the country stands at 5,171,548: 2,499,042 females and 2,691,744, which calculates to 192,702 more men to women. Majority of the people of PNG live in rural areas, surviving from their land produce. Of the 5,171,548 population, 4,504,485 do live in rural districts and villages, as compare to only 667’063 that live in towns and cities (Suvulu, 2004, p. 1). The current growth rate for 2000 stands at is 2.21% (p. 2).

Regions, Provinces, and Districts

PNG is divided into four regions: Papua, Momase, Highlands and the New Guinea Islands (Nangoi, 2008, p. 1) with twenty administrative provinces headed by governors and civil servants. In these districts are agriculture technical officers, health workers and teachers who are serving the rural areas with the intention of delivering government services such as health, education and entrepreneur skills to the rural citizens. Christian churches including the Seventh-day Adventist Church are actively involving themselves in providing for spiritual nurture, health and education for the nation’s population as well.
Seventh-day Adventist Church in PNG

Brief History—Papua Mission

The Seventh-day Adventist Church as a Christian denomination first entered Papua in 1908 by S. W. Carr, an Australian expatriate, his wife, and Peni Tavodi, a Fijian teacher (Neufeld, 1996, p. 294). The work was established in 1908 and organized itself into Papua Mission in 1928 (SDA yearbook, 1930, p. 130). It is from here that work spread to other parts of Papua is the southern part of the now nation of Papua New Guinea. The missionaries established themselves at Bisiatabu, twenty-seven miles inland from Port Moresby, the now the capital city of Papua New Guinea. Bisiatabu then became the first ever establishment of the Seventh-day Adventist Church in PNG. With Bisiatabu as its operating base, the missionaries worked to spread the Adventist Messages first to the inland people of Koiari and Rigo, who were receptive at the time. The Motuans, who were the coastland people of Port Moresby, were evangelized by the LMS (London Missionary Society) from 1874 (Langmore, 1989, p. 3). Towards the West from Port Moresby, the Missionaries of the Sacred Heart (Catholics) in 1875, arrived and established themselves at Yule Island in the Mekeo area (p. 3), denying the Seventh-day Adventist church opportunity along the Papuan coast.

From Bisiatabu, the Seventh-day Adventism spreads inland to Efogi in 1924 and then over to Vilirupu and Vailala in 1928 having G. F. Jones, C. E. Mitchell and G. H. Hengelbrect as pioneer missionaries respectively (Neufeld, 1996, p. 294). Taitu, a twelve year old was the first baptized Seventh-day Adventist member in PNG but return for rebaptism seven years later (White, 1924, p. 4) with ten others in 1924 (Peacock, 1924, p.
3). Of these, six were young girls, while five were young men still in their teens (White, 1924, p. 4).

According to the *Seventh-day Adventist Encyclopedia* (1996), the Church headquarters were moved from Bisiatabu to Mirigeda on February 27, 1933 so that work along the Papuan coast and its people could receive support. At Mirigeda, a school was established to train indigenous young people for work, which later developed into Bautama in 1948 (p. 294).

In 1949, the Papua Mission, with establishments in Port Moresby, was able to administer the SDA work in the entire Papua region. The work first started from Bisiatabu and then moved over to Mirigeda, and, by the mid-20th century, the work was operating from Port Moresby. Papua Mission was part of the Coral Sea Union Mission that was formed about the same year. In 1954, when the work in PNG was reorganized, what used to be the Papua Mission separated into four missions: Central Papua, Eastern Papua, Papuan Gulf and Western Papua missions (Neufeld, p. 295).

A second reorganization in 1972 led to what is now the Central Papua, North-East Papua and South-West Papua. In October 2010 during the South Pacific Division session, the administrative structure for South West Papua Mission was removed, now leaving only the Central Papua and North-East in the Papuan region of PNG. In June 2008 the church in Papua celebrated a century of Adventist presence in the country and Central Papua Mission was made a conference (Nash, 2008, p. 7).

**New Guinea Mission**

The Seventh-day Adventist Church entered the New Guinea territory side of the island after the Papuan entry, when Tutty, his wife, Nuna and young Faisi enter
Bougainville from Solomon Islands, on July 30, 1924 (Wicks, 1925, p. 3). Five years later, in 1929, G.F. Jones was appointed by the Australian Conference to open work in the eastern section of New Britain. (p. 296). From Rabaul in 1930, captain Gilbert McLaren, who was then Superintendent of New Guinea Mission, entered Mussau, Emira and Tench (pp. 295, 296).

The work in Manus had its beginning with a young man’s request. Prior to 1935, Nugini, a young man from Tong Island, situated on the Southeast end of Admiralty group of Islands, when working in Rabaul heard about the SDA mission, and personally invited the missionaries to enter his home island in Manus. In April 1935, Captain Gilbert McLaren, A.G. Stewart, a minister and several Fijian-Solomon Islanders visited Tong, Baluan and Lou (p. 295). Prior to 1947, the entire work in the North eastern New Guinea, which could include Bougainville, New Britain, New Ireland, Manus, Highlands of PNG and Momase were under New Guinea Mission with its headquarter in Matupit (Neufeld, p. 296).

Bismarck Archipelago

The New Guinea Mission which included the Northeastern New Guinea and Bismarck Archipelago section of Papua New Guinea formed itself into a Bismarck Archipelago mission in September 25, 1947. The Bismarck Archipelago mission would include the territory of Bougainville, New Britain, New Ireland and Manus. Later, according to the *Seventh-day Adventist Encyclopedia* (1996), the Bismarck Archipelago Mission reorganized, resulting in the formation of more missions: Bougainville, New Ireland, East New Britain, West New Britain and Manus (p. 296).
Northeast New Guinea Mission

The third most significant development about work in Papua New Guinea was the entry to the Northeastern New Guinea mainland, which has two major regions known as Momase and the Highlands. These areas are heavily populated (Scaglion, p. 3). It was Captain Gilbert McLaren and ten islanders from Matupit and Mussau that enter the area in Mid-July 1934. Work began from Kainantu with McLaren and then later on that year, Petrie, his wife and son relieved McLaren. On January 4, 1935, Gander, his wife and daughter came as the permanent missionary to Kainantu, but the World War II in the Pacific disrupted the work as missionaries had to return to Australia, but work spread to the Highlands and Momase areas. It is from Kainantu that work gained momentum and spread to Bena, Goroka, Asaro, to Simbu and then over to Western Highlands, Enga and Southern Highlands (Neufeld, 1996, p. 298)

After the World War II, the Seventh-day Adventist messages moved along the coastland of Northeast New Guinea mainland and much deeper into the Highlands region of Papua New Guinea. When the church was making entry into the highlands region, it was also spreading along the coast of New Guinea mainland earlier known as “Kaiser-Wilhelmsland” which today, comprises the provinces of Morobe, Madang, and Sepik (Schrift, 1996, p. 11). The area was predominantly Lutherans for Morobe and Catholic for Madang and Sepik. The Northeastern New Guinea mainland organized itself to become the third mission in PNG in 1949 with its headquarter in Madang, New Guinea (p. 298).
Formation of Northwest New Guinea Missions

In 1953, the increasing growth in the Highlands of New Guinea led to the reorganization of Northeast New Guinea Mission into two missions: The Northeast New Guinea and the Northwest New Guinea missions. Northeast mission would include the provinces of Eastern Highlands and Simbu. Northwest mission occupies the provinces of Western Highlands, Enga and Southern Highlands (Neufeld, 1996, p. 298). The geographical area that these two missions occupies consisted 30% of the total population in Papua New Guinea (Scaglion, 1996, p. 3). The Kaiser-Wilhelmsland (Schrift, p. 11) would later develop into Madang, Morobe and Sepik Missions (Neufeld, p. 298).

Missions in PNG, 1908-1950

Before WWII, two missions were operating in the country that worked to serve the territory of Papua and New Guinea (See Figure 1). The Papua Mission had its headquarter in Port Moresby and the New Guinea mission having Rabaul, East New Britain as its operating head office. In November 1944, first attempt was made to have Papua and New Guinea combined into a single mission, but that was short-lived when Bismarck Archipelago mission was formed in September 25, 1947 with its office in Rabaul. The work in the area of Northeast New Guinea was first under Bismarck Archipelago, but later came under Papuan Mission. Northeast New Guinea organized itself into a stand-alone, and the third mission in PNG in 1953 (Neufeld, p. 298).

Union Missions in PNG from 1950

On January 1, 1949, the Coral Sea Union Mission was organized to govern church work in Papua, the Trust Territory of New Guinea and the British Solomon Islands within the Australasian Division, with the headquarter in Lae, New Guinea. Three years later, in 1952, a new mission was formed in the Indonesian archipelago, covering the islands of New Guinea, the Solomon Islands, and the Bismarck Archipelago. This mission was known as the New Guinea-Moluccas Union Mission (Neufeld, p. 298).

![PNG Growth Patterns Prior to 1975](image)

*Figure 1. PNG Growth Patterns Prior to 1975. Papua New Guinea prior to its independence in 1975 was separated into two territories: Papua and New Guinea. The graphs show the growth pattern before 1971 in these regions. Adapted from the Seventh-day Adventist Archives.*

On November 23, 1971, it was decided during an Australasian Division meeting to make PNG a single union. In April 1, 1972, the decision was implemented with Lae, Morobe Province as headquarter operating under “Papua New Guinea Union Mission.” The name and location has not changed since. Missions were reorganized themselves along geography and provincial boundaries to form new ones: Bougainville, New Britain-New Ireland, Central Papua, North-East Papua, South-West Papua, Eastern Highlands-Simbu and Western Highlands were formed and still remains, according to the *Seventh-
Just passing a century mark, in June 1908, the church in Papua New Guinea has spread to the entire twenty provinces with a membership of 234,000 (Tan, 2010, pp. 1, 3) in a population of about six-million people, according to the National Statistical office, PNG (Suvulu, 2004, p. 1). See Figure 2.

Figure 2. Regional SDA Growth, 1990-2008: After gaining its Independence in 1975 from Australia, the nation of Papua New Guinea was subdivided into four regional secretariat offices. The regions are known as Papua, Highlands, Momase and New Guinea Islands. The graph reflects the growth of the Seventh-day Adventist Church in these regions from 1990 to 2008. Adapted from the Seventh-day Adventist Archives.

SDA Church Leaders in Papua New Guinea

The role of leadership in PNG was significant and in essence, the cause to intense growth in the country. Behind these intense growths are leaders who despite the physical, geographical and financial difficulties that doesn’t seem to end they continue to serve with commitments.
Leaders in PNG from 1908 to 1950

What is fascinating to note here is that the work in PNG owes its beginning to Australians for leaders and finance. They were the presidents, the treasurers, the secretaries, the departmental directors, pastors, principals, teachers and doctors and nurses. They were the financial support base for the church in PNG. Alongside these missionaries were dedicated Solomon Island missionaries and few Fijians. The core leaders in the initial start of God’s work in Papua were Australians, Fijian and Solomona, a Rarotongan native.

For the territory of New Guinea, it was another Australian—R. H. Tutty, his wife and two Western Solomon Islanders that entered Bougainville. Under G. F. Jones the work was opened in Matupit, New Britain. With the help of the locals from Matupit and Solomon Islanders, work spread to New Ireland, Manus and then over to Kainantu, Madang, Eastern Highlands, Simbu, Western Highlands, Enga, Southern Highlands, Sepik and Morobe.

By the year 1930, the core officers (presidents, secretaries and treasurers) were Australians with Nafitalai Navara and Maika Dauniika. They were two Solomon Islanders working with Papua Mission (SDA yearbook, 1930, p. 130). In 1940, the leaders were Australians with 100 natives ably doing their bit as teachers (SDA yearbook 1940, p. 82). By mid-20th century, forty years after the work started in Bisiatabu the leaders were Australian workers that were ably assisted by Solomon Islanders. In leadership positions were Sasa Rore, K. Ragoso, Manovaki, Patavaki, Rangopitu, Salau, Tati, Ngava, Sogovare, Tauku and Tutuo (SDA yearbook, 1950, pp. 78, 79). At the time, they were the only ordained national pastors. Many more nationals were licensed missionaries mainly
from Gulf, Bougainville, Matupit and St. Mathias group—Mussau and Emirau (SDA yearbook, 1950, pp. 78, 79).

The leaders for the Seventh-day Adventist Church from 1908 until 1950 were Australians, Solomon Islanders and some locals from Bougainville, Matupit and St Mathias group—Emirau and Mussau. At the time leaders for the most part were Australians and Solomon Islanders.

Leaders from 1951 to 1980

The trend continued into next 30 years of the church work in the country. For example in 1960, administrators of the work were still Australians with E. A. Boehm president and E. R. Pietz the secretary-treasurer at the Bismarck-Solomons Union Mission. J. B. Keith and J. M. Sheriff in were at Coral Sea Union Mission serving as president and secretary-treasurer respectively (SDA yearbook, 1960, pp. 73, 78). Presidents for the 9 local missions in Coral Sea Union and the 5 local missions in Bismarck-Solomons Union were Australians except Ngava who was the president for Eastern Papua Mission (SDA yearbook, pp. 73, 74, 78-80).

A significant development saw the appointment of natives, as assistant to presidents and few to secretary treasurer at the mission offices. For example, Paul Jama, Robert Salau and Sasa Rore were assistant presidents at Central Papua, Eastern Highlands and Madang respectively. Ngava was the president with Eastern Mission and Ope Loma his secretary-treasurer and also an ordain pastor. All these nationals were Solomon Islanders, except for Ope who was from the Gulf of Papua (SDA yearbook, pp. 78-80).
By the year 1970, the leaders for the two unions and the missions were still Australians, but nationals were emerging as their assistants. During this time, Gapi Ravu from Central was appointed a mission president. He was president for New Britain Mission (SDA yearbook, 1970, p. 98). At the Coral Sea Union, Joseph Mave, Jonathan Paiva and Alpheus Rore were departmental secretaries (SDA yearbook, 1980, p. 103). Others serving as assistants to presidents were: Nathan Rore in Bougainville; Tulagi Sifoni in Manus; Lui Oli in Central Papua; Timothy Pakivai, Eastern Highlands; Kala Uali, Eastern Papua and Joseph Oli in Madang (SDA yearbook, 1970, pp. 98, 103, 105, 106).

Again, the leading people in leadership positions at the time were Australians, Solomon Islands, and few from Central, Gulf of Papua, and St. Mathias Group—Mussau and Emirau were starting to emerge as support leaders (SDA yearbook, 1970, pp. 98-106).

In 1980, the leaders that were serving from the PNG Union Mission office were Australians, except for Pr. Joseph Mave, a local who was now appointed as a union officer, serving as the associate secretary. But the movement towards empowering local leaders was happening at the local mission level. For example, Earl Ope was secretary-treasurer in Bougainville; Allan Timothy, secretary-treasurer, New Britain-New Ireland; Yori Hibo, president at Central Papua Mission; Moses Galo, secretary-treasurer at Eastern Highlands; Roy Bauelua, secretary-treasurer at Northeast Papua; Lui Oli president at Madang-Manus and Philip Daboyan serving as president for Morobe mission (SDA yearbook, 1980, pp. 126-129). Again for this decade, the leaders were from
Australia, Central, Solomon Islands, St. Mathias Group and Gulf. Pastor Philip Daboyan emerged as the first Highlander to have become a president.

Pastor Yori Hibo (August 1, 2011) said that the movement towards empowering Papua New Guineans for leadership roles begins in the early 70s when a number of workers were, a representation from all over PNG were selected for a special training at Sonoma. He was one of them. The momentum continued under the leadership of Pastor Parmenter and peak itself when Walter Scragg was made the President for the South Pacific Division of the Seventh-day Adventist Church.

Leaders from 1981 to 1990

The Emergences of new leaders were seen between 1980 and 1990 when many expatriates who did so much for the work in Papua New Guinea had to return home. In 1985, Pr. Yori Hibo who was president for Central Papua received appointment to become the secretary of Papua New Guinea Union Mission (Baird, 1985, p. 5), the first national to have filled that position since 1908. Pastor Thomas Davai served as his associate (p. 5). The ten local mission presidents that served from 1985 to 1990 were Wilson Stephen, George Porter, Piuki Tasa, G. J. Humble, Luke Kavata, John Wawah, Joseph Oli, Collin Unobo, Samson R. Genun and R. S. Millist who were serving at Bougainville, New Britain-New Ireland, Central Papua, Eastern Highlands, North East Papua, Madang Manus, Morobe, South West Papua, Sepik and Western Highlands mission respectively (SDA yearbook, 1990, pp. 290-294).

Leaders from 1991-2000

During the South Pacific Division in session in 1990, Pastor Yori Hibo was appointed the first national president (Coffin, 1990, pp. 4, 5) and served full term until his
retirement (Manners, 1996, p. 4). During Pastor Hibo’s term as the PNGUM president, the serving presidents for the ten local mission presidents were Daniel Haru at Central Papua; Jessley Farugoso, Eastern Highlands Simbu; Gilbert Egu, Madang Manus; Tony Kemo, Morobe; Wilson Stephen, New Britain New Ireland; Donnie Andon, North East Papua; David Toata, North Solomons; Peter Oli, Sepik; Samson R. Genun, South West Papua and L. H. Smith at Western Highlands (SDA yearbook, 1995, pp. 291-294).

When Pastor Yori Hibo retired (Manners, 1996, p. 4), Pastor Wilson Stephen was appointed to succeed him (K. Miller, 1995, pp. 4, 10). He was previously serving as the president for New Britain-New Ireland Mission. During Stephen’s term, the local mission presidents were Tony Kemo at Central Papua; Peter Oli, Eastern Highlands Simbu; John Wawah, Madang-Manus; Jessley Farugoso, Morobe; Wilfred Liligeto, New Britain-New Ireland; Samson R. Genun, North East; Richard Rikis, Bougainville; John Hamura, Sepik; Makau Daroa, South West and Thomas Davai at Western Highlands (SDA yearbook, 1996, pp. 302-305).

Leaders from 2001-2010

During the South Pacific Division Session of 2000, Pastor Wilson Stephen was re-elected as president while Pastor Thomas Davai was made the general secretary (B. Manners, 2000, p. 4). The appointment was a history in the making, having two PNG pastors serving concurrently as the president and the secretary at the Union level. Pastor Wilson Stephen in response to this development insisted for Australia and New Zealand to continue mentoring and developing Papua New Guineans for leadership (p. 4). Pastor Stephen, still saw the need to have Australians and New Zealanders working in Papua New Guinea. At the end of 2002, Pastor Wilson Stephen entered retirement and was
replaced by Pastor Thomas Davai. Mr. Dennis Tame, who at the time was the associate secretary, became the union secretary (Hancock, 2002, p. 2).

The ten local missions’ presidents from 2001-2005 were Pastors Richard Rikis, Peter Oli, Jessley Farugaso, Makau Daroa, John Hamura, Leo Jambby, Walter Oli, Simeon Nara, Kepsi Elodo and Benjamin Hap serving at Bougainville, Central Papua, Eastern Highlands-Simbu, Madang-Manus, Morobe, New Britain-New Ireland, North-East Papua, Sepik, South-West Papua and Western Highlands respectively (SDA yearbook 2005, pp. 289-292).

During the South Pacific Division in Session of 2005, Pastor Thomas Davai and Mr. Dennis Tame received reappointment, serving as PNGUM president and secretary respectively (SDA yearbook, 2006, p. 294). The subsequent PNGUM session in November of the same year the appointed these mission presidents: Peter Oli, Jessley Farugoso, Makau Daroa, Kove Tau, Blasius Managos, Peter Yorio, Richard Rikis, Simeon Nara, Kepsi Elodo and Benjamin Hap to serve from Central Papua, Eastern Highlands-Simbu, Madang-Manus, Morobe, New Britain-New Ireland, North-East Papua, North Solomons, Sepik, South-West Papua and Western Highlands respectively (SDA yearbook, 2006, pp. 296-299). In August of 2008, when Central Papua Mission was made a conference in July of 2008, Pastor Tony Kemo succeeds Peter Oli, and became the president, the first for the conference. (SDA Year book, 2009, p. 310). Pastor Peter Oli was relocated to the Union office (SDA Year book, p. 309)

**An Analogy to Leaders’ Appointments in PNG**

The Seventh-day Adventist Church in Papua New Guinea enters some of the most exciting time in its history as a church during Pastor Davai’s term as the president. Prior
to localizing leadership in Papua New Guinea, and other Pacific Island Countries, the South Pacific Division took some drastic move towards empowering Pacific Islanders for leadership. The process started in the early 1970s but pick up momentum in the 1980s during the leadership of Pastor Walter Scragg. In 1984, Pacific Adventist College was established in Port Moresby, Papua New Guinea with the primary intent—empowering Pacific Islanders for leadership and ministry. A year later in October 1985 during the South Pacific Division in session, Elder Scragg said “the church should feel warm regarding the development of Pacific Adventist College. The College will strengthen the growth and leadership of the Pacific Islands” (Garne, 1985, p. 1). During the same session, Pastors Yori Hibo and Thomas Davai were appointed to serve the church in Papua New Guinea as secretary and associate secretary respectively (Ferch, 1985, p. 13). And commenting on their appointments, A. J. Ferch described the occasion as “one of the most significant forward moves made at the session was the appointment of national leaders to executive positions in the mission unions as vital” (p. 13). The South Pacific Division’s initiative, a movement in the right direction in empowering educated Pacific islanders seems to have caused concern when leaders at the Union and Mission levels appeared to have failed to acknowledge the young graduates as human resource assets for developing God’s work in the Islands.

For example, during the 90s and early 21st century significant developments took place. Pacific Adventist College changes it status to that of a university in 1997 and increased its intake. For the first, the Pacific Islanders were now able to study and earn diplomas and degrees, giving them the privilege to pursue post graduate studies at Avondale, in Australia, AIIS in the Philippines and other universities in Australia. With
Avondale’s introduction of MA programs in leadership and Education programs and Pacific Adventist University introduction of the MA in Theology program, the stage was set for big things for God. The MA in theology students graduated on August 23, 2003.

Among the graduates, including Fiji and Solomon Islands, the majority in the group were from Papua New Guinea. They were Samuel Silas, Anderson Pala, Koivi Keke Omoa, Andrew Lukale, Simeon Waiwai, Daniel Ricky, Nelson Kasa, Christopher Moses and Loren Poli. During that same year, Pastor Samuel Silas, who was secretary at the time, was removed as the secretary for Western Highlands Mission and was made the translator at the Union office. Two years later, during the PNG Union Mission in session on November of 2005, Pastors Christopher Moses and Loren Poli were removed as the Personal Ministries director for the Union and general secretary for Central Papua respectively. Anderson Pala, a lecturer at Pacific Adventist University with the School of Theology, had his contract revoked. Koivi Keke Omoa and Simeon Waiwai were put on call for charges only decision-makers themselves knew.

People may have their reasons for such actions, but what transpired in the minds of these educated young workers was that their education, thought to help in advancing the work, had now appeared to have become a threat and obstacle to their ministry instead. The 2005 sessions shows that many of those appointed into leadership were Sonoma graduates. This propels one to conclude that, at the time, the administration of Pastor Davai and Dennis Tame and the governing authorities were content working with leaders with little education rather than embracing scholarship, a move deemed contrary to the intention of the South Pacific Division in empowering people for leadership in
Papua New Guinea and other Pacific Island countries. To avoid misunderstanding about the intention of some assumptions, let me declare my ethnicity here.

I am from Lou Island, Manus, in the New Guinea Island region of PNG and married to Sharon Glenda from Central in Papua. Sharon’s dad, Pastor Yori Hibo, now retired, was the first national president for the church in Papua New Guinea. When serving as the president for Central Papua, Pastor Hibo was the one who initiated the agreement that led to the purchase of land on which the Pacific Adventist University is built. In fact, his uncle, who owned the property, gave him the land, which he later gave to the Seventh-day Adventist Church, now enjoyed by many. Pastor Hibo’s uncle (his mom’s brother) was the first baptized member of the Seventh-day Adventist Church in PNG. His mom, Ebio, was among the second group who got baptized in Bisiatabu in 1924. My wife’s mom, Zita Hibo (nee Haru), comes from the Gulf Province. Sharon and I are third generation Seventh-day Adventists. Our commitment to the Church has led us to serve as pastor, chaplain, departmental directors and administrator in South West Papua, Western Highlands and Central Papua respectively before moving to the United States to study at Andrews University.

The movement to empowering leaders took a path that was somewhat exclusive, favoring the pastors from Papua (especially Central) and the New Guinea Islands (St. Mathias Group) starting as early as the 1970s or earlier. I am writing this for the sole intention of God’s work in Papua New Guinea that favors diversity and embraces servanthood as a leadership practice.

For example, in 1990, when Pr. Yori Hibo was appointed president, the associate secretary at the Union was Pr. Thomas Davai. Both were from Central (Ferch, 1985, p.
13). After Pr. Hibo retired at the end of 1995, Pr. Wilson Stephen, from St. Mathias Group of Islands, succeeded him and Thomas Davai was made the Union Secretary (K. Miller, 1995, pp. 4, 10). Two years into his second term, Wilson Stephen retired and Thomas Davai succeeded him as the third indigenous president to oversee the work in Papua New Guinea (Hancock, 2002, p. 2).

In 2000 there were four serving presidents from Central Province, two from St. Mathias group of Islands, two from Eastern Highlands, one from Manus and the Solomon Islands. In 2005, there were five serving presidents from Central, two from St Mathias Group, two from Eastern Highlands, and one from East Sepik and one from Madang.

From 1996 to 2010, PNG identified experienced and educated secretaries (Simon Vetali, Simeon Nara, Matupit Darius, Walter Oli, Joseph Talipuan, Kepsie Elodo, Nick Patili, Nathan Savon and Samuel Silas). In 2001, three of these secretaries were made presidents. Walter Oli and Kepsi Elodo were from Central and Pr. Simeon Nara from East Sepik. Some who weren't considered were advanced with education and more experienced to those who became presidents. The theory may not be true, because Simon Vetali, who was from Central, did not proceed into a president’s position, although he was experience and well educated.

During 2005, PNG Union Mission in Session, leaders appointed were Peter Oli, Jessley Farugoso, Makau Daroa, Kove Tau, Blasius Managos, Peter Yorio, Richard Rikis, Simeon Nara, Kepsi Elodo and Benjamin Hap as presidents to the ten local missions. Again from the ten, there were four mission presidents from Central, two from St. Mathias Group and one each from Eastern Highlands, Madang and East Sepik. The secretaries that served from 2001-2005 were Loren Poli, Peter Yorio, Titus Alomon,
Dipson Yehisembi, Kove Tau, Benny Soga, Renca Solomon, Benaia Parite, Joses Peter and Joel Markao. Of the ten, Peter Yorio and Kove Tau advanced into presidential positions. Both were from Central.

What concerns me most is that to keep Papua New Guinea together, an intentional attitude that embraces diversity and integrates servant leadership must be sought. Servant-leadership taught that a leader must become a servant first, and leading comes later. It also talks about empowerment, respect, and trust for everyone. Servant leadership doesn’t say anyone and everyone can become a leader, but where individuals are prepared and equipped, they should be used, given that they have the credentials to do so. Race and ethnicity should not be used as tools to facilitate for division, superiority, and arrogance but rather for acceptance, scholarship, and openness.

The provided data should serve as cause for concern for God’s work in a country that is so diverse. History supports this rationale, and the respect of highest regard should be given to national pioneers who serve with commitment, perseverance, and resilience when advancing God’s kingdom in PNG. Also, the shifting of demography for the Seventh-day Adventist Church in Papua New Guinea should be given serious consideration. Entering the 21st century should help the church in PNG take intentional steps towards making it a multi-cultural change agent for the good of a diverse nation such as this. There are many reasons and criteria that come to the fore when considerations for a leader’s appointments are made. A person’s education, experience, people skills, spiritual gifts, credibility, and ability to communicate and keep unity are important, but, if ethnicity, race, and regions are the precipitating factors for these appointments, which appear to be the case here, then such an appointment process
requires a revisit and a drastic change of attitudes and perceptions. Leaders with such attitudes should reserve time for training that better equips for a wider, deeper knowledge of diversity and the true meaning of servant-leadership.
CHAPTER 5

METHODOLOGY AND IMPLEMENTATION PLANS FOR

PROJECT IN PAPUA NEW GUINEA

Introduction

To gain a better understanding of the culture of the world church: policies, practices, and assumptions and the place of Papua New Guinea (PNG), one of the components of this study was to explore the leadership practices of the Seventh-day Adventist Church in PNG. It is important to recognize that cultural practices differ even within the boundaries of PNG. The assessment delved deeply into the culture of servant-leadership in particular. The pastors, elders, and church leaders of three local missions and a conference were the focus of this research survey: Eastern Highlands-Simbu, New Britain-New Ireland, Western Highlands, and Central Papua.

Methodology

This project involves research that includes a review of literature, interviews, and a questionnaire. However, since the questionnaire is designed for use in Papua New Guinea, it will be appended. Scholarly journals and books written about cultural leadership were used to identify the most dominant practices, big man and chieftancy. Leadership is defined and how Austronesian and non-Austronesians define it, given the practices.
This project was designed to explore and identify the knowledge of leadership from the context of PNG and how that understanding has influenced their support, perceptions, and practices as leaders and members of the church. The second intention was to explore and identify the extent of knowledge held by administrators, pastors, and elders about servant-leadership.

A questionnaire will be distributed to 500 individuals, using a stratified random selection process to include different age groups, gender, ethnicity, and social economic status. There will be three sections in the questionnaire: 1) demographic information, 2) short, objective questions, and 3) an open ended question regarding servant leadership. The geographic distribution will be based on the membership records. See proposed questionnaire, Appendix I.

Four institutions were selected based on the rationale that Papua New Guinea, despite its diversity, is grouped into two main people groups—the Austronesians and non-Austronesians. The Central Papua Conference and New Britain-New Ireland Mission are the institutions of the Seventh-day Adventist Church operating in geographical areas where most traditional Austronesian speaking citizens reside. The “chieftancy” cultural type leadership is the accepted norm for this people group.

Eastern Highlands-Simbu and Western Highlands are home to non-Austronesians or Papua speaking citizens of Papua New Guinea. These two missions cover the provinces of Eastern Highlands and Simbu for the EHSM and Western Highlands, Enga, Southern Highlands, Hela and Jiwaka for WHM. The “big man” cultural type leadership is the accepted norm for this people group.
Implementation of Research Instrument

**Retired Church Leaders**

I will conduct interviews with national church leaders who are now retired. The four available are Pastors Yori Hibo, Wilson Stephen, Jessley Farugoso, and Philip Daboyan. These former leaders represent the first national leaders: Pastor Yori Hibo was the first national president, from Central; he retired from active ministry in 1995. Pr Wilson Stephen, his successor, is from Emirau, New Ireland Province. The others are Pastor Philip Daboyan from Enga and Pastor Jessley Farugoso from Eastern Highlands province. Pastor Philip Daboyan was president at Morobe and at Western Highlands Missions. He once served as the Associate Secretary and Stewardship Director at the PNG Union Mission. Pastor Jessley Farugoso served as the President for Eastern Highlands-Simbu for two terms and a term, at Morobe mission. Both served as presidents in their respective local missions before their retirement.

**Conference Secretaries**

First, I will work with three local missions and one conference through the office of the general secretaries in order to get the names and demographic data of active members and where they are from. The secretaries will then be asked to work through the district directors and pastors to get these questionnaires out to the people concerned. The secretaries at the local missions of interest are Pastors Christopher Moses, Peter Yambe, Zuzai Hizoke and Peter Barney at CPC, NBNIM, EHSM and WHM respectively. The best time to get questionnaires out and collect them will be during district meetings. This is when people from all over the province come together for a week-long meeting. Transportation wise, it would be easier working with CPC, EHSM and WHM than with
NBNIM. It is difficult traveling between the islands and worse still there is no road linking the two New Britain provinces.

In consultation with the local mission secretary, I will collect contact information: names of individuals, local church addresses, districts and provinces of the prospective participants. My intention is that those involved in responding to the questionnaires are representative of the diversified population: age, gender, laity and church employees, pastors, administrators, treasury staff, and teachers.

Identification of Local Missions and a Conference

Firstly, I have selected Central Papua, New Britain-New Ireland and Eastern Highlands-Simbu and Western Highlands (See Table 1 and Table 2). Due mainly to membership records, the questionnaires will be distributed as follows:

1. Central Papua Conference—100 questionnaires
2. New Britain-New Ireland Mission—100 questionnaires
3. Eastern Highlands-Simbu Mission—150 questionnaires
4. Western Highlands Mission—150 questionnaires

Central Papua Conference

For Central Papua Conference, the general secretary is Pastor Christopher Moses...

In CPC there are ten local districts with district directors taking charge of them. Working with them are pastors, elders and volunteers. From the 100 questionnaires, at least a third will go to the rural districts and the remaining two-thirds will be taken to the National Capital District and two education institutions: Mount Diamond and Carr Memorial School. One hundred questionnaires will be distributed in the Central Papua Conference. See Table 1 and Table 2.
Table 1

*Distribution of Questionnaires by Rural Districts*

<table>
<thead>
<tr>
<th>Rural Districts</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abau</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Cape Rodney</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Korela</td>
<td>3</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Aroma</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Rigo</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Kwikila</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Bisiatatu</td>
<td>3</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Efogi</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
<td><strong>20</strong></td>
<td><strong>40</strong></td>
</tr>
</tbody>
</table>

Table 2

*Distribution of Questionnaires by National Capital District*

<table>
<thead>
<tr>
<th>National Capital Districts</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carr Memorial School</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Moresby North East</td>
<td>8</td>
<td>9</td>
<td>17</td>
</tr>
<tr>
<td>Moresby West</td>
<td>9</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>Moresby South</td>
<td>9</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>Mount Diamond</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
<td><strong>30</strong></td>
<td><strong>60</strong></td>
</tr>
</tbody>
</table>

**New Britain-New Ireland Mission**

NBNI mission covers the two main islands in the Bismarck Archipelago: New Britain and New Ireland. NBNI would include the provinces of New Ireland, East and West New Britain. Questionnaires will be equally spread among the members in each province and education institutions: Sonoma Adventist College and Kambubu Secondary School. See Table 3.
Table 3

*Distribution of Questionnaires—New Britain-New Ireland Mission*

<table>
<thead>
<tr>
<th>Provinces</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>East New Britain</td>
<td>15</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>West New Britain</td>
<td>15</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>New Ireland</td>
<td>15</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>Sonoma</td>
<td>02</td>
<td>03</td>
<td>05</td>
</tr>
<tr>
<td>Kambubu High Sch.</td>
<td>03</td>
<td>02</td>
<td>05</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**Eastern Highlands-Simbu Mission**

Eastern Highlands-Simbu mission covers the territorial areas of Eastern Highlands and Simbu provinces. It is also home to two premier institutions—Omaura School of Ministry and Kabiufa Senior High School. The questionnaires will be distributed in these areas. See Table 4.

Table 4

*Distribution of Questionnaires: Eastern Highlands Province.*

<table>
<thead>
<tr>
<th>Eastern Highlands Province</th>
<th>Females</th>
<th>Males</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kainantu</td>
<td>06</td>
<td>07</td>
<td>13</td>
</tr>
<tr>
<td>Henganoffi</td>
<td>07</td>
<td>06</td>
<td>13</td>
</tr>
<tr>
<td>Okapa</td>
<td>05</td>
<td>05</td>
<td>10</td>
</tr>
<tr>
<td>Ungai/Bena</td>
<td>07</td>
<td>07</td>
<td>14</td>
</tr>
<tr>
<td>Goroka</td>
<td>07</td>
<td>07</td>
<td>14</td>
</tr>
<tr>
<td>Daulo</td>
<td>04</td>
<td>04</td>
<td>08</td>
</tr>
<tr>
<td>Omaura</td>
<td>02</td>
<td>02</td>
<td>04</td>
</tr>
<tr>
<td>Kabiufa High Sch.</td>
<td>02</td>
<td>02</td>
<td>04</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>40</strong></td>
<td><strong>40</strong></td>
<td><strong>80</strong></td>
</tr>
</tbody>
</table>
Table 5

*Distribution of Questionnaires to Simbu*

<table>
<thead>
<tr>
<th>Simbu Province</th>
<th>Females</th>
<th>Males</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kerowagi</td>
<td>08</td>
<td>08</td>
<td>16</td>
</tr>
<tr>
<td>Kundiawa</td>
<td>09</td>
<td>09</td>
<td>18</td>
</tr>
<tr>
<td>Sinasina</td>
<td>09</td>
<td>09</td>
<td>18</td>
</tr>
<tr>
<td>Salt-Nomane</td>
<td>09</td>
<td>09</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35</strong></td>
<td><strong>35</strong></td>
<td><strong>70</strong></td>
</tr>
</tbody>
</table>

**Western Highlands Mission**

The Western Highlands mission geographical boundaries cover the provinces of Western Highlands, Enga, Southern Highlands, and parts of Western and West Sepik provinces. Starting in 2012, two new provinces, Jiwaka and Hela, will be created, giving a total of seven provinces operating under the Western Highlands Mission. The questionnaires will be distributed to these areas. See Table 6.
Table 6

Distribution of Questionnaires for Western Highlands Mission

<table>
<thead>
<tr>
<th>Districts</th>
<th>Females</th>
<th>Males</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hagen Central</td>
<td>04</td>
<td>04</td>
<td>08</td>
</tr>
<tr>
<td>Hagen Urban</td>
<td>03</td>
<td>04</td>
<td>07</td>
</tr>
<tr>
<td>Mul-Baiyer</td>
<td>04</td>
<td>04</td>
<td>08</td>
</tr>
<tr>
<td>Tambul-Neblier</td>
<td>03</td>
<td>04</td>
<td>07</td>
</tr>
<tr>
<td>Jiwaka</td>
<td>10</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>Wapenamanda</td>
<td>03</td>
<td>04</td>
<td>07</td>
</tr>
<tr>
<td>Wabag</td>
<td>04</td>
<td>03</td>
<td>07</td>
</tr>
<tr>
<td>Laiagam</td>
<td>03</td>
<td>03</td>
<td>06</td>
</tr>
<tr>
<td>Kandep</td>
<td>03</td>
<td>02</td>
<td>05</td>
</tr>
<tr>
<td>Porgera</td>
<td>02</td>
<td>03</td>
<td>05</td>
</tr>
<tr>
<td>Ialibu</td>
<td>05</td>
<td>05</td>
<td>10</td>
</tr>
<tr>
<td>Mendi</td>
<td>06</td>
<td>06</td>
<td>12</td>
</tr>
<tr>
<td>Nipa</td>
<td>04</td>
<td>04</td>
<td>08</td>
</tr>
<tr>
<td>Tari</td>
<td>05</td>
<td>05</td>
<td>10</td>
</tr>
<tr>
<td>Magarima</td>
<td>05</td>
<td>05</td>
<td>10</td>
</tr>
<tr>
<td>Lake Kopiago</td>
<td>05</td>
<td>05</td>
<td>10</td>
</tr>
<tr>
<td>Oksapmin</td>
<td>01</td>
<td>02</td>
<td>03</td>
</tr>
<tr>
<td>Telefomin</td>
<td>01</td>
<td>02</td>
<td>03</td>
</tr>
<tr>
<td>Kiunga</td>
<td>01</td>
<td>02</td>
<td>03</td>
</tr>
<tr>
<td>Tabubil</td>
<td>02</td>
<td>01</td>
<td>03</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>74</strong></td>
<td><strong>76</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>

Summary

Due mainly to the nature of the intensive program, it is impractical for me to conduct the survey for this anticipated project, despite the credibility it would add to this dissertation and research. I intend to conduct the survey in preparation for the training that will take place upon my return. The need at that time will be for the participants to understand the history and context of what happens in Papua New Guinea. It is important for the leaders in the PNG to understand their background as a basis for motivating a desire to learn more about servant leadership from scholars in the field. Cultural expectation and western-taught leadership practices have resulted in a skewed view of
what it means to lead. It is imperative that there be an openness to learn more about the art of leading in the context of PNG.

**Implementation Plans for the Church in PNG**

The many countless hours of research and reading through thousands of pages, writing, interaction (formal and informal) with professors and colleagues from around the world, coupled with personal experience as a pastor, administrator, and teacher has given me the compulsion and motivation to implement a plan for the Church and the people in Papua New Guinea, the place my wife and I call home. The Seventh-day Adventist Church in PNG was on my mind when this project rooted itself and grew thus resulted in this academic pursuit. Upon my return back to Papua New Guinea, the following is what I intend to incorporate into my ministry:

**Self-Awareness and the Cultural Pull Toward Practices of Leadership**

The first thing I consider important for the leaders to know is “self-awareness” and how it relates to leadership. Papua New Guineans need to define and understand who they really are. They need to know and understand what diversity really is and the cultural challenges that it brings into the way leadership is performed in the church. Diversity brings along cultural expectations, hopes, disappointments and challenges when dealing with people so different from each other. The issues of such magnitude can be stressful, but unless they are addressed, the church, despite its growth, will continue to suffer loss and disintegration as an organization.

During the last 20-30 years, the church has seen so many conversions, a growth pattern that is exponential. There is a shift from the original demography of the church
work in the country. The church begun in 1908 is completely different compared to the one in 2011. In fact none of the missionaries and early converts are still alive today. The growth is taking place in the Highland provinces of Eastern Highlands, Simbu, Western Highlands, Enga and Southern Highlands and in towns and cities like Lae and Port Moresby, a shift away from New Guinea Islands and Central and Gulf provinces in Papua. Growth in Bougainville, East New Britain, West New Britain, New Ireland, Manus, Central, Gulf, Milne Bay and Oro where growth is slow or stagnant.

I wanted to help members have an *awareness* of who they are (being) and what (culture) they bring into this church. For example, the main cultural leadership practices in use in PNG are big man and chieftancy with a strong pull towards an appreciation for colonial type leadership. Big man is used among 87% of the total population of the country and the other 13% uses chieftancy (Scaglion, 1996). The growth is taking place among the highlands provinces that are non-Austronesia—the leadership style is big man (Allen, 1984; Gibbs, 2002, 2004; McLeod, 2004, 2007; Scaglion, 1996) where contest and wealth distribution dictates (McLeod, 2007; Sahlins, 1963; Scheieffelin, 1995) may impact the leadership practices. The church must go into preparation mode, understanding and possible changing against the conventional method of control and threats. What I am saying here is that instead of just condemning what drives big man or chieftancy as bad—the church should get to the root cause by asking why and how situations can be addressed as both parties prepare themselves for the challenges they are facing.

The people of PNG ascribed themselves to tribes, clans, villages, provinces, and regions, unlike individualism dominating the developed countries. They may be working
in cities and towns for corporate companies; the government departments and even working overseas but that doesn’t remove their cultural heritage—even leadership inclination. Back in their villages, among their own people, chiefs, big man and elders are respected. Cultural leadership is part and partial of leadership in a PNG setting. I will try to teach people to define and understand cultural leadership and the diversity that exists in Papua New Guinea (Allen, 1984; Northouse, 2007) and the possible expectations and the projection different people bring to the church (Northouse, 2007; Weisbord, 2007). This could help the Seventh-day Adventist Church to move towards embracing cross-cultural notions that are biblical and spiritual. In this endeavor, I would try to present the church as an international organization with a polity that operates beyond the cultural setting of Papua New Guinea and should not be held hostage to cultural or political persuasions, either inside or outside the territory.

Provide Training for Church Leaders Toward a Servant Leadership Model

The scripture keeps the people and the church together. And using the scripture to support the implementation of servant-leadership is a real must. A Christian world view competes with animistic views in most Papua New Guinea settings, even after the era of missions and is still active today. The general populace in PNG has a special place for the sacred and the holy things of gods. This becomes the basis to which, what is considered biblical and holistic is heard, observed and lived out as opposed to teachings that are rational in the making. The tension comes when members and even workers lack the insight to differentiate what is biblical and Christian from what presumes cultural
significance and is bad. Using scripture as the basis for developing a servant-model leadership will work for a nation like PNG.

Defining servanthood in the Old Testament by using the Hebrew word “ebed” for Israel, patriarchs (Abraham, Isaac, Jacob, Moses, Job), prophets (Moses, Isaiah, Daniel) and kings (David, Zerubbabel and Cyrus) and the messiah (Servant Songs) provided a basis for individuals and leaders to pull toward servanthood. Even at different stages and time the patriarchs, prophets, and kings consistently referred to themselves as servants making biblical servant leadership relevant for any time, place and people—even Papua New Guineans today.

In the NT, Gentile deacons (Acts 6), the apostles, Paul, and even Jesus were referred to as servants. The diakonos is a servant term used for deacons in churches, for apostles, Paul (I Cor 4: 8-12) and Jesus Himself (Mark 10: 42-45; Luke 22: 25; John 13). The PNG church has been through some rough times when it comes to leadership because of ignorance and confusion that stems from cultural expectations. People affiliate themselves with a group, a province, a clan, and region, but not as brothers and sisters in Christ (Gal. 3:26). Servanthood properly understood can become the bridge to differing views that do exist as immediate results to the diversity in cultures.

Servant leadership carries intense implication for lives and practices in the church. For example, in typical PNG settings, leaders and positions imply higher salary and benefits, power, prestige and privileges as opposed to those without. This creates a stage where others are invited to be similar; so, to get there they contest for that which rewards them financially and recognition. Taking this picture with you into the SDA church, a pastor with experiences, educated, and ordained into pastoral responsibility is qualified to
fill a place in the church hierarchy, where they can be honored and have better working
privileges. Jesus condemns the Pharisees and Scribes for having similar attitudes (cf.
Luke 20:45-47; Matt 23: 1-7; Mark 12: 38-40) that such actions are for the Gentiles, the
heathen people, and not for Christians, not for the Seventh-day Adventists.

Jesus reminded the disciples about their responsibilities as servants (Matt 20: 20-
28; Mark 10: 35-45; Luke 22: 25-30; John 13: 1-7). The very life of Jesus Christ is all
about serving others. He died on the cross serving others, he fed the hungry 5000 and
4000 people, he heal the sick, he raised the death and the master has no bed to rest for the
night (Luke 9: 58). Paul refers to the disciples (including himself) as rubbish, fools and
poor (1Cor 4: 10-12). Jesus is now seating at the right hand of the father only after the
Cross experience and the resurrection (Eph 1:20; Acts 2: 24).

Development Plan for Leadership in Papua New Guinea

I would like to develop a program where I am able to work consistently with the
ministerial secretaries of the missions to facilitate spiritual gift seminars that prepare
pastors for various leadership roles in the church. Consultations will take place with
elders, deacons, family members, and conference leaders. The training would contribute
toward the grooming of new leaders who live consistent with biblical values—servant-
leadership values.

1. Leadership is a spiritual matter that begins with a calling (Gen 12; Exod 3;
Matt 4: 18-22; 9: 9, 10; John 1: 35-50).

2. It is a spiritual gift (Rom 12: 8) that sets individuals apart through the
anointing process (Gen 37: 5; Exod 4: 10, 14, 16, 17; I Sam 16: 13).

3. Church’s affirmation and setting apart for ministry of leadership (Acts 13:
1-4). This should come after much fasting and prayers (Acts 13: 1-4; Acts 6; Acts 1:23-26).

4. Servant-leadership calls for working experiences and preparation of individuals. A person’s education is important but what sets a good leader apart from others rests with personal encounters with God and the years of working experiences. The biblical illustrations explicitly spoke to this:

    a. Joseph (Exod 37: 1-7)
    b. Moses (Exod. 3 & 4)
    c. Jesus (Matt 1, 3 & 4; Gal 4: 4)
    d. Paul (Acts 9; 13) and Barnabas (Acts 13: 1-4)

These biblical experiences should serve as a practical catalyst to how leadership for the SDA church in PNG should be groomed for the challenges that the 21st century brings. It is not economics, numeric, or prestige that makes a leader. And it takes time for leaders to be developed.

5. Family plays significant role in the ministry of gospel leaders.

    a. Apostle Paul in writing to young Timothy says that “A leader must be one who manages his own household well, keeping his children under control with all dignity but if a person does not know how to manage his own household, how will he take care of the church of God? (I Tim. 3: 4, 5).

    b. It was Joseph’s spiritual upbringing that prepared him for the challenges that lay ahead of him

(1). Brothers’ feud
(2) Potiphar’s wife’s sexual advances, the lies, and his subsequent imprisonment for standing up for God (Gen 39)

c. Moses’ Family helped with preparing him for Leadership.

(1). Twelve years with godly parents and siblings.

(2). God was responsible for Moses’ preparation, his calling and anointing for the leadership during exodus.

(3). God was on Moses’ side, providing for support and guidance; equally important was the support Moses received from his brother Aaron and sister Miriam.

(4). Jethro, his father in-law, was an added bonus to his support base.

d. Proper marriages and experiences should play an important part in the choosing and grooming of leaders for the church in Papua New Guinea.

(1). Those already in leadership are taught to live and practice servant-leadership.

(2). I want to help move the church toward integrating biblical servant-leadership into the core culture of the church.

(3). The seminar will try to help the leaders to think, act, live, and practice servant leadership cross-culturally.
PNG Participation and Involvement in the Decision-making Processes in the Church

Two Unions and More Missions

The existing diversity and the immense growth pattern in the last 30 years in PNG demands a new rethinking approach on how the work in PNG should fashion itself for the challenge of how a voice in committees that dictate policies, propose appointments, and select representatives. In the past, for example, the local church boards, the district coordinating councils, the local and union mission executive committees made decisions, and the members of the churches in PNG accepted the decisions without questioning. Today, members want to know how and why decisions are what they are and who is responsible for such decisions. Members and workers wanted a demonstration of transparency and accountability because to them the church is theirs. The idea of wanting some ownership is receiving support from the rationale that being a baptized member and paying tithe and contributing offerings warrants the right to be aware of how decisions are made. Servant-leadership calls for the empowering of people for leadership from all levels of the organization.

Two Unions

The historical precedence of the organizational structures that served the people of PNG prior to 1972 included two unions: Bismarck-Solomons Union and Coral Sea Union Missions. At that time, the memberships, financial resources, and quality of workers were scarce. The increased membership, diversity, and poor government services necessitate a revisit to the concept of having two unions. By having two unions, opportunities for more representation discourages absolute authority but rather create an atmosphere of goodwill that is driven by trust, respect and ministry. Instead of having just
a voice for the work of God in PNG—two voices can make things better when there are consultations between two different entities.

During the last decade, the South Pacific Division has been moving toward reducing existing administrative structures with the intention of reducing expenses and empowering of the local churches, a move which has received positive support across the division, according to Manners (2000a, p. 7). First, the departments at the division office in Wahroonga, New South Wales, are being removed or amalgamated with other departments. Second, the numbers of unions in the divisions were reduced. What used to be “Trans-Australian Union Conference” has had all Australian conferences voted to separate themselves from it, now forming them to be what the Australian Union Conference is now. During the same meeting, all New Zealand conferences voted to separate from the Trans-Australian Union Conference to form the now, New Zealand-Pacific Union Conference. The constituency would include New Zealand with a few other Island nations: French Polynesia, Cook Islands and New Caledonia, according to Manners (p. 7). What used to be Western Pacific Union and Central Pacific Union Missions have amalgamated to form the Trans Pacific Union Mission, according to Manners (2000b, p. 3).

Papua New Guinea remains a stand-alone union. While, money is saved and distributed, the voices of the people are removed further from a church where they are still struggling for a place to be heard. The South Pacific Division’s move to reduce structure can be financially viable but the same can serve as an antithesis to the move to empower people to participate in a church that is local, diverse, and yet global. Having
two unions in PNG can help minimize the tension for leadership and increase the opportunity for participation.

**More Missions in PNG**

With the need to increase involvement throughout PNG, it is necessary to take a look at creating some new missions: New Britain, New Ireland, Eastern Highlands, Simbu, and the Western Highlands.

**New Britain-New Ireland Mission**

The idea of having more missions can also provide support for empowering leadership for diverse Papua New Guinea. Having another mission can create a new opening of opportunities and more voices to be heard. For example, New Britain-New Ireland Mission is a huge mission that covers the provinces of East New Britain, West New Britain and New Ireland. From 1930, the island provinces of New Britain and New Ireland have operated as separate missions, until April 1972. Since 1972, the mission has had plenty to celebrate about God’s work, but there were also struggles and ethnic tensions that affected the morale of the church too.

**Eastern Highlands-Simbu Mission**

Eastern Highlands-Simbu is the leader in membership growth in PNG. Currently they have the most membership in PNG. Since 1951, according to the *Seventh-day Adventist Encyclopedia*, (Neufeld, 1996, p. 198), EHSM has been operating under the same administrative structure despite the growing membership in these densely populated provinces. Apart from the growth, the rough terrains have made life tough for workers to
do progressive and effective pastoral ministry. This has contributed to the rising membership loss in the mission.

Western Highlands Mission

Western Highlands Mission occupies the provinces of Western Highlands, Enga, Southern Highlands, parts of West Sepik and North-Fly. The mission is not only growing but the huge geography raises the growing concern for considering the possibility of dividing the place to create for another mission. The Government of PNG through the National Executive Council has decided to divide Western Highlands and the Southern Highlands provinces because of rising population, and so in 2012, what is now Western Highlands will be—Western Highlands and Jiwaka. Southern Highlands will be divided to allow for the formation of the new Hela province. Beginning 2012 calendar year, the Western Highlands mission would be serving the provinces of Enga; Hela; Jiwaka; Southern Highlands, Western Highlands, Kiunga and Tabubil in Western Province and Oksapmin and Telefomin in West Sepik province. The need for creating two missions from the existing structure is a must give the geography and the rising memberships.

Empowering Provincial Districts

My third suggestion has to do with the empowerment of district (provincial) offices in places where opportunities for ministry are plenty but current members do not have the financial means to fully support the work in each province. These districts (provinces) can be empowered to run committees, hire workers, and facilitate for the work in each province in place of the current missions and conference. This could enable the Union and the South Pacific Division to give ample consideration to a restructure that expands its administrative functions in creating positions of vice presidents with job
specifications toward overseeing these districts and provincial offices. The provinces I have in mind are the Gulf, Western, Milne Bay, Oro and Manus. Geography and poor government services have made life literally difficult for village people to generate money. The rising cost to travel by boat and air has contributed immensely to pastors and administrators from visiting provinces and districts. What the church requires is a system that enables leaders to be accessible and the cost minimal and yet a loss of nothing in terms of participation.

Policy Matters that Empower PNG Workers

Appreciate the Wider Church

My academic pursuit in the United States, especially at Andrews University, has developed an increased appreciation for the wider Seventh-day Adventist Church and other Christian denominations. This experience might not have been possible if it were not for the wider global church. It would be remiss, if the contributors were not mentioned. Firstly, the church in PNG must owe its existence to God, the committed Australians, New Zealanders, Americans, fellow Melanesians (Solomon Islanders and Fijians) and Polynesian who were and still are instrumental in the establishing and building the SDA church in PNG. Many have served as professors, administrators, medical doctors, and missionaries to some of the remotest parts, such as the Adventist Frontier Missions. Papua New Guineans should learn to pause, appreciate, and reciprocate what others are doing for God’s work in the country.

Pastor Wilson Stephen said that there remain a need for Australia, New Zealand, and other countries to assist in mentoring the members and leaders in PNG, according to Manners, 2000, p. 4). Young Papua New Guinean Seventh-day Adventists, adults,
pastors and aspiring young leaders must learn their history—how they got here in the first place, the factors influencing the growth of the church, and the relationship with the broader church families.

The members must learn about the history of the Seventh-day Adventist Church in the world—United States of America and Australia. In doing so, the development of a better appreciation will take place for the pioneers who gave their lives for God’s cause in the country. They were Australians, Solomon Islanders, New Zealanders, Cook Islanders, Fijians and Americans—missionary doctors and volunteers. Through appreciation for others, the church will move itself away from the mindset of family, clan, tribal, regional and national church to one that is global and accepting.

**Empower and Appreciation for PNG Workers**

Secondly, not only should members in PNG appreciate others but others should learn to appreciate, accept and respect Papua New Guineans as valuable as a people group. Thousands of scholarly pages written about PNG in articles, journals, books and periodicals have created a negative perception about PNG. Sometimes the general governance of the country and the conduct of local leaders have not helped. For example, deterioration in basic government services (education, health, road network, the high practices of corruption), abuses of peoples’ rights to speech, violence against children and women (physical, emotional) is not helping. These general attitudes have had a backlash effect on the image of Papua New Guinea abroad. The Seventh-day Adventist Church can either join everyone else in framing a negative perception of PNG or together with those in leadership in PNG come together in building a positive picture. As a church, the
leaders should work together in working alongside policy makers toward developing policies that empower and thrive on justice and fairness.

In retrospect, Elmer (2006) argues that when missionaries arrive in a foreign country, labeled “the mission field,” they see the people they serve as inferior; so, whatever the missionaries say, the local people receive and do. The attitude exhibited is that “I am the spiritual mentor, more spiritual than you so imitate me into the clone of the missionaries” (pp. 17, 18). The actors in the mission field are the missionaries, who in their attempt to do everything right, be knowledgeable and provide a role model, has left them cold, confused, imitators and, worse still, clones of the West (p. 17).

Culturally speaking, the general populace in PNG is taught to respect older people and spiritual leaders. Speaking against an elderly or spiritual leader is considered a taboo and those with such behaviors are regarded as impolite and ambitious. And because of this, Papua New Guineans are reserved, quiet and remorseful and withdrawn from those that treat them unfairly. But at the same time they are forced into submission to outside leaders. Here is a classic example of a typical PNG Seventh-day Adventist employee as described by John Hackwell (1994) in his book, *The Black Angel Journey*:

The fifty year old Papuan carried on his face the tell-tale signs of submission—like someone weeding a garden to please his 200 kilogram wife. He was barefooted slave of his church, always cooperative, forgiving and accepting. But as with so many up there, he’d been taught that the white man was the god-man, the Alpha and Omega, the giver of blessings and curses, the provider of salt and sugar and the sustainer of life. Kalo had been programmed to obey. Vaccinated against new ideas and change, he’d been promised a place to walk exclusively with the mission in the after-life on their own Heavenly Sea of Glass, provided, of course, he walked exclusively with their missionaries in the jungle below. Kalo was no fool though. His best kept secrets were his private convictions about the white ‘masters’ who stood guard over his tree of life. He knew they often fed him poisoned apples, but to object would have caused him to banished from Eden, that earthly community with its educational opportunities for his children and the promise of the $52 a year on which to retire. (p. 4)
Administratively Hackwell says that the work in PNG was totally controlled by Wahroonga. Anyone trying to disrupt that control is removed from their positions. In illustrating this, he provided a story during which a new president for the work in PNG was appointed. The appointment went to an Australian to oversee the work. However, a native pastor who spoke in support for a national president during the meeting as opposed to an expatriate was later isolated and terminated from the ministry (pp. 322-324).

The reality remains that reported practices of leadership that appears negative against workers in the Seventh-day Adventist Church in Papua New Guinea are not unique. Other denominations that were in PNG had their share of experiences too! Other developing countries in the world have admitted to some exposure and mistreatments but the onus remains with PNG to challenge them to accept its history as it is, learn from the past, and move forward. Other world countries, like Australia, countries in Africa, Europe and the Americas have done that and PNG must. And we could do so by developing policies that accommodate acceptance, worth, and respect. These are seen through improved working conditions, wider working opportunities and empowerment for members as partners in the very life of the church organization. Moreau, Corwin and McGee (2004) described how colonialism of the 1500-1900 has impacted the practices of mission. The work of missions and missionaries to the majority world were very much done with the colonial powers at their backings (p. 124). At the end of the 20th century, the realization now is that the gravity of Christianity has shifted to the southern hemisphere, signaling the end of the Euramerican domination (pp. 154-155). Missionaries are now trained to understand, respect, appreciate and make friends with people to whom they are being called to serve (pp. 233-244).
Introducing the Servant Leadership Model

I would like to seek support from the South Pacific Division and PNG Union Mission for a possible integration of servanthood as a leadership practice into the curriculum of Pacific Adventist University, Sonoma Adventist College and Omaura School of Ministry. It is important for pastors; teachers, and other church employees to have some degree of exposure to this leadership model. Where possible, I want an involvement with seminars and workshops where participants are from all works of life—not necessarily Adventists. These seminars would include multi-cultural simulations, presentations, discussion, and an action plan.

Servant-Leadership Training: Adventist and non-Adventist Politicians, public servants, leaders in corporate offices, as well as church leaders need servant leadership training. Conducting seminars outside the church for leaders from countries outside PNG, who want some exposure to PNG cultural leadership and servant leadership would help the church and the country. Papua New Guinea has been regarded by international observers as a failed state, corrupt and poor (McLeod, 2004; "Papua New Guinea a Failed State," 2010; Sahlins, 1963). Lawlessness is on the rise ("Papua New Guinea a Failed State," 2010). Peter O’Neill, the newly appointed Prime Minister says that “graft and corruption has adversely retarded national prosperity and growth” and wants to stop the rot. The irony, however, is that the ousted government for which he now terms corrupt was the same government that he was party to all the decisions that were made. (Tannos, 2011, p. 5). The Seventh-day Adventists form a separate block of its own with considerable political influence in Papua New Guinea (Gibbs, 2002, pp. 3, 4). And, in the country where most perceive as corrupt, there are many Seventh-day Adventist members
who serve the country in positions, significant to PNG citizens as a nation. They are serving the nation as politicians, judges, departmental secretaries, managing directors, chief executive officers, magistrates and professors. The church and country is looking for the Josephs and the Daniels of the 21st century and the Seventh-day Adventist Church is poised to provide the training and make a positive contribution to the country.

In conducting these seminars, I will try to help these leaders see their roles from the spirit of servanthood and leadership. The seminar materials will be taken from chapters 2 and 3 of this dissertation—which specifically discuss biblical servanthood in light of what western scholars view servant-leadership. More emphasis will be spent on the usage of power (Hagberg, 2003); reasons by CEOs fail in their use of power (Dotlich, 2003) and on stewardship (Block, 1993) and role of spirituality in leadership and spirituality in leadership (Benefiel, 2005).

With the help of the pastors and chaplains, the church could be positioned in position where these leaders could be helped to become the salt and light in organizations Jesus anticipates His church to become. It is my hope that during these seminars and workshops, the leaders could be helped to stand true to the biblical and scholarly principles of leadership reflected in accountability and transparency in managing the resources of God in Papua New Guinea.

**Summary**

The core issue affecting the Seventh-day Adventist Church in PNG has to do with the challenge of living spiritually mature within cultural expectations. Jesus’ defined the plan in the Decalogue: first, love God and secondly, love your neighbor (Matt 22: 37-40). If someone loves their neighbor and views their opinions as equally important, they are
able do more to protect and provide for them. A personal relationship with God matures and blossoms in self-awareness within a cultural pull and expectations. They extend them by being respectful and appreciative of others, whom God has called to serve as through the eye of servants. Services that have a resemblance to that of Jesus Christ during His ministry:

The Spirit of the LORD is upon Me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives, and recovery of the sight to the blind, to set at liberty those who are oppressed; to proclaimed the acceptable year of the Lord. (Luke 4: 18-19)
CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

This project was first designed to address the rising leadership challenges, not only of the current culturally diverse leadership, but of the cultural memory of big man, chieftancy, and colonial powers still influencing leadership practices. In spite of increasing membership, there is a growing concern over a low financial base and a high turnover of leaders. Church leadership issues require a revisit, a rethinking and reorganization that begins with Papua New Guineans at the center stage; then, the study must work itself out into the global arena. Since June 1908, leaders have come from outside PNG, but they are beginning to come from within.

The growth pattern in Papua New Guinea brings about joy and challenges. Joy, in its simplest sense, echoes what Jesus said in the gospel of Luke. There is greater rejoicing for a sinner who returns to Christ (Luke 15:6, 10, 24, 32). Joy is seen in the high membership growth, even though the growth pattern in Australia, New Zealand other Pacific Island countries is minimal. Coming with growth, however, are challenges. Due to the many voices of how leadership is done in PNG, there is confusion as to the best model to follow. Aaron Lopa suggested a Pastor-Teacher model for the church, which comes with multiple church pastoral care and empowerment of lay pastors (Lopa, 1996). The concept has not progressed much for many reasons. I suggest there are three main reasons for its impotency. First, PNG at the time Lopa was writing his dissertation was
experiencing a low literacy rate in areas where growth was taking place. And, the members were still very much accustomed to pastoral care not elder’s care. Secondly, many pastors working for Eastern Highlands-Simbu and Western Highlands were Omaura graduates whose ministry entry was at the sixth year of elementary school. With very little academic training, these pastors are not secure or content with their role as trainers. Thirdly, the leadership at all levels was just not ready for change; many carried a resistive attitude to new ideas and concepts. Finance to support the work in Papua New Guinea remains a concern.

The Baby Boomers from within PNG, who occupy leadership positions in the country, are now exiting through retirement, making way for the new generation of leaders. Successions of leaders have failed to properly put together any viable plans as to how to develop human resources. Instead, they have relied on committees and sessions to pick what they desire. The lack of vision and progressive approaches to church growth and management on the part of the pastor is discouraging to promising Papua New Guineans, some of whom have the facility and knack to lead. Such attitudes need to be removed from the thinking of the leadership circle. The diversity that exists in Papua New Guinea, a blooming God-loving nation, is fertile for new leadership practices.

My secluded time with God has helped me greatly. As I reminiscence my personal experiences and journey as a pastor in Papua New Guinea, I realize that the Holy Spirit led me to the Prophecy of the Shepherds in Zechariah (Zech 11: 4-17) where shepherds are selling and offering sheep they were supposed to protect in exchange for a growing wealth base. Somewhere in that quiet moment, I began to view practices of leadership in PNG from this prophecy—leaders who no longer have the people and servanthood at
heart. The words of Jesus echoed, and reechoed in my mind and heart for months, even years—that “the Son of Man did not come to be served but to serve, and to give His life a ransom for many” (Matt 20: 28). To Jesus, it was the Gentiles who lorded it over others (v. 25) not his disciples, not His church. This passion drove me to search for knowledge and answers for the church in my country led me to pursue study at Andrews University but one thing is obvious, my family has become poor materially through this.

Dependence, for me, is a positive movement toward servant-leadership. We need a leadership direction that is culturally relevant and loyal to Jesus and the scripture. Jesus modeled “servanthood leadership” that entailed a leader who is a servant first before leading.

Servant-leadership was practiced by Abraham, when he put his life at risk to protect his nephew Lot against Chedorlaomer, king of Elam (Gen 14: 1-17). Many years later, God called Moses to lead the Israelites away from Egypt (Exod 4). Centuries later, David was made king, serving to protect Israel against the rising enemies (I Sam 16) and then came Jesus, as fulfillment to Old Testament prophecies at the right time (Gal 4: 4) and served as a servant-leader (Matt 20: 28) should. Apostle Paul and the apostles with him (I Cor 4: 9, 10) who are considered rubbish because of a willingness to serve then be served (I Cor 4:13). The principles that constitute servant-leadership have stood the test of time and have worked for many different cultures and people groups and it can for PNG.

Therefore, making servant-leadership relevant for the for the 21st century Seventh-day Adventist Church in Papua New Guinea is a must that appeals to urgency and common sense. The writings of Robert K. Greenleaf and many other scholars can be
supported by scripture. Leadership scholars have identified the variables and/or practicing theories: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears, 1998).

1. Listening—refers to a leader’s ability to be listening to workers and direct lesser. In the process of listening, leaders identify with the will of others, their inner voices that lead to reflection.

2. Empathy—deals with acceptance, giving recognition to special skills and allowing one to respect differences as a tool for greater gain.

3. Healing—restores relationships among workers. It is a powerful force that leads to transformation and integration.

4. Awareness—helps one to come to an understanding of the reality of self, which speaks to one’s ethics and values.

5. Persuasion—seeks for collaboration, and using persuasion as a means to seek understanding and acceptance from the group to initiate ideas and change.

6. Conceptualization—views the organization from a conceptualization or dream for the future, beyond the day-to-day realities of organizational life.

7. Foresight—visualizes the likely outcome of a situation that is still future.

8. Stewardship—facilitates rather than “owns” the decisions.

9. Commitment—nurtures the intrinsic values in each person engendering trust.

10. Community—builds for autonomy of workers and an interdependence that develops the organization.
**Recommendations for Papua New Guinea**

The following recommendations are focused on the church leaders in PNG:

1. The Seventh-day Adventist Church, because of the diversified nature of Papua New Guinea, should involve people from the various geographic entities. Papua New Guineans need to learn from the USA, Australia, New Zealand, Canada, and other countries. The PNG’s closest neighbors are “considered significant advanced nations.” They are regarded as developed nations. The necessary steps must be studied to see how Papua New Guineans can learn, especially from Australia and New Zealand, the nearest nations.

2. The Seventh-day Adventist in Papua New Guinea, because of the serious nature of leadership, should facilitate a democratic selection process when selecting leaders.

3. A development plan for human resources is a must. A plan for training workers needs to be implemented, even to the extent of encouraging them to study abroad—an opportunity to learn from and appreciate other cultures.

4. The Church in PNG needs to relook and restudy its structure so people’s voices are heard through fair representation. It seems at times that PNG is so huge, so diverse, that decisions are made without adequate knowledge and input. Perhaps, having two unions would increase the possibility for a shared leadership. PNG Participation and Involvement in the Decision-Making Processes in the Church could be done through creating more missions and in turning some of them into conferences. The missions that should move this direction are New Britain-New Ireland Mission, Eastern Highlands-Simbu mission and the Western Highlands Mission.
5. Cross-cultural training must be encouraged for all workers and missionaries working with the PNG people in order for leaders to be more culturally sensitive, whether they are from outside or inside PNG.

6. The working policy in Papua New Guinea must be reviewed. The General Conference and PNGUM should work together to address how to develop independent bodies that create policies that instill the feeling of worth, unity, and brotherhood among workers for Australia, New Zealand, and all Pacific Island countries.

7. The South Pacific Division could create a work exchange program for Papua New Guineans to work outside the country so as to learn how they can relate, appreciate, and respect people from other places. This, if done, will help grow diversity acceptance and cordial respect for each other. SPD is currently encouraging workers in her territory to serve the LORD from their own countries and that has been for the last century for PNG and more for other countries. But as a Division, after over a century now, the need for a reversal is required so that the work in PNG and the SPD can enter a new era that is accepting of the cross-cultural and ethnic diversity present in these geographic areas.

8. There is a need to detail a restructuring of the salary scale and retirement benefits (homes and land) for the workers after retirement.

Conclusion

Papua New Guinea, despite its diversity, can be a “serving” church for God. The citizens and members of this nation endear serving and providing for others. Explorers and missionaries arrived with their Bible and their gun to warring natives who were only trying to protect themselves, their wives, and their children for fear of foreign
exploitation to their demise. Many lost their lives trying to protect others at the expense of their lives; others were converted instead and became warriors for Jesus Christ.

Missionaries who arrived were put into dugout canoes and paddled or sailed to new destinations that took hours, days, and even weeks to reach without cost or favor, so one more child, another man or woman could become humbled through the power of Christ. Others walked for hours, days and weeks returning months later to their family. But without the serving natives paddling their canoes, carrying the picture rolls, their bags and imported foodstuff, many of these missionaries may have not survived. It is together with the serving natives that the work of God in PNG started and today continue to progress.

Converts served the Seventh-day Adventist Church for hours, days, weeks, months and years, before returning home without final payment checks or a guaranteed sustentation from the church. As I am writing this note, I remember many men and women from my village, my island, my province, who are now deceased, that served God as teachers and ministers for many years without monetary return but were delighted that they did served their Lord. The tradition of service for God is not lost; it is living and vibrant among the members of the Seventh-day Adventist Church in Papua New Guinea. The growth is taking place, not only because of what the pastors are doing, but through the supporting efforts of committed lay members. The story of service will continue.

The vision is to prepare servant leaders willing to collaborate and transition into a unified movement toward presenting the message. An introduction to servant-leadership with Jesus as the model will drive the church in PNG to spiritual revival, good governance, and a continuing commitment for service. Because that is who we are and
what the Seventh-day Adventist Church in Papua New Guinea is all about—servants and service.
APPENDIX

Survey on Servant and Cultural Leadership

This survey consists of five sections. The first section is concerned with demographics, the second is an assessment of personal leadership styles, the third concentrates on the practice of servant leadership, and the fourth identifies your opinion and understanding of servant leadership. The final section raises questions along the lines of culture and ethnicity.

The questionnaire will take approximately thirty minutes to complete. It is an anonymous survey; your name and other personal identifying information are not requested. You may choose not to respond to any item and you may discontinue completing the survey at any time.

I. General Information

The location of your church/school:

___ Village/island (less than 1000)
___ Village/island (1001 and less than 10,000)
___ Town (less than 10,000)
___ City (40,001-100,000)
___ Large towns (10,001-40,000)
___ Metropolitan City (100,001-1,000,000)

Size of the church:

___ Less than 50
___ 51-100
___ 101-200
___ 201-300
___ 301-400
___ More than 401

Age: ___ 20-30 ___ 31-40 ___ 41-50 ___ 51-60 ___ 61 or older
Number of years served as a pastor or elder for the SDA Church:

- ___ 1-5  ___ 21-30
- ___ 6-10  ___ 31-40
- ___ 11-20  ___ Over 40

Gender: ___ M  ___ F

Highest degree earned:

- ___ Grade 8
- ___ Grade 10/12
- ___ Certificate/Diploma
- ___ BA  ___ DMin
- ___ MA  ___ PhD
- ___ MDiv  ___ Other (specify)

II. Leadership Self-Assessment:

What type of leader are you or would you like to be?

Answer the following questions, keeping in mind what you have done, or think you would do, in the situations described.

<table>
<thead>
<tr>
<th>Question</th>
<th>Mostly Yes</th>
<th>Mostly No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do you enjoy the authority leadership brings?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>2. Do you think it is worth the time and effort for a manager to explain the reasons for a decision or policy before putting the policy into effect?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>3. Do you tend to prefer the planning functions of leadership, as opposed to working directly with team members?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>4. A stranger comes into your work area, and you know the person is a new employee. Would you first ask, “What is your name?” rather than introduce yourself?</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>5. Do you keep team members up to date on developments affecting the work group?</td>
<td>___</td>
<td>___</td>
</tr>
</tbody>
</table>
6. Do you find that in giving out assignments, you tend to state the goals, and leave the methods up to your team members? ____  ____

7. Do you think leaders should keep distant from team members, because in the long run familiarity breeds lessened respect? ____  ____

8. It comes time to decide about a company event. You have heard that the majority prefer to have it on Wednesday, but you are pretty sure Thursday would be better for all concerned. Would you put the question to a vote rather than make the decision yourself? ____  ____

9. If you had your way, would you make communications an employee-initiated affair, with personal consultation held only on request? ____  ____

10. Do you find it fairly easy to give negative performance evaluations to group members? ____  ____

11. Do you feel that you should be friendly with the members of your work group? ____  ____

12. After considerable time, you determine the answer to a tough problem. You pass along the solution to your team members who find many errors. Would you be annoyed that the problem is still unsolved, rather than become upset with the employees? ____  ____

13. Do you agree that one of the best ways to avoid discipline problems is to provide adequate punishment for rule violations? ____  ____

14. Your employees are criticizing the way you handled a situation. Would you sell your viewpoint, rather than make it clear, that as the manager, your decisions are final? ____  ____
15. Do you generally leave it up to the team members to contact you, when informal day-to-day communications are concerned? __ __

16. Do you feel that everyone in your work group should have a certain amount of personal loyalty to you? __ __

17. Do you favor the practice of using task force teams and committees, rather than making decisions alone? __ __

18. Do you agree that differences of opinion within work groups are healthy? __ __


III. Leadership Practices.

Circle the number that indicates how well the statement describes your local church ministry.

Scale: 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree

1. Even though I am aware of the bigger picture, I allow others to participate in the decision-making process. 1 2 3 4 5

2. I take responsibility for what happens to individual church members and groups within my congregation, empowering them through training and delegation. 1 2 3 4 5

3. When members of my church are having difficulty with tasks assigned, I step in and help them by providing opportunities for strengthening their weak areas. 1 2 3 4 5

4. I create and communicate a vision for my congregation and then set up the plan for managing the goals that support that vision. 1 2 3 4 5

5. I am able to think of myself as being in another person’s place
and encourage members to accept that they do not have to be afraid of making mistakes.

4. I am able to step back from the daily routine, reflect on the past and present, and think about long-term goals for myself and the church.

5. I usually restore wholeness by taking time to talk with the members about both their failures and their successes and lead them to an understanding of what can be learned from the experience.

6. I actively listen to what is being said and not said and am able to clarify the issue.

7. I think it is worth the time and effort it takes to explain and make sure everyone understands the reasons for a decision or policy before it is finalized and implemented.

8. I feel responsible for how I use my own personal gifts, because I need to develop and preserve time and talents for God and the church He has entrusted to my care.

IV. Opinion and Understanding of Servant Leadership

The concept of servant leadership is a topic in current discussions of leadership practice. This section of the survey will contribute to an identification of the opinions and understanding of servant leaderships held by the pastors, elders and church administrators in selected conference, missions and schools in Papua New Guinea.

Read each question and respond by checking all that apply.

1. The following list includes general qualities of leadership. Check only those unique qualities that you feel characterize “servant leadership.”

   ___ Seeing potential in others
   ___ Respecting others
   ___ Trusted steward of the group
   ___ Taking risk and responsibility
   ___ Listening intently and reflectively
   ___ Empathy, assuming good intentions
   ___ Seeking out challenging opportunities
   ___ Healing difficult situations
Committed to the growth of others  Being a model for the community
Integrating holistic awareness  Relying on persuasion not coercion

2. If the concept of servant leadership were to be practiced in your church, the approach to ministry would change. Rate the activities that would change; one being the activity that would change the most and eight the least.

Personal devotion  Liturgies
Visitation  Bible study
Relief work  Evangelism
Church administration  Other (Specify:____________________)
Preaching

3. If you were to become a servant leader, what specific changes would you expect to take place in your church, school and Mission? Check all that apply.

Church growth  Strong sense of community
Readiness for service  Pastor has power to control the church
Identified personal gifts  Members will depend on pastor more
Development of personal ability  Pastor has authority for the final decision
Diversity in the church  Positive changes would take place
Members take responsibility and risk willingly

4. What kind of negative results would you expect if you were to adopt the concept of servant leadership in your church? Check all that apply.

Loss of authority as a leader  Negation of responsibility for a task
Disorganization in the church  Increased number of arguments
Ineffective efforts  Each one just doing what they want
Takes longer to make decisions  The rate of church growth will be slowed
Lack of ownership  Lack of discipline
Loss of competition will weaken the quality of service
Members might transfer to another church
Discontinuance in the church mission

Respond by indicating how well the statement describes your opinion.

1. How often have you practiced “servant leadership” in your ministry?
   Rarely  Sometimes  Often  Very often  Don’t know
2. I have experienced positive benefits from practicing the characteristics of servant leadership in the ministry of my church.

___Strongly agree ___Agree ___Neutral ___Disagree ___Strongly disagree

3. To be an effective pastor and elder I need to be a servant leader.

___Strongly agree ___Agree ___Neutral ___Disagree ___Strongly disagree

4. I would like to obtain more knowledge about the concept of servant-leadership and to have training to be a servant leader.

___Strongly agree ___Agree ___Neutral ___Disagree ___Strongly disagree

V. Ethnicity and Leadership

Please circle either yes or no for your answer.

1. PNG is a very diverse nation with many different people groups, languages, tribes, and clans. The Seventh-day Adventist Church, however, operates on a structure that functions outside of the expected cultural norms. How do rate your attitude in support for someone outside of your ethnicity serving as your pastor, district director, conference president or principal?

   Yes            No

2. Do you believe that differences can serve as an invaluable criterion for unity and mission in your church and conference?

   Yes            No

3. Is it a concern to you when people from the same ethnicity dominate leadership in the church?

   Yes            No

4. There are ten local missions in the country. Do you like the idea of having mission officers and pastors be from the local area?

   Yes            No

5. The Seventh-day Adventist Church organized itself into recognition through committed Australians, New Zealanders and other Pacific Islanders—especially Solomon Islanders. And because we are a division, the church in PNG cannot do without them?

   Yes            No

6. The scripture says that when Christ died on the Cross, all baptized members become brothers and sisters (Gal. 3: 23). Do you believe that the church should think this way rather than selecting leadership along the lines of ethnicity and race?

   Yes            No

Thank you for taking time to participate in this survey.
REFERENCE LIST


Hibo, Y. (August 1, 2011). [Personal communication].


Vita

Name: Loren K. Poli
Date of Birth: November 28, 1966
Place of Birth: Rei village, Lou Island, Manus, Papua New Guinea.
Married: November 6, 1994, to Sharon G. Hibo.

Education:
2000–2003 Master of Arts in Theology, Pacific Adventist University.
1995–1997 Bachelor of Arts in Theology, Pacific Adventist University.

Ordination:
1999 Ordained to the S.D.A. Gospel Ministry.

Experience:
2006–2008 Lecturer, Sonoma Adventist College, Papua New Guinea.
Senior Pastor, Sonoma Adventist College, Papua New Guinea
2002-2005 Secretary, Central Papua Conference.
2001 Stewardship Director, Central Papua Conference.
1999-2000 Stewardship Director, Western Highlands Mission.
1998 Chaplain, Paglum High School.
1992 Area Pastor, Ihu District, South West Papua Mission.