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FACTORS IN CAMEROONIAN CHRISTIAN LEADERSHIP FOR BIBLE TRANSLATION

By

George Frederick Shultz

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ABSTRACT

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The leadership of SIL International in Africa is, for the most part, non-African. In this era of the expansion of the global church of Jesus Christ, it is appropriate for local Christians to have leadership roles in SIL to complete the Bible translation task in contextually appropriate ways.

The purpose of this research project is to study the lives of Cameroonian leaders involved in Bible translation to identify salient spiritual, cultural, and behavioral factors that made them to succeed or fail as leaders. I also studied leadership competencies for effective leadership in the Bible translation ministry and SIL leadership values. This research is intended to contribute to the selection of more African men and women to assume leadership in SIL in Africa.

Multiple-case study research enabled me to develop focused life histories of six leaders in Bible translation and language development work at the local and national level in Cameroon. Focus group research helped me to confirm and expand the findings of the multiple-case study. I surveyed SIL workers across Africa to understand their leadership values and attitudes. I did archival research to understand official SIL values and policies relating to leadership. And I researched relevant literature to understand leadership theory, cultural theory, and current missiological thinking on the topics of leadership theory and cross-cultural leadership.

The ethnographic research enabled me to identify leadership development factors and competencies for Cameroonian Christian leaders, which I described as a conceptual framework of leadership. I compared this framework with other leadership models to formulate a synthetic model for effective African Christian leadership in global contexts. Comparing this model with SIL leadership values, I developed an African model of leadership for SIL, which is the basis for a leadership selection and development model that can help SIL to engage more African leaders.

This research contributes to leadership development and effective leadership as it relates to the church in Africa and to the Bible translation ministry. It also expands the literature on Christian leadership selection and formation, and the models of effective leadership in global contexts.

Mentor's Name	Word Count
Dr. Sherwood Lingenfelter	341

DEDICATION

To the Lord Jesus Christ

For the minority language communities in Africa

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I am grateful to my wife, Val, for her patience and understanding while I worked on this research project over the last seven years.

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LIST OF ABBREVIATIONS

BA	Bachelor of Arts degree
CABTAL	Cameroon Association for Bible Translation and Literacy
CBC	Cameroon Baptist Convention
CBTS	Cameroon Baptist Theological Seminary
GBEEC	*Groupe Biblique des Elèves et Etudiants du Cameroun*
GLOBE	Global Leadership and Organizational Effectiveness Research Program
IBM	International Business Machines Corporation
L^3	Life-long Learning for Leaders, leadership development program in SIL
MA	Master of Arts degree
PhD	Doctor of Philosophy Degree
SIL	Summer Institute of Linguistics

CHAPTER 1

INTRODUCTION

The ministry of Bible translation has made a significant impact on the growth of the church of Jesus Christ around the world (Sanneh 2003:130). Where the Bible has been translated into local languages and used, the church has been planted, developed, and matured (Smalley 1991:21). The pace of Bible translation has increased dramatically in the last two centuries to the point that the completion of the Bible translation task in the whole world is in sight. Much of the work of Bible translation during this period has been done or led by expatriate missionaries. This has been an effective strategy but in the late 20th century more and more Bible translation projects have been led by local citizens (Smalley 1991:32), who are native speakers of the languages that are the target for the translation work. This approach results in greater contextualization and greater use of the translated Scriptures,[1] and this in turn results in a more significant impact on the target language communities and the coming of the kingdom of God in those communities.

As a member of Wycliffe Bible Translators, I have served in Cameroon with SIL International for twenty-five years and I have witnessed the impact of effective local leadership on the Bible translation ministry. I have worked with African leaders in Bible translation projects and with African leaders of Bible translation organizations, and under their leadership, I have observed an increase in mother tongue Scripture use and an increase in the pace of Bible translation.

SIL has been facilitating Bible translation work around the world for seventy years. Today, the leadership of SIL in Africa is, for the most part, non-African. Many

[1] This assumption will be explained and developed below under the section Assumptions.

church and mission agencies have turned over the responsibility of leadership in Christian missionary work to local citizens; however, SIL expatriate workers remain in leadership over most of the Bible translation work where SIL is involved. I have observed that SIL personnel generally lack confidence in African workers to provide effective leadership for the Bible translation task in Cameroon. However, I believe it is appropriate and necessary to transfer the leadership of Bible translation to local Christian workers. In this era of global Christian mission work in the world, local Christians should have the leadership responsibility to complete the Bible translation task in contextually appropriate ways. It is my desire to see more Africans serving as leaders in SIL. I have done this research to inform and equip myself to contribute to leadership development for Bible translation in Africa, and to inform my colleagues in SIL in order to help us all move forward with equipping local people to lead the work of Bible translation in Africa.

The goal of this research project is to contribute to the careful selection and equipping of more African men and women to assume leadership in the multicultural language development organization SIL in Africa. The purpose of this research project is to study the lives of certain Cameroonian leaders involved in Bible translation to understand the factors that have contributed to their success or failure as leaders. The central research issue is to identify the effects of spiritual, cultural, and behavioral factors on the success or failure of local citizens serving in leadership roles in the Bible translation ministry in Cameroon, Africa.

The research was guided by six research questions:

1. What are the salient spiritual factors that affect the success or failure of local citizens in leadership roles in the Bible translation ministry in Africa?

2. What are the salient cultural factors that affect the success or failure of local citizens in leadership roles in the Bible translation ministry in Africa?

3. What are the salient behavioral factors (in response to challenges and opportunities) that affect the success or failure of local citizens in leadership roles in Bible translation in Africa?

4. What leadership skills (culturally-defined or universal) are needed to give effective leadership in the Bible translation ministry?

5. What are the leadership values in local, national and international organizations related to SIL, and how should they change in light of local leadership values and norms?

6. What are the criteria for selecting potential local leaders for the Bible translation ministry in Africa?

Significance of the Research

I intend that this research will contribute to leadership theory in Christian missions and to leadership development as it relates to the growing Church of the South and to the Bible translation ministry in particular. I also intend that it will expand the literature on Christian leadership selection and formation, and the models of effective leadership in African and global contexts. My aim is that the findings of this research project will identify relationships between variables relating to leadership that were previously unrecognized, challenge existing assumptions about African leadership, and suggest new interpretations of facts that may alter perceptions about local African leadership. I believe that the development of Africans as leaders for the Bible translation ministry is essential for the long-term sustainability of Bible translation work in Africa, and for the accomplishment of the goals of SIL International, to enable every people group to have access to God’s Word and to use it effectively.

Definitions

One of the audiences for this research is the membership of SIL International, part of the Wycliffe and SIL family of organizations. SIL is an educational, scientific international, faith-based, non-governmental organization that has many subsidiaries, of which sixteen separate entities with over one thousand recognized workers operate at the country level and regional level in Africa. The language development and Bible translation field work done by SIL is a highly specialized and technical ministry, and these organizations have a particular corporate history, culture and values that are relevant for this study.

Leadership for language development and Bible translation work can be exercised at the project level, the national level, and the international level. Leadership at the project level refers to influencing a single minority language community toward accomplishing its language development goals so that it benefits from linguistic analysis, the development of an alphabet and a writing system, a mother tongue literacy program, and translation of the Scriptures into the language of that community. Leadership at the national level refers to influencing an organization that operates throughout a country to accomplish its goals to initiate and coordinate several language development and Bible translation projects, such as SIL Cameroon. Leadership at the international level refers to influencing the umbrella organizations that oversee work in the different countries, such as SIL Africa Area.

Success in leadership may be culturally and/or organizationally determined. And there are many variables that must be considered when defining leadership, such as character, stewardship and context. As I analyzed the data collected from Cameroonian leaders, SIL values, and precedent literature, a definition of effective leadership emerged from the data. I saw a correlation between effective leaders and the following characteristics: a commitment to God, exemplary character, vision for the future,

management skills, good relationships with followers, encouraging and building up followers, and motivating and inspiring followers to accomplish common goals. This will be described in greater detail in Chapter 6.

Spiritual factors that may affect leadership success refer to concepts such as spirituality, spiritual formation, discipleship, and mentoring. Cultural factors refer to concepts such as world view, societal structure, and community values, and to national cultural differences that exist between those serving in the Bible translation ministry. Behavioral factors refer to responses to challenges and opportunities, such as choices made about training or vocational opportunities.

Assumptions

The Church in Africa is growing rapidly. Between 1900 and 2000, the number of Christians increased from ten percent of the African population to forty-six percent of the population (Jenkins 2006:9). One of the major problems in African churches and at the national level is poor leadership (Ntamushobora 2003:494). The shortage of effective local leaders is also a factor in completing the Bible translation work in Africa. The Church in Africa needs to develop more leaders to sustain the work of language development and Bible translation. The careful selection of leadership candidates is important for the development of effective leaders, and local leadership development is an effective means of contextualizing and operationalizing the Christian faith.

Christians from different nations and cultures are to work together equally to accomplish God's mission on the earth. Africans are to work "hand in hand" with people from other parts of the world to "demonstrate the oneness of the church" and to "correct some of the traditional misconceptions that identified Christianity with the West and saw missions only in one direction." "The mission field is the world, and missions flow in the

direction of need" (Adeyemo 1999:268). "Missionaries should flow ever more freely from and to all six continents in a spirit of humble service" (Escobar 2003:164). Africans and expatriates should work together to complete the Bible translation task in Africa, and they should equally share leadership responsibilities. However, there has not been much progress in the development of African leaders for Bible translation in SIL. SIL should position itself to contribute to the development of local leaders for the work of Bible translation in Africa, and follow the biblical example of transferring leadership responsibility to local leaders.[2]

Bible translation projects that are led by local citizens, native speakers of the languages that are the target for the translation work, result in greater use of the translated Scriptures, and a more significant impact on the target language communities. There are several reasons for this. Projects that are led by local citizens and Bible translations that are produced by native speakers are seen to be the work of the community and the local church, rather than the work of outsiders. Something that is produced locally has more value to the local population. The translations that are produced are more natural and, therefore, more meaningful to the native speakers. The people are more likely to read something that is pleasant to hear and causes reflection rather than criticism. The project and products of the project, Scriptures and other materials, are promoted in a more culturally relevant way, and the local population is able to understand the value of the products.

SIL International has a long history and a well-established corporate culture. African leaders that are capable of adapting to and working within that culture will more likely be successful leaders in SIL. In addition, they can help SIL to change the corporate culture over the long term so that SIL continues to develop a more international and

[2] The Bible indicates that the first Christian missionaries turned over leadership of the church to local leaders. See Acts 14:23, 20:28, and Ephesians 4:11-16.

multicultural work force. This idea is developed further in Chapter 10 under the topic of an African leadership selection and development model.

I have seen the advantages of Cameroonian leadership in Bible translation projects and Bible translation organizations. The pace of Bible translation has increased. The translated Scriptures are used more effectively. I think it is appropriate for African Christians to have the leadership responsibility to complete the Bible translation task in contextually appropriate ways. And I think SIL as a whole will benefit from increased African leadership.

Delimitations

This research project does not include all leadership situations in Africa. It is limited to Christian leaders who are involved in the work of Bible translation. The research subjects were African Christian leaders from Cameroon who had full-time or part-time involvement in language development and Bible translation.

In addition, the research subjects came from societies in the densely populated, savannah highlands of the Grassfields region of Cameroon. These societies are similar in terms of political structure, culture, and language. Political power is concentrated in one office, and the government is led by a chief who is a sovereign leader. This state system of government is the type of African traditional political system that the research subjects witnessed in their communities as they grew up. I write about the effects of this in Chapter 7. When I use the term African Christian leadership in this paper, I am referring to this type of African socio-political structure.

This project does not attempt to thoroughly evaluate leadership effectiveness models in the African context. Defining and evaluating effective leadership, in comparison to African leadership, was done primarily in relation to SIL International.

Other leadership effectiveness models were studied but SIL leadership values played a key role in the outcome of this research since the issue under study is effective African leadership in SIL.

This project focuses on the study of Cameroonian leaders, and the application of this study on leadership selection in SIL. I do not address the manner in which SIL personnel put leadership values into practice. Actual leadership performance in SIL is influenced by the highly participatory and democratic nature of the social dynamics in SIL. SIL leaders are challenged and criticized by their followers. This is a significant behavioral factor that is important for African leaders entering the SIL corporate culture. However, additional research, data and analysis, would be required to fully address this SIL behavioral issue. I also indicate the need to address this issue in Chapters 8 and 10.

I do not address the SIL economic model, which has an impact on the development of African leadership in SIL. Members of SIL are primarily expatriate missionaries who are supported financially by churches and individual Christians in the West. African workers associated with SIL in Africa are, for the most part, employees, who are paid a salary by SIL, and who are not eligible to be members of SIL according to internal regulations, are not eligible to be leaders of SIL. This economic model is a structural issue in SIL and a factor in African leadership in SIL.

Theoretical Framework for the Research

The theoretical framework for this research is drawn from the precedent literature, theoretical models, and the research methodology. The precedent literature is in the domains of leadership theory, cultural theory, and research methods. This literature provides the context of the work that has already been done on the topic. It served to validate the importance of this research project and helped to guide the research as I

learned from others in the academic community. Some of the theoretical models described below are models that serve as analytical frameworks for this research. Other theoretical models are those that emerged from the data and represent the theoretical contribution of this research to leadership development. The research methodology describes the theoretical approaches used to collect and analyze the research data.

In this section, I review the precedent literature in the domains of leadership theory, cultural theory, and research methodology. I focus on a few theoretical frameworks that I used in the research, data collection and analysis, and I indicate how the literature contributes to my research.

Leadership Theory

I used four leadership development and leadership effectiveness theories as theoretical frameworks for this research. I examined and evaluated these theories in terms of their applicability to the central research issue and research questions.

Leadership Development Theory

J. Robert Clinton (1988) has studied the lives of many historical leaders in the Bible and in the contemporary context of Christian ministry, and he has identified patterns and stages of leadership that God uses when developing leaders. I found Clinton's ideas useful as a way of describing and explaining the process of developing spiritual leaders. Therefore, I use his leadership development theory as one of the important theoretical frameworks for my research.

His theory states, "God develops leaders over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response. Processing is central to the theory. "All leaders

can point to critical points in their lives where God taught them something very important" (1988:25). He identifies six leadership development phases: (1) Sovereign Foundations: when God providentially establishes basic structures and values in a person's life, (2) Inner-Life Growth: training that results in personal development, (3) Ministry Maturing: personal development through ministry to others, (4) Life Maturing: using spiritual gifts and abilities to influence others, (5) Convergence: serving in a role that is the perfect match for the leader, and (6) Celebration: when the leader is recognized for his or her achievement. The events and people that cause leaders to develop are referred to as process items. These are described as providential circumstances, interventions and lessons that God brings into a leader's life throughout the leadership development phases to indicate leadership potential or to develop the leader (Clinton 1988:253). A certain kind of process item is a boundary event that brings about the transition from one phase to another (Clinton, 1988:49). Another kind of process item is sphere of influence, which refers to people who are being influenced by the leader, for whom he will give account to God (Clinton 1988:52).

Banks and Ledbetter (2004) include Clinton's Leadership Development Theory in the category of a life-history approach to leadership. An advantage of Clinton's work is that his study of the leadership of biblical characters increases the understanding of leadership from a biblical and theological perspective. However, they write that his "typology runs the risk of being overly systematized … a sense that the organic and diverse character of leadership formation has been too tightly classified" (Banks and Ledbetter 2004:88, 90). They site biblical examples of the diverse ways in which God called and developed leaders, and in each case God deals with the individual in a different way. This does not seem to correspond with Clinton's approach, "which is influenced by the modern predilection with analyzing, classifying, and organizing all

experience and training." For these researchers, Clinton's "view does not leave enough room for the creative and diverse ways the Spirit works" (Banks and Ledbetter 2004:91). Regarding the process items of Clinton's approach, "It is also tempting to correlate these factors in ways that homogenize experiences or patterns too much. A related tendency is to abstract them too much from particular life settings or types of personalities" (Banks and Ledbetter 2004:90). They also issue a warning about Clinton's approach, "It is sometimes difficult to resist finding what one is looking for in light of previous studies." (Banks and Ledbetter 2004:90). This is confirmed by Metcalf who wrote, "Much of the leadership development theory that emanates out of J. Robert Clinton is a confirmation of the obvious if we reflect long enough to recognize it" (Metcalf 2008).

I agree that Clinton's approach is intuitive and systematic, and the structure and sequence of life experiences that he applies is somewhat rigid. He tries to include nearly every experience in his leadership development system when some life experiences do not relate to leadership development. He attempts to analyze the life experiences of different leaders in the same linear manner, combining items into patterns that should not be combined.

Though the approach has some weaknesses, I agree with other researchers who think that Clinton's work makes a "valuable contribution to the overall discussion of leadership" (Banks and Ledbetter 2004:92). His general principle, and the patterns and stages of leadership that God uses when developing leaders, provide a useful framework for part of this research project because it helped me to identify salient spiritual, cultural, and behavioral factors that affect the success of African leaders involved in the Bible translation ministry.

Since this leadership development theory played a significant role in this project as a theoretical framework for this research, I evaluated the theory in light of the

ethnographic data from Cameroon. I proposed a modification to Clinton's theory for leadership development in the African context to indicate that leadership development is more cyclical in nature rather than systematic and linear. This is explained in the section on critical reflections on leadership theories in Chapter 11.

Leadership Effectiveness Models

Hersey, Blanchard, and Johnson (Situational Leadership, 1996), Goleman, Boyatzis, and McKee (Emotional Intelligence, 2002), and Walter Wright (Relational Leadership, 2000) have studied leadership effectiveness and presented leadership competencies that result in successful leadership. These three leadership effectiveness models served as an analytical framework for an objective comparative cultural analysis of the leadership data from the ethnographic research.

The three models take different approaches to leadership effectiveness. The Situational Leadership model holds that there are three general skills or competencies of leadership: diagnosing the leadership environment, adapting leadership behavior, and communicating clearly so the leader's message is understood (Hersey, Blanchard and Johnson 1996:9).

The Emotional Intelligence model holds that the most effective leaders are emotionally intelligent leaders because they create resonance in the organization, moving followers' feelings in a positive emotional direction (Goleman, Boyatzis and McKee 2002:5). Emotionally intelligent leaders know how to manage themselves and their relationships. According to Goleman, Boyatzis, and McKee, there are four emotional intelligence domains: self-awareness, self-management, social awareness and relationship management (2002:38).

The Relational Leadership model focuses on the character of the leader, character that adds value to the organization and shapes the organizational culture. It integrates Christian beliefs with effective organizational leadership. The Christian leader begins with a relationship with God and that results in relationships of service to others. The model holds that the most effective leaders are those that articulate a vision, reinforce values, empower followers, and are accountable to their followers (Wright 2000:69).

These models originated in the United States and have a Western orientation. The authors make few, if any, references to national cultural differences in leadership styles and measuring leadership effectiveness. Hersey, Blanchard, and Johnson refer to a leadership study in Nigeria and concluded that a "single ideal or normative style of leader behavior is unrealistic" because it "does not take into consideration cultural differences, particularly customs and traditions, as well as the level of education … these are examples of cultural differences in the followers and the situations that are important in determining the appropriate leadership style to be used" (Hersey, Blanchard and Johnson 1996:114). However, they do not specifically address cultural differences in their leadership model. Goleman, Boyatzis, and McKee say little about national cultural differences, only indicating that "empathy is a critical skill for … doing business with people from other cultures" (2002:50) and "many cultures place tremendous value on strong personal ties … prerequisite for doing business" (Goleman, Boyatzis and McKee 2002:64). And Wright does not refer to national cultural differences at all in his model.

However, despite the limitations of these models, they provide a basic though incomplete framework for evaluating leadership effectiveness in the context of Cameroon. By using all three models as part of the analytical framework, I was able to select certain leadership competencies that are most relevant to the Cameroonian leadership context. And this helped me to identify the leadership skills that are needed for

Bible translation and the criteria for selecting leaders for Bible translation work in Africa. This is explained in Chapter 6.

Cultural Theory

I used various cultural models as theoretical frameworks for this research. I examined and evaluated these models in terms of their applicability to the central research issue and research questions. I studied the anthropological literature regarding African leadership, for example, Schapera (1967), but since the focus of this research project is Christian leadership, not political anthropology, I review below only the researchers who contributed most directly to my research.

National Cultural Differences

Geert Hofstede (2005) has done cross-cultural research in seventy countries over a thirty year period. His original research was with the IBM Corporation and he described the cultural rules which govern the way people think, feel, and act in different contexts. Later, he presented a five-dimensional model of the differences in global national cultures. The key dimensions are inequality, collectivism versus individualism, assertiveness versus modesty, tolerance for ambiguity and time orientation. This model provides a basis for mutual understanding and cooperation between people of different national cultures.

Building on Hofstede's work, the GLOBE research project (House, Hanges, Javidan, Dorfman and Gupta 2004) defines nine cultural dimensions, and it also presents relationships between the dimensions of culture and leadership attributes. A team of researchers studied organizational leadership in sixty-two societies over a ten year period. The dimensions of culture presented by the two models are similar. Hofstede and

GLOBE use the terms “inequality” and “power distance” interchangeably. The GLOBE dimensions of “in-group collectivism” and “institutional collectivism” correspond to Hostede’s dimension of “collectivism.” The GLOBE dimensions of “assertiveness,” “performance orientation,” “humane orientation,” and “gender egalitarianism” correspond with Hofstede’s “assertiveness” (masculine or feminine culture). Both models used the terms “tolerance for ambiguity” and “uncertainty avoidance” interchangeably. And the GLOBE dimension of “future orientation” corresponds with Hofstede’s “time orientation” (long-term orientation or short-term orientation). The two models serve to reinforce each other; however, I chose to use Hofstede’s model as a theoretical framework for this research, rather than GLOBE, because his research is more comprehensive, has a larger scope over a longer period of time, and includes more research in Sub-Saharan Africa (six countries compared to one country in the GLOBE project).

Some researchers have used different concepts to study and understand culture. Bond, in his research of Eastern cultures, found four dimensions of cultural patterns: integration, human-heartedness, interpersonal harmony, and group solidarity (Moran, Harris and Moran 2007:21). And Schmitz identified ten cultural variables in his model (environment, time, action, communication, space, power, individualism, competitiveness, structure, and thinking) (Moran, Harris and Moran 2007:17). Other researchers have said that five cultural dimensions do not provide adequate information about cultural differences. Others have criticized Hofstede’s work at different levels. Some have said that a survey is not an appropriate instrument to measure national culture, or that the unit of analysis of nations is not an appropriate unit for studying culture. Others have said that one company (IBM) cannot provide information about an entire national culture, and that the data is old and obsolete. However, there are more

researchers that support Hofstede's work than those that oppose it. His research results have been supported by hundreds of other studies (Søndergaard 2002). And his research continues to be used extensively by other scholars (Jones 2007).

I found that Hofstede does not give enough attention to the different national cultures within Africa. He did not have adequate data from any one nation in Africa to support a national profile, so he merged data from countries in Africa into two cultural groups: West Africa and East Africa. Although the model is incomplete, I think it is relevant, useful and applicable to the cultural differences that I have observed serving with people of many different national cultures over the years. The identification of cultural dimensions and the support for this research in the academic community makes this model a useful framework for this research to identify and understand cultural and cross-cultural factors that affect the leadership success or failure of the research subjects working in the multi-cultural SIL International.

Cross-Cultural Leadership

James Pleuddemann (2009) looks at the influence of culture on the theory and practice of leadership in the worldwide church. He describes the different cultural values that affect the understanding of effective leadership, and the need for people to be aware of these different assumptions about leadership in order for leaders to lead successfully in Christian ministry. Cultural differences, in the areas of power, communication, ambiguity, and community orientation influence the way leaders solve problems, delegate authority, set goals, and organize their work.

I find his descriptions of cross-cultural leadership issues to be relevant and applicable in the Cameroonian leadership context. I have also observed that leaders and followers need to recognize and appreciate cultural differences in order for leadership to

be successful. His research, which reflects current missiological thinking, confirms the correspondence of cultural dimensions and leadership dimensions that I have observed in Cameroon. The knowledge of these cultural values will contribute to the development of a model for leadership selection with criteria for selecting potential local leaders for the Bible translation ministry in Africa.

Sherwood Lingenfelter (2008) also addresses cross-cultural leadership issues in missiology, describing the relationship of culture to leadership, and he proposes ways in which Christian leaders from any culture can effectively lead a multicultural organization such as SIL. He develops a cross-cultural leadership model in which Christian leaders use their power to empower and inspire their followers to achieve a vision of faith while building a community of trust with people from different cultures. I find his descriptions of cross-cultural leadership issues and his proposals for effective leadership to be relevant to the leadership situation in SIL. This work will provide part of the framework for understanding leadership values in SIL and for developing criteria for selecting local leaders for the Bible translation ministry in Africa.

Research Methodology

The works of several researchers guided me in conducting ethnographic research. I applied different research methods in order that the research would be valid and reliable. I sought to assure that the study address the issues it claims to address and to assure that the research methodology was applied consistently.

I was guided by H. Russell Bernard (2006), in terms of general anthropological research methods. His work describes the standard methods of designing research projects, and collecting and analyzing data in a systematic fashion. His descriptions of focus group research and text analysis were especially useful.

David Fetterman (1998) provided a guide for doing ethnographic research. He described the nature of field work, the equipment needed to conduct research, and the analysis of the data. His description of collecting information from the cultural insider's perspective and making sense of the data from an external social science perspective, and his recommendation to do an approximation of a life history, called a focused life history, helped my data collection process.

Robert Yin (2003) described all aspects of the case study method, including defining the problem, designing the research, data collection, data analysis, and writing the report. His description of analytic techniques for case studies served as a guide for my data analysis: pattern matching logic, explanation building, time series analysis, logic model, and cross-case synthesis for multiple case studies.

Robert Atkinson’s explanation of life story interview technique (1998) provided very practical instructions to plan and conduct interviews, including preparing the interview questions. I followed his recommendation to use an informal approach with open-ended questions and mutual disclosure to prompt the research subjects.

Theoretical Models

Some of the theoretical models indicated in this section serve as analytical frameworks for this research. Other models emerged from the data and represent the theoretical contribution of this research to leadership theory.

Comprehensive Analytical Framework

Underlying the entire research project is a comprehensive analytical framework. At the center of the analytical framework is the Cameroonian Christian leader. His leadership development and effectiveness are affected by his spirituality, his culture, and

his behavior. Therefore, the analytical framework is built primarily on three theoretical frames: spirituality, culture, and behavior, all of which contribute to the development of a Cameroonian Christian leader. The framework includes the primary and secondary data, the findings, and the models that were used as filters to evaluate the data. The data are from focused life histories from a multiple-case study, basic values questionnaires, leadership characteristics survey, focus groups, a survey of SIL leadership values, literature research, and SIL archival research. The Leadership Development Theory of J. Robert Clinton was used as a filter to evaluate the spiritual factors in the lives of the research subjects. In addition, this theory provided an analytical framework to describe the leadership process items in the lives of the subjects that were also behavioral factors in their leadership development. I also studied the behavioral factors from the view point of significant choices that the subjects made in their lives and turning points in their lives. Hofstede's national cultural differences served as a filter to evaluate the cultural and cross-cultural factors. In addition to spiritual factors, behavioral factors, and cultural factors, I evaluated other factors that affect leadership effectiveness through the filters of SIL leadership values and leadership effectiveness models. All of these inputs contributed to the development of a model for effective African Christian leadership for the ministry of Bible translation.

This framework also indicates the theoretical models that are the outcomes of the research: a conceptual framework of Cameroonian Christian leadership, a multicultural leader model, a Cameroonian Christian leader decision-making model, a synthetic model of African Christian leadership effectiveness, and an African leadership selection and development model for SIL. With these models, generalizations to new cases can be made. See the Appendix A for a diagram of this comprehensive analytical framework.

Experiential Framework

The experiential framework consists of the theoretical propositions that led to the case study. According to Denzin and Lincoln, researchers doing qualitative research draw on their own experiences to make inquiries and to think historically and biographically (Denzin and Lincoln 1998). Therefore, I used my own prior knowledge in this study. According to Yin, there are three general strategies for analyzing case study evidence, and I chose to use a combination of relying on theoretical propositions and developing a case description (Yin 2003:111-114).

Based on my experience of working with Africans serving in leadership roles at different levels over a period of twenty-five years, I expected to find certain indicators of spiritual, cultural, and behavioral factors of effective leadership in the data. I observed that effective leaders have a winsome personality, high motivation, a positive attitude to life, and a high level of spirituality. I also observed that effective leaders have a world view that is supernatural yet one in which human effort is rewarded (rather than fatalistic). I expected that such a leader would be shaped by parents who are role models and who encourage personal development, shaped by a societal structure that relies on and attributes importance to leaders, and shaped by a community that respects leaders and promotes leadership development. I observed that effective leaders also have much formal education and significant informal training to learn leadership skills, in addition to work experience to develop those skills, and vocational choices to put the leadership skills into practice. These theoretical propositions helped me to formulate the case study protocol and interview questions, and to examine the evidence.

Rather than test specifically for these indicators, I allowed the factors and indicators to emerge from the data, and I evaluated the factors more objectively using other frameworks from the precedent literature. I compared the findings that emerged from the data with these propositions at the conclusion of the research project.

Leadership Development Theory

As I indicated above, I use the Leadership Development Theory of Clinton as one of the theoretical frameworks for this research. I compared his research with patterns of leadership that emerged from my data in the lives of six Cameroonian leaders. I employed a time-series analysis, tracing changes over time, and matching trends in the data to theoretical patterns and stages in Clinton's theory. The goal was to compare the chronology of the research subjects with that predicted by Clinton's explanatory theory to see if the research subjects fit into the pattern of stages of leadership development that his theory would predict: Sovereign Foundations, Inner-Life Growth, Ministry Maturing, Life Maturing, Convergence, and Celebration. The overall objective of the time-series analysis was to examine relevant questions about the relationship of events over time. Clinton's work is especially relevant in identifying spiritual factors that affect the success or failure of the research subjects as leaders in the Bible translation ministry in Africa, but I also used it as a framework to help organize the presentation of the cultural and behavioral factors.

Cultural Model

I used the concept of structures, one of the three life history patterns that emerged from the data (spirituality, structures and service), as a framework for analyzing the cultural factors that affected the leadership of the research subjects. I compared the research subjects in terms of family, community, and ethnic group, and how these impacted the leadership of the subjects.

As I indicated above, Hofstede presents a five-dimensional model of the differences in global national cultures. The key areas are inequality, collectivism versus individualism, assertiveness versus modesty, tolerance for ambiguity and time orientation. I also used this model as a framework to analyze the cultural values of the

subjects. With the data from the multiple-case study life histories and a basic values questionnaire, I identified the cultural values of the subjects and compared their values to typical African values, as indicated by Hofstede. This research model enabled me to understand the cultural values of the research subjects, how their values corresponded to most other people in the African context, and how their values affect their leadership.

Leadership Effectiveness Models

I used the Situational Leadership model, the Emotional Intelligence model, and the Relational Leadership model combined as an analytical framework for an objective comparative cultural analysis of the leadership data from the multiple-case study, leadership survey, and focus group research data. This framework enabled me to look at the data from the perspective of the effectiveness of the leadership of the research subjects, the strengths and weaknesses of their leadership performance, rather than just the factors that contributed to the development of the leadership skills of the subjects.

I looked for evidence in the life histories and the survey of leadership characteristics of the leadership effectiveness competencies of the research subjects, and compared their competencies with the competencies indicated in the three models. In this way, I was able to assess the leadership effectiveness of the subjects in light of the objective criteria in the three models, rather than my personal assessment of their leadership.

Despite the limitations of these models for the Cameroonian context, they provided a framework for evaluating leadership effectiveness for the Cameroonian research subjects. By using all three models as part of the analytical framework, I was able to select the leadership competencies that are most relevant to the African leadership context based on the data.

African Christian Leadership Models

As a result of the analysis and critical reflection on the data, five theoretical leadership models emerged from the research data: (1) a conceptual framework of Cameroonian Christian leadership, (2) a multicultural leader model, (3) a Cameroonian Christian leader decision-making model, (4) a synthetic model of African Christian leadership effectiveness, and (5) an African leadership model for Bible translation.

The conceptual framework for Cameroonian Christian leadership represents the generalized views and experiences of the Cameroonian research subjects. It also represents the associated leadership values and competencies that contribute to the leadership performance of the subjects. This model will be explained in Chapter 7.

The multicultural leadership model indicates that Cameroonian Christian leaders that are exposed to ideas and values from other cultures have a different cultural orientation and different leadership style than is typical for leaders in African cultures. The exposure to other cultural concepts, and the cultural adjustment that results from this exposure, results in a different leadership style that is more in harmony with people from different cultures. This may be an important consideration in selecting African leaders for international organizations.

The research and analysis on multicultural leadership were done in the context of Christian leadership, whereas the Hofstede and GLOBE research were done in the context of organizational cultures in the business world. Hofstede surveyed employees of IBM and GLOBE surveyed middle managers in the food processing, finance, and telecommunications industries. Therefore, this study is contributing to leadership theory in an area not documented by Hofstede or the GLOBE project.

The Cameroonian Christian leader decision-making model that emerged from the research data describes and predicts the decision-making style of Cameroonian Christian leaders. This model will also be explained in Chapter 7.

The synthetic model of African Christian leadership effectiveness combines, consolidates, and contextualizes some of the pertinent domains and competencies from three Western leadership effectiveness models, the conceptual framework of leadership, the multicultural leadership model, and the leader decision-making model into one synthetic model. This model indicates the competencies that are required for effective leadership in global contexts.

The African leadership model for Bible translation emerged from a comparison of the synthetic model with important leadership values and factors in the context of the ministry of SIL in Bible translation. This is a leadership model appropriate to the context of Bible translation, and it provides the theoretical foundation for selecting and developing African leaders in SIL. This model will be explained in detail in Chapter 9.

Leadership Selection and Development Model for SIL

Comparing the data and the models above with the SIL leadership values, I was able to formulate a model of leadership selection and development for SIL to engage more Africans in leadership positions. The underlying assumption is that if SIL were to employ the selection criteria when considering African leadership candidates, and select a candidate that meets all or most of the criteria, there would be a greater likelihood that the African leader would lead effectively. The model will be explained in detail in Chapter 10.

Research Methodology

This project is qualitative, descriptive ethnographic research with analysis and explanation, with which I attempt to understand the social issue of Cameroonian Christian leadership based on building a holistic picture in a natural setting (Creswell

1994). I made use of theoretical propositions and descriptive theory to guide the data collection and analysis. Using inductive logic, theories relating to the spiritual, cultural, and behavioral factors under study emerged from the data. I describe below the theoretical approaches used to collect and analyze the research data.

Data Collection

The purpose of this study was to collect useful information to inform decision-making about African leadership in SIL. This study took place in different cultural settings that required different approaches to data collection.

First, I developed life histories of six Christian leaders involved in Bible translation and language development work in Cameroon, Africa, in a multiple-case study research project. This was followed by focus group research that was also done in Cameroon. Then I surveyed SIL workers, African and non-African, across the continent. I also did archival research to understand official SIL values and policies relating to leadership. And I researched relevant literature to understand leadership theory and current missiological thinking on leadership theory and cross-cultural leadership. In addition, I made use of participant observation, my own observations made over many years while living in Cameroon and working with Cameroonian leaders.

Multiple-Case Study Life Histories – Ethnographic Research

The data for the multiple-case study research was collected through ethnographic interviews, a leadership characteristics questionnaire, and a basic values questionnaire. This data enabled me to construct focused life histories for six Cameroonian Christian leaders.

I employed purposeful sampling (Isaac and Michael 1995) and ethnographic interviewing to learn about the factors that contributed to the leadership development and capability of six leaders in Cameroon who have served in different leadership roles in the Bible translation ministry. This enabled me to better understand leaders with whom I have worked in Cameroon and provided the opportunity to analyze leadership situations that I have observed or experienced. This also enabled me to identify significant moments and patterns that developed in the lives of these individuals that shaped their leadership.

The method used to conduct this research was to develop an edited or focused life history of these six African leaders. I prepared a case study protocol and an interview guide with thirty open-ended questions (Atkinson 1998), and presented the interview questions to the participants in advance. I conducted two, two-hour interviews with each research subject. The field interviews were done between February 2007 and October 2009 in Cameroon. The sessions were recorded with a digital voice recorder. I guided the participants in telling part of their life story, using an informal approach with open-ended questions and prompting them with mutual disclosure. I took written notes during the interview to describe the interview setting, summarize the participant's responses, and to document things that would not be obvious on the voice recording, such as mood and body language. I attempted to increase the reliability of the data by avoiding random errors and constant errors, and by asking the interview questions in the same way to all subjects. Subsequent to the interviews, I corresponded with the participants by letter and by email to clarify points in the interviews. I transcribed the voice recordings and asked the research participants to read and correct the transcripts to enhance accuracy and increase construct validity. The interview guide is in Appendix B and the results of this research are described in Chapter 2.

Focus Groups – Ethnographic Research

The purpose of the focus group research was to test the findings that emerged from the multiple case study research regarding spiritual, cultural, and behavioral factors that affect the success or failure of African leaders, consider rival hypotheses, and discover additional factors that may contribute to effective leadership. This research method, which relied on the interaction of four groups of Cameroonian leaders, enabled me to confirm the life history data so that the research results are more reliable. The four focus groups were composed of students and staff at the Cameroon Baptist Theological Seminary.

I reviewed the literature on focus group research methods and designed a focus group research project that included an interview guide with open-ended questions (Morgan 1996). I conducted interviews with the focus groups during the months of February and March 2010 in Ndu, Cameroon. The results of this research are described in Chapter 6. The focus group interview guide is in Appendix D.

Survey Research

I conducted a survey of all SIL personnel in Africa, African and non-African, in June 2010 in order to identify their leadership values and attitudes toward leadership. The survey was conducted by a self-administered questionnaire in response to an email request (Burgess 2001). I received 250 questionnaires from SIL workers who work in fourteen different African countries. The SIL workers who responded are considered to be representative of the population of SIL workers in Africa.

SIL workers include African and non-African personnel, volunteer and salaried personnel, and technical (linguists and translators) and support personnel. Some of the personnel are nationals serving with SIL in their own country, and others (the majority) are expatriates seconded to SIL entities in Africa by Wycliffe organizations around the

world. Volunteers are primarily expatriate workers that receive financial support from churches and Christians in their home or sending countries. Salaried workers are mostly African workers who are paid by the SIL entity. SIL entity leaders include the SIL entity director and those that report to the director, and members of the entity governance committee.

The purpose of the survey was to understand the leadership values and attitudes of SIL workers in Africa, and how these are put into practice. Specifically, I was interested in the attitudes of SIL workers toward African leaders. I wanted to understand the view of field personnel as to why there are so few Africans in leadership positions in SIL. I also wanted to understand their level of agreement with SIL leadership policies. Finally, I was interested in the differences in leadership values between leaders and staff, and between African workers and non-African workers. This survey is described in detail in Chapter 8. The survey instrument is in Appendix J.

Archival and Literature Research

I collected data about SIL leadership values, policies, and practices through archival research. This research was done over a period of two years. The first step was to collect the materials. This involved much correspondence with the SIL archivist and SIL leaders. I collected copies of documents, email correspondence, official organizational legislation, and official policies. I also obtained biographies, history books and books on the subject of cross-cultural leadership. As I read the books, documents, and correspondence, I looked for areas that related to values and policies that relate to African leadership in SIL.

I collected many materials from SIL leaders at the level of SIL International, SIL Africa Area, and SIL Cameroon in order to research historical SIL documents. The SIL

archivist, Mr. Cal Hibbard, located in Waxhaw, North Carolina, was very helpful to send information regarding the life of Cameron Townsend, the founder of SIL, and his leadership style. I also collected information on the life of Townsend from biographies that were written about Townsend by authors who were members of Wycliffe Bible Translators, or quite sympathetic to Wycliffe (Steven 2000a, Steven 2000b, Hefley and Hefley 2008), and by authors who were not associated with Wycliffe and who looked at the early development of the Summer Institute of Linguistics and Wycliffe Bible Translators with a critical eye (Hartch 2006, Svelmoe 2008).

I collected official policy statements in the form of motions passed at SIL International Conferences (delegate conferences) and passed by the SIL International Board of Directors, and in the form of strategic plans approved by SIL leaders and SIL entity conferences (member conferences). I read through these documents giving particular attention to anything that related to leadership and national leadership for Bible translation and language development.

I also collected information on cross-cultural leadership issues from other books written by authors who are not associated with SIL or Wycliffe in order to gain insights into the manner in which other people approach leadership issues. This helped me to evaluate the application to my research on SIL leadership values and policies, and African leaders in light of other missiological developments and trends. Pleuddemann (2009) looks at the influence of culture on the theory and practice of leadership in the worldwide church. And Lingenfelter (2008) defines cross-cultural leadership and develops a cross-cultural leadership model. The background material and theoretical models helped me to analyze the ethnographic data and respond to the research issue.

And I collected information on leadership effectiveness models. Hersey, Blanchard, and Johnson (Situational Leadership, 1996), Goleman, Boyatzis, and McKee

(Emotional Intelligence, 2002), and Wright (Relational Leadership, 2000) presented leadership competencies that result in successful leadership. These three leadership effectiveness models served as an analytical framework for an objective comparative cultural analysis of the leadership data from the multiple-case study, leadership survey, and focus group research data.

Data Analysis

My approach to data analysis was to construct a model that accounts for the data. I compared this analysis with other leadership concepts from the precedent literature.

The goal of the analysis for the multiple-case study was to "construct an accurate conceptual framework" about the factors that affect the leadership abilities of the participants (Fetterman, 1998). The ethnographic interviews were recorded and transcribed to facilitate analysis and to respond to the research questions. I used an inductive approach to allow the factors to emerge from the data. I searched for patterns by comparing and contrasting results with patterns predicted from the precedent literature or theory. I sought to interpret and formulate an explanation for the patterns. The categories were grouped together with other related topics to derive major themes (Creswell 1994) related to factors that enable local leaders to be successful.

I employed a subjective, interpretive approach for the initial data analysis that included asking the research subjects to theorize about their objective life experiences. I discovered categories of meaning and identified values from the emic and etic perspectives (Fetterman 1998:11). I was also guided by a social science research principle that I use my own prior knowledge in the analysis (Yin 2003).

According to Atkinson, there are many ways to analyze narrative data, and the analysis is highly subjective (1998). Following Bernard (2006), I used the grounded

theory approach to text analysis, since it is exploratory in nature and it involves inductive coding, and I used the techniques related to grounded theory. I identified patterns and analytic categories (themes) in the texts, combined data from the categories, and compared the patterns in the lives of the research subjects with each other and with the precedent literature. I considered how the categories are linked and I related the themes to spiritual, cultural and behavioral factors that affected the leadership development of the research subjects. I employed several case study analytic techniques: pattern matching, time-series analysis, logic model and cross-case synthesis (Yin 2003:139). I made time lines to display the overall pattern of the participants' lives, and looked for general patterns and development phases in their lives. I identified the factors that the research subjects have in common as well as the differences that exist between the subjects, and the significance of the differences for the central research question.

The approach to focus group data analysis was also qualitative (text) analysis. I identified themes in the narrative transcriptions of the interviews, and combined and compared all the data from those themes (Breen 2006). I looked for relationships between the categories and examined how these related to the factors that affect the success or failure of Cameroonian Christian leaders.

The approach to survey data analysis was descriptive (Burgess 2001). I described the data that was collected and presented the data in tables and summary statistics. I measured variables and looked for relations between variables (Bernard 2006:549), and I looked for patterns in the data and attempted to interpret the patterns.

And the approach to archival and precedent literature data analysis was examination, synthesis and evaluation. I read books, documents, and correspondence, and noted areas that related to my area of research. I evaluated the relevant information in the files and how the information may apply to African leadership in SIL.

I did a comparative cultural analysis of the leadership data using the information from the leadership effectiveness models. I established categories based on the leadership competencies associated with these models and associated the leadership competencies that emerged from the data with these categories. I identified significant similarities and differences between the Cameroonian and Western views of leadership effectiveness. This analysis enabled me to look at the data from a different perspective, that of the effectiveness of the leadership of the research subjects, the strengths and weaknesses of their leadership performance, rather than just the factors that contributed to the development of the leadership skills of the subjects.

Summary

I believe that the theoretical framework described in this chapter has enabled me to accomplish the goal of this research project, which is to identify salient factors that contribute to the success or failure of Cameroonian leaders involved in Bible translation. The literature review on leadership theories, cultural theories and research methodology, the theoretical models used for data collection and analysis, and the research methods for ethnographic research, survey research, and archival and precedent literature research, all enabled me to respond to the research questions. I believe the results of this research will enable me to contribute to the careful selection and equipping of more African men and women to assume leadership in SIL in Africa.

CHAPTER 2

AFRICAN CHRISTIAN LEADERSHIP CONTEXT: LIFE HISTORIES OF CAMEROON CHRISTIAN LEADERS

In this chapter, I introduce six Cameroon Christian leaders that have been involved in the Bible translation ministry. The data presented here was collected as part of a multiple-case study, and it represents the focused life histories of the research subjects. It also sets the context for the analysis and findings related to African Christian leadership.

I also present the important patterns that emerged from the focused life history data, which are related to the spiritual, cultural, and behavioral factors that affected the leadership development of the research subjects. The patterns of spirituality, structures, and service represent the trends that shaped the lives and leadership of the subjects.

Focused Life Histories

In the sections that follow, I present a summary of the events in the life histories of the six research subjects as they relate to spiritual, cultural and behavioral factors that affect their leadership abilities. Pseudonyms have been used to protect the privacy of the subjects.

Paul Nsom: Bible Translator and Translation Consultant

Paul Nsom was born into a poor African Christian family in a rural village in the North West Region of Cameroon around 1960. He has four brothers and three sisters, and seven half brothers and sisters. He grew up with two parents who cared for him. His

father had a coffee farm and his mother grew corn in her farm. All the farm work involved hard manual labor. His parents wanted him to go to church so he went to church and Sunday school regularly over many years. He participated in the Christian program Boys' Brigade. He attended a Baptist primary school in the village. Through these programs, he learned Christian values and received training in Christian behavior and disciplines, such as prayer and Bible reading.

His father did not practice African Traditional Religion and so Paul did not get involved in traditional religion, although he learned about it from other members of his extended family. His father was an organized, educated, and quiet man with a neat appearance. He was the spiritual leader in the family. He had much influence on Paul.

Paul was a quiet boy who listened well and observed people. He learned by listening and watching. He was interested in languages at an early age so he learned to speak and read English. His family encouraged him to do this. He was fascinated by reading and he read everything that he could read.

Paul is from an important clan in an important ethnic group and is proud to have tribal royalty in his background. He grew up in a community where everyone cared for everyone else. All the men of the village were like his fathers, the women his mothers, the children his brothers and sisters. He received much parental guidance from many people. He was taught informally to be a good member of the community. He developed a strong sense of community and a concern for people. He felt that he had a responsibility to the community and that he was accountable to the people in the community. A proverb in the local language describes this well. "Wâyn wùl ɨ mò' nɨn go' ɨlvà." This proverb translated into English means, "A child belongs to his biological parents only when he is in the womb."

Paul left the village when he was twelve years old to go to secondary school in a small city in another region. He persuaded his maternal uncle to take him away from the village because in his home village Paul had no further educational opportunities. Despite the fact that Paul was young and naïve, his uncle saw his potential and he wanted to give him an opportunity to go to secondary school. The city was a much different environment and Paul experienced culture shock. However, it was enlightening for him to see life in a city with many different people, from many different ethnic groups and speaking many languages.

After completing five years of secondary school, Paul decided to go to a prestigious high school in a nearby city. While going to school there, he was living by himself with no guidance from an older person. He was seventeen years old at the time and he began to question things in life and try new things. He started doing things he should not have done. However, he recognized God's intervention in his life during that period.

After high school, Paul attended a Christian Youth Camp in that city after he "stumbled onto the information" about the camp. This was an example of God's providence in his life. The staff and students at the camp were Christian student leaders in the university and high schools who were serving the Lord well. He was touched by their testimonies and by the good Christian teaching he received at that camp. Though he does not have a dramatic conversion experience, this camp marked the beginning of his spiritual life and spiritual growth, and it affected the rest of his life.

Paul was planning to pursue a military career after high school. He went to the capital city to write the entrance exam into the military academy and while there he met a member of his extended family who was married to a university professor. They convinced him not to pursue a career in the military and they persuaded him to write the

university entrance exam. He decided to enter to the university because he thought that a university education would give him more opportunities in life than a career as a military officer. He was accepted and began his studies in the university in 1982.

While a student in the university, Paul was influenced by a group of Christian young adults from different ethnic groups and languages. Through this group of friends he came to a more full understanding of Christianity and he made a serious commitment to Jesus Christ. He also learned to be a more serious student, to fulfill his duty to God, to be a good steward of the abilities that God gave him to study and learn. The rich fellowship provided a sense of community that was very helpful in a place where many university students experienced difficulties and felt alienated from other students. The group members were very open with each other and this helped them to grow spiritually. He learned a lot about Christian values. It was a period of training that was beneficial for the rest of his life.

After completing his undergraduate degree, Paul went to teacher training college. Upon graduation, he taught English in a French-speaking part of the country for four years at the high school level. However, he did not enjoy these teaching experiences. The students were not motivated and he did not receive a regular salary for two years.

Involvement in the Bible Translation Ministry

Paul came into contact with SIL personnel while he was going to the university in the capital city. He made the acquaintance of the SIL Director and he began to do part-time work at the SIL office to supplement his income. He became quite interested in the work of SIL due to his interest in languages and his Christian motivation. He got to know SIL people and he was touched by the fact that, though highly educated, they continued to work in Christian ministry. He had seen many times that people would become pastors

or Christian workers if they could not do other things but this was not the case with SIL workers. In 1985, he began to receive non-formal training in applied linguistics when he attended a linguistics workshop taught by SIL as he was finishing his Bachelor's degree at the university. Even after he began teaching high school, he came to the capital city every summer and worked for SIL. In 1989, the SIL Director asked him to take a new SIL linguist (the author of this paper) to his language area to show him around. Some years later, when the same SIL linguist approached Paul about changing careers and becoming a Bible translator, he was willing to do so.

Paul resigned from public service as a school teacher in 1992, changed his career, and joined a Cameroonian association for Bible translation and literacy, a partner organization to SIL, in order to do Bible translation for his own language community. Some people thought he should not become a Bible translator because the career path and the financial remuneration were not clear. He went to a theological seminary to complete a Master's degree in Bible translation. He became the Translation Coordinator for the Bible translation project in his community. After completing that New Testament translation project, he was trained to be a Bible translation consultant and trainer. He recently completed a Doctor of Philosophy degree in Bible translation studies in order to better serve as a translation consultant.

Leadership Experiences

Paul is observant and he watches people who are organized and do their work well. This helped him to develop leadership skills. He likes to bring people together and motivate them. He has a gift for identifying talent and recruiting people. He also enjoys training people to do things, and motivating them to accomplish project goals. This is the way he articulates vision to his followers. He has confidence in people and believes that

people can help him to accomplish his goals. He motivates people by explaining the task and the benefits of doing the task. This is the way he empowers his followers. Other skills that he developed include writing, translating, and journalism. He said:

> I think I am just endowed with by God, which include things like … liking to organize events and writing. Of course, organizing events means bringing people together, motivating and mobilizing them. Those are things that I like to do. I also like recruitment. I think I like identifying talent and recruiting people for jobs and training them.

Paul became a leader in the university Christian group. He planned many activities and events and learned a lot about leadership. He learned that a leader must be tolerant in order to achieve his goals.

As a part of his training to be a teacher, Paul learned to manage a large classroom. And as a teacher at the secondary school and high school levels, he learned leadership lessons and learned to manage his affairs.

Paul's training to be a Bible translator included learning about the different things that can happen in a Bible translation project and how to control these things. He learned how to make a budget and implement a budget. He learned to write project proposals and funding requests. He identified people with talent, recruited them, brought them together, trained them, and motivated them to do the translation work. He worked with a variety of different people from many different cultural backgrounds during his ten years as the Translation Coordinator for the Kom project. It was challenging to work with translators from the local Catholic Church and translators from the local Protestant church, who historically did not relate well to each other, and get them to work together well in the project. It was challenging to work with missionaries from the West, his supervisor from the Cameroon Association for Bible Translation and Literacy (CABTAL), who was from a different ethnic group, and the CABTAL administration, who were from different cultural backgrounds. Facing these challenges shaped the way Paul responds to

challenges in all domains of life today. He kept the goal in mind, and he was committed to doing a good job and completing the New Testament translation. He said, "…being tolerant is very important because if you are not tolerant you probably will not achieve very much as a leader."

Paul's training to be a translation consultant was aimed at training and motivating translators from other language communities to help them produce good translations of the Bible. This training helped him to be a leader. He learned to organize and lead Bible translation training courses by observing and working with SIL translation consultants.

Personal Habits

Paul's habits of life contribute to his character and service. Prayer, reading the Bible, and attending church are some of his regular habits. He said:

> I believe very much in the necessity and power of prayer. … I have seen the power of prayer in my life. … I believe the more somebody believes in Scripture the more they become effective Christians.

He actively serves in the church by teaching the Bible to others. He seeks out and listens to relevant preaching based on a good understanding of the Scriptures and to stories about the spiritual journey of other people. He tries to share his faith with others because he values evangelism. He cooperates with others and is tolerant of others. He values professionalism so he tries to do his best in whatever he does.

Godlove Ndi: Literacy Worker and Multilingual Education Consultant

Godlove Ndi was also born into a poor African family in a rural and isolated village in the North West Region of Cameroon. He grew up in a polygamous family with forty brothers and sisters. His parents were not Christians. They practiced African

Traditional Religion. He had a good relationship with his father who taught him the values of hard work, honesty, patience and obedience, and skills such as farming, hunting, carving wood objects, and weaving baskets. His father had a reputation for honesty in the community that caused others to be jealous of him. Therefore, he and his family were isolated from the community.

Godlove felt the isolation. He was a loner. He was also a victim of witchcraft and experienced bad dreams. He went to the nearest school, a Roman Catholic school, and the Catholic Church, and he was a good student in school.

However, his older brother took him out of the village and made him work in the plantations in another part of the country without pay. This work delayed his education. At a certain point, Godlove resisted his older brother's exploitation and refused to continue to work in the plantations.

He returned to the village and became increasingly active in the Catholic Church. He served as an oral translator or interpreter, and later as a catechist. The Christian religion became important to him and he turned away from traditional religion.

When he was seventeen years old, a school manager noticed Godlove's good work in the church and asked him to be an informal teacher in the village school. This marked his entrance into the world of academics. He saw the importance of communicating with his students in the local language from his work as an interpreter in the church and he sought some training to teach the mother tongue. This led him to SIL's training course in mother tongue bilingual education in 1989.

Involvement in the Bible Translation Ministry

This training course opened up new opportunities for Godlove. This was at the same time that SIL was helping his language community to form a language development

committee to develop an alphabet and writing system for their language, and to translate the Bible. The committee provided a structure for Godlove to use his gifts and abilities and to develop himself to serve God and his community. He benefited from his association with the SIL personnel (the author of this paper and others) who were advising the language committee. He learned new ideas and skills. He came to realize that he was a nominal Christian and he committed his life to God. He now has a personal relationship with God. He came to realize that he is a called person and he submitted his life fully to Jesus Christ.

Godlove served in many positions with the language committee, as mother tongue literacy teacher to children and adults, literacy supervisor over other literacy teachers, and finally the literacy coordinator for the entire literacy program. In this way he helped many people to learn to read the translated Scriptures. During this time he had many informal mother tongue literacy training opportunities through SIL, and he became a trainer himself.

He had several opportunities to change his career and work for other people and earn more money. However, he chose to continue the community development work with the language development committee. He chose to go to secondary school later in life, while he was working with the language committee. During that time he passed his Ordinary level exams. He worked with a private tutor to pass his Advanced level exams. This qualified him to go to the university.

Godlove resigned from the position of Literacy Coordinator to pursue an opportunity to go to the university to study applied linguistics. He earned a Bachelor's degree in 2006. This resulted in him being qualified to be a literacy consultant and multilingual education consultant, which is his current role. He is also a language

development research assistant for SIL researchers and he is involved in a multilingual education pilot project as an advisor, trainer, and producer of literacy materials.

Leadership Experiences

Godlove is a hard worker and he is optimistic. He builds vision and helps other people succeed. He is a spiritual and emotional person, and he trusts God for the outcome of anything he does.

Godlove did a lot of vision building in the language development project. This was an important part of his role as Literacy Coordinator. He built the vision of his literacy coworkers, literacy teachers, church leaders, government and educational authorities, and the population in general for mother tongue literacy education. He helped government authorities to succeed in their work where mother tongue language education in the schools is concerned. He tried to make them look good to their supervisors. He said:

> The authorities … like the educational authorities who are working with the government, I make sure that I recognize them really as authorities in their positions. Then I try as much as possible to know these people … building some kind of friendships with the people … with them.

He helped literacy teachers to succeed by showing them how to prepare training and teaching materials, training them, and solving problems. He gave recognition to these literacy workers to build them up. He tried to be open and gentle with them. He said, “I see myself being a helper to people, encouraging them, empowering them.”

Godlove attended many non-formal literacy training events over a period of several years. He was also mentored by more experienced workers in the Bible translation project and by SIL researchers in research projects. His motivation for doing literacy work is that he wants every child to be able to read the Bible. He said:

> We are doing literacy because we want to harvest souls. We want to heal the blind, as Jesus did, but not in a miraculous manner. We are teaching people to be able to read and our optimum goal is that these people should read the word of God.

Godlove has worked at many different jobs over the years, but when he saw the value of mother tongue education, he served his community faithfully and sacrificially in this domain, receiving little compensation, because he sees the work as service to God.

Personal Habits

Godlove has certain habits that characterize his life. He reads the Bible every day. He said:

> The issue of reading Scriptures … reading spiritual books, spiritual literature … gaining the ideas of being a called person, and even a driven person, that really played a very fundamental role in my life.

He prays to God and trusts God for answers to his prayers. He attends church, teaches others the Bible in church, and interprets the sermons into the local language. He tries to obey God, avoid sin in his life and be very honest with others. He works hard and he is patient with others.

William Njong: Bible Translator, Church Leader, Seminary President, Board Member for a Bible Translation Organization

William Njong was born into a poor African traditional family in a rural village in the North West Region of Cameroon around 1958. He is from a large, polygamous family. His father had four wives and he was the leader of the extended family. His father was also a priest for the African traditional religion.

William's mother was the last and youngest wife of his father and she had four children. William has many other half brothers and sisters. He was well cared for by his mother but his father did not spend much time with him. His mother was a farmer. She

wanted one of her children to go to school so William had the opportunity for go to a nearby Roman Catholic school primary school, against his father's wishes. He was the first person in his extended family to earn a First School Leaving Certificate (completed primary school). Since he attended that school, he also went to the nearby Roman Catholic Church. At that time, William did not see a conflict with the traditional religion, with its beliefs in god, ancestral spirits, and magic, and its priests and sacrifices.

William is from an important ethnic group and he is proud of his heritage. He grew up in a community with strong values, where people valued family, good family management, ownership of property, and group solidarity. He was taught to be a good member of the community.

As a young teen, William was befriended by a Baptist pastor in the village and he began to go to the Baptist church. Through this church involvement, he learned Christian doctrines and values. This pastor became his spiritual mentor. Because William knew how to read, he was asked to be the Bible teacher and preacher in the village church. He was not highly motivated to do this, but he thought he was obligated to do it and he agreed. God used this incident to direct the future path of his life.

William did not go to secondary school. Instead he went to a Baptist Bible training school. This began a long-term association with that institution, which later became a theological seminary. He was a student in the school for a total of nine years, between periods of pastoral ministry, and he later became a teacher at the seminary and the president of the seminary.

Involvement in the Bible Translation Ministry

William served as a pastor in a rural Baptist church after completing the first training program at the Bible school. During that period he was also serving as a Bible

translator, helping to translate the New Testament into his own language. God spoke to him through the translation process about his own spiritual life and the importance of Bible translation. This also began a long-term association with SIL.

When he was offered an opportunity to study for a higher degree in the U.S.A., he left Cameroon with his wife and children. He earned a Master of Arts in Theological Studies and a Master of Sacred Theology. He went on to do a Doctor of Philosophy degree in Historical and Theological Studies before returning to Cameroon. While he served as a president of the seminary, he also served as a member of the board of governors of a Bible translation organization.

Leadership Experiences

William is intelligent, outgoing, articulate, and courageous. He was influenced by a principal of the theological seminary, who was a role model of an African leader. He said, "J. N. Nfor … was the Principal of the Bible school when I arrived here … I think he was the significant father figure who showed me what it means to lead this institution. He … is only African forerunner that I have watched leading a seminary."

William followed a pattern of receiving theological training, then serving as a pastor, then receiving more training, then serving as a pastor again, and then more training. His leadership experiences progressed from being a Bible teacher and preacher, to being a school teacher, a pastor, a Bible translator, a seminary teacher, a member of a board of directors, president of a development association, and finally president of a theological seminary. He learned leadership skills from serving in all these positions.

As the president of the seminary, William demonstrated courage when he publicly confronted a student who was doing traditional religious practices. He went to the student's house, picked up the things the student was using for these practices, brought

them to the school, displayed them publicly, and burned them without fear of the ancestral spirits. This made an impact on the other students and the community. On another occasion, he publicly confronted people who threatened to take over land belonging to the seminary. He stood on the land while a bulldozer was moving dirt and threatened to run him over. Many people gathered to watch the scene, and William said that he would die for the land because he is a custodian of the land that God has given to the seminary. The operator of the bulldozer pushed the dirt right up to his feet before he stopped, and the seminary regained the land.

His vision is to train Christian leaders. He said, “My key issue now is building up one another in Christ … because I believe that by producing good quality leaders, Christian leaders, you are eventually affecting the entire church.” His goal is to equip and empower a new generation of Christian leaders for Cameroon.

Personal Habits

William lives by biblical principles, and he makes decisions based on the Bible. He said, “I approach [life] issues with some basic questions in mind. I ask the question, what is Scripture saying to me about this matter?” He studies the Bible in his own language. He teaches others in church, school, and seminary, wherever he has an opportunity.

Michael Ndeh: Linguist, Director of a Bible Translation Organization

Michael Ndeh was born into a poor, rural, traditional, African family in a village in the West Region of Cameroon in 1965. He was raised by his grandmother, and he enjoyed a happy childhood with good relationships with his extended family. His parents

and his grandmother were not Christians. They practiced African traditional religion, and Michael also accepted and participated in the traditional religion.

He was a quiet and shy boy. He was interested in formal education from a young age. He is from a dynamic ethnic group, which feels superior to other people. He was raised with strong family and community values such as peace, harmony, honesty, integrity, hard work, and perseverance. He grew up in a hierarchical society and was influenced by the traditional leadership structures.

Michael was inspired by an uncle to learn new things, and he had many opportunities for formal education. After completing primary and secondary school, he left his grandmother's home and moved to a nearby city where he went to high school. This was a major transition for him and caused him to think seriously about his life and how he would care for himself. He developed new relationships in the city, and he learned to serve and be obedient to people who were not his family. Three years later, Michael completed high school and moved to the capital city to go to the university. This transition also caused him to think seriously about his life, living on his own and disciplining himself.

As a young adult in the university, Michael became a Christian. He was befriended by a Christian student and he attended a picnic where he heard the Gospel of Jesus Christ. Soon after, he prayed and received Christ as Savior. In the course of studying the book of Hebrews in the Bible, he understood more deeply the sacrifice of Christ compared to the sacrifices of African traditional religion, and he repented and consecrated his life to Christ. He denounced the traditional religion and this caused him to be alienated from his family. He did not have a single spiritual mentor but a campus Christian group played a key role in his life, his personal development and his Christian service. He associated and served with this Christian group for many years and learned

many leadership skills in the course of this service. He also came into contact with SIL while in the university.

Involvement in the Bible Translation Ministry

After completing a degree at the university, Michael became a high school teacher. While working as a teacher, he completed a Doctor of Philosophy degree in linguistics. Through a series of events, he believed that God was calling him to serve in the ministry of Bible translation. Therefore, he left this high-status job as a government employed teacher to join an association for Bible translation and literacy. This further alienated him from his family. He has served with this association for fifteen years. During this time he has worked in close partnership with SIL.

Michael has learned to depend on God in difficult circumstances. He has had to manage many difficult personnel issues in the Bible translation organization. During the course of a public relations trip to visit church leaders to promote Bible translation, he drowned in a swimming pool. However, he was resuscitated and rededicated all his energy to serve God and advance Bible translation.

Leadership Experiences

Michael is quiet and hard-working. He was so shy and quiet as a child that he did not talk in school. He even stayed quiet when he was asked questions for which he knew the answers. However, after he became a Christian, his personality changed and he gained new skills. He said:

> I was very quiet and even very shy, I couldn't dare to speak in public to address a crowd, for example, but my involvement in GBEEC really caused me to be able to get out of myself and speak to crowds… that's where I started to learn to speak publicly and be able to address a crowd or

> a big group of people. I must say that was quite important for my informal training.

His involvement with Intervarsity Christian Fellowship (*Groupe Biblique des Elèves et Etudiants du Cameroun, GBEEC*) helped him to mature and, among other things, it helped him to speak in public. On one occasion he was to go to a secondary school with a friend to preach the Gospel. The friend was supposed to preach but he did not come so Michael had to speak to the students. That was the first time he had to speak in public. He was frightened, nervous, and unsure about what to say. But he did it and it was a good experience and it produced good results. In that way he learned to address large groups, an important skill for his later leadership roles.

Through his involvement with this group, he learned to lead a group of people. He learned to conduct a meeting. And he learned to attempt new things that his leaders asked him to do. For example, in 1997, the organization was in crisis because the Treasurer did not present a financial report. The members wanted a trustworthy person to handle the finances for the group. Michael was asked to serve as the Treasurer. He told the group that he did not have the ability to do math and budgets. But the members encouraged him to try and ask God to help him. He accepted and he was motivated to learn about accounting and budgets. He contacted friends who were accountants and they taught him how to do a budget and write a financial report. He served well as the Intervarsity Treasurer. And later he was able to write budgets, and track income and expenses for Bible translation projects.

So Michael learned leadership principles and skills informally while he served as a small group leader in the university Christian group, board member of that organization, and board chairman. He learned to be a leader by observing others in leadership roles, and he learned by reading and meditating on the Bible and other books. He also received some non-formal training by way of leadership seminars. He said:

> I've learned by observing others lead. … I have learned through the Scriptures as I read, as I meditate God's word. There are things I've learned not [through] formal leadership training but there were things that could relate to leadership in one way or the other, which also helped.

Michael is the type of person who likes to work. Some consider him to be a workaholic. He likes to plan and complete projects. He likes to organize his work and time well. He usually works on many tasks simultaneously, juggling different projects at the same time. He said:

> People consider me to be somehow a workaholic, which I think is somehow true. When there is something that needs to be done, I generally just throw myself into it and I try to do it.

Michael thinks his role as leader of the Bible translation organization is to set the direction for the organization and see that it is moving in that direction. He does this by having an annual strategic planning meeting of the office personnel. He tries to share the vision of the organization with people who are not yet leaders so that they can develop into leaders. He influences people by setting a good example. He expects people to be committed and to work hard, and he tries to set an example of commitment and hard work. He empowers those he works with by praying for them, communicating well, listening to them, and allowing them to correct him if he is not doing something properly. He likes a participatory leadership style where his followers participate in decision making. He said:

> The main way through which I seek to influence people is through my own example. … I also pray for those I work with. I also communicate. I desire to have a participatory leadership style… I've never made any significant decision without involving my leadership team.

His goals are to help people know the Bible, and to influence young people and church leaders for Bible translation. He said:

> I like God's word. I really value it. I desire to see people come to know it, too. I also have a high value in helping the youth … so that they can also

> find their way and find their path with the Lord. Another very high value which I have is harmony.

Personal Habits

Michael values the Bible as the framework for his life. He reads and meditates on the Bible regularly, and he tries to maintain a biblical perspective on all issues. God's word is central to his life and he tries to evaluate his feelings, ideas and prayers in light of the Bible.

David Nchare: Lay Leader, Businessman, Director of a Bible Translation Organization

David Nchare was born into a poor, rural, African Christian family in the West Region of Cameroon in 1955. His parents were Christians and he grew up in a Christian environment on a Protestant Church mission station with a church, school and hospital. He was the youngest of five children in a close-knit, modest family. His parents were farmers and he would help them with the farm work. They taught him values and skills. At a certain point, his father went blind and David would lead his father to church and meetings. His mother was a generous woman who gave food to many children in the village. David spent more time with his mother than his father, and he learned the value of sharing with others from his mother.

He was an intelligent, gentle, respectful and active boy. He tried to avoid problems. He grew up with many children around him constantly and he liked to be with other people. He grew up going to church. He learned the Bible from a Sunday school teacher, and he later became a Sunday school teacher himself. He liked to play football and to act in plays.

David is from an ethnic group that is known for its industrious people. People from the village of his parents were known to be intelligent people and good warriors. He grew up in a Christian community and learned the values of peace and respect. He observed the local chief with his councilors who gave traditional, African, hierarchical leadership to the village.

He attended many different schools in his life in order to complete his primary and secondary education. He completed a Master's degree in management at the university in the capital city. Before finishing his studies, he married when he was still an immature young man. Today, his wife is the most important influence in his life.

David had a spiritual experience when he was thirty-seven years old. He experienced a spiritual rebirth and he became a Christian. He was mentored by the pastor of the evangelical church and this spiritual mentoring made a big impact on his life. He also studied the Bible with a group from his church and this helped him to grow spiritually.

Involvement in the Bible Translation Ministry

David has had many different jobs in his life, from sales to management to supervision to Christian mission work. He was recruited and hired by an association for Bible translation and literacy. This marked his move from the business world to Christian mission work. After leading the Bible translation organization for four years, he was dismissed and this dismissal affected him deeply. He started a ministry for people affected by HIV AIDS. He was recently appointed to the role of principal for a church sponsored high school. He has had difficulty getting along with others in the workplace, in Christian mission work, and in the church.

Leadership Experiences

Although David was a bright and intelligent boy, he was not organized. All his life he took risks and took initiative. He likes to be with other people. He is articulate and friendly.

His personality and his spiritual gifts caused him to have many leadership responsibilities from his childhood to the present time. He said:

> Quand j'étais à l'école primaire, j'étais toujours chef de classe. Même à l'université, j'ai toujours été chef de groupe. On m'a donné beaucoup de responsabilité depuis ma tendre jeunesse.
>
> (When I was in primary school, I was always the class leader. Even at the university, I was always the leader of the group. They gave me many responsibilities since childhood.)

David has the ability to teach others and to communicate with others. These skills come naturally. He likes to communicate vision and share his ideas with people.

> J'ai cette aptitude à enseigner à partager et même à communiquer. C'est quelque chose qui me colle à la peau. Je ne force pas les choses. Ça vient comme ça.
>
> (I have the ability to teach, share ideas, and communicate. It is something that just comes to me. I don't force these things. They just come.)

He taught himself leadership skills and leadership principles from the Bible.

> Je dois dire que c'est un don de Dieu, d'abord. Parce qu'il y a des choses, pour être honnête, … que je fais sans avoir appris quelque part. Mais plus tard je me rends compte en lisant certains livres ou documents que ce que je faisais déjà était inscrit ou recommandé quelque part. C'est un don que Dieu m'a gratifié. Je ne force rien.
>
> (First of all, I have to say that it is a gift of God. To be honest, there are things that I do without having learned to do them, and later, when I read certain books, I realize that what I did was written in the book or recommended somewhere. It is a gift that God gave me. I don't force it.)

He tries to lead people he is working with by his example. He influences people by his commitment and determination. He empowers his followers by giving them advice

to keep the goal in mind and advance slowly with confidence. He also advises them to maintain high values. He urges them to make sacrifices and accept suffering. He listens to others before criticizing them, and he is not afraid to say what he thinks. He does not hide things from others. This may have contributed to his difficulty getting along with others. He said:

> A l'église, par exemple, on est tellement actif qu'on se fait des ennemis. Les gens ne cessent de dire on le voit partout. Il est partout. Il fait tout. Il est ceci. Il est cela. Bon, pour moi ce sont des défis qu'il faut gérer pour ne pas se laisser détourner de l'objectif par l'appréciation subjective des hommes qui n'ont pour seul objectif que de voir les autres sombrer. J'ai un zèle. Je ne peux pas tuer mon zèle parce que les gens ont dit que je suis partout.
>
> (In church, for example, we are so busy that we seem to make enemies. People keep saying that they see me everywhere. He is everywhere. He does it all. He is the one. These are challenges for me to manage so that I don't let myself get turned aside from my goal by people who only want to see others fail. I am zealous and I cannot kill my zeal because people say that I am everywhere.)

David values prayer, honesty, humility, integrity, love, openness, commitment, and reverence for God. He respects people and respects authority. He demonstrated his faith by serving in a Christian ministry without a salary. He is grateful to God for all he has done. He received visions from God that directed the course of his life or confirmed God's leading in his life. His purpose in life is to serve others.

Personal Habits

David is a man of prayer. He regularly intercedes for other people in prayer. He serves actively in the church. He teaches Sunday school, sings in a men's choir, serves as a church elder, serves as the head of a church committee, and serves as church treasurer. He also has a daily family worship time with his wife and children. He said:

> Chaque matin à la maison à cinq heures trente, nous nous levons pour prier, toute la famille. Et chaque soir avant de nous coucher nous faisons également un culte familial. C'est parce que nous pensons que Jésus doit être au centre de nos vies.
>
> (Every morning at our house at 5:30, the entire family gets up to pray. And every evening before we go to bed, we have family devotions because we think that Jesus must be at the center of our lives.).

Godfrey Nfor: Church Leader, Board Member for a Bible Translation Organization, Seminary President

Godfrey Nfor was born into a poor, African traditional family in a rural, isolated village in the North West Region of Cameroon in 1968. He is one of seven children, the first son in the family, and he was well cared for by his family. His father practiced African traditional religion and he kept an important shrine in the family compound. His mother was a Christian and she got him involved in church at a young age. As a child, Godfrey valued Christianity over the traditional religion.

He was a timid and humble child. He was not confrontational. He liked to help his friends. He is from a dynamic ethnic group, where the traditional religion is important and traditional leadership is respected. Traditional leaders, pastors and teachers were role models. He learned the value of honesty from his community and he learned that hard work is rewarded.

When he was seven years old, he was influenced by a statement in a sermon that he heard in church that a pastor has a noble profession, and Godfrey decided to become a pastor. He stayed focused on this decision all of his life, though he went through a period of bad behavior as a teenager.

Godfrey became a Christian when he was fifteen years old. He met a Baptist pastor who read Bible verses to him and prayed with him to receive Christ. His life

changed dramatically. He appreciated the Bible. He had new values and different behavior. The pastor became his spiritual mentor.

He became a leader of students and young people. The king of his ethnic group presented him to the village as his ‘son’ who had accomplished important things for the community. This was also a major event in his life. Later, he burned the family shrine, which was another major event in his life. This surprised many people, and it helped his family to separate themselves from African traditional religion.

After completing primary school in the village, Godfrey worked as a teaching assistant for two years. He left the village to go to secondary school and he attended several different schools in different places over the next four years. He studied hard and he passed the government exams without going to high school. He became a school teacher. However, he resigned from his job to be a lay preacher in a village church at a much lower rate of pay.

He went to a theological seminary to prepare himself to be a pastor. There, God gave him a vision to plant churches in the French speaking part of Cameroon. He dedicated his life to ministry to the Francophone community in Cameroon. He served as a pastor at the largest Baptist church in the capital city for eight years.

Involvement in the Bible Translation Ministry

While Godfrey served as a pastor in the capital city, he also served as a member of the board of governors of a Bible translation organization. In this role he helped to develop this organization. He returned to the seminary and earned a Master of Arts degree. After teaching at the seminary for two years, he was appointed to the role of president of the seminary. He would like to do further studies to earn a Ph.D. In the future, he wants to be a pastor for a long term in one church, write books, and advise

young pastors in order to make an impact on Cameroon. He wants people to know him as a person who loves God and speaks for God.

Leadership Experiences

When Godfrey was young he was timid, but he had strong convictions and he was focused. He said, “When I was a child, I was timid. I was humble. I would not speak roughly to anybody.” Nevertheless, as he grew up, Godfrey became a leader among his peers, and a leader of students and young people. He said:

> I was leader most of the time … I helped settle conflict between my playmates … and each time they had a problem, I was the person they came to. …some were even older friends but they would come to me. I think that I just grew up as a leader amongst my friends. … When I started secondary school, I think at one point I emerged as a student leader and provided leadership for students.

He remained focused on his decision to become a church pastor all of his life. He had three important spiritual mentors who helped him realize his goal. The first one was the pastor who led him to salvation and mentored him when he was a young person. The second was an expatriate teacher at a theological seminary who mentored him along with his classmates. The third mentor is an American pastor, someone he has not met but who influences him through his books and sermons. The day his first mentor presented him to the church as a lay preacher, when he was sixteen years old, was a major event in his life. He said:

> I remember when my mentor was leaving the church and held me in front of the church and presented me to the church and said I was going to help them … those events … have been really turning points for me.” “I started preaching in church when I was in Class Seven, that is, the last class in the elementary school.” “I was beginning to preach and to teach. So I saw what great responsibility was mine to do that.

When Godfrey went to the theological seminary, he learned about leadership principles and skills. He completed a Bachelor of Theology degree. While serving as a pastor in a large Baptist church in the French-speaking part of the country, he set up an accountability group for himself and others. The church grew under his leadership.

He went back to the seminary to receive more theological and leadership training. His goal was to return to a church to serve as the pastor for a long time. However, when he completed a Master of Arts degree, he was asked to stay and teach in the seminary. Despite his calling to be a church pastor, he accepted to teach temporarily. When there was a leadership crisis at the school, he was appointed to the role of president of the seminary. This temporary role has continued for four years. He said:

> I think that I should help the [Baptist] Convention by closing up this leadership gap that we have here [CBTS]. … the situation was a very difficult one so I accepted to stay.

Godfrey experienced challenges as a leader. He struggled with pride. He faced personnel crises in the church. And he made mistakes as a leader, for example, not planning ahead well when planting a church in the capital city, and not listening to advice when serving as the chairperson of the personnel committee for the Bible translation organization. He said:

> These two crises at Etoug Ebe strengthened me to trust God in the face of a major crisis. … I learned that my only place where I could exercise authority as a young pastor in this church was to be sure that the Bible is in support of what I was saying. And then, secondly, in the errors that I made, they taught me to think carefully before starting something.

Regarding his leadership style and vision, Godfrey said:

> I just became a leader of students. … I have been a pastor … And I've been the chairman of the evangelism and missions board … those have been the milestones in my life as a leader. … I believe that leadership is leading, and leading not by telling people what to do, but by doing it so that they see it and then they do it, too. … I think we somehow just begin to know that as a leader we should lead this way and do things this way.

> And the more we lead, the more those patterns begin to become clearer in our minds until they constitute themselves into some sort of principles.
>
> I will take time to just encourage younger pastors, tell them that the word of God is the key to everything that we do in ministry. In the face of challenges, problems of lack of growth or sin or unsanctification or whatever, I will tell them that it is all in the word and when they preach and teach the word consistently things will happen.

Godfrey's leadership style is to focus on vision and objectives, and to lead by example. He empowers his followers by explaining the reason for doing things, and by helping people understand the Bible and to take it seriously.

Personal Habits

Godfrey regularly reads, studies, and meditates on the Bible. He receives his authority as a leader from the Bible. He tries to take a biblical perspective on every issue, and before making decisions, he checks everything with the teaching of the Bible. He relates well to people older than him and he enjoys learning from them. He spends time with older people, common people, and poor people. He works hard and maintains high standards as a teacher and leader.

Life History Patterns

Three important patterns emerged from the data, which are related to the spiritual, cultural, and behavioral factors that affected the leadership development of the research subjects. These common patterns are spirituality, structures, and service, and they represent the trends and driving forces in the data.

The data in Table 2.1, below, compares these three patterns in the life histories of the research subjects. All six research subjects had some similar experiences in areas related to spirituality. They all had a spiritual experience, a spiritual rebirth, when they repented of their sins and committed their lives to Jesus Christ as Lord. Ndeh said that the

major turning point in his life was his conversion to Christianity. He said, “Getting to know about the good news of the Gospel I gave my life to Christ.” For Nchare, this occurred later in life even though he grew up and lived as a religious person until that time. All had a positive spiritual mentoring experience. Three were mentored by pastors, two were mentored in a group setting, and one was mentored by SIL personnel. Nsom, speaking about his experience being mentored in the university campus Christian group, said, “That was the time I got the greatest training for the rest of my life.” And Nfor said mentors meant so much to him:

> One [mentor] in my infancy, the other one in my first year in seminary, and it was after seminary that I started knowing and reading things by McArthur. So these people are like milestones on my way.

Four of the participants took a dramatic step of breaking away from the traditional religion by burning a sacred object or repudiating it before his family. For example, Njong demonstrated his abandonment of traditional religion by burning the traditional bag that was prepared for him when he was a child. He said:

> One of the major turning points in my life was when there was a clear break for me between traditional African religions and Christianity … the children … each had a traditional bag. I took it and burned it right on the floor.

This pattern of spirituality in their lives resulted in a spiritual world view and a motivation to serve God. These spiritual factors contributed to their leadership successes in the church and Bible translation ministries.

TABLE 2.1

LIFE HISTORY PATTERNS: SIMILARITIES

Pattern: Spirituality					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Commitment to Christ 22 years old	Commitment to Christ 25 years old	Spiritual awakening 20 years old	Spiritual rebirth 20 years old	Spiritual rebirth 37 years old	Spiritual rebirth 15 years old
Spiritual mentors: peer group	Spiritual mentors: SIL personnel	Spiritual mentor: pastor	Spiritual mentors: peer group	Spiritual mentor: pastor	Spiritual mentor: pastor
(Father not involved in traditional religion)	Turned away from traditional religion	Break from traditional religion by burning child's bag	Repudiated traditional religion, alienated from family	(Parents not involved in traditional religion)	Break from traditional religion by burning family shrine
Pattern: Structures					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Rural, poor, African community	Rural, poor, African community	Rural, poor, African community	Rural, poor, African community	Rural, poor, African community	Rural, poor, African community
Caring family	Caring father	Caring mother	Caring family	Caring family	Caring family
Strong community values	Value on church involvement	Strong community values	Strong community values	Strong community values	Strong community values
Important ethnic group	Important ethnic group	Dynamic ethnic group	Dynamic ethnic group	Dynamic ethnic group	Dynamic ethnic group
Formal education to PhD	Formal education to BA	Formal education to PhD	Formal education to PhD	Formal education to MA	Formal education to MA
Pattern: Service					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Leader of university group	Church interpreter and catechist	Leader of churches	Leader of university group	Leader of HIV AIDS ministry	Leader of a large church
Leader of Bible translation project	Leader of literacy project	Leader of seminary	Leader of Bible translation organization	Leader of Bible translation organization	Leader of seminary

Under the pattern of structures, all six subjects grew up in rural, poor, African villages. They experienced the lack of development in many areas, including the lack of development of their language. Nsom said:

> I grew up having enough to eat but not much more than that … not well provided for in terms of maybe clothing.

And talking about his situation in the village when he wanted to leave to go to school Nsom said, “I was not even wearing shoes at that time.”

All but Ndi were well cared for by their families. For example, Njong’s mother, the last of four wives of his father, made sure that he was well cared for and protected in the large traditional family and encouraged him to go to school. All are from important or dynamic ethnic groups, and all embrace strong community values and community solidarity that they learned as children. For example, Ndeh said:

> [my] ethnic group … is known for its dynamism … People have a very high sense of initiative. … There was a sense of superiority.
>
> I had been very proud of the values I inherited or I grew up with from my family. … Our family is characterized as one which has a high value for peace … we also have a high value for honesty.
>
> There was a kind of community education that was given by everybody. All the elderly people in the community were like fathers; all the elderly ladies were like mothers to all the children.

All the participants benefitted from much formal education: one reached the level of a Bachelor’s degree, two reached the level of a Master’s degree and three reached the level of a Ph.D. These factors contributed to their leadership successes.

Under the pattern of service, all the research subjects served as leaders of Christian groups, community groups, or church groups. Five subjects served as school teachers. And all six subjects served as the leader of an organization: a theological seminary, a Bible translation organization, and a Bible translation project or a literacy project. Two served as Bible translators, and two served on the board of directors of a Bible translation organization. Nsom said:

> The purpose for which I am alive is to be able to make Scriptures available to people in languages which are very understandable to them.

> I really would desire that the Scriptures that we have worked on for such a long time should keep impacting peoples' lives long after I am gone.

The data in Table 2.2, below, indicate that the research subjects also had some contrasting experiences in areas related to spirituality, structures and service. In terms of spirituality, four of the research subjects had parents that practiced African traditional religion, while two subjects were raised in a Christian home by two Christian parents. Nchare said:

> Alors mes parents étaient très pieux. Ils allaient régulièrement à l'église et ils étaient les chrétiens convaincus. Ils n'étaient pas mêlés aux histoires traditionnelles. Ils n'appartenaient pas à des sectes au niveau du village ou des cercles de notabilité. Ils avaient fuit totalement tout cela. Ils avaient refusé jusqu'aux noms de notabilité au village. Donc ils disaient que leur situation de chrétien les suffisait et qu'ils comptaient sur Dieu et sur Dieu seul. J'ai copié beaucoup de mes parents : la dépendance totale de Dieu.
>
> [My parents were very pious. They went to church regularly and they were committed Christians. They didn't get mixed up in traditional stories. They didn't belong to sects in the village or traditional leadership circles. They had totally fled from all of that. They refused to take leadership titles in the village. So they said that they were satisfied with the Christian life and they counted on God alone. I copied my parents in this: total dependence on God.]

TABLE 2.2

LIFE HISTORY PATTERNS: DIFFERENCES

Pattern: Spirituality					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Christian parents did not practice traditional religion	Parents practiced traditional religion	Parents practiced traditional religion	Parents and grandmother practiced traditional religion	Christian parents did not practice traditional religion	Father traditional religion, mother went to church
Church involvement as a child	Church involvement as a child	Church involvement as a child	No church involvement as a child	Church involvement as a child	Church involvement as a child
Introvert	Quiet, unhappy, lonely	Intelligent, outgoing child	Quiet, shy child	Bright, active child	Timid, humble child
Pattern: Structures					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Baptist Church as a child	Catholic church as a child	Baptist Church as a child	No church as a child	Evangelical Church as a child	Baptist Church as a child
Not serve in seminary	Not serve in seminary	Served in seminary	Not serve in seminary	Not serve in seminary	Served in seminary
Pattern: Service					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
School teacher with much training government, high school	School teacher with little training private, primary school	Seminary teacher	School teacher with much training government, high school	Businessman, not serve as a school teacher	Seminary teacher
Served as a Bible translator	Served as a literacy worker	Served as a pastor	Served as leader of parachurch organization	Served as church elder, lead spiritual life committee	Served as a pastor

Five of the research subjects valued Christianity over African traditional religion as children and so learned about Christianity as children in church. However, Ndeh did not receive any Christian instruction as a child because he followed the traditional religion until the time of his conversion as an adult. Another difference between the subjects is that they had different personalities as children; three were extroverts and three were introverts.

Under the pattern of structures, as mentioned above, Ndeh differed from the other subjects in that he was not involved in church activities as a child, whereas the five other subjects were involved in church, although in different church traditions: Baptist, Catholic, and Evangelical. Ndeh said:

> My family has been very religious, not Christian, because Christianity was not part of my upbringing… the family was very strong in the area of traditional worship.

Two subjects were greatly influenced by a theological seminary, as students and later as teachers and administrators, while the other subjects did not benefit from theological training in a seminary.

Under the pattern of service, five subjects worked in the field of education as teachers, although they served in different kinds of schools and at different levels: primary and high school, government schools and theological seminaries, while Nchare worked in the business world. He has had several vocations in his career: printing company, director of several branch offices, salesperson in a supermarket, assistant chief of sales and later director of a company that produced milk products, director of sales for a company that made medical compresses, sold commercial and industrial equipment, and started a photo developing store. Two subjects served as pastors of churches and one served as an elder in his church, one served as a leader of a para-church organization, one as a leader of a Bible translation project, and one who served as the leader of a mother tongue literacy project.

It would seem that the differences between the six subjects are not as great as the similarities. They have all been involved in leadership in Christian ministry because of their spiritual world view, their commitment to God, and the values and motivation. However, not all of these Cameroonian Christian leaders proved to be successful leaders. This will be described in Chapter 6.

African Traditional Societies

Another important pattern that affected the leadership development of the research subjects is the political organization of the traditional societies in which they grew up. As stated above, all the research subjects were born and raised in poor, rural African communities, and all of these communities had a common political structure that influenced their leadership values and behavior.

According to the theory of political organization of African traditional societies described by Fortes and Evans-Pritchard (1987), and Schapera (1967), there are primarily two types of African traditional political systems: a lineage system (stateless) and an administrative organization (state), and leadership practices in traditional African societies vary according to the type of political system. In larger societies that have a government, a political structure with a centralized authority, administrative structure, and judicial institutions, a chief is the administrative, legislative, and judicial head of a territory. The chief has economic and legal control over the land in the territory. He is a territorial ruler, and every person in the territory is his subject. A chief or king has the right to require taxes, tribute, and labor from his subjects, and he has the obligation to give justice, ensure their protection from enemies, and guard their general welfare by ritual acts. In states, those with authority also have wealth, privilege, and status. The most important characteristic that distinguishes centralized, hierarchical states from the segmented systems of stateless societies is the use and function of force. In states, the chief, as well as subordinate chiefs, have the right to use force as a sanction to enforce laws. However, a good leader uses force as an instrument of government in the public interest.

In stateless societies, where the lineage structure is the framework of the political system, there is not a single leader who represents the political unity of the segments of society and the people as a whole. In these smaller societies, distinctions of rank and

status are not significant, compared to states. Political office has no economic privileges. There are no territorial units defined by an administrative system. The territorial units are local communities that correspond to lineage ties and bonds of cooperation. Political office does not carry legal administrative rights over a particular territory. In the segmented systems of stateless societies, there is no segment that has a dominant place in the political structure through the use of force.

In West and North West Cameroon, the area from which the research subjects come, two types of societies are found. According to Nkwi (1987), there are states, described as coercive societies, and there are stateless societies, which are less coercive where leadership is based on moral and spiritual authority rather than force. In some groups, the moral authority of kinship groups is more important than coercion. These societies are not rigidly joined together. They do not have a single leader that controls the different segments. Some stateless societies in this part of Cameroon adopted a centralized system because of their relationships with more powerful organized states (Nkwi 1987:17).

In most traditional societies in the West and North West Cameroon, coercive authority is commonly used with systems of government that have administrative structures, centralized authority, and judicial institutions (Nkwi 1987:18). The leadership authority is concentrated in one office. The chief is the sole leader and holder of the customs and traditions of the group. He lives in a large palace, a compound with houses for his many wives and retainers, and with lodges for ritual and political groups. He has much power and many privileges. He exercises authority through agents in his territory and through a regulatory society, which is a very important political institution in these centralized chiefdoms. The chief confers titles, powers, and privileges on his agents, including the power to own regulatory societies at the village level. The chief makes

laws, administers justice, organizes communal activities, and assists needy subjects. The chief personally controls the whole government apparatus. This concentration of all government functions in one person distinguishes the governments of traditional societies from Western governments (Schapera 1967:92). The chief is accessible at his council place to any of his subjects. This personal relationship with his subjects is different from Western bureaucracies and is very important in traditional African politics (Schapera 1967:93).

All of the research subjects in my ethnographic research came from societies in the densely populated, savannah highlands of the Grassfields region of Cameroon. These societies are similar in terms of political structure, culture, and language. In all of these societies, political power is concentrated in one office. They have a centralized system of government, which has administrative structures, judicial institutions, and a system for delegating power. The government is led by a chief who is a sovereign leader that belongs to a ruling lineage. He has much power and many privileges. He exercises coercive authority through agents and through a regulatory society. The chief embodies all the customs and traditions of the society. He presides over all major ritual functions of the community (Nkwi 1987:38).

The state system of government is the type of African traditional political system that the research subjects witnessed in their communities as they grew up, and this theme has influenced their leadership values and behavior. I will describe how this has influenced their leadership in subsequent chapters.

Conclusion

I have briefly presented the life histories of the Cameroonian research subjects, and the common patterns that emerged from the data, which is the African context in

which I examine the spiritual, cultural, and behavioral factors in the leadership development of these subjects. The patterns of spirituality, structures, and service that emerged from the data are related to the spiritual, cultural, and behavioral factors that affected the leadership development of the research subjects. The pattern of spirituality is related to the spiritual factors of a commitment to God as a result of a personal spiritual experience, spiritual formation through personal mentoring, and, for four of the subjects, a repudiation of the African traditional religion. The pattern of structures is related to the cultural factors of family, community, education, and ethnic group, including the traditional political system, which had a strong influence on the subjects. And the pattern of service is related to the behavioral factor of vocational Christian ministry, leading others in a church or other ministry.

These common patterns, and their relationship to the spiritual, cultural, and behavioral factors, will be developed further in Chapters 3, 4 and 5 where I address the roles of spirituality, culture, and challenges and opportunities in the leadership development of the research subjects.

CHAPTER 3

FACTORS IN EFFECTIVE CAMEROONIAN LEADERSHIP: THE ROLE OF CULTURE

After examining the Cameroonian Christian leadership context, I present the findings from the multiple case study and focus group research in light of three theoretical frameworks: culture, spirituality, and behavior. I also present the leadership values that emerged from the data and a Cameroonian Christian leadership model.

The general themes of Foundations, Growth, Service, Maturity, and Convergence serve as a framework to present the leadership development of the research subjects. These themes are related to the leadership development phases proposed by Clinton (1988) in his theory of leadership development. Some of the life experiences of the research subjects can be described in terms of Clinton's Sovereign Foundations phase, which is usually the early period of a developing leader's life. Some of their experiences fit well into his Inner-Life Growth phase, which is usually the young adult period, and some fit well into his Ministry Maturing phase, which is usually the adult period, and so forth. However, these leadership development phenomena were not limited to certain periods of the subjects' lives. They occurred at different points in their lives and throughout their lives in a cyclical pattern. Therefore, even though the items are presented in a linear format, as foundational phenomena first, followed by phenomena that indicate growth, then service, maturity, and finally phenomena that indicate convergence, the phenomena actually occurred more in a cyclical pattern than a linear pattern. For this reason I refer to leadership development themes rather than phases, themes that indicate leadership development phenomena that are more prominent at

certain times in the lives of the subjects and may be repeated more than once. I also use slightly different terminology than Clinton to reflect more clearly the nature of these leadership development themes.

In this chapter, I present the findings relating to cultural factors that emerged from the data that affected the leadership abilities of the research subjects. I examined significant cultural events and cultural influences in order to understand their potential impact on the research subjects' leadership abilities. I used the leadership development themes of Foundations, Growth, and Service, to categorize the significant cultural factors. I also used Hofstede's framework for evaluating national cultural differences to analyze significant cultural factors that emerged from the data.

The findings regarding the role of culture are related to the common pattern of structures that emerged from the life history data. The structures that I described in Chapter 2 are closely linked with the role of culture. The findings related to culture presented in this chapter indicate how cultural factors contributed to their leadership successes.

Cultural Factors in the Six Cases

There were several cultural factors that affected the leadership abilities of the research subjects that occurred under different leadership development themes of their lives. Significant cultural factors are summarized in Table 3.1 below. There are similarities in the life histories of the six research subjects in terms of cultural factors.

Family, World View, Ethnic Group

Under the theme of Foundations, all the participants were born and raised in families that lived in a rural, poor African context. All had a parent or parents who

influenced their lives positively as children. These factors served to develop their personalities and character, and, therefore, their leadership characteristics. Nsom had a good relationship with his parents, especially his father. He respected his father because he was well organized, and, as a result, Nsom organizes his life well, following his father's role model. He said:

> My father was … quite a good Christian when he started and did not get involved in many cultural or traditional things. … He was very organized …. he got a little bit of education … so he had many clothes, probably up to a half a dozen pairs of clothes, so he changed his clothes frequently and was very fashionable. … My father in particular was very organized. He read a little bit … His clothes were in the right place. … He is quite organized even now. He takes care of his body very well, unlike people [of his age]. He remembers where he keeps his things.

Ndi had difficult experiences with his family but his relationship with his father was more positive. He learned life and cultural values, as well as important skills, from his father. Ndi said of his father,

> He played a very instrumental role. All what he did to me served as some kind of training. … The wise words of my father were, 'Be hard working, do not be jealous of someone, be careful never to steal.' So these are the three words I think of: be hard working, not be envious, do not steal. Then obedience [was] the other word. … My father knew how to do carving, carving of wooden chairs. So I'm the only one in the family who [can carve wooden chairs.] He taught me to do that. [He also taught me to] be a basket weaver. I was the only person who even carried his gun.

Whereas Nsom and Ndi were influenced more by their fathers, the other subjects were influenced more by their mothers or grandmother. Ndeh was raised by his grandmother and he learned family and community values from her. Njong's mother and Nfor's mother played a key role in their young lives, providing more care and cultural education than their fathers. Nchare's values were also shaped more by his mother than his father, however, he also had a good relationship with his blind father, often helping his father to go places and do things.

All of the research subjects have a supernatural world view. They learned from their families and the people in their communities that there are forces beyond or exceeding the laws of nature, and they learned that things happen that cannot be explained rationally or by science. They believe in forces that are greater than they are, such as God, ancestral spirits, other spirits, angels and demons. This gives them a humble perspective on their role and place in God's creation, which also influences their leadership. Njong said:

> My father … served as the extended family high priest, and collaborated freely with the landlord who is the land priest of the area. I can remember that just within the vicinity of our compound there are three gods living there: the god of the Ka people, where the Fon [chief] of Ka comes yearly to make sacrifices, the god of the land where the landlord comes to make sacrifices, and our family god. … It was not a question of accepting beliefs; you just grew up with it. They told you this was the way life was going to be done, to be lived, and you lived that way.

One important difference is that four of the subjects had one or both parents that were deeply involved in African traditional religion while two subjects had much less influence from traditional religion. Two of them had a father or grandfather that offered sacrifices as traditional priests. The parents were influenced by the community because the traditional religion was a community value, and this was passed on to their children. In later years, this would necessitate a major event in the lives of these four subjects when they repudiated the traditional religion. Nchare and Nsom did not have this experience because both of their parents were Christians and they were not influenced as much by the traditional religion, yet they also developed a supernatural world view as a result of what they learned from their parents and people in their communities.

All of the subjects are from important and dynamic ethnic groups. This affected their personalities and relationships with other people. Nfor said:

> I think the Wimbum people are a very dynamic people … we have a lot of cultural intercourse with the other cultures in Cameroon.

And Ndeh said his ethnic group "is known for its dynamism … People have a very high sense of initiative. … There was a sense of superiority." This cultural factor affected their self-confidence and initiative as leaders.

Values, Respect for Authority

Under the theme of Growth, all the subjects learned important community values, especially values such as group solidarity, peace, hard work and integrity, and they learned to respect authority. These values contributed significantly to their character development. Nsom has an especially strong value of community solidarity. He is proud of his heritage in his family, clan and tribe. He felt cared for by his entire community as a child. He feels accountable to and responsible to his community. This served to develop his character. This strong sense of community motivates him to serve others. Nsom said:

> Anybody could discipline you. Anybody could be concerned with what was happening with you in the village. Everybody loved you in the village and called you pet names. … I was taught how to be a good member of my society … behavior and etiquette and things like that.

Ndeh also has a strong value of community solidarity. He said:

> There was a kind of community education that was given by everybody. All the elderly people in the community were like fathers; all the elderly ladies were like mothers to all the children.

Ndeh told about one of his experiences relating to community values.

> So I knew, for example, if I do something wrong any adult who sees me do that bad thing would correct me for that. If I could tell you another story of early childhood, maybe I was thirteen, I don't know. We just went out with friends one evening, and we wanted to try to learn how to smoke. We got some cigarettes and were just smoking, trying to taste what it looks like. But I remember being seriously beaten up by somebody who did not know me, who I didn't know, I've never known who it was, but he told that what you are doing is not acceptable. This was an adult, an older

> person who was not related to my family, but he just simply felt that it is my responsibility to cause these young people to understand that smoking at this age in the life is not something acceptable.

The subjects grew up under a traditional leadership structure with a chief and a hierarchy of sub-chiefs, and they had respect for leaders. For Nfor, pastors and teachers were role models. He said:

> I have seen respect for leaders diminished within my lifetime. Leaders used to be respected very much …this culture had a very high esteem for school teachers … They were the leaders of the community. But … in this day, we don't have that respect for teachers. And sub-chiefs and village chiefs and even just elders used to be people of authority … now there is not that kind of awe that the people hold for their leaders.

Ndeh said that the respect for leadership contributed to community solidarity.

> My ethnic group … is a very hierarchical society so at the family level generally the father is supposed to be the one who makes the decisions. At the quarter level there is generally a head and there are some notables who make decisions for the quarter. For example, if there is community work to be done, maybe digging a road or doing something, the quarter head will gather his notables and if they agree that something will be done and they want the participation of all the people in the community, they will send the message to everybody and the people have to come and do it. They set the date for everybody. They will not go and ask the people, 'Do you agree to work on this day or the other day?' They will just say, 'We have agreed that we would like a road on this place and everybody should turn out on that day.' The sense of community living, I mean life in community, meant that people generally participated in that type of community work, because when you are absent it shows that you are not interested in the community. … That sense of community really binds the people and causes them to participate in things.

TABLE 3.1

CULTURAL FACTORS

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Foundations Family, world view, ethnic group					
rural, poor African family	rural, poor African family	rural, poor African family	rural, poor African family	rural, poor African family	rural, poor African family
caring family	relationship with father	caring mother	caring grandmother	caring family	caring family
supernatural world view	Supernatural world view	supernatural world view	supernatural world view	supernatural world view	supernatural world view
	influenced by traditional religion	influenced by traditional religion	influenced by traditional religion		influenced by traditional religion
important dynamic ethnic group	important dynamic ethnic group	important dynamic ethnic group	important dynamic ethnic group	important dynamic ethnic group	important dynamic ethnic group
Theme: Growth Values, respect for authority					
strong value community solidarity	negative feelings to community	values family group solidarity, own property manage self	values peace, integrity, hard work, group solidarity	values: peace, giving, respect others	values: hard work, honesty
traditional leadership structure	traditional leadership structure	traditional leadership structure	traditional leadership structure	traditional leadership structure	traditional leadership structure
respect leaders	respect leaders	respect leaders	respect leaders	respect leaders	respect leaders
Theme: Service Cross-cultural service					
student youth group		educated in foreign country	student youth group		expatriate mentor
educated in foreign country		church work in another country	worked with expatriates		French speaking area
served with expatriate SIL workers			Board of international organization		influenced by American pastor

Hofstede wrote that values are acquired between birth and twelve years of age, and values are learned from the cultural environment through symbols, rituals, and role models (Hofstede 2005:8). The cultural values learned by the research subjects during their childhood years under the themes of Foundations and Growth played a key role in their leadership practices as adults, because they helped to determine their personality, character, and world view, and contributed to their respect for leaders, self-confidence and sense of initiative.

Cross-Cultural Service

As the research subjects matured and began to serve others, some of them had significant cross-cultural experiences that shaped their leadership development. Nsom was exposed to different people from different Cameroonian ethnic groups at the age of twelve in the small town where he lived with his uncle and went to secondary school. This helped him to become comfortable with people from different cultures and speaking different languages. He became good friends with people from other cultures when he served as a leader in the university Christian youth group. He learned more about cultural differences later when he went to a theological seminary in a foreign country. He also learned about national cultural differences from his association with different SIL expatriate personnel. These experiences taught him how to work well with people of different cultures.

Ndeh also developed relationships with Christians from different Cameroonian cultures when he served as a leader in the university Christian student group. He was taught by Western linguists as a student in the university and he worked with Western expatriates in the Bible translation ministry. As the leader of a Bible translation organization, he worked in close partnership with the personnel from a Western

organization. In addition, as a member of an international board of directors for a faith-based, international, non-governmental organization, he was exposed to Western values.

Nfor went to a theological seminary with students from other cultural groups. He had an expatriate teacher from the USA in the seminary that served as a mentor to him. And while he was a student in the seminary, he prepared himself to serve in another culture, in French-speaking Cameroon. In addition, he has been influenced by an American pastor through his books and sermons. He said:

> Of people whom I have never seen and who may not even know me but whose marks are so indelible on my life, I can count one, one American pastor called John McArthur of Grace Community Church. No one man has influenced me spiritually, in my understanding of Scripture, in my approach to ministry, no one man. But this is somebody I have never seen. I mean, that is, I think, my hero. He has influenced me, I think, in amazingly great ways, [through] his teachings, his books. And, I mean, that is the one man who, I think for me, as far as preaching and ministry, that is my model.

These contacts with Cameroonians from other cultural groups and Western people, with Western ideas, are significant cultural factors in the leadership development for these subjects, especially their ability to lead people from diverse backgrounds.

In summary, the research subjects have important cultural factors in common that contributed to their leadership development. They were brought up in a poor, rural, African traditional family and community. This contributed to their conservative outlook on life and service. They have strong community values, including respect for leaders and the traditional leadership structure. This contributed to their leadership philosophy and style. They all have a supernatural world view. This contributed to their character as they learned their role and place in God's creation. And some of the subjects share the experience of having much contact with people from different cultures. I discuss this factor in more detail in the next section.

Analysis of Cases Using Hofstede's Framework

There were significant cross-cultural factors that affected the leadership abilities of the research subjects. Hofstede presents a five-dimensional model of differences between national cultures. The five dimensions are power distance or inequality, collectivism or individualism, assertiveness or feminine in contrast with masculine characteristics, uncertainty avoidance or tolerance for ambiguity, and time orientation (Hofstede 2005:23). Table 3.2 below compares and contrasts the research subjects in terms of these cultural values.

All of the research subjects are from African societies that are characterized by high power distance, low individualism, low masculinity, low uncertainty avoidance, and short-term orientation. However, some of the subjects displayed some characteristics that were not typical of these African societies. This is an important factor in the development of their cross-cultural leadership abilities.

Power Distance

Power distance is the "extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally" (2005:46). Hofstede's research indicates that most African cultures have high power distance where the emotional distance between the leader and the follower is large (2005:44). Based on my observations, this is true in many societies in Cameroon. The research subjects are from high power distance cultures. They respect traditional authorities and church leaders. However, the subjects do not all respond in the same manner to these leaders, and they tend to respond in different ways in cross-cultural leadership situations.

Three of the research subjects demonstrate the value of high power distance. Njong's leadership style is typical of a high power distance culture. His leadership is

autocratic and nationalistic. He works closely with key people that are under him, but he maintains a large emotional distance between himself and his followers. He believes that Cameroonians should fill leadership roles in Cameroonian institutions. He appreciated the example of a former seminary president,

> I think he was the significant father figure who showed me what it means to lead this institution. He … is the only African forerunner that I have watched leading a seminary.

Nchare's leadership style is also typical of a high power distance. He is an autocratic leader and he expects his followers to depend on him. He maintains a large emotional distance between himself and his followers.

Ndi is deferential to local authorities and SIL expatriate personnel, which indicates a high power distance. He depends on his leaders more than the other research subjects, which is also characteristic of high power distance. There is a greater distance between Ndi and local authorities and SIL expatriate personnel.

The other three research subjects demonstrate a lower power distance value. Nsom is comfortable with a consultative style of decision making, which is characteristic of a low power distance culture. He sees himself as an equal with local authorities and expatriate personnel, and this enables him to work with SIL expatriate personnel as peers rather than seeing them as superior.

Ndeh is comfortable with a participatory leadership style, which is also a characteristic of low power distance. He empowers his followers to act and he involves them in decision making. He said:

> I desire to have a participatory leadership style… I've never made any significant decision without involving my leadership team.

The emotional distance between Ndeh and his followers is less than the emotional distance between Ndi, Njong, and Nchare, and their followers.

TABLE 3.2

NATIONAL CULTURAL FACTORS

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Power Distance Culture of research subjects: high power distance culture					
lower: - consultative style - peer relationships	high: - deferential - dependent on leaders	high: - autocratic - nationalistic	lower: - empowers followers - participate leadership	high: - autocratic - followers depend on him	lower: - accountable to followers - explains to followers
Collectivism or Individualism Culture of research subjects: low individualism culture or high collective culture					
higher collectivistic - share resources - better treatment to group members - relationship over task	higher individualism - independent - treat everyone the same	higher collectivistic - better treatment to group members - relationship over task - patriotism	higher individualism - treat all the same - open appraisal - promotion on skills - consensus - harmony	higher collectivistic - avoid confrontation - values loyalty - share resources - rituals important	higher individualism - treat everyone the same - discipline group members
Assertiveness (Masculine or Feminine) Culture of research subjects: feminine culture					
higher feminine: - more value on leisure - less assertive - less competitive - conflict resolution	higher masculine: - less value on leisure - assertive - competitive - strong work ethic	higher feminine: - more value on leisure - manage by intuition - conflict resolution by compromise - rewards for need	higher masculine: - more value on work - decisive management - manage by consensus - rewards for performance	higher feminine: - manage by intuition - conflict resolution by compromise - expresses feelings	higher masculine: - more value on work - decisive management - strong work ethic
Uncertainty Avoidance Culture of research subjects: low uncertainty avoidance culture					
low: - not aggressive - cope with ambiguity	higher: - work hard - more aggressive	low: - respect traditions - non-crisis orientation	higher: - rules and plans - crisis orientation	low: - lack rules - respect traditions	low: - cope with ambiguity - lack plans
Time Orientation Culture of research subjects: short-term orientation					
-perseverance - thrift	-perseverance - work ethic	- social obligations	-perseverance - discipline	- seek quick results	- work ethic -perseverance

Nfor also tries to maintain a smaller emotional distance between himself and his followers. As pastor of a large church, he set up an accountability group of church members who would meet with him and evaluate his performance. When he leads his followers, he explains the reasons for the instructions that he gives them.

Collectivism or Individualism

Hofstede's research indicates that most African cultures have a low individualism index, which characterizes collectivistic societies (2005:78). In collectivism, people are integrated into a group, receive protection in exchange for loyalty, and the interest of the group prevails over the interest of individuals. The research subjects are all from highly collective cultures, yet three of the subjects have some values that are characteristic of an individualistic culture.

Ndi is more independent and less likely to share resources with the group. These are characteristics of a higher individualism index. This may be due to life experiences that have shaped his personality.

Ndeh values harmony and consensus, typical of a collectivistic culture, but he also values treating everyone the same, open appraisal of his followers' performances, and promotion based on skills. These latter three values are characteristic of an individualistic culture.

Nfor also has values that are characteristic of an individualistic culture. He values treating everyone the same and not showing favor to members of his group, even to the point of disciplining members of his group that are not living according the standards of the Bible. Nfor said:

> I also value relating with people who are just very common people. … I don't only value relating with people who are higher than me; I really love people who are just common people.

The other three subjects have high collectivistic values. Nsom shows preference to people in his group and he values relationships with people more than accomplishing a task. Njong's values are typical of a highly collectivistic culture. Like Nsom, he values relationships over task and he gives preferential treatment to members of his group. Nchare's values also are typical of a collectivistic culture. He values loyalty, avoids confrontation, shares resources, and observes rituals. For example, Nchare described one of his rituals:

> Chaque matin à la maison à cinq heures trente, nous nous levons pour prier, toute la famille. Et chaque soir avant de nous coucher nous faisons également un culte familial.
>
> [Every morning at our house at 5:30, the entire family gets up to pray. And every evening before we go to bed, we have family devotions.]

Assertiveness

Hofstede's research indicates that most African cultures have low assertive behavior or low masculine index, where the masculine role is associated with aggressive and competitive behavior and the feminine role is associated with caring and social orientation (2005:119). I have seen that in many African cultures the people value relationships, men and women are modest, conflicts are resolved by compromise and negotiation, and rewards are given according to needs. I have also seen that people value leisure time over more money, children are not aggressive, and the average student is the norm in school. All these features characterize a feminine society, according to Hofstede's label (2005:136). The research subjects are from this kind of society and they respond in similar ways to the features of their society mentioned above.

Three research subjects demonstrate low assertive behavior. Njong and Nchare tend to resolve conflicts by compromise and negotiation, and they lead by intuition. Regarding his leadership style, Nchare said:

> Je dois dire que c'est un don de Dieu, d'abord, parce qu'il y a des choses, pour être honnête, … que je fais sans avoir appris quelque part. … C'est un don que Dieu m'a gratifié. Je ne force rien.
>
> [First of all, I have to say that it is a gift of God. To be honest, there are things that I do without having learned to do them… It is a gift that God gave me. I don't force it.]

Nsom resolves interpersonal and intercultural conflicts well through negotiation and compromise, and his colleagues appreciate his wisdom in resolving conflicts. He works hard but he also values leisure time, characteristics of less assertive behavior.

Ndi, on the other hand, places less value on leisure. He is more assertive and competitive. His colleagues appreciate the strong work ethic of Ndi. These values are more characteristic of a masculine culture.

Nfor and Ndeh have also demonstrated behaviors that are characterized by a masculine culture. Nfor and Ndeh have a strong work ethic and they place more value on work than on leisure. Ndeh said:

> People consider me to be somehow a workaholic, which I think is somehow true. When there is something that needs to be done, I generally just throw myself into it and I try to do it.

Ndeh and Nfor are more decisive leaders than Njong and Nchare. And Ndeh rewards people based on their performance, not based on their need, which is typical of more assertive behavior.

Uncertainty Avoidance

Hofstede describes the ambiguity or uncertainty avoidance index as the extent to which members of a particular culture are threatened by unknown situations (2005:167). African cultures generally have a low uncertainty avoidance index where uncertainty is normal and people are comfortable with unfamiliar risks. In these cultures, people do not show emotions or aggression, are lenient with children regarding cleanliness and taboos, and have fewer worries regarding health and money. They have a minimum amount of rules, work hard only when needed, are neutral or positive toward strangers, and do not seek to impose one's religion on others (2005:176). The research subjects are from a low uncertainty avoidance culture, and the features described above are generally true for them.

However, both Ndeh and Ndi have a work ethic that is more similar to a culture with a low tolerance for ambiguity, which is associated with cultures from which many of the SIL expatriate personnel come. This makes it easier for them to work well with expatriate workers. And Ndeh values rules and making plans for the future. These behaviors are characteristic of a higher uncertainty avoidance value.

Time Orientation

Finally, Hofstede's work indicates that most African cultures have a short-term orientation. He describes people in these cultures as thinking more about the past and present than the future, and respecting tradition, preserving face, and fulfilling social obligations, more than oriented toward future rewards (2005:210).

The research subjects are from this kind of culture, yet, except for Nchare and Njong, they exhibit characteristics of a long-term orientation. Four of the subjects value self-discipline, hard work, perseverance, and thrift. On the other hand, Nchare values

getting quick results and saving face. And Njong puts a high value on his social obligations, which is also typical for people with a short-term orientation.

Discussion of Variance from Hofstede's Framework

The fact that some of the research subjects display some cultural values that are not the norm for African societies with a hierarchical, centralized political structure is due to the fact that they have been exposed to other cultures and they had much contact with people from different countries. Nsom was exposed to different people from different Cameroonian ethnic groups as a teenager, and this helped him to become comfortable with different cultures and languages. He interacted with Christians of other cultures and languages while he was a student in the university. He experienced cultural differences when he went to school in a foreign country. He also learned about national cultural differences from his association with different SIL expatriate personnel. These experiences have enabled him to work well with people of different cultures.

Ndi knew some expatriate Roman Catholic priests as a boy. However, his main exposure to other cultures came later, as a young adult, when he became associated with SIL. Through his contact with SIL expatriate workers and contact with other local cultures in the context of SIL training events, he learned more about cultural differences.

The fact that Ndeh and Nfor display some cultural values that are not the norm for African societies, for example, lower power distance, individualism, and masculine behavior, may be due to the fact that they have had different experiences in school, and in work and ministry activities, that has contributed to different cultural values. For example, Ndeh has worked with Western expatriates in his education and in the Bible translation ministry. As a member of the board of directors for an international organization, he was exposed to Western values, such as lower power distance.

Nfor had an expatriate teacher from the USA in seminary that served as a mentor to him. In addition, he has been influenced by an American pastor through his books and sermons, as indicated above. These contacts with Western people and Western ideas may have contributed to his values such that they are somewhat different from the norm for most African cultures, for example, less collectivistic.

Based on these findings, I propose that African leaders working in a multi-cultural context, such as SIL, may be more effective if they have a lower power distance and a higher level of uncertainty avoidance than normally is found in their hierarchical societal culture. In addition, African leaders that have more contact with people from different cultures may be more effective leaders in cross-cultural situations. In particular, I propose that African leaders that are exposed to Western ideas and/or Western people may have a different cultural orientation and different leadership style than is typical for people from African states with centralized structures. This exposure to Western concepts and the cultural adjustment that results from this exposure may result in a different leadership style that is more in harmony with non-African cultures. I propose that these two factors are important considerations in selecting local leaders for the work of language development and Bible translation in SIL International. These ideas will be developed further in Chapter 7.

Summary of Cultural and Cross-Cultural Factors

Cultural structures, events, influences, and other cultural factors played an important role in the leadership development of the research subjects. The structures of family and community provided significant cultural input into their development.

Their parents served as effective role models from whom they learned important life values and skills, which affect the leadership practices of the research subjects. From

their families and communities they learned how to live with the few things available in their rural villages. They accepted the supernatural world view of their families and community members. This caused them to understand their role and place in God's creation. They were influenced by the reputation of their ethnic groups as important and dynamic groups, and this affected their personalities and their values. They learned community values as children that have remained with them all of their lives. This affected the way they related to their followers in their roles as leaders. They learned the importance of leadership structures and respect for leaders. Their communities did not promote leadership development, but Nfor was rewarded by his community for his work as a leader of students. Some of the subjects have had much contact with people from different cultures. This cross-cultural experience caused them to have some values that are not typical of people from African states with centralized authority. This cultural orientation may cause them to be more effective leaders in cross-cultural situations.

Therefore, after considering the cultural factors that emerged from the data from the multiple-case study and a basic values questionnaire, a concrete set of seven cultural factors that affect the success of these Cameroonian leaders emerged from the data:

- Dynamic ethnic group – Cameroonian leaders that come from dynamic ethnic groups in state societies have a cultural value of taking initiative, working hard to resolve problems and overcoming obstacles. They feel they are superior to other ethnic groups and this gives them confidence and courage to lead others.

- Supernatural world view – Cameroonian leaders believe that there are forces beyond or exceeding the laws of nature, and they believe in manifestations that cannot be explained rationally or by science. They believe in forces that are greater than they are, such as God, ancestral spirits, other spirits, angels and demons, and this gives them an appropriate humility and proper perspective on their role and place in God's creation. This world view is not unique to African leaders but it contrasts with some Western leaders who do not have a supernatural world view.

- Parental care - Effective Cameroonian leaders were well cared for as children by parents or other relatives. They experienced good relationships with their families. Their parents made it a priority for them to go to primary school. Their relatives took time to instruct them in community values and disciplined them if necessary to develop their character. They felt secure in their communities. This provided a good foundation for their personal development as leaders.

- Strong values - Effective Cameroonian leaders learned values as children that remain with them throughout their lifetime, and these values affect their leadership behavior. For the research subjects in this study, these values include family, belonging to a group, community responsibility and accountability, high moral standards, respect for authority, peace, harmony, respect for others, owning property, managing self, hard work, honesty, integrity, and perseverance. They maintain and teach these values. As Christian leaders, they value reverence for God, submission to God, serving God, the Bible, humility, obedience and love. They live according to these values and they teach these values to others.

- Respect for authority - Effective Cameroonian leaders in state societies submit to the authority of other leaders and institutions. They grew up in hierarchical societies and are influenced by the rural African political structures in their communities, which consist of a chief and a hierarchy of leaders. They value the authority of the elders in this traditional leadership structure. They respect institutions such as schools and theological seminaries, and their teachers, and Christian churches and their pastors.

- Cross-cultural experience - Effective Cameroonian leaders have had significant contact with people from other ethnic groups. In the case of the research subjects, they lived in different places and interacted with people from different cultures and different languages. They were deeply involved in Christian university campus groups where Christians of all ethnic groups join together to worship God, study the Bible, serve God and support one another. They had a significant amount of contact with international organizations where they built relationships and worked with people from many different cultures. They served as urban church pastors where people from many different ethnic groups gather to worship God and receive instruction. Or they went to other countries for formal education and lived in a different culture for a number of years. All of these kinds of activities resulted in experience with people from different ethnic groups and different nationalities, which makes them more effective leaders.

- Atypical values for African state societies - Effective Cameroonian Christian leaders try to live according to the teachings of the Bible. This behavior separates them from many other Cameroonians who identify themselves as Christians but do not live in the same way. In addition, effective leaders demonstrate certain cultural behaviors that are not typical of most African cultures. Many African cultures are characterized by high power distance, high collectivism and feminine cultural characteristics (Hofstede, 2005:44, 78, 122). However, some Cameroonian leaders demonstrate lower power distance and lower collectivism values, and more masculine cultural traits. The atypical cultural traits contribute to a different style of leadership.

These seven cultural factors form part of the theoretical foundation for effective Cameroonian Christian leadership and part of the leadership selection criteria for African leadership candidates for SIL. I return to these factors in Chapter 10 where I summarize the findings relating to spiritual, cultural and behavioral factors that affect the success or failure of African leaders in the Bible translation ministry, and present a set of criteria for selecting and developing potential leaders for the Bible translation ministry in Africa.

CHAPTER 4

FACTORS IN EFFECTIVE CAMEROONIAN LEADERSHIP: THE ROLE OF SPIRITUALITY

In this chapter, I present the findings relating to spiritual factors that emerged from the data that affected the leadership abilities of the research subjects. This relates to the common pattern of spirituality described earlier. I used Clinton's leadership development theory as a framework (Clinton 1988), and I indicated an overall pattern with leadership development themes that emerged from the life histories of the research subjects. Since I did not find Clinton's theory adequate to fully explain the spiritual development of the subjects, because the events in their lives do not correspond to the phases, process items, and boundary events of the theory, my presentation of the findings differs somewhat from Clinton's theory. I present a critique of Clinton's theory and a proposal to modify his theory in the Cameroonian context in Chapter 11.

Spiritual Factors

There were many significant spiritual factors that affected the leadership abilities of the research subjects that occurred under different leadership development themes of their lives. There is some overlap of the cultural factors, presented in Chapter 3, and the spiritual factors, but in this chapter I will focus on those factors that are particularly significant in terms of spirituality and leadership development. In the sections below, I present the leadership development of the research subjects and associated spiritual factors according to the general themes of Foundations, Growth, Service, and Maturity. I present a more detailed description of the leadership development themes for each of the

research subjects, with spheres of influence and boundaries events, in Appendix C. The analysis indicates that there are some striking similarities between events and associated spiritual factors that occurred in the lives of these leaders.

Spiritual World View, Spiritual Awakening

Under the theme of Foundations, the life histories of the research subjects reveal that God worked providentially through their families, environments, and historical events. These are process items that contributed to their leadership development, and specifically to their spiritual world view. These providential or foundational events occurred throughout their lifetimes. Clinton's theory describes these items as Sovereign Foundations, and they include positive and negative events that God used to teach important leadership lessons to the subjects (Clinton 1988:44). The subjects also experienced character development related to these foundational events. Clinton describes this as testing a leader's character through integrity, obedience and word checks, and when they demonstrate the ability to receive a word from God personally and apply it in their lives (Clinton 1988:58). Table 4.1 below indicates the key foundational items in the lives of the research subjects that are specifically related to spiritual factors in their leadership development.

As stated above, all the research subjects had a supernatural world view and this contributed to a spiritual, specifically a Christian, world view. All of the subjects except Ndeh had the opportunity to go to church regularly as children where they learned Christian doctrines and values. They were involved in church activities and experienced living in a Christian community early in their lives. This contributed to the development of a spiritual world view, which is a foundational factor that affected their leadership later in life.

One of the areas of personal and spiritual development for all the participants is a spiritual awakening that resulted in a personal relationship with God and a commitment to Jesus Christ. Three of the subjects experienced a definitive spiritual rebirth, and became Christians at that time.

Research subject Ndeh did not learn Christian doctrines as a child but he converted to Christianity as an adult. As a young adult in the university, he was befriended by a Christian student and he attended a picnic where he heard the proclamation of the Gospel of Jesus Christ. Soon after, he received Christ as Savior. Ndeh said:

> The major turning point was … my conversion to Christianity … because so far I had been very proud of the values I inherited or I grew up with from my family … but getting to know about the good news of the Gospel I gave my life to Christ.

Although Nchare was a religious person all his life, he experienced a spiritual rebirth when he was thirty-seven years old at an evangelistic meeting. He became a Christian at that time. He said:

> Ma vie a carrément changé quand j'ai connu Christ … Ce jour-là, Dieu a ouvert mes oreilles et j'ai entendu et … depuis ce jour, ma vie n'a plus jamais ressemblé à ce qu'elle était auparavant. Ça, c'est vraiment quelque chose qui a marqué ma vie et jusqu'aujourd'hui je vis cela et ce fut le grand tournant de ma vie.
>
> [My life changed dramatically when I knew Christ. That day God opened my ears and I understood, and since that day, my life no longer resembles what it was before. That is really something that changed my life and until today I live this way, and I see it as the major turning point in my life.]

When he was fifteen years old, Nfor met a Baptist pastor who read Bible verses to him from the book of Romans and prayed with him to receive Christ. Nfor experienced a spiritual rebirth, and his life changed dramatically. He loved the Bible. He had new

values and different behavior. This pastor made a big impact on his life and contributed to Nfor's spiritual world view and spiritual awakening. Nfor said:

> He [pastor] was a humble man. … We would pray together. And he helped me through Scriptures. … Within that year, I was able to read the Bible through … and he helped me to preach my first sermon and encouraged me to continue to study and to preach. And I think some of these things just marked my life and influenced me very positively.

Njong did not have a specific conversion experience but he had three spiritual experiences that caused him to draw closer to God. Nsom gradually developed more interest in spiritual things and became more committed to living a Christian life by his experiences in a Christian youth camp and later in a university Christian group. Ndi was strongly influenced by the SIL colleagues to make a commitment to Jesus Christ. These are important spiritual factors.

The research subjects experienced a crisis of faith and/or values that resulted in a more significant commitment to Jesus Christ. Clinton describes these events like these as obedience checks, testing their willingness to obey God. Three of the research subjects, Nfor, Njong, and Ndeh, obeyed God and repudiated the traditional religion of their family in a dramatic manner.

Nfor became convinced that it was wrong to have a shrine, a sacred object in the traditional religion, in their family compound. He discussed it with his family and said they should not believe in the power of the shrine. Then he burned the shrine. This surprised many people. But Nfor obeyed what he thought God was saying to him and it helped his family to separate themselves from the traditional religion. He said:

> [My father was] an African traditional religionist … He had a shrine and it was thought to be one of the strongest in the whole village. … I burned it…. I think many Wimbum people know me now as the pastor who burned the family shrine.

In a similar way, Njong obeyed God's message to him when he decided to separate himself entirely from the traditional religion. He told his family that it was not proper to worship the traditional gods and to worship the almighty God at the same time. His family did not agree with him. However, to demonstrate his abandonment of traditional religion, he burned the traditional bag that was prepared for him when he was a child. Each child in his ethnic group is given a special bag when the child is initiated into the traditional religion. The bag is always hanging in the house and it is supposed to protect the child. Njong obeyed God's leading despite the objections of his family and burned the bag.

After his conversion to Christianity, Ndeh realized that some of the values he had, regarding the traditional religion, were not pleasing to God. He obeyed God and repudiated the traditional religion of his family, and was alienated from his family as a result. Ndeh said:

> As I read God's word and I grew in the knowledge of the Lord I started to realize that some of the things I upheld as very high values, especially regarding traditional religion, were not things that were agreeable to the Lord. I had to abandon those values. But abandoning those values also meant kind of going away from the family because they were like the family values. So this was a problem, a major problem, and it caused me misunderstandings with my parents and misunderstandings with relatives and so on. That was a very major point. … My father, I remember, was very upset. … I went back home and I knew … the places where we used to give sacrifices. I went back home and in my new convert enthusiasm I used to tell them all these things you are doing are demonic and God doesn't approve them. So people were very, very unhappy. … People said so many things. Some said, 'Well, he has entered a cult.' So there was a lot of misunderstanding. My father was very concerned that I was lost.

These kinds of process items, obedience checks, required courage, resulted in personal and spiritual development, and gave these men spiritual authority as leaders later in life.

The other three subjects experienced a crisis of values that resulted in spiritual development and commitment to God. Nchare was not a responsible young man. He

valued his leisure and playing football. He would drink his father's wine without permission. However, his brother gave him some advice that changed his life. He told Nchare, "Il faut le nécessaire avant le plaisir." [You must do what is necessary before pleasure.] Nchare said, "Et cette parole est restée gravée dans mon cœur jusqu'aujourd'hui." [This statement stayed engraved on my heart until today.] This was an integrity check that God used to help him to order his life and use his time well.

Nsom experienced difficulties when he went to high school. He was separated from his family and living largely on his own. He was taking care of himself, but he was not living the way he knew he should live. He reflected on his behavior.

> I became a little bit undisciplined and started doing things I should not have been doing at that point in time. … So that was a time in my life when it was not very good especially in terms of the decisions that I was taking.

This experience was an integrity check for Nsom and it caused him to seek out a Baptist pastor and to attend a Christian youth camp. This resulted in a change in his life and he became dedicated to Jesus Christ.

Ndi also experienced an integrity check as a young man that changed his life. During a time in his life when he was not living for God, he became very ill, and this caused him to reflect on his life and behavior. He said:

> At a certain point I fell sick. I almost lost my life … when they were giving me medicine … I did not depend on the medicine so much. I could sing songs praising God … and calling on the name of Christ … I saw that God had a hand in everything and knew why I was sick. I saw God really wanted me to change my path which I was following at the time. So I decided really to serve God. This was an additional turning point in my life.

These spiritual factors, a spiritual world view and a spiritual awakening with a crisis in faith or values, contributed to the development of these Christian leaders. The findings indicate that these Cameroonian leaders believe in God, depend on God, and

trust God for their leadership. They acknowledge the existence of others spiritual beings, such as ancestral spirits, angels and demons, but they worship God alone. It is through prayer that they demonstrate their belief, dependence and trust in God for their leadership success. The findings also indicate that these Christian leaders experienced a transformation in their beliefs about God and the spiritual realm. They prayed to God for forgiveness of their sins, received Christ as their Savior, committed their lives to God, and experienced a new purpose for their lives. They experienced dramatic events in their lives that challenged their values and faith. These events served as obedience checks or integrity checks in their lives. For some, the crisis was turning from African traditional religion to Christianity, repudiating the traditional religion in a dramatic manner, such as destroying sacred objects or publicly denouncing the traditional religion resulting in alienation from their families. By doing these things, they challenged the ancestral spirits and they experienced God's protection and deliverance. For others, the crisis was another kind of event that changed the direction of their lives. These events were turning points in their lives resulting in different values and a stronger commitment to the Christian faith.

TABLE 4.1

SPIRITUAL FACTORS: FOUNDATIONS

Theme: Foundations Spiritual world view, spiritual awakening and commitment to Christ					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
spiritual world view	spiritual world view	spiritual world view	spiritual world view	spiritual world view	spiritual world view
Christian parents, Baptist school and church	Catholic primary school and church	mother helped him go to Baptist church	no childhood experience in church	Christian parents, Evangelical church mission station	Christian mother sent him to Baptist church
learned doctrine and values at church	learned doctrine and values at church	learned doctrine and values at church		learned doctrine and values at church	learned doctrines and values at church
integrity check: struggled in high school	spiritual influence from SIL colleagues	befriended by a pastor, spiritual experiences	spiritual rebirth in university	integrity check: drank wine, played, irresponsible, advice from brother	spiritual rebirth, spiritual mentor
influence of Baptist pastor Christian youth camp	integrity check: serious illness and change of heart, commit to Christ	obedience check: burned child traditional bag, commitment to Christ	obedience check: abandoned traditional religion and alienated from family	spiritual rebirth, spiritual mentor	obedience check: burned family shrine, commitment to Christ

There are also significant contrasts related to spiritual factors in the life histories of the research subjects. See Table 4.2. Under the theme of Foundations, there is contrast between the subjects who grew up under the influence of traditional religion and those who grew up under the influence of Christianity. Some of the subjects went to church sponsored schools with Christian education and others went to government schools. There is contrast in terms of the age when the subjects were converted to Christianity, from fifteen years old to thirty-seven years old. However, none of these contrasts in

foundational items resulted in a significant difference in terms of leadership development and the spiritual factors that are related to effective leadership.

TABLE 4.2

CONTRASTS IN SPIRITUAL FACTORS: FOUNDATIONS

Theme: Foundations Spiritual world view, spiritual awakening and commitment to Christ					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Contrasting process item: family					
Christian, poor but good care	traditional religion, exploited	traditional religion, help from mother	traditional religion, care grandmother	Christian, mission station	traditional religion, help from mother
Contrasting process item: early education					
church schools	delayed	church schools	government schools	church schools	government schools
Contrasting process item: conversion to Christianity					
young adult	young adult	young adult	young adult	37 years old	15 years old

Christian Discipleship Training, Biblical Perspective

Under the theme of Growth, the life histories of the research subjects also reveal that they went through periodic cycles of personal development, which Clinton describes as the Inner-Life Growth phase of leadership development. During this phase, leaders also experience the testing of their character through integrity, obedience and word checks (Clinton 1988:58). This accurately describes the experience of the research subjects, and this resulted in their personal development and contributed to their leadership development. Table 4.3 below indicates the key growth items in the lives of the research subjects.

TABLE 4.3

SPIRITUAL FACTOR: GROWTH

Theme: Growth Christian discipleship training, biblical perspective					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
learned Christian doctrine and values at church	learned Christian doctrine and values at church	learned Christian doctrine and values at church	no childhood experience in church	learned Christian doctrine and values at church	learned Christian doctrines and values at church
Christian mentoring discipleship with student youth group	mentored by a priest, mentored by SIL workers	mentored by Baptist pastor spiritual formation in Bible college	Christian mentoring discipleship with student youth group	mentored by Evangelical pastor, learned from Bible studies	mentored by Baptist pastor spiritual formation in seminary
Word check: change career to Bible translation	integrity check: forgive others Word check: work with SIL	integrity check: shame refusal to preach, take leadership responsibility	integrity check: reflection on behavior during life transition	integrity check: faithful to young wife	integrity check: undisciplined life to a new life as a Christian
leadership as a school teacher	leadership as a school teacher	Bible teacher in church, church pastor	led group of boys, school teacher	several leadership roles as a youth	preach in church and student leader in community
apply Bible to life, change career to translate the Bible	Bible caused him to be a different person, want all to read Bible	biblical perspective on issues, translated the Bible	values Bible, framework for life, change career to translate the Bible	Bible study and meditation, solution for problems	love Bible, biblical perspective, take Bible seriously

The research subjects experienced Christian mentoring and discipleship training as an important spiritual factor in their leadership development. For five of the subjects, this training began in their childhood when they attended church services, Sunday school, and Christian primary school. They learned Christian doctrines and values in these settings. Their subsequent religious experience was a conversion to Christianity and a process of spiritual mentoring or discipleship resulting in a biblical perspective on life.

Research subject Ndeh did not learn Christian doctrines as a child since he converted to Christianity as an adult. However, he learned quickly and he is very serious about his faith in Christ. He has a high level of spirituality characterized by dependence on God, reading and meditating on the Bible, and prayer. This is a result of being mentored and discipled by Christians in a university Christian group. His involvement with this group also resulted in personal development and learning leadership skills. Ndeh said:

> Another area where I've really grown, I must say, even in my personality and even to some extent, which has been like a place where I learned things in leadership, has been through my involvement with Intervarsity. That's the GBEEC. [1]

Ndeh was not the only subject who was mentored by a group of students in a university Christian group. This was also the experience for Nsom who met Christian student leaders in the university. The testimonies and teaching of these people impacted his life, and some of them became good friends. He said:

> In my early days in the university, we had a very vibrant young people's movement. I learned a lot at that time from interacting with them. I owe much of my spiritual growth and experience from that point, from that time in my life. ... We used to try to be very accountable to one another within the group so that we watched ourselves and critiqued ourselves. We were very open and lived a lot like people who were accountable to one another. I think I have watched pastors and people who are good spiritually very carefully and I have related to the things they do with their Christian lives and I think that I didn't have a formally designed spiritual mentor at any point in my life but I learned a lot from my friends, from my peers as I grew up.

Some of the research subjects were mentored by individuals. A Baptist pastor sought out Njong, and became his mentor and friend. The pastor gave more attention to Njong than he gave to other people. He helped him with his school work. He taught him

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[1] GBEEC is a French acronym for *Groupe Biblique des Elèves et Etudiants du Cameroun*. In English it is referred to as the Cameroon Students Bible Fellowship.

Bible verses and Christian doctrine. This relationship was significant for Njong's leadership development. Njong later received discipleship training and spiritual formation from his professors in the theological seminary.

After Nfor's spiritual rebirth, he was mentored by the Baptist pastor who prayed with him to receive Christ. They read the Bible together and this helped Nfor to grow in his faith. And like Njong, Nfor also received discipleship training and spiritual formation in the seminary.

Ndi was mentored by a Roman Catholic priest when he was younger, and by SIL workers later in life. He was encouraged in his faith by these workers and by reading the Bible and other books on the Christian life. Ndi said:

> I saw that I was with a kind of a new person in a kind of new world. And so, I started learning new spiritual ideas ... you helped me so much … by presenting the Scriptures to me, by giving the Word of God to me in writing, by encouraging me and telling me how important it was really to have a closer link with God. This was at a time you even gave me the helpful literature to read. ... because of all these insights that I gained from you and the literature which you gave me, I saw that I was fully prepared to really, to serve as a practicing Christian.

A pastor in the Evangelical church served as a spiritual father and mentor to Nchare after his experience of a new spiritual birth. The pastor had a great influence on Nchare's spiritual life because he helped Nchare to understand the Bible and gave his faith a solid foundation. They would do things together, such as spiritual retreats, fasting and prayer, and picnics. Nchare accompanied him to funerals and special services in the church. And he learned about praying for the sick and delivering people from demons by being with this pastor. Nchare said:

> Révérend Kouonga Benjamin ... C'est lui qui par les enseignements et les prédications du dimanche m'a amené à comprendre beaucoup de choses dans la foi. Je le considère comme mon père spirituel. Il a beaucoup influencé ma foi et ma vie spirituelle. C'est sous lui que j'ai vraiment appris à lire et à comprendre les Saintes écritures.

> [Rev. Benjamin Kouonga … It is he who helped me to understand many things of the Christian faith by his teaching and preaching. I consider him to be my spiritual father. He influenced my faith and spiritual life a lot. Under his teaching I learned to read and understand the Scriptures.]

The research subjects had experiences that tested and built their character under this development theme. Clinton refers to these as integrity checks. For example, after working with his spiritual mentor, Njong was asked to be a Bible teacher and preacher in a Baptist Church because he was the only person in the church who knew how to read. However, he was not motivated to do this and he refused. When an illiterate elder in the church tried to read the Bible, Njong felt ashamed and changed his mind. He taught the Bible in that church for two years, and God used that experience to direct the future path of Njong's life.

Ndi experienced a test of forgiveness that helped him to grow. Rather than reacting in anger when people hurt him, he has become a more tolerant person.

> My colleagues who were working with me … gossiping without telling me … saying I took a million, two millions … which was meant for their pay and embezzled the money. That was wrong. That was not true. … When it came to the issue of blaming me, that I took some monies and embezzled, I became so annoyed. I became so angry. I even tried to even attack those people by telling them they are not supposed to call my name like that … when I look back at such things, if it were today that such problems come up, that people tell such lies, I think I wouldn't get so angry. … I think the way of solving the problem would be different instead of resorting to anger.

Nchare married when he was nineteen years old and his wife was sixteen. He considered himself to be an immature adolescent and he made a rash decision to marry. This was an integrity check in his life in the sense that he made a promise to his wife and, even though his family was unhappy about the marriage, he kept his promise to remain with her, which demonstrated integrity and increased maturity.

As a teenager, Nfor was an undisciplined boy and he associated with people who were not interested in God. He said that he broke his mother's heart. It was during this

time in his life, when Nfor went to church and talked with the pastor. This was an integrity check in his life. As a result, Nfor believed in Jesus Christ and his life was changed. His parents were surprised because he was a different person.

Ndeh experienced a major transition when he left the village and his family to move to a large city to attend high school, and later when he moved to the capital city to attend the university. He was living on his own, and he reflected deeply about his new sense of freedom and his behavior. This was an integrity check and it resulted in self-discipline and increased maturity. These integrity checks resulted in personal and spiritual growth for the research subjects.

Some of the subjects experienced word checks, that is, tests of guidance, of motivating a vision, of an assignment to a ministry task, or solving a problem by applying the Bible to the situation (Clinton 1988:67). Nsom talked about the value of the Bible and prayer in his life.

> I believe very much in the necessity and power of prayer. … I have seen the power of prayer in my life. … I believe the more somebody believes in Scripture the more they become effective Christians.

He also responded to God's guidance for him to change careers, from teaching to Bible translation.

> God had been leading me all along … what would I really do with my life … in many ways I was brought on, God brought me on to … take a risk if God is leading me this way.

Nsom became associated with SIL and gained a vision for Bible translation. He benefited from training, good role models, and spiritual and professional mentoring in his relationship with SIL. These factors, informal and nonformal training, helped him to grow and expand his leadership skills.

Ndi reflected on how God guided him and gave him a vision for a ministry task.

> When I decided to serve God, serving in this particular organization [SIL], I decided to do that regardless of the benefits that I was going to gain. Any little thing that I am getting today is as a blessing from God. I consider this, really, to be a serious turning point in my life … I decided to follow the path which could be beneficial to me as regards my soul so that I could be able to work serving God, thinking of where my soul would be when I part from this life.

Ndi also became associated with SIL and he gained a vision for language development. He also benefited from training, good role models, and spiritual and professional mentoring with SIL, which helped him to grow and develop his leadership skills.

The research subjects had responsibilities as young men to provide leadership and these experiences contributed to their development. Njong began reading the Bible and teaching in church when he was twelve years old. When Ndeh was twelve years old, his uncle gave him the responsibility to lead a group of boys to plant trees to mark the boundary of a new farm land. He planned the work with his cousins and planted the trees successfully. Nchare had many leadership responsibilities as a young man, including class leader, student group treasurer, Sunday school teacher, leader of university student group, and leader of village student group. Nfor began to teach and preach in the church when he was sixteen. He was a student leader in his village. Some of the major events of his life were when his mentor presented him to the church as their preacher and when the village chief rewarded him for leading the students well. Nfor was also a school teacher, as was Nsom, Ndi, Njong, and Ndeh, and this provided an opportunity to lead students in their classrooms. These early leadership experiences helped the subjects to grow and learn leadership skills.

All of the research subjects expressed a high value for the Bible and decided to adopt a biblical perspective on life issues. Nsom was taught a lot from the Bible at school and at church. As a boy, he admired his older sister because she recited many Bible

passages. His interest in the Bible increased as he grew up and he learned to apply biblical principles in his life. He said:

> I definitely believe in Bible reading. I have been involved through the Scripture Union in distributing Scripture. I believe the more somebody believes in Scripture the more they become effective Christians. I really enjoy people who preach or display a knowledge of Scripture in terms of the themes or in terms of how this fits different areas of life. … I loved Bible translation and just seeing people have translations in their hands.

Nsom changed his career from that of a high school teacher in order to translate the Bible into the language of his ethnic group.

As a young person, Ndi became increasingly active in the church. The Bible became important to him and he promoted the use of the translated Bible in Catholic churches. He wanted to develop himself so he read the only things available to him at the time: the Bible and a dictionary. This was a period of significant development for him. He said, “I was becoming a different person.” He continues to read the Bible daily. He wants every child to be able to read the Bible.

After his experience of spiritual mentoring as a young man, Njong read and taught the Bible in a church for the next two years. He later studied the Bible in seminary and taught the Bible in different churches that he pastored. He helped to translate the Bible into the language of his ethnic group. He bases his decisions about life on the Bible. For every issue that comes up, he asks himself what the Bible says about the issue. He believes that it is important for Christian leaders to be able study the Bible in their own language in order to understand it fully and apply it in their lives and ministries because he experienced this himself.

After becoming a Christian as a university student, Ndeh joined a Bible study group. He grew up without the Bible so he values it highly now as an adult. And he wants other people to have the Bible and know the teaching of the Bible. He encourages people

to use the Bible as a framework for their lives. He left the teaching profession to serve the Lord in the Bible translation ministry, despite his family's objections. He learned to be a leader by reading and meditating on the Bible. He tries to maintain a biblical perspective on all issues. God's word is central to his life and he tries to evaluate his feelings, ideas and prayers in light of the Bible.

Nchare learned the Bible well from his spiritual mentor and at church. He studied the Bible with a group from his church and these Bible studies helped him to grow spiritually. He began to read and meditate on the Bible and he became mature in his Christian faith. He gets his values from the Bible and he learned many of his leadership skills from the Bible. He served as the leader of a Bible translation organization. He meditates on the Bible to find solutions for life's problems. He said:

> Nous faisons les études bibliques tous les vendredis, et tous les samedis ce sont les séances de prière … par la grâce de Dieu j'ai grandi dans ma foi dans des différentes études bibliques que nous faisions et les différents enseignements et les formations que nous recevions à la commission vie spirituelle.
>
> [We have Bible studies every Friday and prayer meetings every Saturday. By God's grace, I grew in my faith in the Bible studies and by the different teaching we received on the spiritual life committee.]

Nfor was taken to church regularly as a small child and to mid-week Bible studies. The pastor who mentored him would read the Bible with him and explain the Bible. He helped Nfor do Bible lessons through correspondence. Nfor began to love the Bible. He studied the Bible in seminary. He values the Bible and he makes decisions that correspond to the Bible. He learned to "take a biblical perspective on whatever issue the church is going through," because, as a young pastor in a church with many well-educated people, he realized that he could exercise authority only when the Bible supported his decisions. His desire is to help people understand the whole counsel of God and take the Bible seriously, holding up the Bible as a light in the community and the

country, so that people can have a correct relationship with God and with each other. All of these Christian leaders place a high value on the Bible and seek a biblical perspective on life issues.

These spiritual factors, Christian discipleship training and a biblical perspective, contributed to the development of these Christian leaders. The findings indicate that these Cameroonian leaders have received training in Christian doctrine and values that enabled them to become mature Christians, either through Christian instruction in church, individual mentoring or group mentoring. This training enables them to practice the Christian faith and live in obedience to the teaching of the Bible. In addition, these leaders believe the Bible is God's revelation to people. They know the teachings of the Bible, have a biblical perspective on issues, and apply biblical principles to their leadership activities. This prepared them for the next leadership development theme: Service.

Under the theme of Growth, there were also significant contrasts related to spiritual factors in the life histories of the research subjects. The subjects learned Christian doctrines and values at different times in their lives. The subjects differed in the way they experienced Christian discipleship, some being quite intentional and effective and others less so. And they differed in terms of the manner in which they began to learn leadership skills. Nfor and Njong learned leadership skills from their mentors and from a formal program of theological education and leadership formation. They applied these learned skills in the context of pastoring churches and teaching. Ndeh and Nsom learned leadership skills in a group setting, observing others and then providing leadership in the Christian group in the university. They also applied their leadership skills in the classroom as teachers. Ndi and Nchare learned leadership skills informally. Ndi learned

from the advice of others and from reflecting on his leadership experiences. Nchare learned leadership skills from reading the Bible and reflecting on his experiences.

See Table 4.4 below. The differences in Christian discipleship and the differences in the manner in which the subjects initially learned leadership skills are significant in terms of leadership development and the spiritual factors that are related to effective leadership. I will address this in Chapter 9.

TABLE 4.4

CONTRASTS IN SPIRITUAL FACTORS: GROWTH

Theme: Growth Christian discipleship training, biblical perspective					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Contrasting process item: church experience as a child					
Yes	Yes but later	Yes	No	Yes	Yes
Contrasting process item: Christian discipleship					
positive group experience	informal mentoring later in life	mentored by a pastor	positive group experience	mentoring by a pastor later in life	mentored by a pastor
Contrasting process item: development of leadership skills					
informal, group experience; event organizer, teacher	informal, learn from experiences, advice; supervise literacy work	seminary training; church leadership, seminary teacher	informal, group experience, seminars, teacher	informal self-taught, learn from experiences	seminary training, teacher, church leadership

Experience in Christian Ministry

Under the theme of Service, the life histories of the research subjects reveal that they served others at different times in their lives, and they in turn benefitted from this

service to others in that it resulted in their development as leaders. Clinton refers to this phase as Ministry Maturing, a period when a leader begins ministry activities and continues his development (Clinton 1988:81). This accurately describes what God was doing in the lives of the research subjects to develop their leadership abilities. During these periods in their lives, the subjects gained significant experience in Christian ministry. They also experienced process items that tested their character. Table 4.5 below indicates the key areas of service and process items in the lives of the research subjects.

All the research subjects obeyed God's call to Christian ministry and all of them were put in leadership roles as young, developing leaders. Nsom served as an assistant leader and event organizer for a Christian organization. Ndi served as a catechist and church interpreter. Njong and Nfor served as pastors. Ndeh served as a leader of student Christian organization. Nchare served as a leader of a church committee and as a church elder. All the subjects went on to be the leaders of their institutions (seminary and Bible translation organization) or field projects (Bible translation and literacy).

Njong had many opportunities to do Christian ministry in the church and to develop his leadership skills through these ministry opportunities. Nfor's ministry experience is similar to Njong's experience, though he is younger and served in fewer roles in the church. Nsom's adult ministry opportunities were in the field of Bible translation as a project leader and consultant. Ndi and Nchare had fewer opportunities to do Christian ministry and they did not have theological training. Nchare worked in the business world for many different companies and Ndi worked in the area of community development. Ndeh also did not have theological training and he did not lead a church congregation, but he was given leadership responsibility for two Christian organizations (a Christian students' organization and a Bible translation organization).

TABLE 4.5

SPIRITUAL FACTOR: SERVICE

Theme: Service Experience in Christian ministry					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
obeyed God's call to Christian ministry	obeyed God's call to Christian ministry	obeyed God's call to Christian ministry	obeyed God's call to Christian ministry	obeyed God's call to Christian ministry	obeyed God's call to Christian ministry
leader in student group and event organizer	catechist, interpreter	pastor rural church	leader in Christian student organization	church committee, elder	school teacher, church pastor
lead Bible translation project	lead mother tongue literacy project	lead theological seminary	lead Bible translation organization	leadership roles in business world	lead theological seminary
obedience check: resign job to be a Bible translator	integrity check: discriminate, marriage	integrity check: attitude, choir robe, illness	obedience check: resign job to work in Bible translation	integrity check: relationship conflicts not resolved successfully	obedience check: resign job to preach integrity check: church plant, board committee
relate well to students and coworkers, conflicts resolved	relate well to government authorities, conflicts resolved	relate well to church members, students	relate well as small group leader, tutor, teacher	relational insights from problems relating to others, conflicts not resolved	relational insights from students and church members, conflicts resolved
lived different places, coworkers different cultures	lack cross-cultural skills	cross-cultural skills in USA	relate well to different ethnic groups	lack cross-cultural skills	relate well to different French speakers and ethnic groups

Three of the subjects experienced significant process items under this theme in the form of obedience checks. Ndeh experienced an obedience check when he was employed

as a high school French teacher. He resigned from that job so that he could serve God in the ministry of Bible translation. He said:

> Another major turning point in my life … was leaving my job to join CABTAL [Bible translation organization]… it was moving into an area of real uncertainty. Because before then I had a job, I knew my social status, and I knew what ambitions I could pursue in life. … It wasn't a very easy decision to take, because it actually took many years for me to come to that decision.

This was also a boundary event, marking the transition from the theme of Service to that of Maturity for Ndeh.

As mentioned earlier, Nfor was also employed as a school teacher and he resigned in order to obey God's call to preach in a church. He said:

> A major turning point was when I resigned teaching in Nkambe where they were paying me better to go and be a lay preacher in a church that was paying me many, many, many thousands less than I was earning as a teacher.

Nsom also experienced an obedience check when he resigned from public service as a school teacher, changed his career, and began to translate the Bible for his language community. Some people thought he should not become a Bible translator because the career path and the financial remuneration were not clear. Yet he made this decision to change careers and it was a very significant decision in his life. He became the translation coordinator for the project.

Some of the subjects experienced integrity checks under this theme of Service. Nfor made mistakes as a church leader. He did not plan ahead well when he was planting a church in the capital city, and this caused him to spend money that he did not need to spend and to work extra hard. And when he was serving as the chairperson of personnel committee of the board of governors of a Bible translation organization, he made a decision contrary to the advice he received from a more experienced person, and this had

negative consequences for the organization. However, he learned from these mistakes and this resulted in character development.

Ndi experienced an integrity check when he went to the university in a Francophone context. He did not speak French well, and he was the victim of discrimination by teachers and students because he is from the English-speaking region of Cameroon. However, he persevered and completed his Bachelor's degree. He also faced the challenge of a difficult marriage. His wife did not trust him and was not content with his work and salary. She took out her frustration on the children. However, Ndi was committed to his wife and he was patient with her. This challenging relationship, another integrity check, helped him to develop personally.

Njong experienced an integrity check when he helped to start a choir in a church. He considered the choir uniform to be his property and he kept the uniform in his house rather than send it back to the church as the other choir members did. At that time he became very ill and he could not walk. He was treated with traditional medicine but he did not get well. He went to the hospital but they did not know what caused the problem. His grandmother took him to see a diviner but he could not see the cause of the problem. He was very disturbed by the situation and one night he could not sleep, and he thought about the choir uniform, and the fact that he was no longer a church pastor, and he became convinced that his attitude toward the choir uniform was a spiritual problem. So he returned the uniform and he felt healing take place in his body, and he recovered from this serious illness. This incident was an integrity check in his life, and shortly thereafter he returned to school and completed primary school at the age of sixteen, which was a big accomplishment for someone from his ethnic group. This led to other ministry opportunities.

All the subjects had the opportunity to learn important relationship lessons as they worked with people, which taught them to relate to people more effectively. Njong and Nfor learned to relate to people as they served as teachers, pastors and presidents of theological seminaries. Ndeh learned to relate to people as a small group leader in the university Christian group, as a tutor and teacher, and later as the leader of a Bible translation organization. Nsom learned to relate to people well as a leader in the university Christian group, school teacher and Bible translation project coordinator. Ndi learned to lead the literacy teachers and supervisors well in the literacy project. He also developed relationships with government authorities in his community development work.

Nchare worked with people in his church as a committee leader and elder. However, he did not learn relationship lessons well. There was a pattern in his life of not getting along with others in the workplace and in Christian ministry. In Clinton's terms, he did not do well with the process item of relational insights (Clinton 1988:103-106), which refers to relating well to his followers and getting them to accept his decisions. As the leader of the Bible translation organization, some of his staff turned against him and would not follow him. Relationships with people in the organization were strained, and this was a difficult challenge for Nchare. He said:

> L'un des tous premiers défis que j'ai eu c'était d'abord à la CABTAL, l'un des défis plus dur que j'ai eu à traverser. … Il y a des collègues et collaborateurs qui, bien que chrétiens, disaient des choses pas exactes sur mon dos pour s'attirer les amitiés des autres. Et quand je m'en suis rendu compte, j'ai eu beaucoup de mal à croire que des coups bas pouvaient se faire dans le milieu des enfants de Dieu. Il y avait comme des espions qui rendaient de faux témoignages de moi auprès de certaines personnalités du conseil d'administration de la CABTAL … et certains collègues de la SIL qui au départ avaient beaucoup d'estime pour moi quant à ma manière de travailler et même de manager.

> (One of the greatest and hardest challenges I have ever had to go through was at CABTAL. Some of my colleagues and coworkers, who were Christians, said things behind my back that were not correct to gain the friendship of others. And when I found out, I could hardly believe that these low blows could come from children of God. It was as if there were spies who gave false testimony about me to certain people on the board of directors of CABTAL, and some SIL colleagues, who thought a lot of me at the beginning, about my way of working and managing.)

Nchare was not able to resolve the interpersonal conflicts successfully and this contributed to his dismissal from the position of leadership in that organization. Clinton describes this as the process item of ministry conflict, which is resolving or avoiding conflicts (Clinton 1988: 106-108). He states that ministry conflict "tests a leader's personal maturity (Clinton 1988:107). Nchare may have had difficulty using his leadership authority properly due to a lack of maturity.

In contrast, some other subjects learned this important relationship lesson. Ndi was able to resolve potential conflicts when authorities requested a bribe in order to work with him and he was able to maintain good working relationships. Nfor was able to avoid a conflict with his superiors when he was asked to serve in an administrative role in the church headquarters. He appealed to his call from God to do ministry in the French-speaking part of Cameroon, and his superiors accepted this rational and did not force him to take the administrative role. And Nfor was able to resolve conflicts in the large Baptist church in the capital city because he relied on the Bible as the source of his authority. As the coordinator for the Bible translation project, Nsom had to face and resolve interpersonal conflicts with other project workers, and this shaped the way he responds to challenges in all domains of life today.

Nfor learned and applied relationship lessons as the young pastor of a large church in the capital city. He was able to get the members of that church, who valued the Bible, to accept his decisions because he relied on the Bible as his source of knowledge and authority. He said:

> I learned that my only place where I could exercise authority as a young pastor in this church was to be sure that the Bible is in support of what I was saying.

He learned to "take a biblical perspective on whatever issue the church is going through," because, as a young pastor in a church with many well-educated people, he realized that he could exercise authority only when the Bible supported his decisions.

Most of the subjects had the opportunity to learn cross-cultural relationship skills which helped them to relate to a variety of people more effectively. Nsom lived in many different places, and he experienced different cultures and people who speak different languages, from the rural village where he grew up to life in a town, a city, the capital city, and in other countries. This experience helped him to understand people and relate to people of different cultures. He worked with a variety of different people from many different cultural backgrounds during his ten years as the translation coordinator for the Bible translation project. Nfor developed cross-cultural skills in the theological seminary in order to do Christian ministry with the French-speaking population of Cameroon, and as a church leader he related to people of many different ethnic groups in the capital city. Ndeh learned cross-cultural skills while serving with the student Christian group in the capital city, which had members from many different ethnic groups in Cameroon. Njong learned cross-cultural skills when he studied in the USA and when he served on a board of deacons in a church in the USA. Nchare and Ndi had less opportunity to develop cross-cultural skills than the other research subjects.

The research subjects experienced similar boundary events indicating the transition from the theme of Service to the theme of Maturity. Nsom, Ndeh and Njong resigned as teachers in order to serve in another way. Nsom and Ndeh became involved in the ministry of Bible translation, and Njong and Nfor accepted the role as president of a theological seminary. Ndi resigned from his role as literacy coordinator and Nfor

resigned from his role as a church pastor in order to go back to school for further training. Nchare's transition was marked by his dismissal from the Bible translation organization and the beginning of a new HIV AIDS ministry.

Under the theme of Service, there were also significant contrasts related to spiritual factors in the life histories of the research subjects. There was contrast in terms of their leadership experiences and in terms of their relationships with people in authority over them. See Table 4.6 below. For example, Ndeh did well with the process item of authority insights (Clinton 1988:102-103), which refers to learning submission to authority. When he was asked to accept the role of treasurer in the Christian student organization, he accepted the role with hesitation because he did not have skills and confidence to do the work. He submitted to the authority of the organization, which had confidence in his integrity, and he learned the necessary skills to perform well. Njong also learned to submit to those in authority when he was asked to serve as the president of a theological seminary with the understanding that he would serve for three years. It was not his goal to be an administrator but he accepted to serve in that way and he served in that role for twelve years because he believed the Lord led him into that role. A similar thing happened to Nfor. He was appointed by the leadership of the church to be a teacher in a theological seminary for one year. He accepted to do this, even though he desired to return to a role as a church pastor, because many teachers had left the seminary and he wanted to help the school. Later, he was appointed to be the president of that seminary for a one-year period while the leadership looked for a long-term president. He agreed to serve as a temporary measure to help the denomination and the school. Years later, he continues to serve in that role because he wants to serve where God wants him to be. In contrast, Nchare did not do well with this process item of authority insights. He did not

submit to the authority of the board of governors of the Bible translation organization and this eventually led to his dismissal from the organization.

Ndi learned a lesson about humility from a government official with whom he had contact in his community development work. He was impressed by a government worker who, though an important person, was humble and desired to learn more. Ndi learned that leaders should be learners and serve with humility. Nsom also learned leadership lessons by observing others. He is observant and he watches people who are organized and do their work well. This helped him to develop leadership skills as a teacher, Bible translator, project coordinator, translation consultant, and trainer.

There was also contrast in terms of their relationships with their followers, and in terms of the manner in which they handled conflicts. See Table 4.6 below. Most of the subjects had positive relationships with their followers but Nchare did not have positive relationships with his followers. And, as indicated above, he was not able to resolve conflicts well. These differences are significant in terms of leadership development and the spiritual factors that are related to effective leadership. I will develop this further in Chapter 9.

TABLE 4.6

CONTRASTS IN SPIRITUAL FACTORS: SERVICE

Theme: Service Experience in Christian ministry					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Contrasting process item: leadership experiences					
leader of youth group, teacher, Bible translator, translation coordinator	teacher, supervisor of literacy teachers, project coordinator	pastor, seminary teacher and president	leader of Christian youth organization and Bible translation organization	businessman, church lay leader, leader of Bible translation organization	pastor, seminary teacher and president
Contrasting process item: relationship with those in authority					
submissive to authority	submissive to authority	submissive to authority	submissive to authority	not submit to board	submissive to authority
learned by observing others	learned humility, to be a learner	accepted role as president	accepted to serve in a new role	not submit to authority of board	accepted role as teacher, president
Contrasting process item: relationships with followers					
positive	positive	positive	positive	negative	positive
Contrasting process item: conflict issues					
resolved well	resolved well	resolved well	resolved well	not resolved well	resolved well

This spiritual factor, experience in Christian ministry, contributed to the development of these Christian leaders. The findings indicate that these Cameroonian leaders have done full-time Christian work in various capacities, as pastors of churches, Bible translators, mother tongue literacy worker, seminary teachers, leaders of a theological seminary, leaders of a Bible translation organization, and board members of a Bible translation organization, and this service enabled them to gain knowledge and experience in a variety of ministry tasks, which developed their leadership abilities.

Spiritual Authority

Under the theme of Maturity, the life histories of the research subjects also reveal that they matured to the point of using their spiritual gifts from God to influence other people. This influence began under the theme of Service, but it becomes more significant under the theme of Maturity, and it caused them to develop even more as leaders, especially to develop spiritual authority in their leadership. This corresponds to Clinton's next leadership development phase, Life Maturing, which refers to a period when the leader "is using his or her spiritual gifts in a ministry that is satisfying." (Clinton 1988:46) God continues to form the character of a leader by focusing on deepening his relationship with God, and this development results in "qualities of love, compassion, empathy, discernment and others" that affect his or her ministry (Clinton 1988:155).

There is some overlap with the previous theme of Service, yet under the theme of Maturity all the subjects became more mature leaders: Nsom as a Bible translation consultant and trainer, Ndi as a multilingual education consultant and trainer, Njong as president of a theological seminary, Ndeh as the leader of a Bible translation organization, Nchare as the leader of a HIV AIDS ministry, and Nfor as president of a theological seminary. See Table 4.7 below.

Crises and conflicts are two of the process items that the research subjects experienced under this theme. As seminary president, Njong had to confront a theological student who continued to practice the traditional religion. He said:

> When I took over as President of the school, we had a student who was involved in traditional practices. And we burned his things in school here, which was not easy to do. We went and collected them from a family house. He had begged one family to store those things there. The mother of that family could not go into the room where he had these things. He was claiming to be a pastor. We collected those things, displayed them here and burned them.

Njong also confronted a man on a bulldozer in order to protect the property of the seminary. These acts showed courage and increased his authority as leader.

However, Njong was accused of financial mismanagement. Later his leadership practices were questioned. As a result, he was dismissed a president of the seminary. This crisis tested his character and decreased his authority as a leader. He submitted to authority, accepted the dismissal, and was willing to remain at the seminary as a teacher. However, he has taken a role as a teacher in another theological seminary in Cameroon.

Ndeh has faced several personnel crises as the leader of a Bible translation organization. These crises caused his faith to grow and he depends on God for the outcome. He said:

> There have been other things in the past, things that have been difficult, and some things that even still are difficult, like somebody we dismissed from this place and has been a constant source of trouble. But really looking back and reviewing everything, I don't think I blame myself for making that decision. I don't regret making that decision. And because I don't regret that decision, and I see the consequences which are quite bad in terms of my time which is taken to be in court and all things like that and so on, I even believe that my family may be at risk because the person is able to do anything, because I don't, maybe until, if the Lord gives me the conviction that what we did was wrong, I could really feel bad, but so far I've not had any such conviction. And because I've not had it, and because the situation is still there and it causes me to suffer, I accept that suffering. I've had to think about my family and really wonder, what if it got to the worst? I've prayed that it would not happen. But if it were to happen, well, I would say, well Lord, you have allowed it. That's how I try to handle the things.

In addition to the interpersonal conflicts he experienced in the Bible translation organization, Nchare faced conflicts with different people in his leadership of the HIV AIDS ministry and in his church. As the leader of the HIV AIDS ministry, he trained workers only to see them leave before they helped the organization. He said:

> Il y a des petites déceptions parce que les gens sont aussi très ingrats. Tu les formes, tu les formes, mais quand tu essaies de les s'impliquer dans les

> programmes, ils disparaissent, et à la longue tu as l'impression de te trouver seul dans la barque.
>
> [There are disappointments because people are ungrateful. You train them but when you try to get them involved in the projects, they seem to disappear. In the end, you feel as if you are alone in the boat.]

And in his church, people criticized him. He said:

> A l'église, par exemple, on est tellement actif qu'on se fait des ennemis. Les gens ne cessent de dire, 'on le voit partout. Il est partout. Il fait tout. Il est ceci. Il est cela. …' J'ai un zèle. Je ne peux pas tuer mon zèle parce que les gens ont dit que je suis partout.
>
> [In church, we are so busy that we seem to make enemies. People keep saying that they see me everywhere. 'He is everywhere. He does it all. He is the one. …' I am zealous and I cannot kill my zeal because people say that I am everywhere.]

Nchare was not able to resolve these interpersonal conflicts successfully, and the way he has dealt with these conflicts decreased his spiritual authority and his influence.

TABLE 4.7

SPIRITUAL FACTOR: MATURITY

Theme: Maturity Spiritual authority and fruitful ministry					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Bible translation consultant and trainer	multilingual education consultant and trainer	seminary president	leader of Bible translation organization	coordinator HIV AIDS ministry	seminary teacher
process item: isolation for education	process item: isolation for education	confront student, confront bulldozer	personnel problems in organization	disappointed by followers in HIV AIDS ministry	process item: isolation for education
translation consultant and trainer	multilingual education trainer and consultant	accused of financial problems, dismissed as president	depend on God when facing difficulties	criticized by church members	agree to serve as president to help school

Isolation is another process item that some of the subjects experienced under this theme that resulted in greater maturity. Ndi experienced this isolation by his own choice for the purposes of more formal education. He served well in the language development ministry as a literacy coordinator and trainer, but he resigned in order to pursue an opportunity to go to the university to study applied linguistics. This was especially challenging because it was done in a French-speaking context, and he had to leave the community and the work that he knew very well. He worked hard and earned a degree. He said:

> The Lord has provided, because today I am a graduate from the university. [Who would have thought] that I was one day going to be a graduate from the university? So the hand of God is in this.

The experience and the degree have helped him to move into the role of an educational consultant where he will have the opportunity to exercise more spiritual authority.

Nsom also experienced the process item of isolation by his own choice for the purpose of more education. He served well in the Bible translation ministry as a translator and project coordinator and, at the conclusion of the Bible translation project he started to serve as a translation consultant to other translation teams. However, he wanted to acquire more skills and more credentials, so he resigned from his job as consultant, and moved far away from home to another country, to study for a Doctor of Philosophy in Bible translation. The experience and the degree have helped Nsom to exercise more spiritual authority and to serve better as a translation consultant and trainer.

Nfor also experienced the process item of isolation when he resigned from his position as a church pastor in the capital city in order to return to school to earn another degree. He later became a teacher in that theological seminary and he was appointed as the president of the seminary. This is a temporary role since he would like to resume his ministry as a pastor. He agreed to serve as president to help the school and the church

denomination during a crisis. The decision to accept this ministry opportunity demonstrates the qualities of maturity, compassion and love, makes use of his spiritual gifts to influence future church pastors, and develops his spiritual authority as a leader.

This factor of spiritual authority contributed to the development and fruitful ministry of these Christian leaders. The findings indicate that people respect and follow leaders who have a mature character that comes from their spiritual world view, their Christian training, their Christian ministry experiences, and their reliance on the Bible. In addition, they respect and follow leaders who have experienced character development and who have good relationship skills. People recognize that such leaders have had a personal experience with God, and these leaders have spiritual authority that resulted from these experiences, their mature character, and their relationship skills.

Under the theme of Maturity, there were also important contrasts related to spiritual factors in the life histories of the research subjects. The subjects served in different areas of Christian ministry. Nsom became a Bible translation consultant and he trained other Bible translators. Ndi became a multilingual education consultant, and he trained mother tongue literacy teachers and developed multilingual education programs in several communities. Njong and Nfor became president of a theological seminary. Ndeh served as the leader of a Bible translation organization. And Nchare started and led an organization that helped people with HIV AIDS.

The most significant differences between the research subjects that affected their leadership performance are in the areas of leadership skills, relationships with those in authority over them, relationships with their followers, and the manner in which they handled conflicts. See Table 4.8 below. Five of the research subjects received intentional leadership training in school or informal training by way of seminars. They also effectively learned leadership lessons by leading others and learning from their successes

and failures. However, Nchare taught himself leadership skills, and did not benefit from formal or informal leadership training.

Most of the subjects were submissive to authority over them, but Nchare did not submit well to authority in his role as leader of a Bible translation organization. And in his leadership role in the HIV AIDS organization, Nchare had no board of directors to which he reported. All of these Christian leaders, except for Nchare, had good interpersonal relationships with their followers. And they used the Bible in their leadership activities and based their leadership authority on the teachings of the Bible. Nchare, on the other hand, was not able to get along well with his followers and not able to get them to accept his decisions. The basis for his authority as a leader was his own personality and self-taught leadership skills.

And most of the subjects were able to resolve conflicts with others. However, Nchare was not able to manage conflict between himself and his followers, and between himself and members of his church. Njong tried to resolve a conflict between himself as leader and his followers regarding accusations of financial mismanagement, and later, his superiors questioned his leadership practices. He was not able to resolve this conflict and it led to his dismissal as president of the seminary. These differences are significant in terms of leadership development and the spiritual factors that are related to effective leadership.

TABLE 4.8

CONTRASTS IN SPIRITUAL FACTORS: MATURITY

Theme: Maturity Spiritual authority					
Nsom	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Contrasting process item: leadership experiences					
translation consultant	education consultant	seminary president	leader of translation organization	leader of HIV AIDS ministry	seminary president
Contrasting process item: acquisition of leadership skills					
intentional leadership training, learned from experience	intentional leadership training, learned from experience	intentional leadership training, learned from experience	intentional leadership training, learned from experience	self-taught leadership skills, no formal training	intentional leadership training, learned from experience
Contrasting process item: relationship with those in authority					
submissive to authority	submissive to authority	submissive to authority	submissive to authority	no authority over him	submissive to authority
Contrasting process item: relationships with followers					
positive	positive	positive	positive	negative	positive
Contrasting process item: conflict issues					
resolved well	resolved well	accused bad leadership, dismissed	depend on God for the outcome	criticized by church members	Resolved

Clinton states that spiritual authority is the basis for leadership influence (1988:66) and leaders need to learn relationship lessons in order to motivate and influence others (1988:95). This is similar to Greenleaf's idea of moral authority, which produces confidence and trust to influence others (2002:5). I see that this area of spiritual authority, linked with relationship skills, is an important difference in the leadership development of the research subjects. Nchare did not have sufficient spiritual authority and relationship skills to motivate and influence others in his roles as leader of a Bible translation organization and leader of a HIV AIDS ministry. Njong lost spiritual authority in the conflicts in which he was involved and this affected his ability to influence others.

Based on these findings, I conclude that the Cameroonian Christian leaders who were able to learn spiritual lessons regarding authority, relating to others, and conflict resolution are more effective leaders. Such leaders may have the appropriate relationship skills to get along well with others and to resolve conflicts, which contributes to their spiritual authority to influence and motivate their followers.

According to Clinton's leadership theory, beyond the theme of Maturity, some leaders experience Convergence. When Convergence occurs, the leader finds himself or herself in a role that corresponds well to his or her gifts and abilities, experience, and personality (Clinton 1988:32). Convergence is a period of maximum leadership effectiveness. In addition, some leaders experience Celebration, a period of "recognition and indirect influence at broad levels" (Clinton 1988:47). It is too early to evaluate Convergence and Celebration in the lives of these research subjects. However, two of the research participants may be experiencing Convergence in their leadership development. After going through a leadership crisis, Njong is now teaching students in a theological seminary. His goal has been to teach in the seminary, train pastors, and write. He did not intend to be an administrator. Given his training and experience, he may now be in a role that is most appropriate for him. He said:

> My key issue now is building up one another in Christ. … because I believe that by producing good quality leaders, Christian leaders, you are eventually affecting the entire church.

Ndeh is emerging as a leader with an international vision. He has worked in partnership with an international, faith-based, non-governmental organization and he served well on the board of directors of this organization. He is giving leadership to an international initiative to promote Bible translation and the use of translated Scriptures in Francophone Africa. As a part of this initiative, he has co-authored and edited a book that

will be used in Francophone theological training institutions to promote Bible translation. He said:

> I see the possibility of influencing other people, like theologians or heads of churches or heads of Bible schools … to cast the vision for Bible translation but also connecting and networking with youth ministries.

The other four research subjects are not yet serving in a role that corresponds well with their gifts and abilities, experience, and personality, or they have not reached to point of maximum effectiveness. For Nchare, convergence may not occur unless he is able to learn leadership lessons and adjusts his leadership practices. For Nfor, convergence may occur in the future, if he is called to serve in a church as a pastor. Nsom may experience convergence if he is able to devote more time to teaching and training other Bible translators, because this is where his strengths lie. And Ndi may experience convergence if he is able to do graduate studies in education and if he can work within a structure that would allow him to use his gifts, abilities, and field experience for maximum benefit.

Summary of Spiritual Factors

After considering the spiritual factors that emerged from the data from the multiple-case study, a set of six spiritual factors that affect the success of these Cameroonian leaders emerged from the data and are described above:

- Spiritual world view
- Spiritual awakening and commitment to Christ
- Christian discipleship training
- Value on the Bible and biblical perspective on issues
- Significant experience in Christian ministry

- Spiritual authority

These six spiritual factors form part of the theoretical foundation for effective Cameroonian Christian leadership and part of the leadership selection criteria for African leadership candidates for SIL. I return to these factors in Chapter 10 where I summarize the findings relating to spiritual, cultural and behavioral factors that affect the success or failure of African leaders in the Bible translation ministry, and present a set of criteria for selecting and developing potential local leaders for the Bible translation ministry in Africa.

CHAPTER 5

FACTORS IN EFFECTIVE CAMEROONIAN LEADERSHIP: THE ROLE OF CHALLENGES AND OPPORTUNITIES

In this chapter, I present the findings relating to behavioral factors that affected the leadership abilities of the research subjects. I evaluated these factors in the life histories of the research participants by considering the significant choices that they made in response to challenges or opportunities that they experienced that had a cause and effect relationship in their lives. I also investigated key, turning point events in their life histories to understand how the participants give subjective meaning to their life experiences. I agree with Denzin and Lincoln (1989) that by knowing the surface level of a person's life, in this instance, what they consider to be the turning points in their lives, it is possible to understand the deep level, the meaning behind these events.

Behavioral Factors

The significant behavioral factors, responses to challenges and opportunities in the lives of the research subjects, occurred under different leadership development themes of Foundations, Growth, Service, and Maturity. The findings related to the challenges and opportunities faced by the research subjects are presented in Tables 5.1 to 5.4 below. The choices that the subjects made throughout their lifetimes resulted in their current leadership situations.

Foundations

Some common patterns emerged from the data. Under the theme of Foundations, all the research subjects had the opportunity to benefit from initial formal education. They all had the opportunity to go to primary school as children; two went to public schools and four went to church schools. However, Ndi began his primary education in a church school later in life due to his family situation. This formal education is an important foundational factor. For example, Njong was the first person in his extended family to complete primary school. He said:

> My father … never sent any child to school. So in my large extended family, I am the only one with a first school leaving certificate. … The idea that I went to school … that was a turning point in my life.

Four subjects later attended secondary school and three attended high school. Many people in Cameroon are not able to go to school due to the inability of parents to pay school fees, so the fact that the research subjects had the opportunity for this education is also a significant foundational behavioral factor for their leadership roles. For this and other reasons, secondary and high school education could not be assumed for these subjects. For example, Nsom received help from his uncle in order to leave the village, which led to his enrollment in secondary school in a larger town. Without the intervention of this family member, Nsom may not have continued his education because his parents could not afford to send him to school. The two subjects that did not attend secondary school and the three subjects that did not attend high school made efforts to study on their own, or with the help of a tutor, in order to take the government exams that qualified them for higher education. Unlike the other subjects, Njong had the opportunity to attend a Bible college as an adolescent, which was a significant opportunity for him. This pattern of seeking formal education or having the opportunity for formal education is an important behavioral factor.

Also under the theme of Foundations, the subjects had the similar experience of learning to do work of various kinds, which was a type of informal training. Most of the subjects learned to work in the farm growing corn with their mothers or in the coffee farms with their fathers. Some learned to collect firewood for their mothers to prepare food for the family. Two subjects learned to cook food from their mothers. Njong learned to make baskets from his father and Ndeh learned to do business in the market from his grandmother. All of these early work experiences served as informal training that helped to develop character and skills for these future leaders. See Table 5.1.

TABLE 5.1

BEHAVIORAL FACTORS: FOUNDATIONS

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Foundations Education and informal training					
primary school in village	primary school in village later in life	first in family to go primary school	public primary school	Protestant and public primary schools	public primary school
secondary school with help of uncle, Ordinary level exams	no secondary school as child secondary school as adult, Ordinary level exams	no secondary school	public secondary school	public secondary schools	public secondary school
high school, Advanced level exams	no high school, private tutor, Advanced level exams	no high school, self-study for government exams	public high school in city	public and Christian high schools	no high school, self-study for government exams
		Bible training college			
early informal training coffee farm work	early informal training plantation work, coffee farm work	early informal training split wood, make baskets	early informal training firewood, market business, cooking	early informal training farm work, cooking	early informal training farm work

Growth

Under the theme of Growth, all the research subjects pursued opportunities to receive formal higher education, which is even rarer in Cameroon because of the expense involved. Four subjects studied at universities and earned a Bachelor of Arts degree. Ndi did this later in life than the other subjects. Ndeh and Nchare went on to earn a Master of Arts degree. And Njong and Nfor studied at a theological seminary at different times, and earned certificates and later Bachelor of Arts degrees. This higher education was

important for their future leadership roles. Once again, this pattern of advanced formal education is an important behavioral factor.

This pursuit of higher education is indicative of a general pattern of the research subjects taking initiative to learn and improve themselves. For example, when faced with different options during his lifetime, Nsom repeatedly chose the more challenging course of action or opportunities that he thought would result in greater future opportunities, even though it meant hard work. Ndi also took initiative to learn new things, develop himself, and serve others. He pursued educational opportunities, even when that meant rejecting or postponing other satisfying activities. He studied on his own in order to pass the government exams that are required for entrance into the university. And then he resigned from effective service as the literacy project coordinator to go to the university to pursue a Bachelor's degree. Njong took initiative to learn new things and develop himself to serve others. For example, he taught himself to do electrical, plumbing, and building construction work to help in the church and seminary. Nchare also took initiative to learn new things. He attended many seminars and workshops to learn a variety of skills such as preaching and evangelism, computer skills, HIV AIDS prevention, and human rights advocacy.

All the research subjects had opportunities for informal training that helped them to grow and develop as people and as leaders. Nsom and Ndeh learned many life skills and leadership skills informally when they served as part of the leadership of the university student Christian group. Nsom appreciated those leadership experiences very much and said, "That was the time I got the greatest training for the rest of my life." And Ndeh said:

> I learned a lot through informal training … from the family … friends… friendships have really shaped my life…. another area where I've really grown, I must say even in my personality and even to some extent, which

> has been like a place where I learned things in leadership, has been through my involvement with Intervarsity. That's the GBEEC. … I was very quiet and even very shy, I couldn't dare to speak in public to address a crowd, for example, but my involvement in GBEEC really caused me to be able to get out of myself and speak to crowds… that's where I started to learn to speak publicly and be able to address a crowd or a big group of people. I must say that was quite important for my informal training.… So such experiences were very informal but I believe they have had much impact in my life. … All of what I have done in CABTAL so far is thanks to informal training, because I've not used any of my formal training. I'm a teacher by training but I'm not involved in teaching. I'm a linguist by training but I am not involved in doing linguistics. … I believe informal training has played a very key role. I think in GBEEC I've learned things which I had to implement in other settings.

Ndi learned important life skills informally while working in a medical clinic. Nchare learned skills in seminars and workshops. Njong taught himself to do building construction work and learned life skills while working in a veterinary clinic. These experiences had a significant impact on their lives and their leadership performance later in life.

There are similarities in the way the subjects learned leadership skills. The subjects learned about leadership from observing others, reading books, attending seminars, and learning from their successes and failures while doing leadership activities. All had the common experience of observing and learning from leaders in their villages as children: the chief, village elders, priests, pastors, and teachers. Njong, Ndi, Ndeh, and Nfor read books on leadership that influenced their future leadership performance. Nsom received formal training as a teacher, Bible translator, and translation consultant. Ndi learned to lead literacy projects by attending courses and seminars. Nfor and Njong attended leadership courses in the seminary, and Nchare learned leadership skills in university courses. Ndi and Njong also learned leadership skills from mentors. This was also the beginning of their vocational work, and some served as pastors and others as school teachers, which proved to be important leadership development opportunities.

This informal leadership training is an important behavioral factor, and it is closely linked to another behavioral factor, opportunities for vocational service that enabled them to develop as leaders while they were leading others.

God gave Ndi and Nsom the opportunity to learn many skills from their close association with SIL personnel. They not only learned skills in linguistics, translation, and literacy informally through seminars and workshops, but they also gained a vision for language development and Bible translation, which shaped their Christian ministry and leadership activities. Ndi said:

> When I decided to serve God, serving in this particular organization [SIL], I decided to do that regardless of the benefits that I was going to gain. Any little thing that I am getting today is as a blessing from God. I consider this, really, to be a serious turning point in my life … I decided to follow the path which could be beneficial to me as regards my soul so that I could be able to work serving God, thinking of where my soul would be when I part from this life.

Njong and Ndeh also learned skills from SIL personnel in workshops and in the university. See Table 5.2, Growth.

TABLE 5.2

BEHAVIORAL FACTORS: GROWTH

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Growth Education, training, and vocation					
pursued more education: university, BA, teacher training	pursued more education: university: later in life, BA	pursued more education: return to Bible college (seminary), BA	pursued more education: university, BA & MA, teacher training	pursued more education: university, MA	pursued more education: seminary, BA
informal training in student Christian group: -Christian doctrine -interpersonal skills -writing skills -organizing events -recruiting for projects	informal training in medical clinic	informal training in veterinary skills self-taught: -electrical -plumbing -construction	informal training in Christian students group: -public speaking -leadership -finance -planning -lead meeting	informal training in courses: -lay preaching -computer skills -human rights, advocacy -HIV AIDS prevention -evangelism	informal training in seminars: -leadership
learned leadership by observing others, training as teacher, translator	learned leadership by observing others, reading, courses, and mentors	learned leadership by observing others, reading, courses, and a mentor	learned leadership by observation other, friends, seminars, reading	leadership learned by courses	learned leadership by seminars, observing others, mistakes, reading, courses
vocation as school teacher	vocation as informal school teacher, farmer, firewood, photography	vocation as pastor in village church and later in urban church, also teacher	vocation as a tutor linguistics students at university		vocation as school teacher, repair radios, lay preacher
informal and non-formal training with SIL	informal and non-formal training with SIL	informal training with SIL	informal training with SIL		

Service

The theme of Service overlaps with the theme of Growth in that the research subjects experienced personal and spiritual growth as they began to serve others as pastors and school teachers. Njong served in several churches, in rural and urban areas in Cameroon, and Nfor served as a church pastor in a large church in the capital city. There is a pattern that all of the subjects, except for Nchare, learned leadership skills as they served as school teachers or seminary teachers. Nchare worked in the business world. Once again, I find that vocational experience leading others is an important behavioral factor.

Some of the research subjects made considerable sacrifices in order to serve others. For example, Nfor resigned from a job as a school teacher in order to serve as a lay preacher in a church. He said:

> A major turning point was when I resigned teaching in Nkambe, where they were paying me better, to go and be a lay preacher in a church that was paying me many, many, many thousands less than I was earning as a teacher. … So that was a major turning point for me. I just resigned my job, and the money they were paying me, and then I went to the church to minister.

All of the research subjects served in the ministry of Bible translation. Njong learned Bible translation principles and served as a Bible translator, helping to translate the New Testament into his language with the help of SIL personnel while he was serving as a church pastor. After his training, Nsom served as a Bible translator and project coordinator. And Ndi served as a mother tongue literacy teacher and project coordinator to help people learn to read the translated Bible. Ndeh and Nchare served as the leader for a Bible translation organization. And Njong and Nfor served on the board of directors for a Bible translation organization. See Table 5.3. Again, vocational experience leading others is an important behavioral factor that contributed to their leadership development.

Another pattern under this theme is that five of the research subjects had opportunities to pursue study programs for additional training in order to serve better. Two participants earned degrees from the university and three earned degrees from theological seminaries. This education helped them to acquire knowledge and skills to serve others, and to grow and develop as leaders. This pattern of advanced formal education continued to be an important behavioral factor in the lives of the research subjects.

Another pattern that emerged from the data is that the research subjects remained focused on their calling from God despite having other opportunities in life. Njong had several other vocational opportunities that he did not pursue in order to remain focused on that which he believed God was calling him to do: train Christian leaders. Njong said:

> I was serving as interim chaplain at the hospital, at Banso Baptist Hospital, and I would go relieve the chaplain there, and the medical officer wanted me to come there as chaplain and I turned that down. CBTS [seminary] wanted me to stay and teach. And I turned it down. Early on, not knowing exactly why I was doing that, I was feeling very strongly that was not my calling at the time. One day, the President of the seminary asked me whether I would consider further education. I said, 'Yes, I would.'

Ndi also rejected many employment opportunities in order to continue his community development work because he felt so strongly that it was God's will for him to do so. Nfor was called by God to be a pastor, and he was the pastor of a large urban church for eight years. He described his calling,

> Very early in life I made up my mind to be a pastor. … I just felt that to be a pastor is to be in the most noble calling. And I just made up my mind. And that never left my mind. That never at all left my mind … and my choices in life also were determined by that determination from my childhood to be this person. … I believe that I ended up … as a pastor, not by accident but by design. I focused my mind on it. And I think that I am very happy now.

However, Nfor resigned from this role as a pastor in order to study in the seminary for a Master's degree. This is another example of taking initiative to learn new things and develop himself in order to serve others better. He plans to return to the pastoral role in the future.

Ndeh made a very significant choice to study linguistics in the university, not knowing where it would lead him. He paid for this advanced education by working as a high school teacher. He stayed focused on his goal of earning a Doctor of Philosophy degree, and later God used the knowledge and the degree to help him to direct a Bible translation organization.

In contrast, after studying business in the university and managing different business organizations, Nchare changed his vocational career when he accepted to serve as the leader of a Bible translation organization. This was the partially the result of a revelation from God. Nchare said:

> Mon recrutement à la CABTAL faisait suite à une révélation du Saint Esprit sur la date de mon engagement à la CABTAL.
>
> [I was recruited by CABTAL after the Holy Spirit revealed to me the date of my working with CABTAL.]

After serving as the leader of that organization, Nchare continued to do full-time Christian work, starting an HIV AIDS ministry, rather than return to the business world.

TABLE 5.3

BEHAVIORAL FACTORS: SERVICE

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Service Vocation and education					
high school teacher	primary school teacher	high school teacher and seminary teacher	high school teacher	director of offices, salesperson	school teacher and seminary teacher
		church pastor rural and urban areas			pastor in large church in capital city
Bible translator and project coordinator	literacy worker and project coordinator	Bible translator, board of directors	leader of Bible translation organization	leader of Bible translation organization	board of directors for Bible translation organization
seminary in Kenya: MA	university: BA	seminary in USA: MA and PhD	university: PhD		return to seminary: MA
remained focused on calling, translation work	remained focused on calling, literacy work	remained focused on calling, education and training others	remained focused on calling, linguistics	business vocation changed to Christian work	remained focused on calling, church pastor

Maturity

Under the theme of Maturity, five of the research subjects experienced a positive progression in their leadership service in their chosen vocations, and were appointed to higher leadership positions. Njong and Nfor had the common experience of serving more effectively as leaders in the role of teacher in the theological seminary, and they both went on to serve as president of the seminary. They also served more effectively as members of the board of directors of a Bible translation organization. Nsom completed the Bible translation project and went on to serve as a Bible translation consultant. Ndi went on to serve as an educational consultant to help other language communities

establish mother tongue literacy projects. Ndeh served more effectively as the leader of a Bible translation organization. He was also selected to serve on the board of directors for an international organization and appointed to lead an international project. Nchare was an exception in that he did not progress in the Bible translation ministry due to negative leadership experiences. He changed vocations from being the leader of a Bible translation organization to starting and leading an HIV AIDS ministry, and later he became the director of a technical school. Therefore, under this theme of Maturity I find again the pattern of vocational experience leading others to be an important behavioral factor.

One subject had the opportunity to return to school for additional training in order to serve better. Nsom earned a Doctor of Philosophy degree at a seminary in Kenya, and with that training he served as a teacher and trainer, in addition to Bible translation consultant. See Table 5.4, Maturity.

TABLE 5.4

BEHAVIORAL FACTORS: MATURITY

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Maturity Vocation and service					
Bible translation consultant	multilingual education consultant and trainer	seminary teacher	leader of Bible translation organization	changed vocation	seminary teacher
seminary in Kenya, PhD		seminary president	project leader international organization	leader of HIV AIDS ministry	seminary president
teacher and trainer		board of directors for Bible translation organization	board member international organization	director of technical school	board of directors for Bible translation organization

Turning Points

The research subjects identified the turning points or defining moments in their lives. This helped me to understand how they give subjective meaning to their life experiences, and to "construct an accurate conceptual framework" about the factors that affect their leadership abilities (Fetterman 1998). Tables 5.5 to 5.8 below present a summary of some of the turning points or defining moments in their lives. Many of these turning points are associated with important spiritual factors that helped the research subjects to develop as spiritual leaders, and they reinforce the importance of the behavioral factors of advanced education, leadership training, and vocational experience leading others.

Foundations

Under the theme of Foundations, the research subject experienced a variety of turning points. However, there were some common experiences. Four of the subjects identified the opportunity to go to school or church as turning points in their lives in childhood or adolescence. See Table 5.5. This indicates the importance of spiritual factors and the behavioral factor of education.

TABLE 5.5

TURNING POINTS: FOUNDATIONS

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Foundations Childhood and adolescence					
left village for school	left plantation to return to village, work in church	opportunity to go to school	raised by grandmother		went to church
youth camp	serious illness, turn to God	went to church			
university rather than the military	became school teacher	spiritual mentor		marriage	

Nsom took initiative as a young, naïve adolescent to change his life. He said, “I was not even wearing shoes at that time.” He left the rural village to further his education in a city. This was a turning point in his life. As an older adolescent, Nsom attended a Christian youth camp and, as a result, he changed his behavior and outlook on life. He said, “I stumbled onto the information (about a Christian youth camp)… That was another turning point … at that time I …began my growth in Christianity.” Later, Nsom was presented with an idea that changed the direction of his life. He was intending to go into the military when his uncle said to him, “Why are you trying to go to the army? You are very young … Why not register in the university?” He responded to the idea positively and this was a turning point in his life.

Ndi also took initiative as a young adolescent to change his life. He left his brother and the work on a plantation. He said, “I found it at the time very difficult…I liberated myself … I saw the way he was using me. I fought for my rights.” He returned to his village where he became involved in church work. This was a turning point in his

life. As an older adolescent, Ndi became very ill and prayed for God to help him, and God answered his prayer. He said, “At a certain point I fell sick. I almost lost my life … I knew why I was sick. I saw God really wanted me to change … So I decided really to serve God.” As a result, Ndi changed his behavior and outlook on life, another turning point. Later, Ndi was also presented with an idea that would change the direction of his life and he responded positively when he was asked to become a primary school teacher. He agreed to this new direction, which began his life of educational work and service. He said, “I was becoming a different person.” These experiences were part of the theme of Foundations for his life. He responded to word checks from God (Clinton 1988:67), by receiving a word from God personally and applying it in his life.

Njong experienced turning points that gave direction to his life as a child and adolescent. He had opportunities to go to school and to church, and these were important foundations for his life. These were examples of God’s providential work in his life. Without these opportunities, he would not be the leader he is today. He said:

> The idea that I went to school … It wasn’t really my mom’s idea to send me to school at the time. She wanted to send my elder brother to school. She wanted at all costs to send a child to school and the first person was my elder brother. But, you see, my father had given my elder brother to my grandfather and he was his bag carrier. He carried the bag for my grandfather and they would go places. So it was not easy for my mother to retrieve him. In fact, in the family meeting, my father told her that she could not do it. So it passed down to my sister and my sister was afraid of corporal punishment. She didn’t want to be beaten in school. And here, young as I was, I was jumping [at the chance], and I would say, “Mom, I want to go. I want to go.” And I think, because my mother did not have the opportunity to send my brother nor my sister to school, she persevered and carried me across the stream every day. And my headmaster carried me across that stream every day, too. So that was a turning point in my life. … [My father] never sent any child to school. So in my large extended family, I am the only one with a first school leaving certificate [completed primary school], from my father.

Another turning point in Njong's life occurred when he met a Baptist pastor who became his spiritual mentor and taught him to value the Bible. He said, "This pastor took me aside, befriended me… he gave me two astounding Bible verses that are still very dear to me today." Njong began attending the new Baptist church in the village. This was another important foundation for his life and it resulted in spiritual growth.

The other research subjects did not identify many turning points in their childhood and adolescence. However, Ndeh recognized that being raised by his grandmother was an important foundation for his life. He said, "She [grandmother] had much influence … I really feel for my grandmother even more than I do for my genetic parents." Nchare indicated that his marriage was a turning point. This occurred at a time when he was young and immature and it was an integrity check that tested his loyalty to the woman he promised to marry. He said, "Cette période m'a beaucoup marqué parce que je l'ai épousé quand je n'étais pas encore réellement mature." (That period was very important because I married her when I wasn't really yet mature.) And Nfor recognized God's providential work in his life as a child by giving him an opportunity to go to church. He said, "When I was just a little child … my elder sister would carry me on her back to church … I grew up in the church." This had a significant impact on the direction of his life.

Growth

Under the theme of Growth, once again there were a variety of turning points but there were some similarities between the subjects in the findings. Two of the subjects made contact with SIL and this resulted in the development of new vision and skills, and it also resulted in spiritual growth for the subjects. Four other subjects indicated turning points that related to spiritual rebirth and growth through conversion to Christianity and

spiritual mentoring, which also resulted in informal leadership training. Three of the subjects repudiated the traditional religion in a dramatic way, and this separated them from their families. See Table 5.6. These experiences indicate the importance of spiritual factors, cultural factors, and the behavioral factor of leadership training.

TABLE 5.6

TURNING POINTS: GROWTH

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Growth Adolescence and young adults					
spiritual growth with student Christian group		spiritual growth in church, preach	conversion to Christianity and spiritual growth with student Christian group	spiritual rebirth, changed values	conversion to Christianity and spiritual mentoring
contacted SIL, resulted in vision and skills	contacted SIL, resulted in vision, skills and spiritual growth	accepted in Bible training college, vision and growth			
		serious illness, repentance	reflection and self-discipline during transitions		
		repudiated traditional religion	abandoned traditional religion		repudiated traditional religion

As indicated above, Nsom learned many spiritual lessons and leadership skills when he joined a university student Christian group. He said, “That was the time I got the greatest training for the rest of my life.” His involvement with this group was a turning point in his life. Also at this time, the course of Nsom’s life changed when he initiated

contact with SIL. He met the Director of SIL and arranged to work part-time for SIL while he was going to the university. He said, "… in SIL I saw that it was important that even having attained a higher level of education one could pursue a full-time Christian career. I love the work they were doing with language. I loved Bible translation and just seeing people have translations in their hands." This contact with SIL resulted in Nsom gaining a vision for language development and Bible translation work, and the skills necessary to do the work.

Ndi initiated contact with SIL and this changed the course of his life. He attended a mother tongue literacy training seminar carried out by SIL personnel while he was teaching school. This contact with SIL resulted in Ndi gaining a vision for language development and the skills necessary to do the work. He said, "It served as some kind of empowerment." His relationship with SIL personnel also resulted in spiritual growth. He said, "The issue of reading Scriptures … reading spiritual books, spiritual literature … gaining the ideas of being a called person, and even a driven person, that really played a very fundamental role in my life." This was another part of the sovereign foundation of his life and led to personal growth.

Njong experienced spiritual growth as he attended the Baptist church in the village. As a young adolescent, he was given an opportunity to preach in church because he was the only person in the church who could read. He said, "So as a young boy, I came to church and … someone came to me with a Bible and said, Please, take and go to the pulpit and teach us. I said, No way!" However, he did accept this important ministry task, an assignment given by God that tests a person's obedience and gives the person an opportunity to use his or her spiritual gifts (Clinton 1988: 250), and it was a turning point in his life. Another turning point occurred when he was very ill and repented of poor behavior and recovered his health. This was an obedience check for Njong. Other turning

points occurred when Njong was accepted into the Bible training college. This resulted in spiritual growth and a vision for future Christian ministry. Finally, he experienced a turning point when he repudiated the traditional religion. He said:

> One of the major turning points in my life was when there was a clear break for me between traditional African religions and Christianity … the children … each had a traditional bag. That bag, we say in Lamnso', 'they fixed the child with the bag.' I took it and burned it right on the floor. The next morning they saw the ashes of the bag and they knew that I had burned the bag. They were all scared at what would happen next. And nothing happened.

Ndeh experienced integrity checks (Clinton 1988: 244) during periods of transition as turning points in his life, which resulted in personal reflections and greater self-discipline. He said, "When I had to leave my grandmother … I remember thinking very seriously about the transition that was going to take place in my life." "When I … was going to the university … I had to take my own responsibility, to learn how to discipline myself and control my freedom." He also indicated that his conversion to Christianity was a turning point in his life. This was the sovereign work of God in his life and it turned the direction his life dramatically in terms of values, vocation, and relationships. He said:

> The major turning point was … my conversion to Christianity … because so far I had been very proud of the values I inherited or I grew up with from my family … but getting to know about the good news of the Gospel I gave my life to Christ. … abandoning those values also meant kind of going away from the family … this was a … major problem … a very major point.

Ndeh got involved with a group of Christian students after his conversion and this served as a discipleship program for him, causing him to grow in his faith.

Nchare also indicated that his spiritual rebirth and spiritual mentoring was a turning point in his life. He recognized this as the sovereign work of God in his life and it changed his life in terms of values and vocation. He said:

> Ma vie a carrément changé quand j'ai connu Christ." … "Révérend Kouonga Benjamin ... C'est lui qui … m'a amené à comprendre beaucoup de choses dans la foi. Je le considère comme mon père spirituel. Il a beaucoup influencé ma foi et ma vie spirituelle.
>
> (My life radically changed when I knew Christ. … Rev. Kouonga Benjamin brought me to understand many things in the faith. I consider him as my spiritual father. He influenced my faith and spiritual life a lot.)

And similarly for Nfor, a turning point in his life was his conversion to Christianity. He said, "I think then I was about 15, and I just went to church one afternoon to see what was going on there, and that was when I was saved." After that experience he was mentored by a pastor, and this resulted in spiritual growth. He recognized the opportunity that he had as an adolescent to preach in church as another turning point in his life. And his break with traditional religion was an obedience check and a turning point. He said:

> [My father was] an African Traditional religionist … He had a shrine and it was thought to be one of the strongest in the whole village. … I burned it…. I think many Wimbum people know me now as the pastor who burned the family shrine.

Service

Under the theme of Service, there were some significant similarities between the research subjects. Five of the subjects resigned from other vocations to serve in the Bible translation ministry. Four of these subjects resigned from jobs as school teachers and took a step of faith to change vocations. There were also some differences between the experiences of the subjects as they served others. Two of the subjects resigned from their jobs in order to go back and serve their own communities. Two of the subjects served sacrificially with little compensation. And two of the subjects faced difficult challenges

as a result of these turning points. See Table 5.7. The items under the theme of Service indicate the importance of the behavioral factor of vocational experience leading others.

TABLE 5.7

TURNING POINTS: SERVICE

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Service Adult					
resigned as teacher to translate Bible	resigned as teacher to do mother tongue literacy work	did Bible translation, spiritual growth	resigned as teacher to serve Bible translation organization	changed career to serve Bible translation organization	resigned as teacher to serve as a lay preacher in church
served his own community	served sacrificially	served his own community	challenge, new role in society	challenge to obey God's special revelation	served sacrificially

Nsom decided to serve his community sacrificially through the ministry of Bible translation. He resigned from public service as a school teacher to join a Cameroonian Bible translation organization. He said, "God had been leading me all along (into Bible translation) … what would I really do with my life … take a risk if God is leading me this way." He became the translation coordinator for the Bible translation project for his language. Nsom responded to word and obedience checks by learning to recognize and obey God's voice (Clinton 1988: 64, 257, 251). This was a turning point in his life leading to increased service and leadership development.

Ndi also decided to serve his community sacrificially through the work of language development. He resigned from teaching school to serve with the language development committee and SIL as a volunteer literacy coordinator, with very little compensation, because he considered it to be a spiritual service. This turning point was

the result of responding positively to word and obedience checks, where he learned to recognize and obey God's voice (Clinton 1988: 64), and this led to more service, maturity, and leadership development. He said:

> When I decided to serve God, serving in this particular organization [SIL], I decided to do that regardless of the benefits that I was going to gain. Any little thing that I am getting today is as a blessing from God. I consider this, really, to be a serious turning point in my life … I decided to follow the path which could be beneficial to me as regards my soul so that I could be able to work serving God, thinking of where my soul would be when I part from this life.

Njong also experienced God's providential work in his life when he was given the opportunity to serve as a Bible translator for his language community. He said of the importance of Bible translation, "For the majority of the people who are like me, that what transpired in my life will be similar in theirs, they will be able to handle the Word of God if they wrestle with it in their mother tongue." It was during this time that he had a spiritual experience that he said drew him closer to God, and gave him inner peace. He said:

> I was working as a pastor and I was teaching and we were doing translation. We did a translation of the birth narrative of Jesus and we were testing it. Glory to God in the highest and on earth peace and goodwill towards men. The text sounds simple. But it is not as simple as it sounds because of the variant reading which happens to be the proper reading. Glory to God in the highest and on earth peace and goodwill upon whom his favor rests. I discovered that the favor of God that would bring peace. And later on in the Gospel of John he says my peace I give you. Not as the world gives, give I this peace unto you. Do not let your hearts be troubled. Again in John, you believe in God, believe in me. In my father's house are mansions and I go to prepare a place for you. Those kinds of texts started gripping me in 1977-78 when I was working with the Bible translation.

Ndeh experienced an obedience check (Clinton 1988: 64) when he resigned from his job as a school teacher to serve with a Bible translation organization. This was a defining moment for him and it changed his position in society. He said:

> Another major turning point in my life … was leaving my job to join CABTAL … it was moving into an area of real uncertainty. Because before then I had a job, I knew my social status, and I knew what ambitions I could pursue in life. … It wasn't a very easy decision to take, because it actually took many years for me to come to that decision. … my frames of references were really changing ... being a Bible translator, I had to think, the society being so hierarchical, How do you present yourself to people? It even went to the point of questioning my social worth, because in the society when you tell the people, I'm a high school teacher or I'm a civil servant, it speaks to your worth ... But when you tell people I … translate the Bible, they don't know where to put you. It means almost nothing. So … I had to agree to move in the society without any real sense of worth in terms of the societal hierarchy and so on. That was something very hard… I had to agree to change that social condition.

Another turning point for Nchare occurred when he changed careers to serve with a Bible translation organization. Leaving the business world for Christian ministry was a result of obedience to a word check from God. He said, "Mon recrutement à la CABTAL faisait suite à une révélation du Saint Esprit." (My recruitment at CABTAL followed a revelation from the Holy Spirit.)

Nfor experienced another obedience check (Clinton, 1988: 64) when he resigned from his job as a school teacher to serve as a lay preacher in a church with very little compensation. He said, "A major turning point was when I resigned teaching in Nkambe…to go and be a lay preacher in a church." This was a defining moment for him and it was a step of faith, not knowing how God would provide for him.

Maturity

Under the theme of Maturity there were some similarities between the subjects in terms of turning points. Three of the research subjects had opportunities to pursue advanced education and this resulted in higher degrees and more leadership skills. And three of the subjects experienced a dedication or rededication of their lives to serving

others in Christian ministry. See Table 5.8. These items indicate the importance of the behavioral factors of advanced education and vocational experience leading others.

TABLE 5.8

TURNING POINTS: MATURITY

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Theme: Maturity Adult					
resigned from Bible translation for advanced education	resigned from language development work for advanced education	went to USA for advanced education			
			near death experience resulted in greater dedication to God and Christian ministry	dismissed from leadership role in Bible translation organization, rededicated himself to Christian ministry	dedicated himself to Christian ministry to the French-speaking population

Nsom resigned from service in Bible translation in order to pursue more formal education so that he could be a better Bible translation consultant. He said:

> I could have stayed to continue to work, to continue to promote the use of Scripture in my home area but also then to help in consulting for other language groups. But I thought it would be good to train and become as good a consultant as anybody could be. So I accepted the opportunity to train to the level of getting a Ph.D., which is required by a section of the translation world as an adequate requirement for being a translation consultant. … Yes, basically getting more skills in doing my work. I thought this was a good thing.

Ndi resigned from service in language development in order to pursue formal education. He completed a Bachelor of Arts degree in Applied Linguistics. This turning point also led to increased growth, maturity and leadership development, and it opened up new opportunities for service as an educational consultant. He said, “The Lord has provided, because today I am a graduate from the university. [Who would have thought] that I was one day going to be a graduate from the university?”

Another turning point for Njong occurred when he went to the USA for more theological training. He said, “One day, the President of the seminary asked me whether I would consider further education [in the USA]. I said yes I would.” He not only received important formal education, a Master’s degree and a Doctor of Philosophy degree, but he also experienced a spiritual and theological awakening. Of this experience Njong said, “It was a big change in every way, mental, spiritual, you know. It was an awakening.” This experience was a word check, which built his spiritual authority and provided the basis for his ability to influence others (Clinton 1988:66).

Ndeh experienced an integrity check when he nearly died, and this caused him to reconsider his values and consecration to God. He described this as a, “… major turning point that I had in my life was … when I almost died in Douala. … I drowned in the pool. After that experience I thought very seriously about my life, the purpose of my life.”

Nchare was dismissed from his role as the leader of a Bible translation organization. This experience served as an integrity check and caused much personal reflection. He spoke emotionally about this experience.

> L’un des tous premiers défis que j’ai eu c’était d’abord à la CABTAL, l’un des défis plus dur que j’ai eu à traverser. … Il y a des collègues et collaborateurs qui, bien que chrétiens, disaient des choses pas exactes sur mon dos pour s’attirer les amitiés des autres. Et quand je m’en suis rendu compte, j’ai eu beaucoup de mal à croire que des coups bas pouvaient se faire dans le milieu des enfants de Dieu. Il y avait comme des espions qui rendaient de faux témoignages de moi auprès de certaines personnalités du

> conseil d'administration de la CABTAL … et certains collègues de la SIL qui au départ avaient beaucoup d'estime pour moi quant à ma manière de travailler et même de manager.
>
> [One of the greatest and hardest challenges I have ever had to go through was at CABTAL. Some of my colleagues and coworkers, who were Christians, said things behind my back that were not correct to gain the friendship of others. And when I found out, I could hardly believe that these low blows could come from children of God. It was as if there were spies who gave false testimony about me to certain people on the board of directors of CABTAL, and some SIL colleagues, who thought a lot of me at the beginning, about my way of working and managing.]

After that negative experience, however, Nchare rededicated himself to Christian ministry and started a new organization to serve victims of HIV AIDS.

Nfor experienced another obedience check and turning point when he obeyed God's call to serve in the French speaking part of Cameroon as a church pastor. He said, "I sat with my wife and we talked about a ministry and dedicated our ministry to the Francophones." This decision gave direction to his future ministry.

Conclusion of the Study of Turning Points

There are many similarities in the turning points that the research subjects identified in their lives. As children, they had the opportunity to go to school and church. They recognized God's providential work in their lives. Later, their lives changed as they became Christians and experienced spiritual growth through individual or group mentoring. Some of the subjects experienced defining moments in their lives when they separated themselves from their traditional religion. This and other experiences of testing developed their character. Five of the subjects resigned from good jobs to serve in the Bible translation ministry, and once again they faced challenges as they served others. The subjects experienced turning points as they pursued opportunities for advanced education. And some of the subjects experienced a rededication to God and serving

others, receiving additional truth from God and responding to it. This developed their spiritual maturity and the basis for influencing others. These turning points indicate how God directed the lives of the research subjects and the importance education, leadership training, and vocational experience leading others in their leadership development.

Summary of Behavioral Factors

The life history research indicates that all the research subjects received much formal education. Five of them also received significant informal training which enabled them to learn leadership skills. All the subjects had considerable work experience and opportunities to develop their leadership skills. They made vocational choices that gave them the opportunities to put their leadership skills into practice. They experienced turning point events in their lives through which God directed their lives.

Therefore, after considering the behavioral factors that emerged from the data from the multiple-case study, three behavioral factors significantly affect the success of these Cameroonian leaders:

- Advanced education - Effective Cameroonian leaders value education and seek more formal education to improve their skills and improve their service to others. High levels of education influence their leadership behavior and their decision-making processes. The educational process exposes them to many ideas and people that shape their leadership behavior and the process by which they make decisions.

- Leadership training – Effective Cameroonian leaders have benefited from formal leadership classes and informal leadership training. Some leaders received formal training in church administration in order to give leadership to the churches. Other leaders received training in pedagogy and classroom management in order to teach students effectively. They have observed other leaders, learned leadership principles and practices from mentors, and read books about leadership.

- Vocational experience leading others – Effective Cameroonian leaders have served as either church pastors, other full-time Christian workers, or

> school teachers and this contributed to their leadership development. This enabled them to gain knowledge and experience in a variety of ministry tasks. In these roles they have learned much about leadership. They applied their training in their vocations as pastors and teachers, and refined their skills and developed additional leadership skills from their experiences. Effective leaders learn by doing, learn from their mistakes, and learn from others. Leading people in the church congregation and leading students in school provided a good training ground for leadership.

These three behavioral factors form part of the theoretical foundation for effective Cameroonian Christian leadership and part of the leadership selection criteria for African leadership candidates. I return to these factors in Chapter 10 where I summarize the findings relating to spiritual, cultural and behavioral factors that affect the success or failure of African leaders in the Bible translation ministry, and present a set of criteria for selecting and developing potential local leaders for the Bible translation ministry in Africa.

CHAPTER 6

FACTORS IN EFFECTIVE CAMEROONIAN LEADERSHIP: CAMEROONIAN LEADERSHIP VALUES

In addition to the spiritual, cultural, and behavioral factors that affected the success or failure of the research subjects in their leadership roles, I analyzed the leadership values of these and other Cameroonian Christian leaders. To help with this value analysis, I collected data on leadership values from focus groups in Cameroon. These focus groups consisted of Christian leaders and future leaders. I also asked the research subjects of the multiple-case study to respond to a questionnaire about the characteristics of successful leadership, which I used to supplement their life histories. And I analyzed the multiple-case study data to understand the values that affected the leadership practices of the six research subjects. This also helped me to define effective leadership based on the multiple-case study and focus group research, and on the findings in the precedent literature. In this chapter, I present my findings on Cameroonian Christian leadership values, and this will contribute to a model of African Christian leadership that I present in Chapter 7.

Leadership Values from Focus Groups

I did focus group research to understand leadership values from the point of view of Cameroonian Christian leaders other than the leaders in the case study research. The focus groups also helped me to evaluate the findings from the multiple-case study on significant spiritual, cultural, and behavioral factors that affect the success or failure of Cameroonian Christian leaders, and this enabled me to confirm the life history data and

increase the reliability of the data. Other factors that contribute to successful leadership also emerged from the focus group interviews, and these factors provided insight into the leadership values of the focus group participants.

Methodology for the Focus Group Research

I collected additional information about Cameroonian Christian leadership values from four focus groups that were composed of students and staff at the Cameroon Baptist Theological Seminary. The focus group participants came from sixteen different ethnic groups, and the groups were segmented by age, gender and vocation. This increased the confidence level of the participants and resulted in a free-flowing discussion. The composition of the four groups was as follows:

Group 1: younger men, Bachelor's degree students

Group 2: younger and older men, Master's degree students

Group 3: younger and older women, Bachelor's and Master's degree students

Group 4: older men, seminary teaching staff

Each focus group had six or seven participants. I conducted a ninety-minute interview with the same open-ended questions for each focus group. The group participants were asked to talk about their experiences working under a good leader and working under a bad leader, and they were asked to explain what made the good leaders to be effective and what made the leadership of the poor leader to be ineffective. They were asked to indicate the factors that contribute to effective Christian leadership, and they were asked to rank certain factors in order of importance for effective Christian leadership, and describe why they put the factors in that order.

The factors given to the groups were the findings that emerged from the multiple case study research:

- supernatural and spiritual world view
- character developed through trials
- character developed through obedience to God's guidance
- places high value on the Bible, seeks a biblical perspective
- experience with people from different ethnic groups and nationalities
- significant formal and informal training
- leadership training
- significant vocational experience in Christian ministries
- good relationship skills
- spiritual authority

The participants were given the opportunity to add or remove items from this list of factors, and explain why they would do so. Finally, they were asked to add significant information about African Christian leadership that has not yet been mentioned in the interview.

Findings from the Focus Group Research

The data collected from the focus groups indicated that these four groups considered spiritual factors to be relatively more important than behavioral and cultural factors. The issue of the character of the leader featured prominently in the focus group data.

The focus groups endorsed the following leadership values, in order of importance:

- place a high value on the Bible, seek a biblical perspective on issues
- spiritual authority
- character developed through obedience to God's guidance

- significant formal and informal training
- leadership training
- significant vocational experience in Christian ministries

Additional leadership values also emerged from the focus group discussions. The consensus of the focus groups was that effective leadership results from a high level of spirituality and commitment to God, encouraging followers, humility, vision, a learning attitude, and mentoring others for good leadership succession. These positive leadership values are related to leadership factors that emerged from the multiple-case study: spiritual worldview, good relationship skills, and leadership training. Based on these findings, I added two additional values to the list above:

- good relationship skills
- supernatural and a spiritual world view

Some negative leadership factors also emerged from the focus groups. The consensus of the focus groups was that ineffective leadership results from disregarding the views of followers, poor decision-making, and not admitting mistakes. Some common significant negative leadership practices also emerged from the focus group discussions: (1) selfishness, characterized by leading for personal benefit, competing with other leaders for resources, and striving to remain in power, (2) poor leadership succession due to lack of mentoring and planned transition in leadership, and (3) discrimination against others, indicated by tribalism and discrimination against women. The point about discrimination against women was a variance in the responses in that this point was only indicated by the focus group that consisted of women. However, since the point was very strongly made by that focus group, I included it in the focus group findings.

Leadership Values from the Leadership Characteristics Survey

I supplemented the multiple-case study life history research by collecting additional data about the leadership values and practices of the six research subjects. I surveyed the subjects on their views of the characteristics of effective leadership.

Methodology for the Leadership Characteristics Survey

The six research subjects responded to written questions about accomplishing organizational goals, motivating their followers, helping their followers to be more independent and productive, and making decisions (See Appendix F). They also indicated how they would respond in certain situations, such as, when their followers are not doing their job well, when their followers are unhappy and complaining, when their followers want more information about the organization, and when their relationship with their followers needs to be improved. In addition, the subjects expressed their views about successful leadership in their context.

Findings from the Leadership Characteristics Survey

I found that the six subjects held similar views about several leadership practices and these views helped me to understand their underlying leadership values. The survey indicated that these six Cameroonian Christian leaders would do the following:

- Motivate their followers by talking to them about the vision of the organization and by developing their abilities.
- Help their followers who are not doing their jobs well by asking them to explain the reason for the failure, encouraging them to do better, and teaching them the correct way to do their work.
- Address followers' complaints about leadership decisions by investigating the source of the problem before addressing it, and changing their leadership style to be more supportive, explaining their decisions and inviting feedback from their followers.

- Consult with their followers before making decisions for the organization.
- Help the organization when it is not accomplishing its goals by studying the situation, informing their followers of the problem, and asking for their input.
- Send their followers to training events to help them to be more productive and work independently.
- Improve their relationships with followers by spending more time with them and showing concern for them.

These similarities indicate that the six subjects value vision-sharing and developing their followers. They value good communication with their followers. They value a telling or directing style of leadership when their followers are not performing well. They value consultation before making decisions. And they value building up their followers by encouraging them and showing appreciation.

These values did not emerge from the six life histories, and I did not expect these responses, because I have not observed these leadership practices in many cases. Reflecting on this phenomenon, I find that there is a gap between leadership values and leadership practices. However, the values expressed are important for this research since they indicate how the research subjects view effective leadership, even if it is not practiced.

The greatest variety in the responses was in the area of defining and practicing successful leadership. The responses indicate that the six research subjects assign different levels of importance to character, vision, relationships with followers, applying biblical principles, faithfulness, developing their followers, and managing themselves as characteristics of effective leadership. See Table 6.1.

TABLE 6.1

DIFFERENCES IN LEADERSHIP CHARACTERISTICS

Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Definition of successful leadership A successful Christian leader is one who has or is …					
godly character, management skills, build up followers	godly character, management skills, build up followers	godly character, management skills, build up followers		godly character, management skills, build up followers	godly character, management skills, build up followers
vision, develop followers		vision, develop followers	vision, develop followers	vision, develop followers	
humble, good relationships, encourage followers	humble, good relationships, encourage followers	humble, good relationships, encourage followers		humble, good relationships, encourage followers	
apply biblical principles	apply biblical principles	apply biblical principles		apply biblical principles	
committed to God, faithful		committed to God, faithful		committed to God, faithful	committed to God, faithful
Practice of successful leadership The key to successful leadership in Christian ministry is …					
communicate vision	communicate vision	communicate vision	communicate vision	communicate vision	communicate vision
good relationships with follower	good relationships with follower	good relationships with follower	good relationships with follower		good relationships with follower
develop followers	develop followers	develop followers		develop followers	
manage self	manage self			manage self	manage self

For Ndeh, the most important feature of effective leadership is having a vision for the future and developing his followers. Nsom, Njong, and Nchare think that there are many important aspects of successful leadership: godly character, management skills, building up followers, vision, developing followers, humility, good relationships, encouraging followers, applying biblical principles, commitment to God, and faithfulness. For Ndi, the most important aspects are godly character, management skills, building up followers, humility, good relationships, encouraging followers, and applying

biblical principles. And Nfor emphasized the importance of godly character, management skills, building up followers, commitment to God, and faithfulness. In addition, Nsom, Ndi, Njong, and Nfor, think that self-management is a key to successful leadership.

Definition of Effective Leadership for This Study

I compared the findings regarding successful leadership that emerged from the ethnographic data with the findings in the precedent literature in order to arrive at a definition of effective leadership. I used this comparative approach because the ethnographic data collection was not comprehensive in terms of providing data on all aspects of leadership effectiveness. On the other hand, the data from the precedent literature included specific and comprehensive studies on the subject of leadership effectiveness. By comparing the findings from the ethnographic research and precedent literature research, I found that there was a gap in the findings from the ethnographic data. Since the precedent literature included aspects of leadership effectiveness that were not found in the ethnographic data, I studied the cultural appropriateness of these aspects, and I retained those aspects that did not conflict with Cameroonian cultural values. Therefore, I combined the findings from the ethnographic data with the findings from the precedent literature to arrive at a working definition of effective leadership in the Cameroonian Christian context for this study.

I interpreted the leadership values that emerged from the ethnographic data to be a limited definition of effective leadership in the Cameroonian Christian context, since the data collection was limited to factors that contributed to the leadership development in the focused life histories of six Cameroonian Christian leaders. Therefore, I used two sets of criteria for defining effective leadership: (1) leadership values in the Cameroonian Christian leadership context, as indicated by leadership values that emerged implicitly

from the multiple-case study and focus group research, and values that emerged from the leadership characteristics survey, and (2) leadership values in the precedent literature, as indicated by leadership factors that resulted from explicit and comprehensive leadership research. The Cameroonian Christian leaders in the multiple-case study and focus group research implicitly defined an effective spiritual leader as one who is committed to God, is humble, has a vision for the future, has management skills, and relates well to his or her followers, including developing the skills of his followers and encouraging his followers. The idea of developing and encouraging followers corresponds with the biblical value of building up followers.[1] Even though these leadership values emerged from the data, I found that these values were not consistently practiced. The research subjects were successful leaders in certain ways in certain contexts, but not in all contexts. For example, Nchare may have been a more effective leader in the business context than in the context of Christian ministry, but even in the business context there are indicators that he was not an effective leader in certain ways. This is described in Chapter 2.

In addition to the leadership values of these Cameroonian leaders, the leadership values from the precedent literature included the important idea of motivating or inspiring followers to achieve a common goal (Banks and Ledbetter 2004) (Goleman, Boyatzis and McKee 2002) (Kouzes and Posner 2003). The idea of having a common goal or vision with the followers is consistent with the focus group data that indicated that effective leaders consult others and get input from their followers. Therefore, in addition to the values from the ethnographic data, I added this leadership value from the precedent literature. As a result, for this study, effective Cameroonian Christian leadership is

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[1] The biblical value of building up others is based on the Greek word οἰκοδομέω (oikodoméō), "to build," used figuratively to indicate growth in Christian character. See the following passages in the Bible: Romans 14:19, 15:2; 2 Corinthians 10:8, 13:10; Ephesians 4:11-13; 1 Thessalonians 5:11.

defined as leading others with a commitment to God, which includes depending on God and applying biblical principles to leadership situations, exemplary character, which includes reflecting on past experiences, learning from others, acknowledging weaknesses, and establishing values, good relationships with followers, vision for the future, management skills, encouraging and building up followers, and inspiring followers to accomplish common goals. This definition of leadership effectiveness was the basis for the comparative cultural analysis, described below, and it contributes to a synthetic model of African Christian leadership effectiveness, presented in Chapter 7.

Leadership Values from the Comparative Cultural Analysis

I analyzed the data from the multiple-case study to understand the values that affected the leadership effectiveness of the six research subjects. I studied their leadership practices, which involved an examination of their leadership performance, in order to derive leadership values that underlie their leadership practices. The leadership characteristics survey indicated that there is a convergence of the leadership practices of the research subjects and their leadership values in many areas. I used three Western leadership effectiveness models as a framework for a comparative cultural analysis of leadership characteristics. I compared categories associated with these models, as indicated in the SIL leadership goals, indicated in Appendices H and I, with the leadership values and competencies that emerged from the data. The leadership effectiveness models that were used for this analysis were the Situational Leadership (Hersey, Blanchard and Johnson 1996), Emotional Intelligence (Goleman, Boyatzis and McKee 2002), and Relational Leadership (Wright 2000) models. Table 6.2 contains a summary of the main competencies indicated in these models. The views of the research subjects on leadership were derived inductively from their life histories, from their

backgrounds and some of their leadership experiences. These experiences, some of which are described briefly in Chapter 2, provided insight into their leadership values, their emotional responses to leadership situations, and their relationships with their followers. Applying the three Western leadership models also enabled me to see how the performance of these six leaders compared to the performance criteria of the models. The models provided a means to make an objective evaluation of leadership performance using criteria established by others who have studied leadership extensively. Therefore, in addition to indicating their leadership values, these models also provided a framework for evaluating leadership performance, which does not currently exist in the Cameroonian leadership context. I also did a cultural analysis of these performance criteria to evaluate the appropriateness of these Western models in the Cameroonian context.

TABLE 6.2

SUMMARY OF THREE WESTERN LEADERSHIP MODELS

Situational Leadership Competencies	**Emotional Intelligence Competencies**	**Relational Leadership Competencies**
Diagnose situation	Self-awareness: Emotional self-awareness Accurate self-assessment Self-confidence	Articulate vision
Adapt leadership behavior	Self-management: Self-control Transparency Adaptability Achievement Initiative Optimism	Create & reinforce values
Communicate well	Social awareness: Empathy Organizational awareness Service	Empower followers
	Relationship Management: Inspirational leadership Influence Develop others Change catalyst Conflict management Teamwork, collaboration	Be accountable

Situational Leadership Competencies

I first analyzed the multiple-case study life history data using categories based on the competencies that are associated with effective leadership under the Situational Leadership model. According to Hersey, Blanchard, and Johnson, there are three general skills or competencies of leadership: diagnosing, adapting and communicating (1996:9). This leadership model is based on the interaction of (1) the amount of direction (task behavior) a leader gives to his or her followers, (2) the amount of emotional support (relationship behavior) a leader provides, and (3) the readiness level of followers to perform tasks. The style of the leader depends on the needs of the followers. If the

followers need the leader to give a lot of direction, specific instructions, and close supervision (high task behavior by the leader) because they are not ready and able to do a task, and if the leader does not provide much emotional support (low relationship behavior), the leader would use a telling or directing style of leadership. If the followers are more ready to perform a task, the leader can explain decisions to the followers (high task behavior) and also provide emotional support (high relationship behavior), indicating a selling or persuading style of leadership. If followers are more able, the leader can simply share ideas (low task behavior) and provide emotional support (high relationship behavior), indicating a participating or supporting style of leadership. And if the followers are ready and able to perform tasks, the leader can turn the responsibility over to the followers for the tasks to be performed (low task behavior) without much emotional support (low relationship behavior), indicating a delegating or observing style of leadership (Hersey, Blanchard and Johnson 1996:189-206). The leader should adapt his or her leadership style to the followers in order to provide the most effective leadership according to the situation. An effective leader will also help his or her followers to become more ready and capable to perform tasks.

Diagnosing the Environment

The first competency that I studied was Diagnosing the Environment. According to Hersey, Blanchard, and Johnson, the leadership environment consists of styles and expectations of the leader, the readiness of the followers, and the expectations of supervisors, associates, and the organization. It also includes the demands of the job, time factors, gender issues, etc., as well as the external environment (1996:164). I reviewed the data to find evidence of this leadership effectiveness competency in the research subjects.

I found that these Cameroonian leaders have certain characteristics in common related to Diagnosing the Environment. The leadership values of these leaders include evaluating the performance and character of their followers, disciplining their followers, reviewing strategies to improve organizational performance, and asking workers for input in making decisions. These characteristics are a function of leadership training and experiences. The data do not indicate that these leaders diagnose the leadership environment in terms of making plans for the future.

In evaluating each research subject in terms of the similarity of his leadership characteristics with the leadership values that pertain to this Situational Leadership competency of Diagnosing the Environment, I found that Njong, Ndi and Ndeh demonstrate more of the competencies associated with Diagnosing the Environment than the other subjects. Njong seeks to understand the expectations of his supervisor and external partners so that he can respond to their expectations. The supervisor is the sponsoring church denomination, and partners include a church denomination in the USA that provides funding, a mission organization that sends teaching staff, SIL and Cameroon Association for Bible Translation and Literacy. He believes the leader needs to recognize the values a partner brings into the situation and match these with the values of other partners. He also tried to understand the expectations of the public, the Cameroon government and the local government administration, so that the organization could maintain good relationships with the government. He realized that the government could stop the organization from functioning so he must respond to their demands. In addition, Njong seeks to understand the goals of the organization, and if the organization is not accomplishing its goals, he would pray for God's help and study the goals to confirm that they are appropriate.

Ndi demonstrates this competency by building relationships with partners and his followers. These activities relate to the leadership value of understanding organizational and external contexts. Ndi relates to educational authorities, people who work for the government, by recognizing their authority and by “reading these people and understanding the people individually.” He builds a relationship with them. When he visits government officials, Ndi recognizes his place as a worker with a non-governmental organization, who is, in the eyes of the government worker, “inferior” to the authority. He also builds relationships with his followers. He recognizes that the volunteer literacy workers struggle to do their work because they have no salary and little compensation for their expenses. He thanks these people, “appreciating them for what they are doing.” He tells them that they “should never lose hope, but as they continue exercising patience, they will get somewhere.” He encourages them to persevere. He also seeks to understand the goals of the organization, and if the organization is not accomplishing its goals, he would pray for God's help and study the goals to confirm that they are appropriate.

Ndeh makes plans for the future and sets goals, an aspect of Diagnosing the Environment, more so than the other subjects. He gathers his office staff every year to do strategic planning. They consider what needs to be done for the year and consider the plans approved by the board of directors. Each department envisions what they need to do during the whole year. They consider how they are going to carry out their activities, and who will do each activity. This helps everybody to have a perspective on what has to be done during the year. It also causes each person to feel responsible for what he has to do. Ndeh monitors each department and the organization as a whole to see if they are moving in the direction agreed upon in the planning meeting through weekly meetings with the department heads. They discuss issues relating to the accomplishment of the

plans in their respective departments. He addresses the issues and helps his staff to focus on the things they agreed to do. As chairman of the board of another organization, Ndeh asked the members of the board, “What difference do we want to make between now that we are starting and when we will hand over?” As a result, he devised a strategic plan and set goals for the organization.

The other research subjects demonstrate this competency of Diagnosing the Environment to a lesser degree. Nsom trains and motivates followers to accomplish goals. Nchare studies the situation to improve organizational performance, including investigating the sources of problems. And Nfor evaluates the calling and performance of his followers, and listens to advice from associates.

I analyzed the data to understand why three of the research subjects demonstrated this competency more than the others. I found that Njong has many years of leadership experience and he did some of his formal education in the USA where he was exposed to Western leadership activities. The demands of the job for Ndi require good relationships with government authorities, so he is highly motivated to establish partnerships with others. Ndeh has leadership experience in two organizations that originated in the West. The other research subjects have less leadership experience and have had less contact with Western organizations, and there were fewer indicators of the competency of Diagnosing the Environment in their leadership practices.

Adapting Leadership Behavior

The second competency that I studied was Adapt Leadership Behavior. According to Hersey, Blanchard, and Johnson, adapting leadership behavior refers to altering behavior and resources to meet the contingencies of the situation, to close the gap between the current situation and the desired situation (1996:10). Effective leaders adapt

their leadership behavior to meet the needs of their followers and environment (Hersey, Blanchard and Johnson 1996:142).

I found the research subjects to have certain characteristics in common. For these leaders, many of whom have several different roles to play in their organizations, Adapting Leadership Behavior tends to take the form of adapting to the role they are playing at any given time and to the different people they interact with in that role. Some adapt their style to the needs or to the level of the workers. Many of the subjects would adapt their leadership style to be more supportive of workers if the situation demanded it. The data do not indicate that they adapt their behavior to take initiative or to manage change.

I found that Nchare, more than the other subjects, demonstrates this competency by taking risks and taking initiative. He likes to be active and he likes to take initiative rather than waiting for things to happen. This characteristic may be more a function of his personality than a Cameroonian leadership characteristic.

Communication

The third competency that I studied was Communication. According to Hersey, Blanchard, and Johnson, communication refers to interacting with others in such a way that people can easily understand and accept the leader's message (1996:10). The leader must communicate his style of leadership effectively to influence his or her followers. Written and oral communication skills are critical for effective leadership performance (Hersey, Blanchard and Johnson 1996:336).

These Cameroonian leaders value talking to followers about the direction of the organization in order to motivate them. Many of these leaders motivate their followers by talking about vision, and they see this kind of communication as a key to successful

leadership. However, the data do not indicate that all these leaders value developing their communication skills and using communication systems to manage information well.

After evaluating each research subject in terms of the similarity of his leadership characteristics to the leadership values that pertain to this competency of Communication, I found that all of these Cameroonian leaders communicate vision to their followers. However, Ndeh and Ndi demonstrate more of this competency of Communication. Ndeh not only communicates vision to his followers, he also established a communication system with his close collaborators for good management of information. He communicates with his followers to help them see what is happening in the organization and understand the direction the organization is following. He meets with his staff for annual strategic planning meetings and later he reminds his followers what was agreed to in the meeting. This communication helps them to remain focused on the things they agreed to do. Ndeh values good communication with his close collaborators. He communicates with them and allows them to "speak into [his] own life," to disagree with him or question things that he may not be doing properly. He influences his followers through listening to them, rather than unilateral communication.

Ndi emphasizes networking with external partners and sharing vision with his followers. He demonstrated the competency of communication when he worked with government officials. With these officials, he communicated humbly. He would make suggestions and seek the person's opinion, rather than try to impose his will on them. He would not "force himself to speak to an educational authority" when that official seems preoccupied. When he talks to them about the literacy work, he creates "a full awareness of the program … the objectives of the program." He answers their questions about the literacy work "in the way that these people can understand." He also provides written reports to make sure that his oral communication was understood well. He also

demonstrated the competency of communication when he worked with his followers. He communicated vision, appreciation and encouragement, “thanking these people, appreciating them for what they are doing” telling them that they “should never lose hope, but as they continue exercising patience, they will get somewhere … the Lord can provide at any given moment ... it is God’s work. It is literacy … the Lord will reward you.” He motivates his followers by talking about vision and he believes that communicating a vision to his followers is a key to successful leadership in Christian ministry. These activities correspond to the value of communicating vision, using communication systems to manage information well and emphasizing networking.

The other research subjects also demonstrate this competency but to a lesser degree. Nsom influences his followers by explaining the importance and benefits of objectives. Njong's communication strategy is to be “down to earth,” to talk about issues at the level of the follower and using a language the follower understands well. Nchare admits his mistakes and strives for transparent communication. And Nfor, like most of the other subjects, motivates his followers by talking about vision.

I analyzed the data to understand why two of the research subjects demonstrated this competency more than the others. The data indicate that Ndeh has leadership experience in two organizations that originated in the West and this type of leadership experience may have led to his use of a communication system with his leadership team. The demands of the job for Ndi require networking with government authorities, so he has learned how to communicate well with external partners. The other research subjects have had less contact with Western organizations and the demands of their jobs do not require that they develop and use this competency of communication.

Conclusions Regarding Situational Leadership Competencies

The comparative cultural analysis of the data in terms of leadership competency categories that correspond to the Situational Leadership model of leadership effectiveness is summarized in Table 6.3. The data indicate that there is a convergence of the leadership practices of the research subjects and their leadership values in many areas. The analysis reflects my understanding of their leadership values, rather than the understanding of the research subjects of their own leadership values, and they may not agree with my analysis that certain values are not indicated in the data.

I found that the Cameroonian leaders in this research project demonstrate many of the leadership values that are associated with this Western leadership model. The main points that emerged from the data were that these leaders value evaluating their followers and reviewing their strategies, as a way of understanding the organizational context. However, the data do not indicate that these leaders value outward-looking and forward-looking leadership, and that they tend not to consider external partners and plan for the future. These Cameroonian leaders adapt their leadership behavior to their role and to their workers, rather than to strategic issues. They communicate vision and values to their followers; however, they tend not to develop communication systems to manage information flow effectively.

Based on this comparative cultural analysis, I conclude that these Cameroonian leaders have many of the leadership values that are associated with the Situational Leadership model. However, the values of looking to the future, adapting their leadership behavior to their partners, and communicating information effectively to followers and partners are not indicated in the data.

TABLE 6.3

SUMMARY OF CAMEROONIAN LEADERSHIP VALUES IN LIGHT OF THE SITUATIONAL LEADERSHIP MODEL

Values Related to Diagnosing the Environment
• Evaluate the performance and character of their followers (3 out of the 6 research subjects demonstrated this competency) • Discipline their followers (3 out of 6) • Review strategies to improve organizational performance (5 out of 6) • Ask workers for input in making decisions (5 out of 6)
Values Related to Adapting Leadership Behavior
• Adapt to the role they are playing in the organization and to the different people they interact with in that role (4 out of 6 demonstrated this competency) • Adapt to the needs or to the level of their followers (4 out of 6) • Adapt to be more supportive of followers if the situation demanded it (3 out of 6)
Values Related to Communication
• Talk to followers about the vision or direction of the organization (5 out of 6 demonstrated this competency) • Communication of vision key to successful leadership (4 out of 6)
Values Not Found based on the Situational Leadership Framework
Values not indicated in the data: • outward-looking and forward-looking leadership: consider external partners and plan for the future (2 out of 6) • communicating information to their followers: develop communication systems to manage information flow effectively (1 out of 6)

Emotional Intelligence Competencies

I also analyzed the data using categories based on the competencies associated with effective leadership under the Emotional Intelligence or Resonant Leadership model. This model holds that the most effective leaders are emotionally intelligent leaders because they create resonance in the organization, moving followers' feelings in a positive emotional direction (Goleman, Boyatzis and McKee 2002:5, 20). Emotionally intelligent leaders know how to manage themselves and their relationships. There was

much data on this topic from the life histories of the research subjects. I considered each competency associated with this model and looked for examples in the life history data where the research subjects demonstrated these competencies.

Self-Awareness

The first competency that I studied was Self-Awareness. According to Goleman, Boyatzis, and McKee, Self-Awareness has three associated competencies: Emotional Self-Awareness, which is “reading one's own emotions and recognizing their impact,” and using intuition to guide decisions, Accurate Self-Assessment, which is “knowing one's strengths and limits,” and Self-Confidence, which is “a sound sense of one's self-worth and capabilities” (Goleman, Boyatzis and McKee 2002:39).

In terms of Self-Awareness, I found that these Cameroonian leaders have several characteristics in common. For these leaders, Self-Awareness tends to take the form of spiritual awareness, having faith in God and being called by God to serve God, which is also an aspect of how they manage themselves. Self-Awareness also includes valuing the Bible, making sacrifices to serve God, and having confidence to renounce African traditional religion despite much pressure. These leaders are aware of values by which they live their lives, many of which are based on their spirituality. They are emotionally aware of their abilities and weaknesses, and they have self-confidence to lead and teach others. However, the data did not indicate that they practice self-assessment, are aware of the need for accountability to their followers, and are aware of the need to avoid discrimination against others.

I evaluated each research subject in terms of the similarity of his leadership characteristics with the leadership values that pertain to this competency of Self-Awareness. I found that Nfor and Ndeh demonstrate this competency more than the other

subjects. Nfor described his confidence in the sovereignty of God and the resulting confidence to lead others, and his commitment to a life of integrity. He is aware that God is directing his life. He is not teaching and leading the theological seminary "by chance." He said, "God knew that we were going to be here. And he prepared this place for us to be and to minister in." He is aware that he would not be where he is "if it were not for God who planned it." He faced many obstacles that could have kept him from going to school, but "it was all by God's design." He said, "I think God has led and directed my life from childhood." He is aware that he has to live an exemplary life, and he must develop his character before leading people. He said, "We begin by being before we do."

Ndeh also described his confidence in God to lead others. Ndeh is confident to lead others because of his dependence on God, and this led him to be in the role of leader. He believes that God prepared him and made him "comfortable to accept such a role" through his experiences. He was trained formally to be a linguist and a school teacher but he is not using those skills in his leadership role; rather, he is using skills that he learned informally when he was a member and leader of other groups, skills such as leading meetings, setting direction, and preparing budgets. He demonstrated resilience when he nearly died in a drowning accident, and he is aware that God spared his life and he rededicated his life to try to make an impact, and to align his life and actions with what God wants him to do on earth.

The other research subjects also demonstrate this competency but to a lesser degree. Nsom is aware of his ability to identify talent, recruit and train workers, and organize events. Ndi is aware that he is called by God, and aware of the values that direct his life. He is confident to serve God. Njong is also aware of the values that direct his life and he had self-confidence to renounce the traditional religion. And Nchare is aware of

his gifts and abilities, strengths and weaknesses, including his ability to communicate easily and share ideas.

I found that the Cameroonian Christian leaders that are confident of God's calling and leading, and who have experienced God's provision and preparation for ministry are more likely to demonstrate the characteristics of emotional self-awareness and self-confidence. However, this category must be expanded in the Cameroonian Christian context to include spiritual awareness to adequately account for the self-awareness of these African leaders because their emotional self-awareness and self-confidence are based on their faith in God.

Self-Management

The second competency of Emotional Intelligence that I studied was Self-Management. According to Goleman, Boyatzis, and McKee, Self-Management has six associated competencies: emotional self-control, which is “keeping disruptive emotions under control,” honesty and integrity, adaptability, achievement by improving performance, initiative, and optimism (Goleman, Boyatzis and McKee 2002:39).

I found that for these Cameroonian leaders Self-Management tends to take the form of being optimistic because of their faith in God, indicated by their faith and optimism to change careers to serve God, and to pray in order to achieve their goals. It is also demonstrated in their adaptability to different roles in the organization, being people of integrity, keeping their emotions under control in difficult circumstances, and taking initiative. Most of these leaders think that self-management is a key to successful leadership. However, the data do not indicate that they adapt to cross-cultural contexts and submit to others. And the data do not indicate that these leaders demonstrate the competency of high achievement by improving their performance, which is indicated by

not nurturing their own personal growth and, except for Nfor, not being accountable to others for that growth. In addition, the data did not indicate that they value self-control to achieve goals and that they value life-long learning.

After evaluating each research subject in terms of the similarity of his leadership characteristics with the leadership values that pertain to the competency of Self-Management, I found that Ndeh and Ndi demonstrate this competency more than the other subjects. Ndeh is optimistic and he takes initiative because of his confidence in God. When he was working as a civil servant, he believed God called him to serve in full-time Christian work. His “frames of reference” changed dramatically and he didn’t know if he would receive a regular salary, but he said he “simply trusted, 'God, if you really want me to go into this, then surely I will follow ...'” He exercised self-control to achieve goals, and demonstrated achievement and initiative in that he likes to work, plan activities, and to see things accomplished. This gives him a feeling of satisfaction. When there is a project to be done he throws himself into it to get it done. He is frustrated with things that seem to be “going nowhere and they just keep going and you never know when it is the end.” He likes things to be done well. Some people consider him to be “a workaholic.” He demonstrates adaptability in that he can “juggle many things at a time.” He doesn't “work in a very linear way.” He works better when he is handling two or three things at the same time, rather than working on a single issue and bringing it to completion before he begins another project.

Ndi also demonstrates optimism and he transfers this optimism to his followers. They are all volunteer literacy workers and they do not receive a salary. He tells them that they “should never lose hope, but as they continue exercising patience, they will get somewhere.” He demonstrates transparency and integrity by fully disclosing and explaining the literacy work to government authorities and creating “a full awareness of

… the objectives of the program." He answers their questions and gives written reports to make sure that his communication is well understood.

The other subjects demonstrated this competency but to a lesser extent. Nsom took the initiative to improve his relationships with his followers. Njong also took the initiative to improve relationships with his followers. He controlled his emotions when he renounced traditional religion and when he was accused of embezzling money. He stated that he was innocent of any wrongdoing, and maintained his honesty and integrity. Nchare also took the initiative to improve relationships with his followers, and he took the initiative to start new organizations and businesses. He has a strong work ethic and he adapts his behavior to his leadership role in the organization. However, Nchare did not keep "disruptive emotions" under control when he was criticized and finally dismissed as the director of a Bible translation organization. He was angry and bitter at the organization for the manner in which he was treated. Nfor was optimistic and took the initiative to change his career and serve as a lay preacher. And, unlike the other subjects, he nurtured his own personal growth and made himself accountable to others for that growth by starting an accountability group. He said:

> When I went to Etoug Ebe in Yaounde, I was then already a pastor but I constituted a small group of faithful members of the church who would tell me or ask me why I did certain things. And they would pray for me and listen to me and ask me to explain certain things to them and they would see with me, they would see like I see. ... I said would you please, would you just come to pray with me, if not twice a week but at least once a week, and then they accepted. And we would meet twice a week. And then they would really hold me accountable for certain things.

I found that these Cameroonian Christian leaders are optimistic because of their faith in God, and this causes them to take initiative. Their faith in God also results in integrity. I conclude that African leaders that have faith in God are more likely to have

the competencies associated with Self-Management, especially living a life of integrity, optimism, and taking initiative.

Social Awareness

The third competency that I studied was Social Awareness. According to Goleman, Boyatzis, and McKee, Social Awareness has three associated competencies: empathy, which is sensing others' emotions and understanding their perspective, organizational awareness, which refers to "reading the currents … and politics at the organizational level", and service or meeting needs of followers and clients (Goleman, Boyatzis and McKee 2002:39).

These Cameroonian leaders put a high value on being aware of the needs of the organization. However, each subject described a different area of need that was in focus, such as public relations, perceptions of partners, good leadership transition, articulating a clear vision, and disciplining staff. However, the data did not indicate that they consider the external context and the future needs of the organization. They value serving God, serving people, and serving the organization. They value meeting the needs of their followers through encouragement and training, and being empathetic toward unhappy workers by giving them information, inviting their feedback, and involving them in decision-making.

Based on my evaluation of each research subject, comparing his leadership characteristics with the leadership values that pertain to the competency of Social Awareness, I found that Nfor and Ndi more often demonstrate this competency. Nfor demonstrated organizational awareness by his knowledge of trends, vision, and organizational objectives. He identified a major problem in the church of Jesus Christ in Cameroon: pastors who do not give Christians an opportunity to grow spiritually because

they do not preach the Bible well, and pastors whose lives “kill the effect of the word of God” by their poor example. As a result, the trend is for people in the churches to have little knowledge and to have low standards. He demonstrated empathy by showing concern for his followers. He also has empathy toward the poor and needy, and people who do not speak English by making them feel welcome in the church community. He has empathy toward his followers to meet their needs by evaluating their gifts and abilities, encouraging them and training them, doing organizational planning with them, and involving them in decision-making.

Ndi demonstrated the competencies of service, empathy and organizational awareness. He desires to serve everyone. He said, “What I want is service, to render service in any capacity.” He also said, “I love my position, in any position that I am rendering service.” He also said, “One rendering service is not expected to assert himself.” So he tries to serve people with humility and patience. He empathized with his followers and he wanted them to have some income-generating activities. He introduced them to “pig farming” and tried to get them involved. He asked the volunteer literacy workers to raise goats and do “bee farming” as income generating activities. He is aware of the importance of public relations events for the organization. He makes himself and the mother tongue literacy work he is doing known to people by appearing with his followers “as a team in all public manifestations.” They perform a skit or sing the national anthem in the local language to raise awareness of the work.

The other research subjects demonstrated this competency to a lesser extent. Nsom serves his followers by talking about the vision, values and history of the organization. Njong is aware of the perceptions of partners and the impact this has on the organization. He is aware of the need for the organization to have a good leadership transition. He also serves his followers by talking about the vision, values and history of

the organization. He demonstrates empathy by doing organizational planning with his followers. Nchare also serves his followers by talking about the vision, values and history of the organization. And Ndeh is aware of the need to set direction and articulate a clear vision for the organization. He serves the organization and followers by disciplining staff members who performed poorly.

I found that the Cameroonian Christian leaders who have more leadership experience are more aware of organizational issues. In addition, personal experiences and calling affect values and competencies in ministry. For example, Nfor believes God called him to be a pastor and so he is interested in pastoral issues. Ndi comes from a poor family, where lack of money was always an issue, so he is empathetic toward the volunteer literacy workers who struggle financially.

Relationship Management

The fourth competency that I studied was Relationship Management. According to Goleman, Boyatzis, and McKee, Relationship Management has six associated competencies: inspirational leadership by creating resonance and guiding and motivating with a compelling vision, influencing others by various tactics of persuasion, developing others by increasing their abilities through guidance and feedback, initiating and managing change, resolving conflicts, and promoting collaboration and teamwork (Goleman, Boyatzis and McKee 2002:256).

These Cameroonian leaders value influencing and developing their followers by setting an example for them to follow, and by encouraging or affirming them and showing appreciation. They also value talking about the vision, history and values of the organization. They value developing their followers' skills by personally teaching them the correct way to do things, by mentoring and delegating responsibilities to them, by

sending them to training courses, by being available and approachable, and by caring for, nurturing, and praying for them. Some of the research subjects build teams by various means such as resolving rivalries, appearing together at public events, giving everyone a chance to speak, making decisions together, or making future plans together. Some create resonance by promoting harmony, a spirit of team work, or a good working environment. Many of the subjects resolve conflicts by explaining their decisions and inviting feedback. The data did not indicate that these African leaders create resonance and collaboration by valuing diversity, cooperating with others, respecting others, communicating well with others and being submissive to others.

I found that Ndeh and Ndi are more likely than the other subjects to demonstrate the competencies of Relationship Management. Ndeh demonstrated guiding with a compelling vision, developing others and promoting team work. He cast the vision for his organization by traveling to speak to different groups across the country. He was a catalyst for change and saw this as “an opportunity to do something, to make things different.” He promoted team work and collaboration by meeting with the members of the board of directors and he asked for their input. He managed a conflict well. He promoted collaboration by articulating the vision of the organization and producing a book that described the movement. People in different locations had different ideas about the goals and practices of the organization but after Ndeh's efforts, the people were united by a common vision. He promoted team work and collaboration when he led a meeting with his followers in such a way that every person participated and gave his opinion on issues. He influences and develops his followers, as well as promotes team work and collaboration, through a participatory leadership style. He does not make “any significant decision without involving [his] leadership team.”

Ndi demonstrated the competencies of developing others and collaboration. He developed his followers by encouraging them and showing appreciation. He influenced them by “thanking these people, appreciating them for what they are doing.” He told them that they “should never lose hope, but as they continue exercising patience, they will get somewhere.” He inspired them by his example, “advising them to be hard-working as [he] was.” He demonstrated respect for others and cooperated with others by recognizing and submitting to their authority, and speaking to them with respect and humility. He made suggestions and sought the person's opinion, rather than try to impose his will on them.

The other subjects demonstrated this competency to a lesser extent. Nsom influenced people by bringing them together for events, mobilizing people, identifying people with talent, and recruiting and training people for roles in Bible translation projects. He also influenced and motivated people to help him accomplish tasks by explaining the importance of the task and the benefits of doing the task. Njong provided inspirational leadership by publicly confronting a student pastor involved in African traditional religion and burning his fetishes, and by standing in front of a bulldozer encroaching on seminary property. Nchare influenced his followers by informing them they are accountable to the Lord. And Nfor influenced others by maintaining a biblical perspective on all issues.

I found that the leadership experience Ndeh had in different organizations helped him to develop the competencies of developing his followers and promoting team work. The demands of the job for Ndi required good relationships with government authorities. In addition, he listened to advice from others and read books on leadership. I found that the Cameroonian leaders who have more leadership experience and who learn about leadership from others are more likely to have Relationship Management competencies.

Conclusions Regarding Emotional Intelligence Competencies

Table 6.4 summarizes the values of these Cameroonian leaders in terms of the leadership competencies associated with the Emotional Intelligence model. The main points that emerged from this comparative cultural analysis of the data in light of the Emotional Intelligence model in terms of Self-Awareness are that these leaders value spiritual awareness, a servant mindset, and confidence to lead based on their faith in God. They are aware of their strengths and weaknesses, and they live and lead by values. The data do not indicate that they put a high value on accountability to their followers and serving everyone without discrimination.

In terms of the competency of Self-Management, the main points that emerged from the data were that they value optimism, integrity, adaptability, and taking initiative. They adapt to their leadership role and to their workers, rather than to the external contexts. The data indicate that many of these leaders controlled their emotions in stressful situations and they had faith and optimism to change careers to serve in Christian ministries. The data did not indicate that these African leaders put a high value on life-long learning, and nurturing their own spiritual growth.

In terms of the competency of Social Awareness, the main points that emerged from the data were that these leaders are aware of organizational needs, but not necessarily the external contexts of the organization. They value service and they articulate vision to their followers. The data do not indicate that they plan well for the future. They serve their followers by meeting their needs through encouragement and training. They also demonstrate empathy for their followers by providing information about the organization and inviting feedback.

TABLE 6.4

SUMMARY OF CAMEROONIAN LEADERSHIP VALUES IN LIGHT OF THE EMOTIONAL INTELLIGENCE MODEL

Self-Awareness
• Spiritual awareness (6 out of the 6 research subjects demonstrated this competency) • Faith in God (6 out of 6) • Awareness of being called by God (3 out of 6) • Value the Bible (6 out of 6) • Make sacrifices to serve God (4 out of 6) • Confident to renounce traditional religion (4 out of 6) • Live and lead by values (4 out of 6) • Aware of abilities and weaknesses (4 out of 6) • Confident to lead and teach others (4 out of 6)
Self-Management
• Optimistic because of their faith in God (4 out of 6) • Be people of integrity (3 out of 6) • Adapt to their different roles (3 out of 6) • Faith to change careers to serve God (5 out of 6) • Emotions under control under stress (3 out of 6) • Take initiative (6 out of 6) • Pray to achieve goals (5 out of 6)
Social Awareness
• Aware of the needs of the organization (4 out of 6) • Serve God, people and the organization (3 out of 6) • Serve followers by articulating vision, values, history of the organization (6 out of 6) • Meet the needs of followers by encouragement and training (4 out of 6) • Empathetic toward followers by giving more information (4 out of 6)
Relationship Management
• Influence followers by appreciating them, talking about vision, being available and approachable, caring for, nurturing and praying for them (5 out of 6) • Develop others by teaching them, encouraging them, developing their skills, mentoring, sending them to training courses (5 out of 6) • Influence followers by setting an example (3 out of 6) • Build a team by resolving rivalries, appearing together at public events, giving everyone a chance to speak, making decisions and plans together (5 out of 6) • Create resonance by promoting harmony and a good environment (6 out of 6)
Values Not Found based on the Emotional Intelligence Framework
• Accountability to followers • Serving everyone without discrimination • Life-long learning • Nurturing own spiritual growth • Awareness of external context, plan for future • Diversity

In terms of the competency of Relationship Management, the main points that emerged from the data were that these leaders influence their followers by affirming them or showing appreciation, by talking to them about the corporate vision, and by nurturing their personal well-being. They value developing their followers by training them, mentoring them, and delegating responsibilities to them. They influence others by setting an example for them to follow, and they develop others by teaching them the correct way to do things. They do various team building activities and this creates resonance in their organizations. However, the data do not indicate that they put a high value on developing diverse teams and cooperating with partner organizations.

The most significant values of these Cameroonian leaders in terms of the Emotional Intelligence framework are spiritual awareness, confidence to lead, optimism, integrity, servant mindset, adaptability, showing initiative, awareness of the organizational structures and needs, articulating vision, and influencing and developing followers through various means. These are important values that contribute to leadership effectiveness. The data indicate that these leaders tend to have an internal and present focus, and they tend not to regard cultural diversity, avoid discrimination against others, and development of diverse teams as high values.

Of the six research subjects that participated in the life history case study, I found that Ndeh demonstrated more Emotional Intelligence competencies than the other subjects. The data indicate that Ndeh has confidence in God that enables him to lead others. He is resilient, optimistic, and flexible. He guides others with a vision, develops others, and promotes team work. Nfor also demonstrates some of the competencies associated with Emotional Intelligence. The data indicate that Nfor has confidence in the sovereignty of God which gives him confidence to lead others. He is committed to integrity, aware of the structures and needs of the organization, and has empathy for his

followers. Finally, Ndi also had some of these competencies: optimism, integrity, service, empathy for his followers, organizational awareness, develops others, and collaboration.

Based on this comparative cultural analysis of categories associated with the Emotional Intelligence model with limited ethnographic data, I conclude that these leaders have many of the leadership values that are associated with the Emotional Intelligence model, and a high level of spirituality. However, the data do not indicate the values of looking outward to consider the external context and partners, looking forward to consider the future of the organization, valuing cultural diversity, indicated by developing diverse staff and teams, and avoiding discrimination against others.

Relational Leadership

I also analyzed the case study life history data using categories based on the competencies that are associated with effective leadership under the Relational Leadership model. This model focuses on the character of the leader, character that adds value to the organization and shapes the organizational culture. It integrates Christian beliefs with effective corporate leadership. The Christian leader begins with a relationship with God and that results in relationships of service to others. The model holds that the most effective leaders are those that articulate a vision, reinforce values, empower followers, and are accountable to their followers (Wright 2000:69). There was much data on this topic from the life histories of the research subjects. I considered each competency associated with this model and looked for examples in the life history data where the research subjects demonstrated these competencies.

Articulate Vision

The first competency that I studied was Articulate Vision. According to Wright, Articulate Vision refers to pointing to the possible direction of God's future for the organization, a compelling, shared vision that guides the leader and motivates the followers (Wright 2000:100).

I found that one of the collective leadership values of these Cameroonian leaders is vision. For these leaders, Articulate Vision takes the form of sharing their vision for the organization with their followers in order to motivate them to perform well. They think communicating vision is one of the keys to successful leadership. However, the data do not indicate that these leaders develop a common or shared vision; rather they tend to formulate a vision on their own, articulate that vision, and seek input from their followers to realize that vision.

I evaluated each research subject in terms of the similarity of their leadership characteristics with leadership values that pertain to this Relational Leadership competency of Articulate Vision. I found that Ndeh's leadership is more consistent with the model in terms of Articulate Vision. Ndeh not only communicated vision verbally to his followers, he communicated vision in writing by producing two books as the leader for two different organizations in order to articulate vision for the organizations. He set the direction for the organization and helped his followers to move in that direction. He shared his vision with his department heads and with other workers at lower levels in the organization. This helped his followers to be able to follow the direction that the organization has taken. He called his followers together for meetings "to share, to do some strategic thinking, and to look ahead into what we are doing as a ministry and look at some of the key issues the ministry is facing and asking ourselves, 'How do we go about this?'" He said, "They have to be part of the process of what is going on so that they can really feel they are in the direction of what is happening." He articulated the

vision by producing a book that drew people together who had different ideas about the goals and practices of the organization, and it is now being used all over Cameroon. He articulated vision to African theologians and church leaders for the role of Bible translation in Africa by leading an international team to produce a text book that teaches the value of Bible translation in African theological seminaries and Bible schools.

These are specific and explicit indications from the data of Ndeh demonstrating the competency of Articulate Vision. The other research subjects also demonstrated this competency but to a lesser extent. Nsom, and all the subjects, shared their vision for the organization with their followers to motivate them to perform well. In addition, Ndi envisioned his followers by telling them that literacy is God's work. He shared his ideas about the future with his followers and government authorities, and sought ways to make that future happen. He also explained the expected results of multilingual education to parents. Njong shared the vision of the organization with potential future leaders. Nchare said his vision came from God, and he communicated that vision to his followers and made sure they were committed to it. And Nfor planned organizational goals with his followers.

As I mentioned before, Ndeh has leadership experience in two organizations that originated in the West. This exposure to Western leadership practices may have resulted in him having more indicators of this leadership competency of Articulate Vision.

Reinforce Values

The second competency that I studied was Reinforce Values. According to Wright, Reinforce Values refers to the responsibility of the leader to articulate, model and reinforce the corporate values or the corporate culture of the organization. The leader

defines and demonstrates the shared beliefs and values of the organization, and this is influenced by his or her personal values (Wright 2000:139, 142).

I found that collectively these Cameroonian leaders promote their personal values, rather than the values of the organization, and this affects their leadership performance. The common personal values for these leaders are the Bible, prayer, Bible translation, hard work, service, communicating vision and commitment. These leaders also tend to reinforce these values by setting an example for their followers. The data do not indicate that they value accomplishing a specific vision with measurable objectives.

I evaluated each research subject in terms of the similarity of their leadership characteristics with the leadership values that pertain to this Relational Leadership competency of Reinforce Values. Again, I found that Ndeh's leadership is more consistent with this competency of Reinforce Values than the other research subjects. Ndeh has strong personal values that influence his leadership and, unlike the other African leaders, he reinforces values of the organization in writing. He values dependence on God and he places high value on God's word. He became a Christian through the Scriptures and he values other people having and knowing the Bible. He values unity and he reinforces this value through a participatory leadership style. He reinforced the value of Bible translation by producing a text book about Bible translation for use in African theological seminaries and Bible schools. He saw "a lot of potential" "to impact many pastors for Bible translation."

These are specific and explicit indications from the data of Ndeh demonstrating the competency of Reinforce Values. The other research subjects also demonstrated this competency but to a lesser extent. All the subjects reinforced the value of prayer for making decisions and the value of communicating vision. Nsom reinforced the value of Bible translation to pastors by explaining the history and benefits of translation. Ndi

reinforced the value of hard work by leading others by example. Njong reinforced values by publicly confronting a student pastor who was practicing traditional religion and burning his traditional articles. He also reinforced values by confronting a bulldozer operator that was encroaching on seminary property. Nchare promoted values to his followers, and he encouraged young people to have strong values. He set an example and reinforced values by refusing to participate in corruption. And Nfor reinforced values in student pastors by imparting his values to them.

Empower Followers

The third competency that I studied was Empower Followers. According to Wright, Empower Followers refers to the responsibility of the leader to develop people, to enable them to grow in their own competence and confidence and to contribute to the mission of the organization. This includes building trust, and the care and nurture of followers. Wright states that the leader is responsible for the success of the followers (Wright 2000:151).

All of these Cameroonian leaders value training others. They do this by sending their followers to training programs. They value encouraging and inspiring their followers by talking about vision, history, and values, and by showing appreciation to their followers. They value empowering others by delegating responsibilities to those that are competent or demonstrate potential. Most of these leaders value mentoring followers, and some develop their followers by setting an example for them to follow. However, the data did not indicate that they serve their followers and try to help them succeed.

I evaluated each research subject in terms of the similarity of their leadership characteristics with leadership values that pertain to this Relational Leadership competency of Empower Followers, and I found that Ndi demonstrated this leadership

competency more than the other subjects. Ndi trained and mentored his followers, delegated work to them, and set an example for them to follow. He affirmed and showed appreciation to his followers, and he did intentional team building with them. Ndi encouraged his followers "to submit to God and allow God to do his will," and he quoted the Bible to them, saying that, "the Lord [is] taking care of the birds" so he will certainly take care of them. He encouraged his followers by his example to grow spiritually and academically so that they are "able to also bring up others." He appeared with his followers "as a team in all public manifestations." They sang the Cameroon national anthem in the local language and performed a skit, and this raised community awareness of the mother tongue literacy work they are doing.

These are specific and explicit indications from the data of Ndi demonstrating the competency of Empowering Followers. These activities relate to the values of training, mentoring and delegating work to followers, affirming and encouraging followers, and building teams. I found that Ndi read many books about leadership, attended leadership seminars, and learned much from contact with SIL workers. These things enabled him to develop this leadership competency Empower Followers.

The other research subjects also demonstrated this competency of Empower Followers but there are fewer indicators of this competency in the data. In addition to the common indicators described above, Njong mentored potential leaders and encouraged them to get higher levels of education. He observed staff and allowed competent staff to work without interference. He developed an in-service training program for seminary graduates to produce "good quality Christian leaders" for the Church. He values Bible translation because it builds up people by helping them to understand the Bible and local values. Ndeh developed people by including his followers in annual strategic planning meetings. He empowered people by allowing his staff to participate in decision-making.

He listened to his followers and valued different opinions and perspectives. He delegated work to his followers and monitored their progress. Nfor teaches at a theological seminary to develop pastors to lead churches. He develops others by promoting a biblical perspective on all issues. He mentored his followers and set an example for them to follow. Nsom identified talent, recruited the correct people for the correct job, and trained them to accomplish goals. Nchare developed others by setting an example and by praying for them.

Be Accountable

The fourth competency that I studied was Be Accountable. According to Wright, Be Accountable refers to the responsibility of the leader to be accountable to God and to the organization. He states that “leadership is about accountability and vulnerability” (Wright 2000:184). Accountability to God includes personal renewal and dependence on God. Scripture, prayer and listening to God contribute to seeing things from God's perspective. Leaders are accountable for their personal contribution to the organization and for the growth of their followers. Leaders must accept their own vulnerability, forgive themselves and offer forgiveness to their followers.

All of these Cameroonian leaders value accountability at a certain level. They recognize that they are accountable to God. They depend on God, pray to God, seek to do God's will, and seek to apply biblical principles to their leadership roles. However, the data did not indicate that these leaders put a high value on intentionally accountability for their personal growth, and they do not value accountability to their followers. The data also did not indicate that these leaders value and practice personal vulnerability and appropriate disclosure, although Nchare and Ndi apologized or asked forgiveness for their mistakes, and forgave others.

After evaluating each research subject in terms of the similarity of his leadership characteristics with leadership values that pertain to this Relational Leadership competency of Be Accountable, I found that Nchare and Ndi demonstrate this competency more than the other leaders. Nchare recognizes his accountability to God. He depends on God and he prays to God. He asks forgiveness of his followers and he forgives others, although he found it difficult to forgive others when he was dismissed from his role as leader of the Bible translation organization. He demonstrates accountability to his followers by showing appreciation to them. He believes that a leader must accomplish the mission that God gave him, recognizing that he will give an account to God someday. He recognizes that God gives him the vision to lead others and his leadership skills. He recognizes that he makes mistakes and when he does he asks for forgiveness, "Je demande toujours pardon quel que soit la personne." (I always ask for forgiveness no matter who the person is). He also forgives others when they wrong him.

Ndi also depends on God and prays to God. He submitted his life fully to God and decided to serve God. He recognized that "God has a hand in everything." He demonstrated accountability to the people that he supervises by "thanking these people, appreciating them for what they are doing." He demonstrated accountability to government authorities by creating "a full awareness of the program … the objectives of the program." He gave written reports to make sure that the communication is well understood. He demonstrated accountability and forgiveness when "people would criticize [him] for something [he] did wrong." He did not get angry. He "saw it as constructive, positive criticism." He "reflected on what they were blaming [him] for and tried to see whether it was true, and [he] tried to correct" what he was doing wrong. These are specific and explicit indications from the data of Nchare and Ndi demonstrating the competency of Be Accountable. These activities relate to the

leadership values of being accountable to God, practicing personal vulnerability and appropriate self-disclosure, and appreciating the contributions of the followers to the work.

I found that Nchare has a high level of spirituality and transparency. These characteristics help him to exhibit the competency of Be Accountable. Ndi also has a high level of spirituality and he read many books about leadership accountability. These things enable him to practice this leadership competency.

The other research subjects also demonstrated this competency of Be Accountable but there are fewer indicators of this competency in the data. Nfor initiated a small accountability group when he was a church pastor to hold him accountable for his decisions and his preaching. Like the other subjects, Nsom tries to listen to God and do God's will. Njong showed appreciation to his followers for a job well done. And Ndeh was accountable to his followers through a participatory leadership style. He appreciated his followers, listened to them, and sought their input before making a decision.

Conclusions Regarding Relational Leadership Competencies

Table 6.5 summarizes the values of these Cameroonian leaders in terms of the leadership competencies associated with the Relational Leadership model. This comparative cultural analysis indicates that these leaders value articulating vision to their followers to motivate or inspire them to perform well. However, the data did not indicate that they develop a shared vision; rather, they inform their followers of the vision and seek input from their followers in order to realize the vision. These leaders have strong personal values and they lead by applying their personal values to the leadership situation, rather than guard the core values of the organization. They value hard work and commitment, and they reinforce values by setting an example for their followers. These

leaders value training for their followers, mentoring their followers, especially those who have potential to be leaders, and delegating responsibilities to followers. They encourage their followers by showing appreciation to them. However, the data did not indicate that they serve their followers and try to help them succeed in their ministry tasks. And these leaders value accountability to God. They depend on God and pray to God, and they seek to do God's will. They apply biblical principles to their leadership roles. Many show appreciation to their followers for their work. However, the data did not indicate that they value being accountable to their followers for their leadership performance.

Considering all the leadership effectiveness competencies associated with the Relational Leadership model, the most significant finding is that the Cameroonian leaders value all four of the competencies associated with this model to a certain extent. Of the six research subjects, I found that Ndeh has more Relational Leadership competencies than the other subjects. The data indicate that Ndeh values communicating vision to his followers, and he does this in writing, having produced two books to articulate vision while leading two different organizations. Ndi also has many of these competencies. He values training and mentoring his followers, delegating work to them, and setting an example for them. He affirms and shows appreciation to his followers, and he does intentional team building. He depends on God and prays to God. He also demonstrates accountability to his followers by showing appreciation to them, and he demonstrates accountability to partners. He forgives others and he apologizes to others for mistakes he made.

TABLE 6.5

SUMMARY OF CAMEROONIAN LEADERSHIP VALUES IN LIGHT OF THE RELATIONAL LEADERSHIP MODEL

Articulate Vision
• Share vision with followers to motivate them to perform well (6 out of the 6 research subjects demonstrated this competency)
Reinforce Values
• Personal values include the Bible, prayer, Bible translation, hard work, service, commitment and communicating vision (6 out of 6) • Reinforce personal values to followers (6 out of 6) • Reinforce values by setting an example of hard work (3 out of 6)
Empower Followers
• Send followers to training events (5 out of 6) • Delegate responsibilities to followers that are competent (6 out of 6) • Encourage followers (5 out of 6) • Show appreciation to followers (4 out of 6) • Empower followers by setting an example (3 out of 6) • Mentor followers (5 out of 6)
Be Accountable
• Recognize that they are accountable to God (6 out of 6) • Depend on God, pray to God (6 out of 6) • Seek to do God's will, and apply biblical principles to their leadership roles (6 out of 6)
Values Not Found based on the Relational Leadership Framework
• Develop a common or shared vision for the organization (6 out of 6) • Pursue a specific vision with measurable objectives (5 out of 6) • Reinforce organizational values (5 out of 6) • Serve followers and help them to succeed in their tasks (5 out of 6) • Accountability to followers (4 out of 6)

Based on this comparative cultural analysis of categories associated with the Relational Leadership model, without external evaluation of the research subjects, I conclude that these Cameroonian leaders have many of the leadership values that are associated with this model, as indicated above. However, the data did not indicate the

values of developing a shared vision with followers, pursuing a specific vision with measurable objectives, reinforcing organizational values, helping followers to succeed, and being accountable to followers.

Additional Leadership Values from the Focus Groups

I also analyzed the data collected from the focus groups in light of the categories of values and practices of the Situational Leadership model, the Emotional Intelligence model, and the Relational Leadership model. The data from the focus groups confirmed the findings reported above and added several relevant details to reinforce the findings. The conclusions of the focus groups about effective leadership in terms of the leadership competencies described by the three Western models are indicated in Table 6.6.

Under the competency of Communication, a leadership value that emerged that was not indicated in the case study data was that effective leaders are discreet, maintain confidentiality, and do not gossip about their followers. One of the focus groups reported this leadership value in this way:

> I have worked under a bad leader and I saw the ineffectiveness in his leadership in that he would try to address some issues in the wrong place and at the wrong time. And that would often lead to chaos. Because something that you have talked with somebody in private he would say it in public and it leads to chaos.
>
> So there is no confidentiality in addressing issues.
>
> Yes.
>
> I also worked under a bad leader. That was a Sunday school coordinator in the church, a lady. So her problem was gossiping. She liked to talk behind and most of the times she brings problems between the teachers and herself.

TABLE 6.6

SUMMARY OF FINDINGS FROM FOCUS GROUPS COMPARATIVE CULTURAL ANALYSIS

Situational Leadership	Emotional Intelligence	Relational Leadership
Diagnose the Environment - Effective leaders consult their followers and get input from others, and they investigate and gather facts before making a decision.	Self-Awareness - Effective leaders worship God, value the Bible, have a biblical perspective on issues, spiritual authority, and godly character developed by obedience to God.	Articulate Vision - Effective leaders have foresight, vision for the organization and share the vision with others. They do not disregard the views of their followers.
Adapt Leadership Behavior - Effective leaders have leadership training, a learning spirit, and are humble to admit their mistakes. They do not refuse to admit their mistakes and do not refuse to change their minds when they are wrong.	Self-Management - Effective leaders have significant formal and informal training, significant vocational experience, integrity, are humble and available, do not promote themselves nor serve for personal benefit, are not interested in money, do not show favoritism.	Reinforce Values - Effective leaders love God and worship God, and value the Bible.
Communication - Effective leaders are discrete and maintain confidentiality. They do not gossip about followers. They do not consider their own ideas to be the best ideas.	Social Awareness - Effective leaders serve to benefit the organization, not self, plan for leadership transition, are fair and do not discriminate against people from other tribes. They are not dictatorial. They do not make decisions without sufficient information. They do not act on rumors.	Empower Followers – Effective leaders delegate work to others and follow up to see that it is done, encourage followers, develop the potential of followers, build up their skills and level of education, seek the views of their followers, plan for leadership succession.
	Relationship Management - Effective leaders give vision to their followers, consult their followers, and encourage their followers. They trust and delegate work to their followers. They care for their followers. They do not discriminate or show favoritism. They cooperate with others and develop others rather than suspect others and compete for resources.	Be Accountable - Effective leaders fear God and are committed to serve God. They admit their mistakes. They do not cover up their weaknesses.

Under the competency of Relationship Management, another important value that emerged is that effective leaders have integrity, and the focus groups associated integrity with money and tribalism. Effective leaders are not interested in money, something which preoccupies many Cameroonian leaders. And effective leaders do not show favoritism or discriminate against people from other tribes, which they said is a frequent practice of leaders in the multi-ethnic Cameroon. One focus group said:

> The good leader I want to mention is a pastor, a spiritual leader. He has his PhD. He was a leader of the church. He was above tribalism. [He had] very low interest in money. He was not concerned [with] money. If it comes, good; if it does not come, it is not … Every time that they wanted to carry him away from integrity, he was reminding people of that integrity.
>
> Another case is that somebody just loved money in the ministry, just gathering money without thinking of the development of the church. So he would tell people, something about tribalism, he was against all other people who were coming into the church. They could not attain to a leadership position because they were coming from this other tribe. So these are some examples.
>
> Summarily we can say be above tribalism, because in Cameroon we have so many tribes and a leader is supposed to be above tribalism. He supposed to not be money oriented, courageous, God-fearing and open.

Also under the competency of Relationship Management, effective leaders value cooperation with others and developing others, rather than suspecting others and competing for resources. One focus group, consisting of pastors and seminary professors, indicated that Cameroonian church leaders tend to put themselves first and this is seen frequently when they compete with one another, are suspicious of one another, and seek resources at the expense of others. This causes friction and lack of unity. Due to this tendency to be suspicious of others and compete with others, they do not try to develop their partners in ministry. This focus group said:

> There is a kind of tendency in African leadership to always tussle. If I am sitting with my brother here, I will be suspecting him and he will be suspecting me that something is going to happen. And when something is brought before us to share, I am not willing to sit back and say let me give him the opportunity and he is not willing, and all of us get there to grab it and then we have problems. So this is one thing I wish that I see in so many of our leaders, that they should be selfless, they should withdraw themselves from certain things and they give others the opportunity. But because we are not willing to give others the opportunity before us, there is a lot of friction and disunity among us. It causes a lot of destruction among the people with whom we are working and the institutions where we are working.

Therefore, the comparative cultural analysis of the focus group data confirmed the findings about leadership values from the multiple-case study data and added other indicators of the leadership competencies that contribute to effective leadership in Africa.

Conclusion

The analysis of the data, collected through the life history multiple-case study research, focus group research, and leadership survey questionnaire, enabled me to identify the leadership values of the six Cameroonian research subjects and focus group participants. By analyzing those leadership values I was able to draw several conclusions about the leadership values of the research subjects.

Comparing these values with the definition of effective leadership that was described earlier in the chapter, I found that these leaders value (1) leading others with a commitment to God, which includes depending on God and applying biblical principles to leadership situations, (2) exemplary character, which includes reflecting on past experiences, learning from others, acknowledging weaknesses, and establishing values, (3) good relationships with followers, (4) vision for the future, (5) management skills, (6) encouraging and building up followers, and (7) inspiring followers to accomplish common goals. However, these leaders do not practice all of these values.

I found that these Cameroonian leaders value understanding the organizational context in which they work to a certain extent. However, the data indicated that they are not outward-looking and forward-looking, and that they have an internal and present focus, rather than emphasizing the external context, developing partnerships, and planning for the future. The data indicated that these leaders adapt their leadership behavior to their role and to their workers, rather than adapting their leadership to strategic issues and to their partners. They value communicating vision and values to their followers, but they tend not to develop a shared vision and manage information flow effectively.

I also found that these leaders value awareness of spiritual issues that are associated with leadership and awareness of organizational structures and needs. They value confidence to lead, optimism, service, adaptability, and initiative. The data indicated that these leaders are aware of cultural issues, living in a multicultural context, yet they do not put a high value on cultural diversity.

Finally, I concluded that these Cameroonian leaders value setting an example, training, mentoring, delegating responsibilities, encouraging and showing appreciation to their followers, but the data did not indicated that they help their followers to succeed in their tasks. They recognize that they are accountable to God for their leadership, but not accountable to their followers. These conclusions are applied in the next chapter where I describe a conceptual framework for leadership in the Cameroonian context.

CHAPTER 7

AFRICAN CHRISTIAN LEADERSHIP FOR GLOBAL CONTEXTS

The goal of this research project is to contribute to the careful selection and equipping of more African men and women to assume leadership in the multicultural language development organization SIL International. I believe that SIL International needs more African leaders to provide leadership in its international and African ministry contexts. In this chapter I turn to the issue of identifying the kind of African leaders that are best suited to provide leadership for global or multinational contexts, including SIL. In doing so, I present the theoretical contributions to leadership theory in the Cameroonian context that result in a synthetic model for African Christian leadership, which can be applied in the Cameroonian church, in para-church organizations, such as SIL International, and other global contexts. The synthetic model is my attempt to construct a model from other frameworks, namely, a conceptual framework of leadership in the Cameroonian Christian context, a Cameroonian leader decision-making model, multicultural leadership model, and Western leadership effectiveness models. The synthetic model defines the character and competencies of people who have the potential to serve effectively in leadership in SIL in multinational contexts.

My goal in this chapter is to present a synthetic model of African Christian leadership effectiveness. The process I used to develop this synthetic model is illustrated in Figure 7.1. The first step was to formulate a conceptual framework of leadership in the Cameroonian Christian context. This represents the views and experiences of the research subjects, and the associated leadership values and competencies that contributed to effective leadership for the subjects. The next step was to evaluate this framework in light

of the comparative cultural analysis of the data from the multiple-case study and focus group research, with categories associated with three Western leadership effectiveness models, which was described in Chapter 6. A conceptual framework of leadership is the beginning point, but in itself it is not an adequate model from which potential leaders can be selected for global contexts. Certain factors from each of the three models can be employed to identify leadership effectiveness competencies for African Christian leaders.

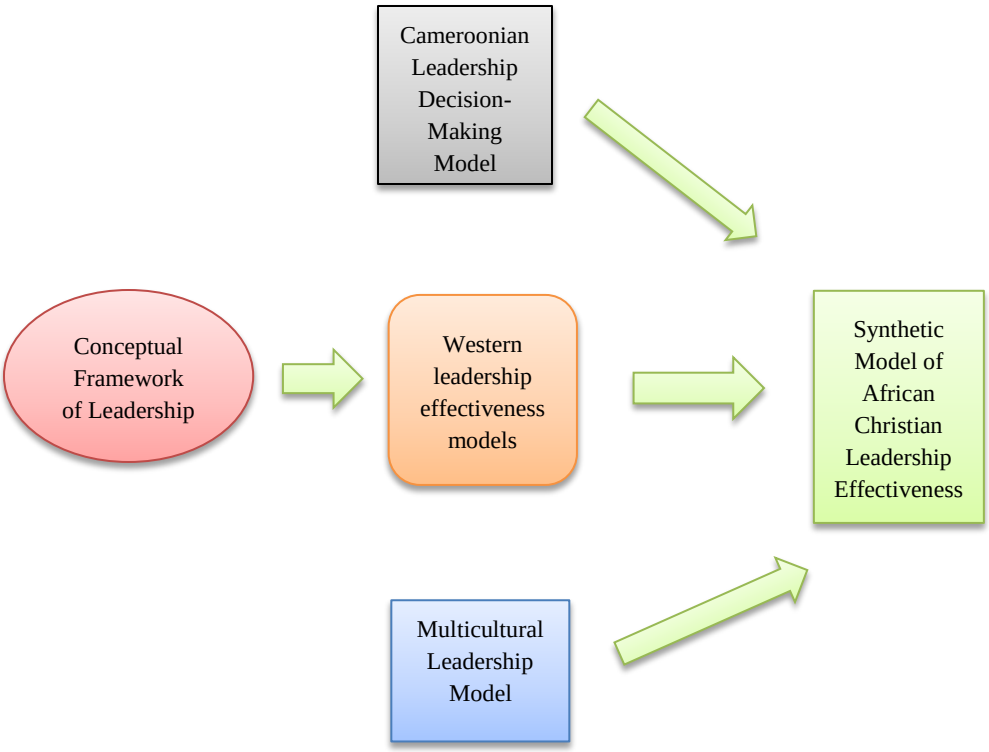

FIGURE 7.1

DEVELOPING A SYNTHETIC MODEL OF AFRICAN CHRISTIAN LEADERSHIP EFFECTIVENESS

The next step was to describe a model of multicultural leadership effectiveness. This model indicates that African leaders that are exposed to people from different cultures have a different cultural orientation and different leadership style than is typical for African cultures, and is more in harmony with people from other cultures. Finally, I developed a Cameroonian Christian leadership decision-making model. That model indicates that the decision-making style of the research subjects is a matter of personal preference employing an autocratic decision-making style, and the personal preference is influenced by the culture, the education, observations and experiences, and spirituality of the of the research subjects. I intend to use all of these theoretical contributions as analytical steps that contribute to the formulation of a synthetic model of African Christian leadership effectiveness. This synthetic model combines, consolidates and contextualizes the relevant domains and competencies from Western leadership models, the conceptual framework for leadership in Cameroon, the multicultural leadership theory, and the decision-making model into one synthetic model for African Christian leaders serving in a global context. To my knowledge, there is no precedent for such a synthetic model in the literature in leadership.

Step One: Formulation of a Conceptual Framework of Cameroonian Christian Leadership

A conceptual framework of leadership represents explicit and specific criteria for leadership in the context of Christian leaders in Cameroon from state societies. The criteria resulted from leadership competencies that emerged from the life history data of the six research subjects, the leadership characteristics questionnaire, and the focus group research. These are leadership competencies from a Cameroonian perspective. For this

research, I define "competency" as consisting of three parameters: knowledge, attitudes, and skills.[1]

Evaluating all the leadership competencies that emerged from the data for each research subject and consolidating those that were shared by four or more of the subjects, I found that eleven competencies are important to these leaders. These are listed in order of importance in Table 7.1. Comparing these findings with the findings from the focus groups, I found that the focus group findings confirmed eight of the eleven competencies.

TABLE 7.1

VALUES AND COMPETENCIES IMPORTANT TO CAMEROONIAN CHRISTIAN LEADERS

	("F" indicates confirmation of competency by the focus groups.)
1	Depend on God and trust God through prayer for effective leadership (F)
2	Rely on the Bible, have a biblical perspective on issues and apply biblical principles (F)
3	Set an example for others, demonstrate how to do things.
4	Learn from past experiences, reflection (F)
5	Live and make decisions by values and convictions
6	Communicate with followers, listen to followers (F)
7	Acknowledge weaknesses and ask for help (F)
8	Observe other leaders and learn from others (F)
9	Communicate vision (F)
10	Set goals
11	Encourage, appreciate, care for, build up, and develop followers (F)

[1] The term "competency" is defined as "possession of required skill, qualification, or capacity," (Dictionary.com) and as "the quality of being adequately or well qualified physically and intellectually." (TheFreeDictionary.com). For purposes of this research activity, I define "competency" in terms of knowledge, attitudes and skills, as did the SIL International Leadership Guidance Team (Ken Schmitt et al, 2004).

Table 7.1 indicates the specific competencies that are necessary for leadership from the perspective of these Cameroonian Christian leaders. Certain patterns emerged from these findings so I reorganized the data based on those patterns into a general framework that represents the views and experiences of the research subjects. The framework includes six competencies related to the character of the leader and five competencies related to the relationship of the leader with his followers. Following this pattern, the competencies are grouped into two categories, as indicated in Table 7.2. This represents a conceptual framework of Christian leadership in the context of Cameroon.

TABLE 7.2

CONCEPTUAL FRAMEWORK OF LEADERSHIP

Leader's Character	**Leader's Relationship to Followers**
• dependence on God	• vision for the future
• application of biblical principles to leadership situations	• establish goals
• acknowledgment of weaknesses and request for help	• set an example for followers
• reflection on past experiences	• communicate with and listen to followers
• establishment of values for decision-making	• encourage and build up followers
• observation and learning from others	

The conceptual framework of leadership presented here is one possible conceptual framework for African leadership. African leaders in stateless societies, where there is not a single leader who represents the political unity of the segments of society, would

have another leadership framework. This type of society is described in Chapter 2 under the section “African Traditional Societies.” Another example can be seen in the Bemba community in Zambia, an egalitarian society with a different conceptual framework of leadership than the framework described above (Becker 2010). The conceptual framework presented in this chapter emerged from the data collected in Cameroon from Christian leaders in state societies, and it represents the views, experiences, values, and competencies of these Cameroonian Christian leaders.

This framework is consistent with the definition of effective leadership that was presented in Chapter 6. That definition indicated that effective leadership is leading others with (1) a commitment to God, which includes depending on God and applying biblical principles to leadership situations, (2) exemplary character, which includes reflecting on past experiences, learning from others, acknowledging weaknesses, and establishing values, (3) good relationships with followers, (4) vision for the future, (5) management skills, (6) encouraging and building up followers, and (7) inspiring followers to accomplish common goals. The idea of inspiring followers to accomplish common goals or vision was not included in the primary data but was indicated in the precedent literature. Therefore, these ideas are included in the synthetic model of African Christian leadership effectiveness.

Step Two: Evaluation of the Conceptual Framework of Leadership

This conceptual framework of leadership describes how the six Cameroonian research subjects view effective leadership in their context. The framework that emerged from the data describes the “as is” situation for Cameroonian Christian leadership. However, I found that this conceptual framework does not include all the necessary leadership competencies for the Cameroonian Christian context. This finding is based on

a comparison of the findings regarding successful leadership that emerged from the ethnographic data with the findings regarding effective leadership in the precedent literature. As described in Chapter 6, the ethnographic data was not comprehensive in terms of providing data on all aspects of leadership effectiveness, while the data from the precedent literature included a number of comprehensive studies on the subject of leadership effectiveness. The comparison indicated that the precedent literature included aspects of leadership effectiveness that were not found in the ethnographic data. After critical reflection on these items that were not included in the conceptual framework of leadership, and the appropriateness of the items in the Cameroonian culture based on focus group data, I concluded that a combination of certain Western leadership competencies and the conceptual framework of leadership is needed to arrive at an appropriate framework for effective Cameroonian Christian leadership. Therefore, building on the precedent literature, I saw the need for a synthetic African Christian leadership effectiveness model that combines the best of the "as is" situation with other competencies that are needed for African leaders in a global context.

Step Three: Multicultural Leader Model

I applied the definition of effective leadership that emerged from the data to the research subjects and analyzed their leadership effectiveness. I made the assumption that evaluating the leadership competencies of the research subjects is a valid method of evaluating their leadership performance and their leadership effectiveness. After critical reflection on the methodology and data, I found that evaluating the leadership competencies of these leaders is the most objective method of evaluating the effectiveness of their leadership. Other methods of evaluating leadership performance may be considered. For example, followers and supervisors of these leaders could be

interviewed, and written performance reviews could be evaluated. However, such activities are not culturally appropriate, and people have different perspectives on leadership performance resulting in evaluations that would be inconsistent. Organizational performance could be evaluated, but the success of Christian organizations and projects is not only dependent on the performance of the leader but many other factors as well. An evaluation of organizational performance may not accurately reflect the effectiveness of the leader. For the six subjects in the multiple-case study, another consideration is the fact that Nsom, Ndi, Ndeh, and Nfor were promoted to leadership roles with more responsibility, while Njong and Nchare were dismissed from their leadership roles. Those who were promoted may be considered to be more effective while those who were dismissed may be considered to be less effective leaders. However, even with this objective evaluation, there are many factors that contributed to the promotion of some leaders and the dismissal of others. Therefore, I evaluated the leadership competencies of the research subjects as the most objective method of evaluating their leadership effectiveness. And in so doing, I found that the most effective leader is a multicultural leader.

Leadership Effectiveness Profiles

The analysis of leadership effectiveness is based on the case study data, the leadership characteristics survey completed by the research subjects, and participant observation. This analysis indicated that certain research subjects have more of the characteristics and competencies associated with effective leadership than others. See Table 7.3 below for an evaluation of the leadership effectiveness of the research subjects.

TABLE 7.3

QUALITATIVE EVALUATION OF LEADERSHIP EFFECTIVENESS

Leadership Effectiveness Characteristics and Competencies	Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
Commitment to God	+	+	+	+	+	+
Exemplary character				+		+
Management skills	+			+		
Relate to followers		+	+	+	+	
Build up followers	+	+	+	+		
Vision for the future	+	+		+	+	
Inspire followers		+		+	+	+
Total	4	5	3	7	4	3
(+ data indicate that the subject demonstrated this characteristic or competency in this area)						

The data indicate that Ndeh is the most effective leader for a global context based on the fact that he demonstrates all of the characteristics and competencies associated with the definition of effective leadership that emerged from the data. The data indicate that he demonstrated commitment to God, exemplary character, and the abilities to manage his organization well, relate well to his followers, build up his followers, lead with a vision for the future, and inspire his followers to accomplish common goals.

Cultural Values Profiles

I also analyzed the cultural values of the research subjects and compared this to the evaluation of leadership effectiveness to see if there was a correlation between the variables. See Table 7.4 below. This analysis is based on the application of the ethnographic research data to the criteria of cultural differences described by Hofstede (2005), the basic values questionnaire completed by the research subjects, and participant observation. I evaluated the research subjects based on the cultural values of power

distance, collectivism, assertiveness, uncertainty avoidance, and time orientation. See Chapter 4 for a definition of these terms.

Hofstede found that people living in African countries generally have high power distance values, in contrast with low power distance values for people in German speaking countries, Nordic countries, the USA, the United Kingdom and Commonwealth countries, and The Netherlands (Hofstede, 2005:44). In African countries with high power distance values, there is centralized power, a hierarchy of roles, and a large emotional distance between followers and a leader, so followers are unlikely to approach the leader. Followers prefer an autocratic leader and they expect leaders to tell them what to do (Hofstede 2005:55).

He also found that people in West African countries have a high collectivism value. People in collective cultures avoid confrontation. Followers have the interests of the entire group in mind rather than only their personal interests. Hiring and promotion is done with the entire group in mind. Direct appraisal of followers is not done because it can ruin the harmony of the group. People inside the group are treated better than those outside the group (Hofstede 2005:104).

He also found that people in African cultures have a low assertiveness value, which he associates with a feminine gender role. In these cultures management is by intuition and consensus. Conflicts are resolved by compromise and negotiation. Rewards are given according to needs. People work to live and they value leisure time over more money (Hofstede, 2005:147).

He also found that people in West African countries have low uncertainty avoidance (Hofstede, 2005:169). In these cultures, uncertainty is normal, and people are not distressed by ambiguity, or by a lack of rules and plans.

Finally, Hofstede found that cultures in West African countries have a short-term orientation, where people respect tradition, preserve face, and fulfill social obligations. They value quick results and spending. Thrift and persistence have low value and leisure time is important (Hofstede 2005:210).

The data in this study indicate that the most effective leader, Ndeh, had less typical African cultural values than the other research subjects based on Hofstede's description. Ndeh demonstrated lower power distance, a lower value on collectivism and a higher value on individualism, more assertive or masculine cultural values, higher uncertainty avoidance and less short-term orientation than the other research subjects. See Table 7.4 for an evaluation of the subjects and Appendix E for more details of the analysis.

TABLE 7.4

QUALITATIVE EVALUATION OF THE CULTURAL VALUES OF THE RESEARCH SUBJECTS

Cultural Values	**Nsom**	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
High power distance		+	+		+	+
Collectivism	+		+		+	+
Feminine cultural values	+		+		+	
Low uncertainty avoidance	+		+		+	+
Short-term orientation					+	
Total	3	1	4	0	5	3

(+ data indicate that the research subject demonstrated the cultural value indicated)

Traditional and Multicultural Leadership

I found a correlation between leadership effectiveness and multicultural experience in the data. The most effective leader for a global context had atypical Cameroonian culture values because he is more of a multicultural leader compared to the other research subjects who are more traditional Cameroonian leaders. In this case, Ndeh had different experiences in school, and in work and ministry activities than the other research subjects that contributed to different cultural values, specifically lower power distance, a higher value on individualism, more masculine cultural values, higher uncertainty avoidance and less short-term orientation. Ndeh has worked with two international organizations that originated in the West. He sat under the teaching of Western expatriate professors in the university and he worked with Western expatriates in the Bible translation ministry. As the leader of the Bible translation organization, he has worked in close partnership with the personnel from a Western organization. He worked with people from many different ethnic groups in Cameroon in the university Christian organization. He served on the Board of Directors of an international non-governmental organization. He has been exposed to more Western values than the other research subjects. I find that these experiences and characteristics distinguish Ndeh, a multicultural African leader, from the other research subjects, who are more traditional Cameroonian leaders.

The traditional Cameroonian leader values high power distance, and this results in the expectation, on the part of leader and followers, that the leader will employ a directive style of leadership. This style of leadership focuses on the task to be accomplished rather than on the relationship with the followers. The leader tells the followers what to do and they do it. However, the data indicate that Ndeh's leadership style is less directive and it focuses more on the relationship with the followers. He

prefers a participatory leadership style, which is characteristic of a low power distance culture. He empowers his followers to act and involves them in decision making. He said:

> I desire to have a participatory leadership style… I've never made any significant decision without involving my leadership team.

The traditional leader puts a high value on collectivism resulting in the expectation that the leader will treat everyone in the group in the same way and will use the same leadership style for all followers. The data indicate that Ndeh values harmony, typical of a collectivistic culture, but he also values open appraisal of his followers' performances, and promotion based on skills. These values are characteristic of an individualistic culture.

The traditional Cameroonian leader has non-assertive or feminine cultural values resulting in leadership based on intuition. Where followers are included in decision-making, decisions are made by consensus. The research subjects experienced that kind of decision-making process as they were growing up and they employ the same method as adult leaders. I discuss the decision-making values of these leaders in the next section in more detail. Many of the research subjects resolve conflicts by negotiating between different parties and seeking compromise. However, the data indicate that Ndeh demonstrated behaviors that are characteristic of an assertive or masculine culture. For example, he has a strong work ethic and he places more value on work than on leisure. He said:

> People consider me to be somehow a workaholic, which I think is somehow true. When there is something that needs to be done, I generally just throw myself into it and I try to do it.

This is characteristic of a masculine culture. He is a more decisive leader than the others, who tend to lead by intuition. He rewards people based on their performance, not based on their need.

Traditional Cameroonian leaders have a low uncertainty avoidance value and a short-term orientation. As a result, they cope with ambiguity well and function without many rules and plans. They tend not to make formal plans, but they are able to manage situations without stress and anxiety. They have a high regard for tradition and fulfilling social obligations. They value short-term projects with quick results. The data indicate that Ndeh demonstrated behaviors associated with higher uncertainty avoidance and a longer-term orientation. For example, as Chairman of the Board of Directors of the university Christian organization, he met with the members of the Board and asked, “What difference do we want to make between now that we are starting and when we will hand over?” As a result, he devised a strategic plan and set goals. As leader of the Bible translation organization, Ndeh gathered his office staff every year to do strategic planning. They considered the plans approved by the board and what needed to be done for the year. Each department envisioned what they needed to do during the year. They considered how they were going carry out their activities, and who would do each activity. These activities are characteristic of a higher uncertainty avoidance value and longer-term orientation than the traditional Cameroonian leader. Table 7.5 summarizes the differences between the traditional leader and the multicultural leader.

TABLE 7.5

QUALITATIVE EVALUATION OF VALUES OF TRADITIONAL LEADERS AND MULTICULTURAL LEADERS

	Traditional leader	**Multicultural leader**
Cultural Values	High power distance	Lower power distance
	Collectivism	Modified individualism
	Feminine cultural values	More masculine cultural values
	Low uncertainty avoidance	Higher uncertainty avoidance
	Short-term orientation	More long-term orientation

The context in which Ndeh provided leadership rewards these atypical values in several ways. Western leaders involved in language development and Bible translation praised Ndeh for his work. The organization that he leads has accomplished many of its goals, for which he receives credit. He enjoys good relationships with the leaders of partner organizations. His influence in the larger family of organizations related to language development and Bible translation has increased. He was elected to serve on the board of directors of an international non-governmental organization for two consecutive terms. And upon completion of his service as the director for a national Bible translation organization, he was promoted to an international position of responsibility in the Bible translation movement. These types of rewards indicate that atypical cultural values contribute to successful performance in global contexts.

Based on these findings, I conclude that Cameroonian leaders who are exposed to people from other cultures and Western ideas have a different cultural orientation and

different leadership style than is typical for African cultures. Moran, Harris, and Moran state that "Through cross-cultural experiences, we become more broad-minded and tolerant of cultural uniqueness" (2007:24). This exposure to other cultures and ideas, and the tolerance and cultural adjustment that results from this exposure, results in a different leadership style that is more in harmony with people from other cultures. This multicultural leadership model contributes to a synthetic model of African Christian leadership effectiveness, and this is an important consideration in selecting African leaders for the work of language development and Bible translation in SIL International.

This study also contributes to the larger research on emerging national leadership for global contexts. One researcher wrote, “Cross-cultural leadership development may be the most important task in missions,” (Plueddemann 2009:20) and he indicated that missiologists realize that “a crucial task of world missions is the nurture and development of leaders” (Plueddemann 2009:27). A trend in missions today is for expatriate missionaries to work under national church leaders who have different assumptions about leadership, (Plueddemann 2009:27). Plueddemann argues that due to the interconnectedness of the church worldwide, we need to reflect on the relationship of culture and leadership, and look at hidden assumptions about cultural values regarding leadership (Plueddemann 2009:28). This study is a reflection on the relationship of culture and leadership, and I believe it can contribute to the nurture and development of effective cross-cultural leaders, as well as contribute to more effective working relationships between national church leaders and expatriate missionaries.

Step Four: Decision-Making Model

After analyzing the data to understand how the research subjects made life choices and how they made decisions in their leadership roles, I was able to formulate a

Cameroonian Christian leader decision-making model. This model also contributes important information to the synthetic model of African Christian leadership effectiveness by indicating one aspect of how leaders manage relationships with others.

I analyzed the data following a subjective, interpretive approach to data analysis, noting how the research subjects made decisions and reflecting on the implications of the decision-making process. For each research subject, I identified significant decisions or choices that he made from the life history data, considered the background information relevant to the decisions, and identified the rationale for each decision, wherever possible. I also identified patterns in the rationale for the choices or decisions made by the subjects, associated these patterns with their life histories to identify behavioral factors, and indicated the effect of these behavioral factors on the leadership characteristics of the subjects. Finally, I identified behavioral factors that are common to all the research subjects, and formulated conclusions regarding behavioral factors that affect decision-making of these Cameroonian Christian leaders.

Following this heuristic approach, identifying potential analytical categories based only on the themes that emerged from the data, I was able to build a theoretical model from the relationships between categories. I checked the model against the data and compared the model with the findings that emerged from the analysis.

Behavioral Factors in Decision-Making

From the patterns that emerged from the data in relation to the decisions that the research subjects made about life choices, I found six significant behavioral factors that influenced the decisions of the research subjects.

1. commitment to God, Christian values, high level of spirituality (this factor was explicitly indicated in the life choices of five of the research subjects)

2. interest in languages (two subjects)
3. increasing leadership roles, responsibilities and spheres of influence (four)
4. relationship with SIL (two subjects)
5. high level of education (five subjects)
6. imitated village decision-making pattern in leadership role (four subjects)

In addition, from the patterns in the data, I found five behavioral factors that influenced the leadership behavior of the research subjects.

1. depending on God for leadership abilities, praying about decisions, following biblical principles (all six research subjects)
2. consulting followers when making decisions (six subjects)
3. making decisions based on the model observed in the village (four subjects)
4. making decisions based on personal values (three subjects)
5. having a servant mindset, willing to make sacrifices (two subjects)

Reflecting critically on these patterns and factors, I found that the spirituality of the research subjects, awareness of God's intervention in their lives, acceptance of leadership roles early in life, value on education and influence of cultural background are the most significant factors that influenced how the research subjects made decisions. I grouped these factors into three categories: spirituality, education, and culture. I describe these in greater detail below and summarize the information in Table 7.6.

Influence of Spirituality on Decision-Making

The most significant behavioral factor that influenced the choices that the research subjects made in life and that influenced their leadership behavior is their spirituality. They seek to know and do God's will, and the Bible plays a key role in their lives. They are committed to God, and to living and leading others according to biblical

principles. These factors influenced their life choices and their leadership behavior. There are many examples of this behavioral factor in the data. I list a few examples below.

> Nsom said: “I believe that the reason why I am alive is to do anything that God wants me to do.” “I believe that the purpose for which I am alive is to be able to make Scriptures available to people in languages which are very understandable to them.”
>
> Ndi said: “I loved my job [mother tongue literacy work]. I prayed so much and I gave everything in the hands of God and I allowed myself to be controlled by the Spirit of God.”
>
> Njong said: “I approach issues with some basic questions in mind. I ask the question, 'What is Scripture saying to me about this matter?'”
>
> Ndeh said: “As I read God’s word and I grew in the knowledge of the Lord I started to realize that some of the things I upheld as very high values, especially regarding traditional religion, were not things that were agreeable to the Lord.”
>
> Nchare said: “Je lui ai consacré ma vie et désire le servir le restant de ma vie. ... Ma vie ne dépend plus de moi, mais ma vie est accroché à Jésus.” [I consecrated my life to him and desire to serve him the rest of my life. My life doesn't depend on me, but my life is attached to Jesus.]
>
> Nfor said: “The purpose of my life is to be able to realize God’s plan for me and not my own plan for my life.” “I take his word seriously and I let that word determine the choices I make. That is how I have put the word in my decision making.”

Another significant behavioral factor that is related to their spirituality is that many of the research subjects are now aware that God was working in their lives in ways that were not obvious to them before and yet caused them to make significant life choices. They described it as God was at work behind the scenes arranging things, leading them in a certain direction, though they were not aware at the time that God was directing their lives. Later, looking back and reflecting on their lives, they realized that God had intervened and arranged circumstances in their lives to put them in leadership

roles. This indicates the research subjects acknowledge the sovereignty and providence of God.

Ndeh and Njong explicitly indicated that God arranged events in their lives in such a way that they made choices without being aware of the consequences, and they ended up in leadership roles as a result. Ndeh studied linguistics at the university without a career plan and later this contributed to his decision to serve in Bible translation work. Njong prepared himself to teach, not to be an administrator, but through unplanned circumstances he became the president of the theological seminary. Nsom, despite his doubts at the time he changed his career, later realized that God had led him into the Bible translation ministry. Nfor also said he didn't know why he stayed with his early decision to be a pastor except that God was leading him during those years so that decision never left his mind. Nchare also said that God revealed to him in unexpected circumstances that he was to start and lead an organization to serve victims of AIDS. He said:

> I just told the Lord, I will serve you the rest of my life, not knowing what to do, not knowing how to serve, even where to go. … It's just when praying that this newspaper came to me and I looked inside and read that people were suffering from AIDS. I didn't have any information about it before. But I just thought after that, this is where the Lord was leading me to serve.

Another significant behavioral factor for some of the research subjects is that they accepted leadership roles early in their life and their leadership responsibilities increased as they grew older. This is also related to the factor of spirituality, and the sovereignty and providence of God. God intervened in the circumstances of their lives and placed them in leadership positions. People looked to them to solve problems or to organize activities. This increased in frequency and in importance over time. This pattern is explicit in the life history of Nchare and Nfor who had leadership roles when they were

children and adolescents and into adulthood. Njong started preaching in church when he was an adolescent. Ndeh began serving in leadership roles when he was a young adult after his conversion to Christianity. Nsom began leading others after he was more spiritually mature when he was a university student. Ndi began leading others as a young adult. The leadership responsibilities increased over time for all the research subjects.

Influence of Education on Decision-Making

Another significant behavioral factor that influenced the decisions of the research subjects and their leadership behavior is education. There are patterns in their lives of valuing education and seeking more formal education to improve their skills and their service to others. All of the research subjects have earned at least a Bachelor's degree. Two have earned a Master's degree and one is applying for admission in a seminary for more formal education. Three have earned a Doctor of Philosophy degree. These high levels of education have influenced their leadership behavior and their decision-making processes. Bennis states that education enables leaders to develop conceptual skills that help them to learn to think, to see the whole picture, and to analyze problems (2003:80), in order to make well-informed decisions. The educational process has exposed them to many ideas and many people that have shaped their leadership behavior and the manner in which they make decisions.

Nsom valued more education even as a child. He completed primary school in his rural village and he wanted to go to secondary school. Since there was no secondary school in his village, he persuaded his uncle to take him to a distant town to attend a secondary school. After secondary school, he succeeded in gaining admission to a prestigious high school. After high school, he entered the university and completed a Bachelor's degree and then a Master's degree. He attended a teacher training school. His

value on education is also seen in his respect for people with a high level of education. It was for that reason that he was attracted to SIL personnel. He said,

> I appreciated their [SIL] work. They were Christians. It was always important for me to see that after having attained a high educational level as Christians they thought that they could continue to work in some way still as very well trained people in Christian work, which was not what I saw as I grew up. It seemed as I grew up that some people became pastors or full-time Christians because they could not do other things.

Nsom recently completed a Doctor of Philosophy degree. He was motivated by the desire to “become as good a [translation] consultant as anybody could be.” He wanted to obtain more skills and improve his credentials, and service as a translation consultant.

Ndi valued education and training, but his opportunities were more limited than Nsom. He completed primary school but he did not attend secondary school or high school. He lacked the money to go to school and he had to work to provide for himself. He got involved in the mother tongue literacy project and he served as a volunteer literacy worker. He looked for informal training opportunities and he took advantage of many such opportunities. There is a pattern in his life of seeking informal training to improve his skills. During his time of service as a literacy worker, he began to appreciate the value of formal education. So he studied on his own to prepare for the exams that students take to indicate the completion of secondary school and high school. He worked hard to pass the General Certificate of Education Ordinary level exams and Advanced level exams. With the Advanced level exam certificate, he qualified to enter the university. He left the literacy work in order to study for a Bachelor's degree to prepare to be a multilingual education consultant. Given his background, he appreciates the educational opportunities he has had and he hopes to do more formal studies because he values education.

Njong valued formal theological education. As a young person, he worked hard to complete primary school because his father did not want him to go to school. However, his mother helped him to go to school and he completed primary school when he was sixteen years old. His pastor encouraged him to go to Bible school so he entered a Bible training college and earned a general certificate. He did not attend a secondary school and a high school but he did independent study to prepare for the Ordinary Level and Advanced Level exams, just as Ndi did. In between periods of serving as a pastor at different churches, he returned to the Bible school to study for a Certificate of Theology and later a Bachelor of Theology degree. He was given an opportunity to study for a Master's degree in the USA, and his value on education not only led him to complete a Master of Arts degree in Theological Studies but he also completed a Master of Sacred Theology and a Doctor of Philosophy degree.

Ndeh valued formal education from a young age and he had many educational opportunities. He was inspired by his uncle who was the first person in his extended family to enter the university. Ndeh completed government primary school in his village and he attended a secondary school in a larger town. He had to go to a large city to attend high school. This was a major transition for him with many challenges but he was willing to do it because he valued education. He then went to the university and earned a Master's degree in linguistics. He attended a teacher training school and later he went to another university and completed a Doctor of Philosophy degree in linguistics. This contributed to his decision to work for a Bible translation organization and eventually to lead that organization.

Nchare also had many opportunities for formal education, though he places less value on education than the other research subjects. He attended a church primary school in his village and he completed his primary education in a nearby city. He was a bright

student and he learned quickly. He was younger than most children in his class. He went to two different secondary schools and he attended two Christian high schools. He went to the university and earned a Master's degree in management. He also had some theological training. He studied for two years at a Protestant theological seminary and obtained a certificate of theological studies for a lay preacher.

Nfor values education and he chose to get a good education so that he could fulfill his calling to be a church pastor. He had some delays along the way but he remained focused on his calling and attained a high level of education despite the challenges. He completed primary school in his village school. He did not have an opportunity to go to secondary school so he became a teacher's assistant and taught for two years in the village school. He left his parents and the village to go to secondary school. He attended four different secondary schools, moving from school to school for different reasons. He was a good student. He read a lot, which is not common in a largely oral society. Like Ndi and Njong, he studied on his own and passed the Ordinary level exams and Advanced level exams without going to high school. He worked as a school teacher for nine years before going back to school, to a theological seminary, where he earned a Bachelor of Theology degree. He served as a church pastor for eight years and he returned to the seminary and earned a Master of Arts degree in Biblical Studies. He is applying to enter a Doctor of Philosophy program.

There are two other significant aspects to this behavioral factor of education: informal training and education through vocational experience. These two aspects did not feature as prominently in the findings, but they are significant for two of the research subjects. The data indicate a pattern in Ndi's life of seeking informal training to improve his skills. He said:

> Since I was preaching, and I had noticed that the people in the village were not understanding anything when it was being [read in English].

> That [informal mother tongue teacher training] course was to help update me so that I could be able to interpret well in the church, so that I could be able to preach well to the people in the language. … It served as some kind of empowerment.

The data also indicate that Nfor learned from his mistakes in his vocation as a pastor and improved his leadership performance. He said:

> I also made some very serious blunders.… So mistakes were there and those mistakes taught me a very, very hard lesson. I have learned that lessons that you learned from big errors stay with you longer.

The value the research subjects place on education and the high level of education they attained, as well as informal training and learning from their experiences, is a significant behavioral factor that influenced their decisions and their leadership behavior. All of their life histories indicate patterns of valuing education and seeking more formal education to improve their skills and their service to others. Their formal education and informal training have exposed them to different leaders, structures, processes and ideas about leadership that have influenced their leadership behavior and their decision-making processes.

Influence of Culture on Decision-Making

The most pervasive behavioral factor that affected the leadership behavior of the research subjects is their cultural backgrounds and, specifically, the political structures and processes that they experienced in their village community life as children. They, like all of us, are products of their cultures, and in addition to their conversion to Christianity, their education, and their vocational experiences, their cultural values also continue to influence them. The value of leaders making decisions for their followers and respect for leaders is part of the culture of the research subjects and this influences their leadership behavior.

Schapera’s description of the political anthropology of Bantu societies (Schapera 1967: 208-214) corresponds to the descriptions of the leadership processes in the village settings where the subjects grew up. Although Schapera did his research in southern Africa, Nkwi and Warnier describe very similar forms of government and political processes in the North West Region of Cameroon, from which four of the research subjects originated, and the others originated from similar cultures nearby (Nkwi and Warnier 1982:137, 179, 181). This serves to validate Schapera's research and the findings on the research subjects, and indicates that the findings from Cameroon may be generalized to other parts of Africa.

In these societies, the local traditional government has one official head, a chief, and if the community is divided into segments, each segment has a head with delegated authority who reports to the chief. The government is based on the principle of individual captaincy (Schapera 1967:208). The chief is always in charge of all government activities. He summons people to meetings and presides over the meetings. He is judge, priest, and director of community activities. His chieftaincy is hereditary, so he is not selected by the people in the community to be their leader.

The chief has much contact with his followers, such as at feasts and celebrations, and he is expected to be available to anyone who wants to speak to him. The chief and his followers know each other and in this way the chief is exposed to public opinion. These societies are collectivistic societies, and there is an informal process of consultation between the chief and his followers. The chief has a formal council of advisers and this includes the heads of the local segments of the community. These local heads represent their followers to the chief to express the views of the community. Though the chief makes the final decisions, he is expected to determine public opinion before he makes

those decisions. This system of government is not democratic in the sense that the people elect the chief, but the people do influence the decisions of the chief.

Schapera refers to this type of government as a paramount chieftainship (Schapera 1967:214). The chief is the head of a hierarchy of officers and sub-chiefs. This corresponds to the functions of a paramount chief in Cameroon. Nkwi confirms this in his description of the basic political institutions in the part of Cameroon from which the research subjects originated (Nkwi 1987). The different ethnic cultures of the research subjects are all formal states with centralized power in one office (Nkwi 1987:38). The chief embodies all customs and traditions of the group. He is the final authority, and he has much power and many privileges. He exercises authority through agents and through a regulatory society. The paramount chief allocates land for houses, farms, and grazing, regulates the annual cycle of agricultural activities, organizes public rites for the welfare of the community, and organizes public work projects. He prays and makes sacrifices to the ancestral spirits on behalf of his followers. The chief has much influence and his authority is reinforced by the importance of his office, his mystical powers, and his use of patronage. The chief can use force to compel obedience if necessary. His followers treat him with great respect and address him formally. This description of the authority of the chief and the political structure is very similar to the structure described by the research subjects in their village and culture of birth. This is the type of traditional political system that the research subjects witnessed in their communities as they grew up.

All the research subjects come from hierarchical, collectivistic societies where the chief, or chief in consultation with the elders, makes the decisions for everyone in the village. This has affected their leadership style and decision-making process. The data indicated that they make the final decisions for their followers. However, they consult a few select followers before making the final decision, usually in an indirect manner. In

these collectivistic societies, there is a tension between the value of high power distance, with autocratic leadership, and the value of collectivism, where leaders are accountable to the group.

Njong described the decision-making process in his ethnic group, where the chief and a small, select group of elders make decisions. The elders discuss an issue and come to a consensus agreement. There is no voting. They all look to the chief or senior family head to understand his position on the issue. If the elders agree with him, they confirm his position and the decision is made. If they do not agree, they would continue to suggest points until the chief changes his position. When everyone in the small group agrees, they confirm the decision without a vote. And everyone in the village must accept the decision. This takes place in a high-context communication setting and this is the kind of decision-making process Njong experienced as he was growing up.

In a high-context culture, communication occurs when the physical context provides important information, or information is internalized in the people, and little is communicated in explicit words or messages. This contrasts with a low-context culture where most of the information that is used to make a decision is communicated explicitly (Moran, Harris and Moran 2007:49). The physical setting, such as the atmosphere in the meeting room, the sounds, the expressions on faces and other body language, communicates significant meaning, as does background information or shared knowledge. The things that are not said but understood carry more weight than what is explicitly said or written (Pleuddemann 2009:80). The culture of all the research subjects is high-context communication, and the data indicate that this has influenced their decision-making processes.

I observed this kind of communication and decision-making process in the leadership behavior of Njong. As the leader of the organization, he called staff meetings

infrequently, and when he did, he presented issues in a high-context communication setting. A topic was presented and a few ideas were shared. As the leader, Njong stated his view. If there was no discussion by others, it was assumed that the decision was made. There was no vote. The process could go very quickly, and an outsider or one who is not accustomed to a high-context communication setting might not realize what has taken place. The leadership behavior of Njong is typical of all the research subjects. They all observed this kind of communication, decision-making process and leadership behavior as children and adolescents, and their leadership behavior and decision-making as adults is characterized by a high-context, autocratic, decision-making process in which the leader is the final authority.

TABLE 7.6

BEHAVIORAL FACTORS AND DECISION-MAKING

Behavioral factor	**Nsom**	**Ndi**	**Njong**	**Ndeh**	**Nchare**	**Nfor**
Spirituality	+	+	+	+	+	+
Recognize God's providence	+	+	+	+	+	+
Increasing leadership roles	+	+	+	+	+	+
Value formal education	+	+	+	+		+
Informal training		+				
Vocational experience						+
Cultural background	+	+	+	+	+	+
(+ data indicate that the research subject is influenced by the factor indicated)						

Cameroonian Christian Leader Decision-Making Model

With the findings that emerged from the data, I formulated a Cameroonian Christian leader decision-making model, which indicates how the research subjects would normally make decisions. This important aspect of leadership contributes to the synthetic model of African Christian leadership effectiveness by describing one aspect of how effective leaders manage relationships with others, through the decision-making process.

The model reflects a behavioral approach rather than a theoretical approach to decision-making. The model that emerged from these themes describes the three behavioral factors that affect the way the research subjects make decisions. The decision-making process usually includes collecting information, analyzing the information, weighing the alternatives, and making a final decision, and, for these leaders, the decision is a matter of personal preference, rather than the result of a theoretical analysis of the decision-making context. This is also what James and others found in their research on African leaders of non-governmental organizations in Kenya, Uganda, and Malawi. They reported on "the arbitrary nature of personalised decision-making" and stated that "leadership behaviour tended to oscillate … depending on convenience and circumstance rather than conscious choice" (James et al 2005:6). The preference of the leaders may also be reflected in the degree to which they consult with others, especially in the step of collecting information, and this preference is influenced by the interaction of the three factors of culture, education and spirituality. Culture in this model refers primarily to the political structures and processes that influenced the research subjects during their childhood and adolescence. This corresponds to the findings of Bennis and Thomas, who wrote, "The era in which we grew into maturity remains an important force throughout our lives" (James et al 2005:6). The cultural factor also includes the African traditional religion that exerted a strong influence on five of the research subjects. The behavioral

factor of education refers to formal education, informal training, and lessons the research subjects learned through vocational experience. The factor of spirituality refers to a Christian world view, commitment to God, and trust in the sovereignty and providence of God to intervene in their lives. In a given situation, one behavioral factor or another may exert a stronger influence than the other factors, but all three factors are at work to influence choices and leadership behavior. See Figure 7.1.

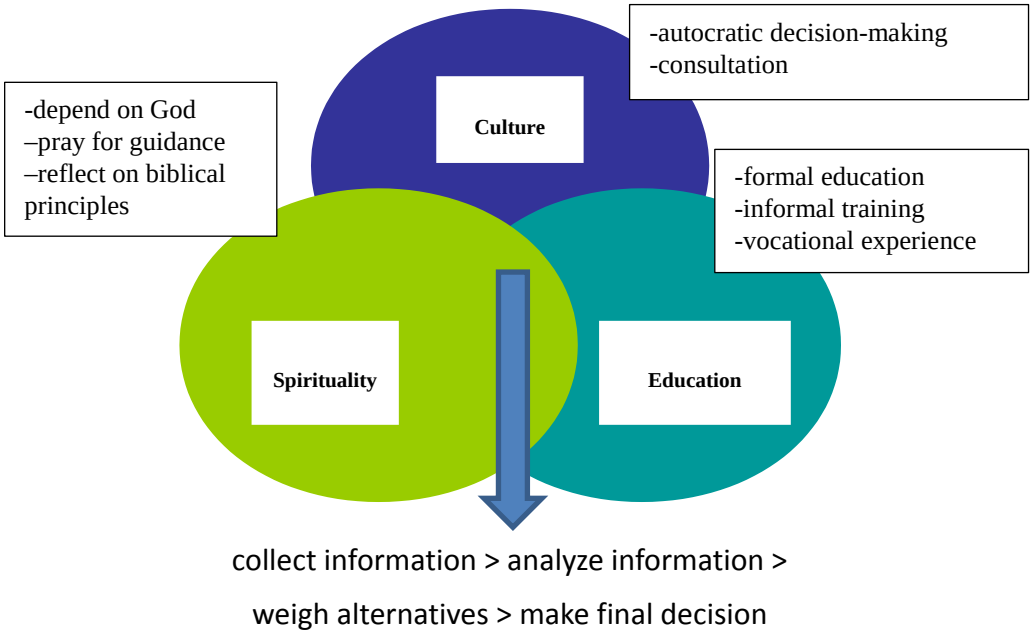

FIGURE 7.1

CAMEROONIAN CHRISTIAN LEADER DECISION-MAKING MODEL

Behavioral Factor of Spirituality

The data indicate that the factor of spirituality was a significant factor in the decisions all the research subjects made about their life choices. This is illustrated by Nfor who believed God called him to be a pastor. His commitment to God and this calling determined his life choices. And Ndi valued the Bible and he committed himself to mother tongue literacy work because it helped people to read the Bible in their own language. Both research subjects had other vocational opportunities but they remained faithful to their calling and commitment.

In terms of their leadership behavior, the data indicate that spirituality influences the manner in which these leaders make decisions. This is illustrated by Njong who makes decisions based on general biblical principles. He said, “I would take the decision with the understanding that I am being informed by the biblical wisdom.” And all the subjects pray for God's guidance before they make decisions.

Behavioral Factor of Education

The data also indicate that the factor of education influenced the decisions of all the research subjects. This is illustrated by Nsom who, as a boy, persuaded his uncle to take him out of the village so he could go to secondary school. Later in life, he decided to get a Ph.D. in order to serve well as a Bible translation consultant. And Njong declined an opportunity to teach at the seminary in order to pursue more education. The value they placed on education affected their choices in life.

The behavioral factor of education also affects the decision-making process of these leaders. This is illustrated by Njong who took leadership classes and learned about decision-making when he attended the seminary. He also read books about leadership, attended leadership training programs and learned leadership from mentors. And Ndeh

learned about leadership and decision-making informally by observing others and attending leadership seminars.

Behavioral Factor of Culture

The cultural background of all the research subjects is also a significant factor in the manner in which they make decisions. As described above, they make the decisions for their followers according to the cultural pattern they observed in the village growing up. This is illustrated by Ndeh who presented a plan to his followers and then made decisions with them to implement that plan. And Nchare communicated the vision that he received from God to his followers and he consulted with them to confirm the vision or decision. He said, “I would pray to seek the Lord’s heart for the decision I’m going to take, then I call a staff meeting to share and ask for their point of view.”

Interaction of Culture, Education, and Spirituality

The data indicate that the research subjects made decisions based on the interaction of culture, education and spirituality. This is evident in the explicit pattern of making life choices based on the interaction of the behavioral factors of education and spirituality. All of these research subjects chose to be involved in language development, mother-tongue literacy and Bible translation, or theological training, and these disciplines combine the factors of education and spirituality. Language development, literacy, and Bible translation are academic disciplines. The science of linguistics provides the foundation for these three disciplines, and each discipline has its own academic principles and practices. Theological training is also an academic discipline. These disciplines require practitioners to have much formal education in order to be effective. And these disciplines are related to spiritual ends. Developing languages, translating the Bible, and

teaching people to read are done so that people will know God and do the will of God. Theological training is done to equip Christian workers to help people to know God and do the will of God. The life choices of all the research subjects reflect the influence of the interaction of the factors of education and spirituality.

In addition, four of the research subjects faced the tension between the behavioral factors of culture and spirituality. They chose to renounce African traditional religion, a prominent aspect of their culture, in order to worship and serve God. And the service to God was influenced by the behavioral factor of education as indicated above.

Conclusion of Cameroonian Christian Leader Decision-Making Model

The Cameroonian Christian leader decision-making model predicts that these Cameroonian Christian leaders will make decisions based on the interaction of the behavioral factors of spirituality, education and culture. The context and the sphere of influence will determine the factor that will exert the greatest influence. As committed Christians, spirituality would normally exert the greatest influence and is the most explicit factor. The model predicts that the leaders would pray for guidance and reflect on biblical principles to make any given decision. The leaders will also reflect on what they have learned in their formal education, informal training and vocational experience, and apply that reflection to the decision at hand. This factor is less explicit than the factor of spirituality. These leaders will also implicitly employ a decision-making process that is similar to the process used in their cultural background.

The research subjects were explicitly asked how they make decisions as leaders of their organizations or projects. The most frequent response was that they consult their followers before they make a decision. Most of the research subjects indicated that they pray and take some time to make a decision. Some of the research subjects indicated that

they seek guidance from the Bible and from people outside the organization. By praying and seeking guidance from the Bible, the behavioral factor of spirituality is influencing the research subjects. And by seeking guidance from others, relying on things they have learned or observed previously, the behavioral factor of education is implicitly influencing the research subjects. None of the research subjects indicated that they would make a decision based on what their followers thought was best for the organization, which indicates the influence of the behavioral factor of culture. These responses serve to validate the decision-making model, indicating that the behavioral factors of spirituality, education and culture determine how the research subjects make decisions.

Comparison with Other Decision-Making Models

Other decision-making models are described in the precedent literature. In general, the decision-making process can be described as the leader collecting and analyzing data, weighing alternatives, testing possible solutions, and making a final decision. However, there are several variations to this general idea, and some of these variations correspond to the findings about the decision-making processes of the research subjects in this study while other variations do not.

Decision-Making: Situational Leadership Model

The Situational Leadership model provides a framework for making effective decisions (Hersey, Blanchard and Johnson 1996:439). According to this model, which is a contingency approach to leadership, the readiness of the followers indicates the decision-making approach that the leader should employ in a given situation. The model describes four basic decision-making styles: Authoritative, Consultative, Facilitative, and Delegative. The leader who employs an Authoritative decision-making style makes

decisions himself and gives specific instructions to his followers. The leader who employs a Consultative decision-making style provides an opportunity for dialogue and clarification, and when he makes a decision, he explains his decision to his followers. The leader who employs a Facilitative decision-making style presents a problem or opportunity to his followers and makes a mutually-shared decision with his followers. And the leader who employs a Delegative decision-making style turns the responsibility for the decision over to his followers. The Cameroonian research subjects primarily employed Authoritative and Consultative decision-making styles, and rarely did they employ Facilitative and Delegative styles.

According to this model, the Authoritative style is employed when the followers do not have the ability, willingness or confidence to make a decision. The leader makes the decision without help from his followers. The Consultative style is employed when the followers have some experience or knowledge about the issue under consideration, and they are willing to participate in making the decision, but they are unable to make the decision on their own. After hearing from his followers, the leader makes the final decision. The Facilitative style is employed when followers are capable of sharing the responsibility to decide what should be done. The decision is a cooperative effort in which the leader and the followers work together to make a shared decision. The Delegative style is employed when followers have experience and information needed to make an appropriate decision.

This model assumes that the goal or preference of the leader is to use a Delegative decision-making style. This is not the assumption of the Cameroonian research subjects. The data indicate that even if the followers are capable of sharing the decision-making responsibility, or if followers have adequate experience and information to make a good

decision, the research subjects continued to employ Authoritative or Consultative decision-making styles.

The basic decision-making styles have also been described as Directing, Guiding, Supporting, and Delegating (Hersey, Blanchard and Johnson 1996:442). The Directing style describes the decision-making process in which the decision is made by the leader from the top down with little input from followers. The Guiding style indicates that the decision is primarily made by the leader with some input from followers. The Supporting style indicates that the decision is primarily the responsibility of the followers with input from the leader. And the Delegating style describes the situation where the decision is the responsibility of the followers with little input from the leader. This simplified explanation accounts for the data well. The Cameroonian leaders clearly use the Directing or Guiding decision-making styles, and they seldom employ Supporting and Delegating decision-making styles.

Hughes, Ginnett, and Curphy indicate that leaders should give followers a greater degree of latitude and autonomy to make decisions when followers start to develop the skills, knowledge and experience that are needed to make such decisions (Hughes, Ginnett and Curphy 2006:540). They state that the typical mistakes leaders make are to push followers into decision-making too quickly and to hold on to decision-making power too long. Some leaders associate decision-making with leadership and feel personally threatened by delegating decision-making authority to others. This may be especially true when the level of trust between leader and followers is low. Some followers may be reluctant to have more decision-making responsibilities because their level of skill will be exposed as never before. Hughes, Ginnett, and Curphy refer to the Situational Leadership model for determining when followers are ready to assume additional decision-making responsibilities.

The data do not indicate that the research subjects agree with Hughes, Ginnett, and Curphy's basic assumption that leaders should give followers more autonomy and latitude to make decisions when they develop the necessary skills, knowledge and experience. Hughes, Ginnett, and Curphy would say that the research subjects make the typical mistake of holding on to decision-making power too long. I have also observed that some followers in Cameroon are reluctant to have more responsibility for making decisions because they are not willing to expose their skill level. An aspect of Cameroonian culture is that people want to conceal their vulnerability and so they try to avoid failure and errors. They want to protect their self-image (Lingenfelter and Mayers 2003), so they are reluctant to accept more responsibility.

Decision-Making: Relational Leadership Model

Wright, in his presentation of Relational Leadership, discusses two decision-making processes: a consensus decision-making process and a majority vote decision-making process (Wright 2000:129-130). He prefers the majority vote process, by which the power to decide is put in the hands of the organizational staff as a group. Some people prefer consensus decision-making because they think it conveys a sense of community, but Wright thinks that consensus decision-making puts the power to decide in the hands of the people who have a negative voice rather than in the hands of the community. The data do not indicate that the research subjects employ either a consensus or majority vote decision-making processes.

Wright also discusses the weight of responsibility that leaders carry for making decisions and the risk involved in making the right choice. He states that this responsibility and risk cause spiritual leaders to pray and to depend on God. They pray for wisdom to see issues from God's perspective, and later they reflect on decisions they

made (Wright 2000:187-188). Wright thinks listening to God is foundational to effective decision-making and spiritual leadership. These patterns of behavior involved in decision-making are very evident in the lives of the Cameroonian research subjects.

Decision-Making: Normative Decision Model

Vroom and Yetton present another decision-making model, a normative decision model (1973), to determine how much input followers should have in decision-making (Hughes, Ginnett and Curphy 2006:362). In some situations leaders can delegate decisions to followers, or ask followers for information before making a decision, depending on their level of expertise. In other situations, such as an emergency or crisis, leaders may make decisions without input from followers. So the level of input in decision-making varies depending on the issue, the followers' level of expertise, and presence or absence of a crisis. In other words, the level of input varies according to leader, follower and situational variables, which is similar to the Situational Leadership model. They describe a continuum of decision-making processes that leaders use in a group setting that has five levels of decision-making processes (Hughes, Ginnett and Curphy 2006:363):

- Autocratic – leader makes a decision by himself with available information
- Autocratic informed – leader obtains information from followers then makes a decision himself
- Consultative – leader presents issue to followers individually, receives their input, then makes a decision, which may not reflect the followers' influence
- Consultative group – leader presents issue to followers in a group setting, receives input, then makes the decision, which may not reflect the followers' influence

- Group – leader presents issue and together with followers generate and evaluate alternatives and attempt to reach a consensus agreement

Another part of the normative decision model is a decision tree which was formulated to enable leaders to determine the degree to which followers should participate in decision-making (Hughes, Ginnett and Curphy 2006:364). The decision tree consists of a set of questions to be answered with either a Yes or No response, and the responses direct the leader to choose the correct decision-making process (Hughes, Ginnett and Curphy 2006:365). For example, by asking the questions the leader may determine that only the Consultative group decision-making process is appropriate for a particular issue, or he may determine that the Autocratic decision-making process is appropriate for an issue. Other factors that should be considered when deciding on a decision-making process are time, follower development, and preferences of the leader. If a decision must be made quickly, the Autocratic decision-making process may be appropriate. If the leader wants to develop the ability of the followers to make decisions, he may intentionally employ a Group decision-making process. If the leader prefers to use an Autocratic informed decision-making process, he may commonly employ that process when other processes could be employed.

The data do not indicate that the Cameroonian leaders follow a decision-making model such as the normative decision model. For these research subjects, the level of input from followers in decision-making depends on the leader and the issue at hand, rather than on the followers' level of expertise, as the normative model predicts.

Critical Reflection on the Cameroonian Christian Leadership Decision-Making Model

The Cameroonian Christian leader decision-making model provides some explains for the life choices made by the research subjects and the decision-making process employed in their leadership roles. The other decision-making models indicated above describe only decision-making processes that leaders employ when making leadership decisions for their organizations.

Considering only the decision-making process employed in their leadership roles, the research subjects commonly employ an Autocratic or Authoritative decision-making style, which is theoretically used when followers do not have the ability, willingness or confidence to make a decision. The data indicate that the research subjects occasionally employ a Consultative decision-making style, which is theoretically used when the followers have some experience or knowledge about the issue under consideration, and they are willing to participate in making the decision. However, the data do not indicate that the research subjects consider the readiness of their followers to participate in decision-making. A more determinative factor in the choice of decision-making process is the personal preference of the leader, which reflects the style of decision-making with which he is most comfortable.

Described in other terms, the research subjects commonly employ a Directing style, in which decisions are made by the leader from the top down with little input from followers, or a Guiding style, in which the decision is primarily made by the leader with some input from followers. The Supporting style, Delegating style, consensus decision-making model and democratic decision-making model are not employed. The subjects confirmed this by indicating explicitly that they would not ask their followers “to decide what they think is best for the organization.”

Described in terms of the normative decision model, the research subjects most frequently use an Autocratic decision-making process, in which the leader makes a decision by himself with available information. They occasionally use an Autocratic informed process, in which the leader obtains information from followers then makes a decision, and a Consultative process, in which the leader presents an issue to his followers individually, receives their input, then makes a decision. Less frequently the research subjects employ a Consultative group process, in which the leader presents an issue to followers in a group setting, receives input, then makes the decision. The Group or democratic decision-making process is not used by the research subjects.

After comparing the Cameroonian Christian leader decision-making model to other decision-making models in the precedent literature, I find that the model differs from other decision-making models in several aspects. The Cameroonian Christian leader decision-making model is based on the findings that emerged from the data. The proposed model is not a contingency approach to decision-making, based on the readiness of the followers, and it does not make use of a decision tree to determine how much input the leader should seek from his followers. The decision-making style in the Cameroonian Christian leader decision-making model is determined by the personal preference of the research subject for a particular style of leadership, and the preference is influenced by the behavioral factor of culture, specifically the decision-making process observed by the research subjects in the village community as they were growing up. The data indicate that the decision-making style varies from research subject to research subject. For example, the decision-making style preferred by Nchare is more toward the Autocratic end of the scale while the preference of Ndeh is toward the Consultative group style of decision-making. The decision-making style of the other research subjects falls in between Autocratic and Consultative group styles. See Figure 7.2.

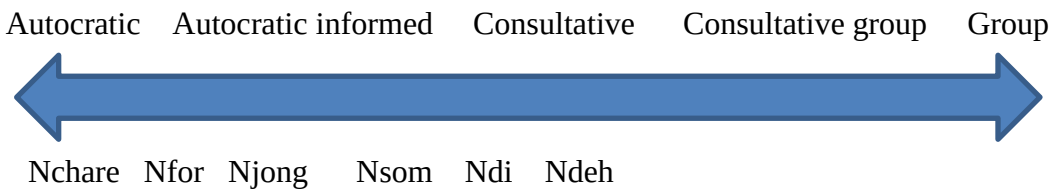

FIGURE 7.2

DECISION-MAKING STYLES OF RESEARCH SUBJECTS

This decision-making model is similar to the Relational Leadership model that claims that listening to God is foundational to effective decision-making and spiritual leadership. The Cameroonian Christian leader decision-making model emphasizes the spirituality of the research subjects and the role of prayer and dependence on God in the decision-making process.

Conclusion of Decision-Making

After having studied and analyzed how the research subjects made decisions and reflected on the implications of the decision-making process, I concluded that the decision-making style of the research subjects is a matter of personal preference rather than a conscious choice after analyzing the context of the decision. The research subjects prefer an Autocratic or Autocratic informed decision-making style, but they also consult their followers in certain contexts when making decisions. The decision-making style is influenced by three behavioral factors: (1) the culture of the research subjects, primarily the political structures and processes that influenced the research subjects during their childhood and adolescence, (2) the education, observations and experiences of the

research subjects, and (3) the spirituality of the leaders, their commitment to and dependence on God, a Christian world view, and trust in the sovereignty of God to guide their decisions. These findings regarding the behavioral factors that affect the decision-making of the research subjects are indicated in the Cameroonian Christian leader decision-making model, and they describe an aspect of how leaders relate to their followers, which is a component of a synthetic model of African Christian leadership effectiveness.

Synthetic Model of African Christian Leadership Effectiveness

In the beginning of this chapter I restated the goal of this research project is to contribute to the careful selection and equipping of more African men and women to assume leadership in the multicultural language development organization SIL International. I presented the theoretical contributions to leadership theory in the African context that resulted from this research project, and I use these contributions to develop a model for African Christian leadership. The African conceptual framework of leadership, Western leadership effectiveness models, the multicultural leadership model, and the African Christian leader decision-making model can all be used to help formulate a synthetic model of leadership that defines the character and competencies of people who have the potential to serve effectively in leadership in the African church or in para-church organizations.

My goal in this section is to present the development of a synthetic model of African Christian leadership effectiveness for a global leadership context. This model combines, consolidates and contextualizes some of the pertinent domains and competencies from the Emotional Intelligence and Relational Leadership[2] models, the

[2] The Relational Leadership model also includes the idea of contingency or situational leadership, that leadership style must be adjusted to the maturity of the followers and that the goal of leadership is to

conceptual framework of Cameroonian Christian leadership, the multicultural leadership model, and the decision-making model into one hypothetical synthetic model that is appropriate for effective African Christian leadership in a global context. Figure 7.1 describes the process of developing this model. Later in this paper, I compare this synthetic model with SIL leadership values to produce another leadership model specifically for the Bible translation ministry. Therefore, this hypothetical synthetic model is another step in the process that results in a leadership model for selecting and developing African leaders for a Western-dominated global organization, SIL International.

The competencies indicated in the synthetic model of African Christian leadership effectiveness combine the competencies of Western leadership effectiveness models with the conceptual framework of Cameroonian Christian leadership, resulting in a contextualized and relevant leadership effectiveness model for African leaders in a global context. The multicultural leadership model identifies important factors that contribute to the nurture and development of effective cross-cultural leaders at a time when more people from diverse cultures are working under national church leaders. And the Cameroonian Christian leader decision-making model describes an essential aspect of how leaders relate to their followers. These are all important factors for leadership in the multicultural African church and in multinational para-church organizations.

Formulating a Synthetic Model of African Christian Leadership Effectiveness

The conceptual framework of leadership that emerged from the data represented the views and experiences of the Cameroonian research subjects, but it did not include all

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increase the maturity level of followers, which is also one of the main points of the Situational Leadership model.

the necessary leadership competencies for the African context.[3] I found that this framework lacked the competencies of Adaptability, Initiative, Organizational Awareness, Service, and Cultivate Relationships that are found in other leadership effectiveness models. In addition, the concept of Developing Others, an important competency in other models, was not adequate in the conceptual framework of leadership. This is explained in greater detail below.

I considered the rationale and the feasibility of including additional competencies in a leadership effectiveness model for African leaders for a global context in light of the African cultural context, the Christian context, and the leadership competencies necessary for effective leadership. I considered the cultural implications of these competencies, reflecting on the African cultural values of power distance, collectivism, assertiveness, uncertainty avoidance and time orientation, and how those values affect leadership effectiveness. I concluded that including the competencies of Adaptability, Initiative, Organizational Awareness, Service, and Cultivate Relationships is culturally appropriate, feasible, and beneficial for the development of a synthetic model for African Christian leadership. I explain the rationale for this below. Including these leadership competencies in the synthetic model will increase the likelihood that African leaders will have the necessary competencies to give effective leadership in the church and multinational para-church organizations in the 21st century.

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[3] Certain research subjects and certain focus groups demonstrated or indicated more competencies than are included in the conceptual framework. However, these cases were the exception not the rule and were not included in the conceptual framework.

Structure of the Synthetic Model

The synthetic African Christian leadership effectiveness model has two major domains of leadership competence.[4] The first, Personal Competence, determines how African Christian leaders manage themselves. The second, Social Competence, determines how African Christian leaders manage relationships with others. Within these two domains of competence there are several related competencies. The personal competencies include aspects of Spiritual Awareness, Self-Awareness, and Character from the conceptual framework of Cameroonian Christian leadership, and aspects of Adaptability and Initiative from Western leadership models. The social competencies include aspects of Vision, Developing Others, and Cultivating relationships from the conceptual framework of leadership, and aspects of Organizational Awareness and Service from the Western leadership models. This structure is described in Table 7.7, where aspects of the Western models are distinguished from aspects of the other framework. In the sections that follow I explain the development of this model in detail.

[4] These terms are used by Goleman, Boyatzis and McKee (2002:39) to describe Emotional Intelligence domains.

TABLE 7.7

SYNTHETIC MODEL FOR AFRICAN CHRISTIAN LEADERSHIP EFFECTIVENESS IN GLOBAL CONTEXTS WITH DESCRIPTIVE INDICATORS

Personal Competence: *determines how African Christian leaders manage themselves* **bold** items indicate aspects from Western leadership models	Spiritual Awareness: *demonstrate knowledge of God and confidence in the providence of God, dependence on and commitment to God, application of biblical principles,* ***self-confidence***
	Self-Awareness: ***demonstrate emotional self-awareness and accurate self-assessment of strengths and weaknesses****, reflection on past experiences, observe and learn from others*
	Character: *demonstrate integrity, trustworthiness, transparency,* ***self-control, optimism****, establish values*
	Adaptability: ***change the leadership style according to the needs of the followers***
	Initiative: ***set goals and create opportunities to realize those goals, strive to improve performance***
Social Competence: *determines how African Christian leaders manage relationships with others* **bold** items indicate aspects from Western leadership models	**Organizational Awareness:** ***know how the organization works, diagnose the situation, decision-making style***
	Vision: *articulate a compelling* ***shared vision, inspire****, guide and motivate followers,* ***lead change, reinforce values***
	Service: ***meet needs of followers or customers, management skills, accountable***
	Develop Others: ***increase abilities and confidence of others****, encourage and build up followers, set an example*
	Cultivate Relationships: ***sense emotions of others, understand their perspective, multicultural experience****, communicate, cooperate with others,* ***resolve disagreements***

Since the personal and social competencies in the model are the result of combining the competencies of the conceptual framework of leadership with the three

Western leadership effectiveness models mentioned above, the synthetic model reflects a culturally relevant and effective leadership model. The basic argument of this model is that effective African Christian leaders in global contexts will have many if not all of the personal and social competencies indicated in the model, and leaders that demonstrate fewer of these competencies are less likely to be effective leaders.

The research model is similar in structure to the conceptual framework of Cameroonian Christian leadership. The two major domains of leadership competence correspond to the two major domains of that framework: Personal Competence, corresponds to the Leader's Character, and Social Competence, corresponds to the Leader's Relationship to Followers.

The research model is also similar to the Emotional Intelligence model in its structure but there are several significant differences. The ethnographic data did not indicate an important distinction between the Emotional Intelligence domains of Self-Awareness and Self-Management; therefore, these two domains are combined under the single competency of Self-Awareness under the domain of Personal Competence in the synthetic model. Likewise, the data did not indicate an important distinction between the Emotional Intelligence domains of Social Awareness and Relationship Management; therefore, these two domains are combined and fall under the domain of Social Competence.

Personal Competencies

Under the domain of Personal Competence, I found that the competency of Spiritual Awareness is very important for effective African Christian leadership. Spiritual Awareness refers to knowledge of God and confidence in the providence of God. The data clearly revealed that all of the research subjects place a high value on spirituality and

they repeatedly referred to dependence on God and the Bible. So this competency includes the conceptual framework competencies of Depend on God and Apply Biblical Principles. This competency also includes the Emotional Intelligence competency of Self-Confidence, which did not feature prominently in the data, because the research subjects referred much more to their trust in God than to confidence in themselves. See Table 7.7.

The synthetic model competency of Self-Awareness includes the conceptual framework competencies of Acknowledge Weaknesses, Reflect on Past Experiences and Observe and Learn from Others. This competency also includes the Emotional Intelligence competencies of Emotional Self-Awareness and Accurate Self-Assessment. The data do not distinguish between emotional self-awareness and accurate self-assessment; therefore, the synthetic model makes no such distinction. Self-Awareness in the synthetic model refers to being aware of one's own emotions and one's strengths and weaknesses.

Also under the domain of Personal Competence, the synthetic model includes the competency of Character. Character refers to integrity, trustworthiness, transparency and related characteristics. The data revealed that the character of the leader is a key concern for leaders and followers in Cameroon. This was especially evident in the focus group research. This competency includes the Cameroonian framework competency of Establish Values. This competency of Character is similar to the Emotional Intelligence competency of Transparency. Character is also a key point in the Relational Leadership model. The Emotional Intelligence competencies of Self-Control and Optimism are included with this competency of Character.

The synthetic model includes the competency of Adaptability. This refers to having the knowledge and skills to change leadership behavior according to the needs of

the followers. This is an important competency in the Emotional Intelligence, Situational Leadership and Relational Leadership models. This competency is not a part of the conceptual framework of leadership because the majority of the research subjects did not demonstrate this competency nor indicate a value for this competency. However, I find that this competency is important for effective leadership as indicated by the focus group research, and I think it can be applied appropriately to increase leadership effectiveness in a global context. Therefore, it is included in the synthetic model.

Also included in the domain of Personal Competence is the competency of Initiative. The Emotional Intelligence competencies of Achievement (striving to improve performance) and Initiative (ready to act to take advantage of opportunities) fall under this competency. The data did not indicate a distinction between Achievement and Initiative in the leadership of the research subjects; therefore, these two competencies are included under the competency of Initiative, which includes setting goals and creating opportunities to realize those goals. Once again, the majority of the research subjects did not demonstrate this competency; therefore, it is not found in the conceptual framework. However, I find that this competency is important for effective leadership in a global context and as indicated by the focus group data, and it is included in the synthetic model.

Social Competencies

The synthetic model domain of Social Competence corresponds to the conceptual framework of Cameroonian Christian leadership domain of the Leader's Relationship to Followers. The competency of Organizational Awareness is included in the domain of Social Competence. This refers to knowing how the organization works, and it includes an important competency from the Situational Leadership model, Diagnose the Environment. It also includes the idea of an appropriate decision-making style.

Organizational Awareness did not feature in the conceptual framework of leadership. Based on the focus group data and personal observation, I find that this important competency should be included in the synthetic model. See Table 7.7.

The synthetic model includes the competency of Vision under the domain of Social Competence. Articulate Vision is an important competency in the conceptual framework. A compelling, shared vision is also an important feature of the Relational Leadership model. This competency includes the competencies of Inspirational Leadership, Change Catalyst, and Influence from the Emotional Intelligence model. The data did not indicate an important distinction between these competencies in the leadership of the research subjects; therefore, the synthetic model combines these three competencies under the competency of Vision. This competency of Vision also includes another element of Relational Leadership, Reinforce Values. Therefore, articulating a shared vision, inspirational leadership, change catalyst, influence, and reinforce values are all included under the competency of Vision in the synthetic model.

The synthetic model includes the competency of Service under the domain of Social Competence. Service refers to meeting the needs of the follower of the organization. This competency includes an important competency from the Relational Leadership model, Be Accountable. This competency did not feature in the conceptual framework of leadership, but I find that this is an important competency for effective leadership in a global context, and as indicated in the focus group research, and it is included in the synthetic model.

The synthetic model also includes the competency of Develop Others under the domain of Social Competence. This refers to helping others to increase their abilities and their confidence to perform well. This is an important competency in Emotional Intelligence, Situational Leadership (Develop Followers) and Relational Leadership

(Empower Followers). This competency includes the conceptual framework competencies of Build Up Followers and Set an Example. This competency also includes the idea of helping partner organizations to develop their capacity.

The domain of Social Competence also includes the competency of Cultivate Relationships. Cultivate Relationships includes the conceptual framework competency of Communicate and the Emotional Intelligence competencies of Empathy, Team Work and Conflict Management. It also includes the idea of multicultural experience. Once again, the data did not indicate a distinction between these competencies in the leadership of the research subjects; therefore, I combined these three competencies under the competency of Cultivate Relationships, which includes listen to others, show interest in others, collaborate with others, and determine common ground to solve conflicts. This competency is broader than the competency of Communicate in the conceptual framework of leadership. I find that these additional concepts are important for effective leadership in a global context, and as indicated in the focus group research, and they are included in the synthetic model.

Conclusion Regarding the Synthetic Model

The synthetic model of African Christian leadership effectiveness leads to the investigation of the SIL organizational cultural context and its leadership requirements, with particular reference to recruiting Africans as leaders. In the following chapters, I compare this synthetic model with SIL leadership values to produce an African leadership model for the Bible translation ministry.

Summary of Theoretical Contributions to African Leadership Theory

The focus of this chapter was the development of a synthetic model of African Christian leadership effectiveness. In order to develop this model, I formulated several other theoretical models based on a comparative cultural analysis of leadership characteristics. I evaluated three leadership effectiveness models: Situational Leadership, Emotional Intelligence, and Relational Leadership, in the Cameroonian context, and indicated that certain factors from each model should be employed to describe leadership effectiveness for African leaders in a global context. A conceptual framework of Cameroonian Christian leadership emerged from the data that represents the views and experiences of the research subjects, and the associated leadership values and competencies that contribute to leadership behavior for these subjects. The model of multicultural leadership effectiveness indicated that Cameroonian leaders who are exposed to ideas from other cultures have a different cultural orientation and different leadership style than is typical for African cultures, and they are more effective leading people from different cultures. The Cameroonian Christian leader decision-making model indicated that the decision-making style of Cameroonian Christian leaders is a matter of personal preference employing an Autocratic decision-making style. And the personal preference is influenced by the culture of the leader, his education, and his spirituality. All of these contributions to leadership theory also contributed to the formulation of a synthetic model for African Christian leadership effectiveness that combines, consolidates, and contextualizes the relevant leadership domains and competencies indicated in the research data with other leadership models to produce a contextualized and relevant leadership effectiveness model for African leaders in a global context.

CHAPTER 8

SIL LEADERSHIP VALUES AND GOALS

In this chapter, I present my findings regarding the leadership values and goals of SIL, as reflected in the official policies and practices of the organization, and the attitudes of SIL personnel. I also present information about leadership policies and practices in cross-cultural Christian mission work of other organizations.

Organizational Leadership Values: Policies and Practices of SIL: Views of SIL Leaders

Cameron Townsend, the founder of SIL and Wycliffe Bible Translators, embodied personal values that ultimately became the shared values of SIL members and the values of the organization. I did research on the life, values, and practices of Townsend. His values that are of particular interest to my research project are described in Table 8.1.

TABLE 8.1

VALUES OF FOUNDER OF SIL, CAMERON TOWNSEND

pioneering spirit: willing to try new things advocate for vulnerable and disenfranchised people service with and for the local people respect for ordinary people, treated all people with dignity and respect strong views against racial discrimination	nonsectarian: willing to serve everybody regardless of race, creed or religion accepted diversity, people of various theological, ethnic and cultural backgrounds promoted social action to address social injustice and inequity believed national workers with adequate training could do a better job than SIL personnel

Townsend valued both national and expatriate leadership. Historically, SIL leaders have been expatriates but, Townsend's belief that national workers could do a better job than SIL personnel, his concern to address social injustice and inequity, his acceptance of cultural diversity, and his willingness to try new things, prepared the way for national leadership in SIL.

National leadership has increased in recent year in many churches and mission organizations. A trend in missions today, although not generally the case in SIL in Africa, is that missionaries from Western countries are increasingly serving under the authority of national church leaders (Pleuddemann 2009:27). The idea of SIL workers from the West serving in Africa under the leadership of Africans corresponds to the historical values that Townsend promoted in SIL. And Townsend exemplified this spirit of service and submission when he, as the General Director of SIL, put himself under the authority of SIL members. In order for missionaries from the West to work effectively under the

authority of national leaders, both national leaders and expatriate followers must have knowledge of cross-cultural leadership values. Based on these SIL historical values and current missiological trends, I find that SIL should promote African leadership for Bible translation, and non-African SIL workers should serve under the authority of African leaders.

Current SIL Values and Policies

In order to understand the current SIL leadership values and policies that relate to national leaders, I reviewed all the relevant official SIL values and policies.

Vision 2025

In 1999, SIL agreed on a new vision for the organization that was called Vision 2025. This was a major development for SIL International and it led to significant changes within SIL that are still unfolding today. The vision states:

> Motivated by the pressing need for all peoples to have access to the word of God in a language that speaks to their hearts, and reaffirming our historic values and our trust in God to accomplish the impossible,
>
> we embrace the vision that by the year 2025 a bible translation project will be in progress for every people group that needs it.
>
> We acknowledge that this cannot be accomplished simply by our working harder or doing more of what we are now doing. It will require us to make significant changes in our attitudes and ways of working.
>
> Our desire is to build capacity for sustainable Bible translation programs and scripture-use activities. Therefore, we urge each entity within our family of organizations to give priority to strengthening present partnerships, forming additional strategic partnerships, and working together to develop creative approaches appropriate to each context.

> To this end we commit ourselves to pray for the fulfillment of this vision, seeking God's guidance and obeying him in whatever new directions he may lead.

Leadership Development Guidance Team

The SIL Executive Director, Dr. John Watters, identified certain strategic initiatives to accomplish Vision 2025. One initiative was to develop and empower leaders to fulfill this new vision. The Executive Director established a Leadership Development Guidance Team to develop and implement a leadership development program for SIL. The work of the guidance team has resulted in the Lifelong Learning for Leaders program, known as L^3. The L^3 was designed to develop the attitudes, skills, and knowledge of current and potential SIL leaders. It consisted of four components:

- identification of people with leadership ability and potential
- assessment of their attitudes, skills, and knowledge, and orientation to SIL leadership values
- formulation of professional and personal development plans
- development of training modules to assist leaders to acquire skills and knowledge

The L^3 was a commendable initiative. However, the identification of leadership potential consisted of looking at existing personnel and seeking to develop their abilities rather than recruiting national leaders with leadership potential and developing their abilities. The existing personnel are mostly non-African. From 2004 to 2011, 761 people have participated in the program, including 105 people who serve in Africa. Only sixteen Africans from SIL entities participated in the program over those eight years, or 15% of the L^3 participants who serve in Africa were Africans and 85% were expatriates

(Baughman 2013). As such, it has yet to contribute much to the identification and development of African leaders.

The Leadership Development Guidance Team also did research on SIL leadership values and practices. It produced a statement of desired leadership values for SIL and made proposals for SIL leadership policies based on current leadership theory and best practices. Some of these became official SIL policies. The guidance team proposed revisions to the SIL Philosophy of Leadership that was first passed by the SIL International Conference in 1990. The revisions were approved by the SIL International Board of Directors in 2003 and by the SIL International Conference in 2005. Part of the current SIL Philosophy of Leadership as it appears in the SIL International Board Policy Manual, November 2009 edition (SIL International Board of Directors Policy Manual 2009: Appendix A, 41; emphasis added) appears below. See Appendix G for the complete statement.

Philosophy of Leadership

> We believe that within the SIL and WBTI family of organizations, effective leadership requires corporate-wide commitment to the following philosophy:
>
> By leaders we mean individuals who by their spiritual gifts, attitudes, skills, vision, and overall lifestyles have demonstrated maturity, credibility and the ability to direct effort toward our organizational ends. Leaders strive to maximize the vision, gifts and contribution of those they lead. Leaders who desire to extend the Kingdom of God will be committed to godly living and exemplary life-style. They are accountable to God for the care of those they lead, and to those who elect or appoint them.
>
> We believe that effective leadership involves respect for position, trust developed through credibility in the context of personal relationship, and authority equal to responsibility. *We also believe that God works through women and men of every ethnic group and age level, and calls them to be involved in leadership roles in all facets of our organizational life.*

The 2005 SIL International Conference discussed the leadership philosophy statement and leadership issues. Conference delegates (of whom I was one) were encouraged to practice leadership succession and planning, identify female leaders, and bring outsiders into leadership. A resolution on leadership was passed, which was a significant official policy statement. It acknowledged that God works through people of every ethnic group and calls them to be involved in leadership roles in SIL. It provided an opportunity and encouragement for African leaders to give leadership in SIL. However, the policy has not yet resulted in a significant increase in African leadership in SIL.

The 2005 SIL International Conference also discussed a philosophy of training and a motion was passed to endorse the training philosophy statement (SIL International Board of Directors Policy Manual 2009: Appendix A, 42). This was a significant policy statement that called for equipping a worldwide work force for Bible translation. It did not refer specifically to leadership training for national workers, but it included statements about training in "relevant domains," which should include leadership training, and training at "adequate levels," which should include training for top leadership positions. It called for training and empowering local citizens to take responsibility or leadership for the Bible translation work in their countries. This would include training African leaders, building on their leadership experiences, to work effectively in multi-cultural SIL entities and appointing them positions of authority to exercise their leadership gifts and abilities. It called for career planning and professional development of African leaders. It also called for the allocation of personnel and financial resources to accomplish this. However, as with the philosophy of leadership, this policy has not yet resulted in a significant increase in African leadership in SIL.

The Leadership Development Guidance Team produced a "Profile of Leaders in the Bible Translation Movement" from the Philosophy of Leadership. This profile is

official SIL policy. It was accepted by the SIL Executive Director, SIL International Board of Directors, and the SIL International Conference. It includes a statement of goals for developing leaders within SIL (Schmitt et al 2004). The full list of goals is in Appendix H. In Table 8.2 I describe some of the SIL leadership goals in the profile, relating to the leader's character and the leader's relationship to followers, which are similar to the conceptual framework of Cameroonian Christian leadership.

SIL leadership goals emphasize the godly character of the leader. Leaders in this model trust in God for their leadership and apply biblical principles in their leadership. They are concerned about leading according to values, and they lead others by example. The model emphasizes the importance of relationships with others. It is concerned about vision and passing on vision to followers, and it indicates the importance of goals. It emphasizes the importance of communication with followers, and building up followers.

TABLE 8.2

PARTIAL PROFILE OF LEADERS IN THE BIBLE TRANSLATION MOVEMENT

SIL Leadership Goals
Leader's Character
• godly character, maturity, credibility • confidence in God's sovereignty • apply biblical principles and values in relationships, decisions, and problems • promote core values of the organization
Leader's Relationship to Followers
• build relationships • possess … vision • develop vision … of followers • direct work to achieve corporate ends • set future direction • effective management • exemplary lifestyle • effective communication with followers • build capacity in others • affirm and motivate followers • develop future leaders • develop vision and gifts of followers • care for followers

The guidance team used the leadership goals to develop a set of attitudes, skills and knowledge that should characterize leaders in SIL. There are four attitudes that are desired in SIL leaders: confidence in God's sovereignty, a life of integrity, respect and service to all, and a passion for accomplishing the vision of Bible translation. There are also specific indicators that demonstrate that a leader has these attitudes. For example, some of the items that indicate respect and service to all are appreciation for cultural

diversity, empathy, and appropriate submission. There are six sets of skills that are desired in SIL leaders: communication, strategic management, self-management, relationship management, knowledge management and cross-cultural management. The skills are also accompanied by indicators. For example, the skill of strategic management includes the indicators of purposeful planning, strategic allocation of personnel and resources, and provision for leadership continuity or preparing others to take the place of leadership. And there are three areas of knowledge that are expected of SIL leaders: knowledge of organizational dynamics, SIL as an organization, and the external context. The indicators for knowledge of SIL as an organization, for example, include knowledge of the corporate distinctives, governance, and corporate partnerships and alliances. The complete list of indicators for these desired attitudes, skills and knowledge is displayed in Appendix I.

The SIL leadership development project that resulted from Vision 2025 was designed to develop leadership potential from within SIL, the great majority of which was Western expatriates and not national workers. However, there is potential for this program to promote the development of national leadership.

Diversity

Another official SIL statement relating to leadership came out of the 2008 SIL International Conference. SIL leaders who were delegates to the Conference discussed the issue of ethnic diversity in SIL. One of the common themes addressed the issue of attitudes and the need for SIL personnel to change "judgmental and racist attitudes because of ethnicity, race, language, and role" and to deliberately "create an atmosphere of inclusiveness." In addition, the Conference reported that "All staff (seconded, salaried, volunteer, and associate) should be involved in decision making at all levels of SIL in

culturally appropriate ways," and that professional development should be made available for all staff at all levels (Chan et al 2008). These themes relate to the development of national leaders, and specifically African leaders.

The SIL International Conference then passed a motion on diversity that touches on the issue of national leadership and African leadership in SIL. The Conference delegates affirmed the value of unity in diversity, and formulated certain principles regarding ethnic diversity in SIL. The Conference also instructed the SIL International Board of Directors and the SIL International Administration to align policies, structures and processes with these principles. The motion is significant in that it states a value of the top leaders in SIL, the highest level decision-making body, the International Conference, to be more inclusive and accepting of people from Africa, Asia and Latin America in our work and in leadership roles. African leadership candidates should be appreciated, loved, honored, treated fairly and treated as equals. They should be included in decision-making. Their gifts should be employed to advance the work of SIL. The leadership of SIL must intentionally put these values into practice.

This is an important policy statement that provides an opportunity for the development of African leaders. The issue now is the implementation of this policy by SIL leadership. Structures (such as membership requirements and financial policies) and practices (such as leadership selection and leadership mentoring) have not yet changed sufficiently to address this value of diversity.

Future of SIL

Another important statement that relates to African leadership in SIL was formulated by the SIL International Board of Directors in May 2007. The Board issued a statement that indicated its desire that the membership of SIL be "ethnically and

nationally diverse," and that SIL leadership should also be ethnically and nationally diverse. Furthermore, the Board instructed the SIL Executive Director to align SIL "structures, systems, and policies" to bring this about.

This motion passed by the SIL International Board of Directors is significant in that it indicates that the Board values diversity in SIL. This official statement provides an opportunity to incorporate more Africans into SIL as fully-participating members. It stipulates that Africans should have leadership roles in SIL. It also stipulates that structures, systems, and policies should change to put this value into practice. This motion prepared the way for the motion of diversity that was passed by the 2008 SIL International Conference.

Multi-Cultural Teams

The Executive Director of SIL appointed another guidance team to study the issue of healthy multi-cultural teams in SIL. The team presented a report in November 2006 that touched on several issues related to African leadership in SIL. The report stated that "Different cultural groups may value different aspects of leadership. The present system of choosing leaders favors majority-culture members. We currently do not have an adequate strategy for selecting, accepting, and training leaders from diverse cultural backgrounds." The report further stated that "administrative roles are often not filled by minority-culture members," and, if they are appointed to such roles, "minority-culture leaders thrust into leadership roles may struggle with expectations about how to exercise their new authority." "Our organizational processes sometimes fail to adequately value the ideas of minority group and/or younger members (or those with fewer years of experience in the organization), diminishing their influence on corporate decisions." "The democratic form of [SIL] organizational structure" and the "overwhelming influence of

the majority" … "jeopardize the consideration and implementation of minority leaders' ideas." "Minority team members are consistently expected to patiently adjust to organizational standards and procedures that are representative of the majority culture." "Goals and achievements … are given precedence over personal relationships—a high cultural value for many minority members." The guidance team went on to recommend that SIL "seriously consider the method of leadership selection so that culturally diverse leaders will be able to contribute in the highest levels of administration" (Fukuda 2006).

This report indicates some areas of SIL organizational culture that need attention if African leaders are to be successful in SIL. These points are consistent with my experiences in Cameroon.

- SIL personnel need to be oriented to different cultural values and different leadership values of African leaders in order to appreciate these values and be open to putting these values into practice.
- SIL needs to consider a different system of group decision-making in order to allow for the ideas of a godly, inspired leader(s) to take precedence over the ideas of the majority.
- SIL needs to give a higher priority to the value of personal relationships over achieving corporate goals.
- SIL needs a different system of selecting and training African leaders.
- SIL needs to orient African leaders to the leadership expectations of SIL personnel and the way in which they should exercise their authority in a corporate culture that is different from African organizational culture.

These points indicate a need for a change in SIL values, a change in decision-making processes, a change in leadership selection process, and training in cross-cultural values for everyone in the organization. And in order for African leaders to succeed in SIL, two areas need attention: adjusting SIL corporate culture to provide opportunities for African leadership and carefully selecting and training Africans for leadership in a global context. These recommendations are consistent with the research questions of this

research project, specifically to study how leadership values in SIL should change in light of African leadership values and norms, and the goals of this research project, which include the careful selection and equipping of more African men and women to assume leadership in SIL.

SIL Values and Policies in Africa

I also examined the key policy documents of SIL at the level of the SIL Africa Area. The SIL Africa Area is part of the SIL International administration that oversees the work of SIL in the various SIL entities in Africa. Other SIL administrative areas are the Asia Area, Pacific Area, Americas Area and Eurasia Area. I also examined the key policy statements of SIL Cameroon, which is one of the SIL entities in Africa that gives direction to the work of SIL in the country of Cameroon.

SIL Africa Area

At a meeting of the Africa Area Think Tank Steering Committee (of which I was a member), the SIL Africa Area Director, Dr. John Hollman, talked about the key issues that affect the Bible translation ministry in Africa. He said that one issue that is not being addressed is the transition of the work force to integrate more Africans into leadership. The Think Tank was an effort to follow up the SIL resolution about multicultural teams. This is a significant statement by the SIL Africa Area Director that more Africans should be serving in leadership roles in SIL.

The SIL Africa Area Director took a step to address the issue when he and his administrative team issued the Africa Area Strategy for 2008-2012. This important policy statement indicated that SIL in Africa would become a training, consulting, and advocacy organization within the next five years. The strategy also indicated that SIL would have a

healthy and multicultural staff with a growing African workforce and leadership, working as peers and working in partnership. It would also have governance structures that facilitate continuity of leadership, increasing involvement of Africans in leadership, and input from staff and partners into the decision-making process (Hollman 2007).

The African Area Strategy is a significant SIL policy statement from the SIL Africa Area Director, and his leadership team. It states the aims of SIL Africa Area policy, describes the current situation regarding African leadership in SIL, and explains the rationale for the policy, including statements related to African leadership.

This official SIL Africa Area policy statement aims at increasing the multi-cultural nature of SIL and includes increasing African leadership in SIL. The Director identified a trend of fewer non-African personnel working in Africa. This affects the pool of potential non-African leaders. Therefore, SIL should focus on training Africans for leadership roles. Another part of his rationale is that nearly half of the SIL work force is now composed of Africans; however, this "contrasts markedly with the ratio of Africans to non-Africans in leadership positions in SIL in Africa." Hollman wrote, "To be effective as an organization, SIL must be able to incorporate Africans as leaders throughout the organization" (Hollman 2007). SIL entities in Africa make a sharp distinction between non-Africans seconded to SIL entities from a Wycliffe Member Organization and Africans that are employed staff. The non-Africans are granted rights and privileges of membership from the beginning of their time of service in an African SIL entity. However, the Africans do not have the right to be involved in decision-making due to membership policies. This is inconsistent with the historical SIL value of seeking input from those directly involved in the work. In "corporate and entity documents SIL has developed a decision-making mechanism which does not proactively seek input and involvement from a large section of the work force" (Hollman 2007). This

raises questions of justice, cross-cultural tension in the organization, and limitations on the contributions of half of the work force. He also wrote that the SIL democratic process is hard on directors and those nominated for the position of director. The system of "electing directors is not friendly for any nominee and likely to be less so for African nominees. For this reason, he wrote:

> We need to develop alternative structures if SIL is going to effectively incorporate African leadership. The current system is too costly, is partnership unfriendly and does not readily produce professional and experienced leaders." "In order to facilitate the goals of better management and the placement of Africans in leadership, SIL needs to review the current structures of entity level governance and democratically elected entity leadership (Hollman 2007).

The SIL Africa Area Director stated that the policy is intended to make SIL a healthy multi-cultural organization characterized by intentionally using our cultural differences to enhance the work of SIL and by adopting behaviors that are acceptable to all in the group. There should be no "barriers preventing movement from one position of privilege to another."

I see that for both SIL at the international level and for SIL at the Africa level there is a desire on the part of the leaders of the organization to increase the ethnic diversity of the membership of the organization, develop more local leadership and enable these leaders to functional well. There have been significant policy statements to address this leadership issue.

SIL Cameroon

I examined the recent key policy documents of SIL at the level of the work in the country of Cameroon. In 2006, the SIL Cameroon Branch Conference (all SIL members) voted and accepted the Strategic Plan at Entity Level as official Cameroon Branch policy. The policy included a statement that SIL wanted to give local people an increasing

amount of responsibility for the work of language development and Bible translation. This included the development of Cameroonian leaders. The focus of the plan in 2006, which I presented to the Conference, was the "integration of nationals into the Bible translation movement." This built on the "historic goals and strategies of SIL Cameroon, and is an extension of the values and vision of our Cameroon Branch colleagues." The plan was based on the following Cameroon Branch core purpose and values: mother tongue Scripture in use through trusting God, serving all, sharing vision and skills, working with others, and striving for excellence. The plan put priority on "training and empowering others" and increasing the "breadth of the work force." One of the main strategies of the plan was to "increase national involvement." The objectives included mentoring qualified Cameroonians for "appropriate leadership positions in the Bible translation movement," seeking to "integrate committed Cameroonian and Equatorial Guinean Christians into leadership wherever appropriate at all levels," and seeking to "develop at least one Cameroonian to be able to serve at director level" (Shultz 2006). This official Cameroon Branch policy directly referred to African leadership goals; however, in practice this policy was difficult to implement due to the reluctance of Cameroon Branch members to accept Africans in leadership positions.

In 2009, the SIL Cameroon Branch Conference voted and accepted a revised Strategic Plan at Entity Level as official Cameroon Branch policy. This policy was proposed by my successor in the role of Cameroon Branch General Director. One of the desired outcomes of the plan was "increased involvement: Cameroonians and expatriates are working together more as peers, seeking and sharing each other's input" (van den Berg 2009). The principles on which the outcome of increased involvement was based include the ideas that Cameroonians should be able to function fully in SIL, there should be intentional training to help all SIL personnel work together well as part of a multi-

cultural organization, and Cameroonians should be accepted in leadership positions. This is an important policy statement providing for African leadership.

Many of these SIL policy statements indicate a desire for more African leadership in SIL. However, there is only one African SIL director in the sixteen SIL entities on the continent. In the Cameroon Branch, there are no Cameroonian directors and no Cameroonians on the Executive Committee. Therefore, SIL has seen limited progress in implementing these policies in Africa.

Organizational Leadership Attitudes: Views of SIL Workers

After reviewing all the official SIL leadership values and policies that relate to national leaders, which represents the views of the leaders of SIL, I conducted a survey of all SIL workers in Africa to understand the views of field workers. The purpose of the survey was to understand the leadership values and attitudes of SIL workers in Africa and how these are put into practice. I collected information from both African and non-African SIL workers, volunteer and salaried workers, language workers, support workers, and leaders. This information helped me to understand the attitudes of SIL workers toward African leaders, why there are so few Africans in leadership positions in SIL, the level of agreement with SIL leadership policies, and the differences in leadership values between leaders and staff, and between African workers and non-African workers. This information enabled me to compare the official SIL policies on leadership with the attitudes of the SIL workers on the field.

Survey Methodology

The survey was conducted by a self-administered questionnaire in response to an email request (Burgess 2001). I contacted all the SIL workers in Africa, approximately

one thousand, through their entity leader, and sent an email message in June 2010 explaining the purpose of the survey. I sent a second email message that contained the questionnaire and instructions, and asked the workers to complete the questionnaire and send it to me by email. I received 250 questionnaires from SIL workers who work in fourteen different African countries. The SIL workers who responded are considered to be representative of the population of SIL workers in Africa. See Table 8.3 for the distribution of the respondents.

TABLE 8.3

DISTRIBUTION OF RESPONDENTS SIL LEADERSHIP SURVEY

Nationality	59 African	191 non-African
Source of Income	50 from SIL	199 outside of SIL
Role in Organization	63 leader	187 non-leader
Age	61 less than 39 years	188 more than 39 years

SIL workers include African and non-African personnel, volunteer and salaried personnel, and technical (linguists and translators) and support personnel. Some of the personnel are nationals serving with SIL in their own country, and others (the majority) are expatriates seconded to SIL entities in Africa by Wycliffe organizations around the world. Volunteers are primarily expatriate workers that receive financial support from churches and Christians in their home or sending countries. Salaried workers are mostly African workers who are paid by the SIL entity.

A larger number of Africans (59) responded to the survey than I expected. About 5% of the total official SIL affiliated workers serving in Africa are national workers

(Africans serving in their own country). Therefore, I expected only about 5% of the survey respondents to be Africans. However, 24% of the total number of those who responded to the SIL leadership survey were Africans.

The respondents indicated whether their financial support came from outside of the SIL entity (e.g. gifts from churches), from the SIL entity (e.g. salary paid by the entity), or a combination of outside support and support from the SIL entity. Eighty percent of the respondents (199) received financial support from outside of SIL, and of these who received financial support from outside the SIL entity, 95% are non-Africans.

Twenty-six percent of the respondents (63) were leaders, which is defined for this survey as the SIL entity director, the people that report directly to the entity director, and the people serving on the SIL entity governance committee. Of the sixty-three leaders who responded to the survey, 90% were non-African and 10% were African. This corresponds with previous research done in SIL (Silzer 2010:13) that indicated that 85% of the administrative (leadership) positions in SIL are held by people from Western cultures. Seventy-four percent of the respondents were non-leaders. This included support workers (61), defined as personnel who are serving in a non-linguistic domain (e.g. accountant, pilot), and language workers (125), defined as personnel with linguistic, translation or literacy training who are serving in a language development project, a consulting role, a training role, or other similar role. Of the language workers who responded to the survey, 83% were non-African and 17% were African.

And in terms of age, 75% (188) of the respondents were over 40 years of age. The African respondents were as a whole younger than the non-African respondents. The mode for African respondents was 30-39 years old (39%) and the mode for non-African respondents was more than 50 years old (50%).

I used an Internet email survey method because it could be done quickly and economically, and it could be administered to a large, dispersed international SIL population. Many SIL workers are in remote, rural locations with poor postal service, poor telephone service, and limited Internet access. Many have access to the Internet only for purposes of sending and receiving small email messages. The weakness of this method is that it is difficult to draw a truly random sample since email access can be biased by income, ethnicity, age and other factors (Schonlau, Fricker and Elliott 2002). However, in this case, nearly all SIL personnel have access to the Internet and email.

The survey was designed to help me understand the attitudes of field personnel and address the issue of why there are so few Africans in leadership positions in SIL. I also wanted to understand their level of agreement with SIL leadership policies. Finally, I was interested in the differences in leadership values between leaders and non-leaders, and between African workers and non-African workers. To understand these values and attitudes, I devised a questionnaire that had seven questions related to leadership effectiveness and five questions related to leadership selection (Burgess 2001). These questions helped me to understand the attitudes of SIL workers toward leaders and the level of agreement with SIL leadership values. There were five questions related to the number of Africans serving as SIL leaders. This helped me to understand attitudes toward African leaders. There were three questions related to SIL values regarding knowledge, skills and attitudes that a leader in SIL should have. There was one open question and five control questions. The control questions helped me to understand the differences in leadership values between leaders and staff, and between Africans and non-Africans. I asked each respondent to provide some personal details, including age, role in SIL, number of years associated with SIL, nationality, and source of income, while maintaining the privacy of the respondents. I used the same questionnaire for African SIL

workers and non-African SIL workers. The questionnaire was translated into French and Portuguese for SIL workers who prefer using those languages over English.

Survey Findings

The most significant survey results indicated that SIL workers in general (African and non-African) value spiritual and emotional maturity in African leaders, humility and a servant attitude, the ability to apply biblical principles in decision-making, and respect for different cultural perspectives. Respondents were asked to rate qualities on a scale of 1 – 4 indicating how much importance they attach to each factor to qualify a person to be a leader in SIL: 1 = very important; 2 = important; 3 = no strong view; 4 = not important. The most important qualifications for African leadership in SIL are indicated in Table 8.4.

TABLE 8.4

QUALIFICATIONS FOR LEADERSHIP IN SIL

Item	Likert scale ranking: from 1 (very important) to 4 (not important)			
Qualifications for leadership in SIL	Mode	Mean	Standard deviation	Number of responses
Spiritual and emotional maturity	1	1.27	0.51	248
Humility and servant attitude	1	1.35	0.54	248
Apply biblical principles	1	1.35	0.59	246
Respect different cultural perspectives	1	1.38	0.57	247

Respondents were asked about the style of leadership that they prefer and they indicated that they value a leadership style that includes emotional support. See Table 8.5.

TABLE 8.5

PREFERRED LEADERSHIP STYLE

Preferred leadership style	
Give instruction, directive style, less emotional support	5 responses, 2%
Teaching style, directive, more *emotional support*	69 responses, 28.2%
Participatory style, less directive, *emotional support*	121 responses, 49.4%
Delegating style, less directive, less emotional support	33 responses, 13.5%
Other styles	17 responses, 6.9%

Other significant results indicated that all SIL workers value a leader in SIL having a life of integrity, respect for others, cross-cultural skills, and good relationship skills, but African workers attach less importance to these competencies than non-African workers. Non-African workers also attach more value to management skills than African workers. However, African workers attach greater value to vision for the future, leadership training, and a high level of education than non-African workers. These differences in values may be due to cultural differences. For example, different social orientations or different levels of tolerance for ambiguity may cause workers to have different values concerning management skills. All SIL workers are equally concerned

for African and non-African leaders who are not objective or who show favoritism, and those who do not communicate well. See Table 8.6.

TABLE 8.6

EFFECTIVE LEADERSHIP IN SIL

Item		Likert scale ranking: from 1 (very important) to 4 (not important)						
		African respondents			Non-African respondents			Number of responses
Effective leadership		Mode	Mean	Standard deviation	Mode	Mean	Standard deviation	
Life of integrity		1	1.31	0.62	1	1.11	0.33	250
Respect for others		1	1.36	0.52	1	1.21	0.41	249
Vision for future of SIL		1	1.38	0.66	1	1.59	0.63	248
Objectivity	African	1	1.66	1.07	1	1.49	0.65	247
	Non-African	1	1.60	1.02	1	1.49	0.72	247
Leadership training		2	1.67	0.69	2	1.92	0.68	249
Cross-cultural skills		2	1.69	0.68	1	1.31	0.48	250
Management skills		1	1.74	0.91	1	1.53	0.59	249
Commun-ication	African	2	1.87	1.02	1	1.50	0.67	247
	Non-African	1	1.75	0.92	1	1.52	0.63	247
Relationship skills		2	1.96	0.96	1	1.34	0.50	249
High level of education		2	2.02	0.93	2	2.45	0.73	247

Other significant results indicated that SIL workers select leaders based on the knowledge, skills and attitudes of the candidates, and they select leaders in SIL based on the needs of the SIL entity. They do not select leaders on the basis of the nationality of

the candidate, and they do not consider it important for SIL leaders to have the same cultural background as the people they are leading. Nationality or ethnicity is the least important factor when selecting a leader for both African and non-African SIL workers. They do not consider the financial status of Africans as a reason to discount an African candidate. SIL workers (80%) are willing to work with leaders of other nationalities, and they are open to selecting African leaders if they are qualified. See Table 8.7.

TABLE 8.7

LEADERSHIP SELECTION IN SIL

Leadership selection	Rank five possible responses in order of importance, from 1 to 5			Number of responses
	Mode	Mean		
Select leaders based on knowledge, skills, and attitudes of candidates	1	1.57		218
Select leaders based on need of SIL entity	1	1.11		237
Nationality of candidate	5	4.39		247
African candidates not qualified due to salary from SIL	5	4.42		212
	Likert scale ranking: from 1 (very important) to 4 (not important)			
	Mode	Mean	Standard Deviation	
Same cultural background as followers	4	3.38	0.82	246

Finally, there were significant results relating to Africans in leadership roles. All workers agree that there are too few African leaders in SIL. African workers are more likely to say that there are too few African leaders than non-African workers. The

majority of African workers are more sensitive to the imbalance in the number of African leaders in SIL than non-African leaders. The views of African workers and non-African workers differ on reasons why there are fewer Africans in leadership roles. African and non-African SIL workers agree that the primary reason why there are few Africans in leadership roles is that most Africans in SIL are not members of SIL. This is an organizational structural issue. However, African workers attach more importance to the membership issue than non-African workers. Many also think that SIL policies regarding qualifications for leadership are obstacles, more so than non-African workers. SIL workers think that some Africans candidates may not be qualified for leadership roles because they lack experience in SIL. Non-African workers think experience in SIL corporate culture and language development projects is more important than African workers. They also think that the difference in cultural values between African workers and non-African workers results in fewer African leaders in SIL. It may be that cultural issues are related to the issue of qualified candidates in that cultural differences may be interpreted as not meeting the expected qualifications. See Table 8.8.

Several SIL workers, primarily non-African workers, wrote into their survey form that there are few African leaders in SIL because there is a lack of qualified African candidates. And some non-African workers think that SIL lacks sufficient funds to employ Africans who could serve as leaders.

TABLE 8.8

AFRICAN LEADERSHIP IN SIL

Item	African respondents	Non-African respondents	Number of responses
Too few African leaders in SIL	89%	73%	226
Few African leaders due to fact that Africans are not members of SIL	53.7%	36%	234
Policies regarding qualifications for leadership in SIL are obstacles	25.9%	2.7%	238
Few African leaders due to lack of experience in SIL	13%	25.8%	234
Few African leaders due to cultural differences	16.6%	21.3%	234

Expected and Unexpected Findings

Many of the survey results are what I expected to find. I expected that very few of the respondents who identified themselves as leaders are Africans, and this proved to be true (6 out of 63). Respondents indicated that there are few Africans in leadership roles in their entities. A great majority of the respondents (80%) receive their financial support from outside of the SIL entity where they serve, and 95% of those who are supported from outside are non-Africans.

However, there were a few surprises in the survey results. A comparatively large number of Africans responded to the survey (59 out of 250). This may indicate that leadership is an important issue to the African respondents. And a comparatively large number of leaders responded (63 out of 250). Of the Africans who responded relatively

few are language workers (17%). Many of the respondents (110) are more than fifty years old and have been associated with SIL for many years. I expect these respondents to know much about the history, structures and policies of SIL. A large majority of respondents (80%) said that nationality is not a consideration when they select a leader. However, Africans attach more importance to leadership diversity in SIL than do non-Africans. In terms of poor leadership practices, respondents have the same concerns for African leaders and non-African leaders. In terms of knowledge that a leader in SIL should have, respondents attach the most importance to knowledge of how SIL works with partners rather than knowledge of how language development projects work. And leaders attach less importance to experience in a language project than non-leaders. Overall there are few differences in values and attitudes between leaders and non-leaders.

Comparison of Attitudes of SIL Workers and SIL Policies on Leadership

I compared the official SIL policies with the values and attitudes of SIL workers as indicated in the survey. The data indicate that SIL workers value spiritual goals, such as faith, respect for others, integrity, and accountability, more than producing results, management skill, and vision. A similar pattern emerged for the evaluation of knowledge, skills, and attitudes that SIL workers think SIL leaders should have. The spiritual attitudes are most important to SIL workers, followed by relationship skills, management skills, and finally emotional attitudes. I interpret these results to indicate that SIL workers think leaders in SIL should have certain spiritual and personal skills or characteristics in order to lead SIL effectively: integrity, respect for others, confidence in God, accountability, and passion for Bible translation. This data helps me to respond to research question number four, “What leadership skills (culturally-defined or universal) are needed to give effective leadership in the Bible translation ministry?”

The question of the acceptance of diversity by SIL workers is an important theme in the SIL leadership survey. The survey data indicate that SIL workers in Africa accept the policy of diversity and this is indicated by the responses to several of the questions in the survey. See Table 8.9. The respondents indicated that they would not choose between an African leadership candidate and a non-African leadership candidate based on nationality (Question 9) and that they do not select leaders based on nationality (Question 11). Nearly all of the respondents think a leader of any nationality can lead effectively in SIL (Question 12). The respondents also indicated that they would not select a leader just because he is of the same cultural background as the people he or she is leading (Question 4, part d), and a large majority of the respondents indicated that nationality is not an issue in selecting a leader (Question 5). They do not distinguish between African leaders and non-African leaders in terms of leadership performance (Questions 13 and 20). Only 3% of respondents would not select an African leader (Question 14), and 77% of respondents say there are too few African leaders (Question 16). The data indicates that SIL workers are, in principle, not biased for or against African leaders in SIL, and there is an opportunity to develop more African leaders in SIL.

TABLE 8.9

ATTITUDES TOWARD POLICIES ON DIVERSITY

Item	Result		Explanation	Number of responses
Question 9, personal selection of leader based on nationality	5	4.57	Least favored response out of 5 possible responses	148
Question 11, group selection of leader based on nationality	5	4.39	Least favored response out of 5 possible responses	200
Question 12, person of any nationality can be an effective leader in SIL	92% Yes		Yes or No response	249
Question 4d, select leader based on cultural background of followers	4	3.38	1 = most important, 4 = least important	246
Question 5, nationality not an issue when selecting a leader	80%		Most frequent response out of 4 possible responses	247
Question 14, not select an African leader for SIL	3%		Least frequent response out of 4 possible responses	244
Question 16, there are too few African leaders in SIL	77%		Most frequent response out of 3 possible responses	226

In practice, this SIL International policy on diversity is not being implemented at the level of the SIL entities in Africa. The survey data indicate that there is a large discrepancy between the number of African leaders and the number of non-African leaders in SIL entities (Questions 1 & 2). See Table 8.10. Only 10% of the leaders in SIL that responded to the survey were Africans (Question 23). Many respondents (20.1%) indicated that a common reason that there are fewer African leaders in SIL entities is that non-Africans are not comfortable with African leaders (Question 18), and many (17.6%) indicated that a common obstacle to African leadership in SIL is the attitudes of SIL workers (Question 19). Therefore, SIL entities in Africa are not in compliance with the policy on diversity, and one of the reasons for this may be the attitude of SIL workers,

although, as stated above, in principle, SIL workers indicated that they are not biased for or against African leaders in SIL.

TABLE 8.10

COMPLIANCE WITH POLICIES ON DIVERSITY

Item	Result	Explanation	Number of responses
Question 1, expatriates in leadership positions	130 responses	5 to 10 expatriates in leadership	250
Question 2, Africans in leadership positions	12 responses	5 to 10 Africans in leadership	250
Question 23, number of leaders who were Africans	6	Yes or No response	63
Question 18, few Africans in leadership due to non-Africans uncomfortable with African leaders	47	Third most frequent choice of 5 choices	234
Question 19,obstacle to Africans in leadership is attitudes of SIL workers	42	Third most frequent choice of 5 choices	238
Question 18, few Africans in leadership due to Africans not members of SIL	93	Most frequent choice of 5 choices	234
Question 19,obstacle to Africans in leadership is SIL membership structure	82	Most frequent choice of 5 choices	238

As indicated earlier, the SIL Africa Area Director stated that SIL must incorporate Africans as leaders throughout the organization in order to be effective. However, the survey data indicate that this has not yet occurred. The survey respondents indicated that the major obstacle to African leadership in SIL is the SIL membership structure (Question 19). The main reason that there are few African leaders in SIL is that African workers are not members so they cannot be voted into office (Question 18). See Table 8.10.

There is a desire on the part of the leaders of SIL to increase the ethnic diversity of the membership of SIL and to develop more local (African) leadership as indicated by significant policy statements. However, the survey data indicate that this desire for increased ethnic diversity has not yet been realized and the policies have not been implemented.

SIL policies call for the increased participation of African workers in leadership roles in SIL, and the SIL leadership survey data indicate that SIL workers in Africa, the majority of whom are non-African, accept this policy and are willing to work with African leaders in SIL. However, the data also indicates that there is non-compliance to the SIL policies on diversity and increased national involvement, and this is due primarily to SIL organizational structures and secondarily to attitudes of SIL personnel.

The willingness of SIL workers to accept African leaders in SIL is an indication that attitudes that hinder further progress will change and that the structures that block African workers from leadership roles will also change, resulting in more African leaders in SIL. The survey indicates that SIL workers are open to change and that is a positive step toward change that will eventually result in compliance with SIL policies regarding diversity and leadership.

Behavioral Factor: Leadership Practice in SIL

In addition to current and historical leadership values and policies, and the attitudes of SIL workers on the field to these values and policies, there is another factor that would affect the effectiveness of African leaders in SIL. This is a behavioral factor within SIL and it relates to putting the SIL leadership values and attitudes into practice. This aspect of leadership in SIL needs to be considered from the side of the leader and from the side of the followers.

SIL leadership on the ground, in SIL entities around the world and in Africa in particular, in member conferences, board meetings, and daily interactions between workers, is characterized by SIL members giving great attention to detail in any plan or proposal that is presented to them by their leader. In SIL leadership practice, leaders are challenged and leaders are criticized. In this highly participatory decision-making context, SIL leaders feel pressure to make sure that all their work, including the wording of reports or proposals, is exactly correct because they know the work they do will come under careful scrutiny by their followers.

This is an important factor for African leaders entering the SIL corporate culture. The preparation of African leaders to lead in this environment must address this behavioral issue so that leaders know how the leadership values are applied on the ground, and they are capable of putting the leadership values into practice in order to lead effectively. I believe African leaders can learn to lead in this environment because of the competencies that they have as indicated in the conceptual framework of leadership: reflect on and learn from past experiences, observe and learn from others, and acknowledge weaknesses and request help. However, SIL workers on the ground also need to give African leaders an opportunity to learn and grow as leaders. This indicates that the SIL corporate culture needs to change in order for the leadership situation to be more suitable to African leaders.

This behavioral factor needs to be addressed; however, I do not address it fully in this research. This research is a study of African Christian leaders, not a study of the internal social dynamics of SIL. To address this factor would require more research, data and analysis. I acknowledge that this is an important factor of SIL leader and follower practices on the ground, and recommend that additional research be done to address this issue so that the practices are more suitable for leaders and followers of all cultures.

Summary of SIL Leadership Values

The archival and literature research, reflecting the official policies of SIL that relate to leadership development, indicated that both historical and current SIL values and policies are conducive to African leadership in SIL. The leaders of SIL value increased ethnic diversity and the development of more national (African) leadership. However, these values and policies have not been fully implemented in SIL. Therefore, SIL should do more to promote African leadership for Bible translation, and non-African SIL workers should serve under the authority of African leaders.

The results of survey research conducted with SIL personnel across the continent of Africa indicate that SIL workers, the majority of whom are non-African, agree with official SIL policies regarding knowledge, skills and attitudes that leaders in SIL should have and with SIL policies regarding diversity. They want African workers to have more opportunity to exercise leadership in SIL. They are willing to select African leaders and nationality is not an important consideration when selecting leaders. However, there is a discrepancy between these attitudes and the practice of leadership selection, with the result that there are very few African leaders in SIL. On the other hand, the survey data indicate that SIL workers are open to change, and that is a positive step toward change that will eventually result in compliance with SIL policies regarding diversity and leadership.

The Leadership Challenge for SIL

I studied past and present missiological perspectives on the topic of national leadership, and compared these findings with SIL leadership values. This included limited research on Christian missions in Africa and Cameroon, and on the subject of cross-cultural leadership issues that were not related specifically to SIL and the Bible

translation ministry. This research highlights the challenges that SIL is facing with regard to national leadership development.

Historical Perspective

Neill and Chadwick (1964) do not focus on examples of successful African Christian leaders in his description of missions in Africa. Rather they write about the failures of missionaries from the West to train Africans to be leaders in the church. They state that Western missionaries in the 19th century were reluctant to give up the positions of authority as directors and serve the emerging African church leaders. There were some mission leaders who tried to change the attitudes of missionaries toward the emerging church and promoted the idea of nationals and foreign missionaries serving together as equals but this did not have a lasting impact. Western missionaries had paternalistic attitudes and thought Africans were like children who needed protection (Neill and Chadwick 1964:430). There were few seminaries to train Africans in those days, and Neill and Chadwick write that in many areas the training of indigenous Christians was "gravely inadequate" (1964:519). They also state that missionaries were "extraordinarily slow to recognize and trust the gifts of indigenous Christians" (Neill and Chadwick 1964:515). They were considered to be assistants to the missionaries, even when ordained.

Neill and Chadwick do tell the story of one African Christian leader, working under the Church Missionary Society, African Bishop Samuel Adjai Crowther from Yoruba, Nigeria (Neill and Chadwick 1964:377). He was taken as a slave and became a Christian in Sierra Leone. He became a teacher and an Anglican catechist. He studied theology in England and became the first ordained African priest of the Church of England. Crowther was sent to do missionary work in eastern Nigeria. He was also a

Bible translator. He was a faithful, pious Christian and he laid a good foundation, but the work was not well organized, his helpers did not behave properly, and his leadership was not successful.

Dah, a Cameroonian who studied the work of the Basel Mission in Cameroon, wrote that one of the goals of the mission was to "train natives as teachers and pastors" (Dah 1983:69). He stated that the native preachers and teachers were very important for the work of the mission because they created trust between the German missionaries and the people. The training of local coworkers was one of the missionaries' responsibilities, and the aim was to bring the trainee to be able to do independent and responsible work (Dah 1983:111). However, the local people were not treated as coworkers. They were treated as paid assistants, and the missionaries did not develop local leaders. The missionaries remained in control of native churches because they were afraid the local Christians would make mistakes and they were concerned about syncretism. They stayed in leadership for as long as possible due to "mistrust of the capabilities of the natives" (Dah 1983:262). The missionaries set up a seminary in Buea, Cameroon, but few Cameroonians graduated from the seminary and very few were ordained. It was only after seventy years of missionary work that an autonomous church was created in 1957 (Dah 1983:145). He concludes that it is "regrettable that native coworkers – teachers, preachers, evangelists, pastors – were treated as helpers" and this created the impression that "the church was a foreign enterprise attached to colonialism" (Dah 1983:262).

Following Neill and Chadwick, it may be that the work of the Basel Mission in Cameroon was similar to the work of the Baptist, Presbyterian, Lutheran and Roman Catholic missions in that missionaries remained in control and few Cameroonians were developed to be leaders in the church in Cameroon. And there is no mention of Cameroonians leading Bible translation work. I think this kind of mentality has affected

Cameroonian Christians to this day. Churches in Cameroon are led by Cameroonians but certain domains of Christian work, notably Bible translation, are still considered to be the domain of expatriate missionaries.

In Yorke and Renju (2004), Noss provides a historical perspective on Bible translation work in Africa. Bible translation work began to advance rapidly in the 19th century and was primarily led by missionaries from Europe. During this missionary era, the British and Foreign Bible Society was founded and this had a great impact on Scripture translation and distribution. Most early Bible translations in Africa were done with the help of the affiliated Bible Societies. The usual method was for missionaries to learn African languages previously unwritten and translate the Scriptures. Some missionaries did the work themselves and some relied on mother-tongue speakers. Later in the missionary era, "African Christian translators became more and more equal partners on translation teams." (Yorke and Renju 2004:19)

Noss also refers to the work of Samuel Crowther but in a more positive light. In 1845 he went with a team to Nigeria and he began translating the Bible into Yoruba. He started the work alone but he built a team, and he supervised Yoruba and missionary translators (Yorke and Renju 2004:14). The Yoruba Bible was published in 1884 completing a successful project led by an African leader.

The contemporary period of Bible translation began in 1960, coinciding with the independence of many African nations. Many African churches assumed independence from their founding missions in Europe and North America. A number of national Bible Societies were established as separate organizations. "Bible translation also increasingly took on full African participation" (Yorke and Renju 2004:20). Translators from the Bible Societies were more commonly mother-tongue speakers trained in biblical

languages and exegesis. The United Bible Societies built a team of African and non-African consultants to help the church translators.

Based on this information, I find that there is difference between the way the United Bible Societies evolved and involved Africans in leadership roles, and the way SIL evolved. The policies and structures of the United Bible Societies permitted Africans to be involved and to give leadership to the work, but SIL policies and structures are such that Western missionaries continue to lead the work up to this day. The challenge facing SIL is to change policies and structures to provide opportunities for more African leadership.

Cultural Leadership Values

Pleuddemann states that "leadership development is at the heart of world missions" (Pleuddemann 2009:47) and "cross-cultural leadership development may be the most important task in missions" (Pleuddemann 2009:20). These comments also reflect my thinking and provide additional rationale for this research project.

Pleuddemann promotes effective multicultural leadership for the worldwide church. He explains how people from different cultures have different hidden assumptions about leadership, and people need to be aware of this and discuss how to work together given the fact that they have different cultural values. He looks at the influence of culture on the theory and practice of leadership. He writes, "Many individuals and organizations remain unaware of cultural leadership differences." (Pleuddemann 2009:21) This leads to confusion and misunderstanding in organizations and between people. This has also been my experience serving with SIL in Cameroon for twenty-four years, where there has been confusion and misunderstanding regarding cultural leadership differences. One of the leadership challenges facing SIL is the need

for expectations and assumptions about leadership to be made explicit and discussed if Christians of different cultures are to work together effectively.

Pleuddemann raises awareness of the importance of cultural factors by describing differences in cultural values, such as individualism and collectivism, goal orientation and relationship orientation, low and high context communication, low and high tolerance for ambiguity, different time orientation, low and high power distance, and different leadership styles. These are some of the same cultural differences that Hofstede describes, but Pleuddemann has had many years of experience living and working in Africa, so he presents the information from an African perspective and he gives more concrete examples of cultural differences between African leadership and non-African leadership. These cultural differences are important for SIL where leaders work with people from many different cultures. They are especially important for African leaders in SIL because these leaders would be leading many workers from the West.

For example, it is likely that an African leader may have the following cultural values: collectivism, relationship orientation, high tolerance for ambiguity, high power distance, and high context communication, while the Western workers he is leading may have different cultural values: individualism, goal orientation, low tolerance for ambiguity, low power distance, and low context communication. Given such cultural differences, leaders and followers in SIL may experience a clash of values and consequently struggle to accomplish the mission of the organization unless these cultural differences are made explicit and discussed.

Pleuddemann presents three steps to dealing with such issues in multicultural teams: (1) discover your own unconscious cultural values, (2) discern the cultural values of other people, and (3) search for a synthesis of biblical leadership principles in all of Scripture (Pleuddemann 2009:64). He goes on to say that “where clear biblical principles

contradict cultural values, the Bible takes precedence, but where the Bible leaves room for flexibility, the cultural values of the local host culture should normally prevail" (Pleuddemann 2009:89). His findings agree with the report of the SIL healthy multi-cultural teams guidance team (Fukuda 2006). All SIL personnel, leaders and followers of all cultures, should participate in an exercise to raise the awareness of cultural differences, promote harmonious and fruitful working relationships, and give greater attention to the local host culture. This may be part of the change that needs to take place in SIL in order for African leaders to effectively lead SIL in the future.

Pleuddemann writes that leadership will be done differently in different cultures but good leadership will be fundamentally the same in every culture. His description of good leadership comes from a theology of leadership that he develops in his book (Pleuddemann 2009). Good leaders take "initiative to focus, harmonize and enhance the gifts of others for the sake of developing people and cultivating the kingdom of God" (Pleuddemann 2009:171).

He proposes a multicultural situational leadership model. "Multicultural leaders must be flexible, able to shift their leadership approach according to the expectations of the situation," and "They must … be proficient in several leadership models" (Pleuddemann 2009:152). He modifies the situational leadership model of Hersey, Blanchard, and Johnson (1996),[1] and applies this to multicultural situational leadership. Effective multicultural leaders assess the cultural expectations of followers and change their leadership style as the cultural situation changes (Pleuddemann 2009:153). For example, if an African leader assesses the context and determines that he is operating in a low context situation, he would adapt his leadership style to low context, where the followers are more task-oriented, and value low power distance and have a low tolerance

[1] See Chapter 6 for an explanation of the Situational Leadership Model.

for ambiguity. If a leader assesses the context as a high context situation, characterized by high power distance, collectivistic values, and a high tolerance for ambiguity, he would adapt his leadership style and give more attention to interpersonal relationships and maintaining group harmony. This would be an important part of leadership training for multicultural leaders in SIL, and it would help Africans to give effective leadership to non-African workers.

Pleuddemann's study of the impact of culture on the theory and practice of leadership in the worldwide church, and the integration of biblical theology and leadership theory taking cultural practices into account, may have an important application in SIL. One aspect of the leadership challenge of SIL is for leaders and followers to recognize and appreciate cultural differences in order for African leadership to be successful.

Cross-Cultural Leadership Perspective

Lingenfelter also encourages leaders to try to understand their own cultural values regarding leadership and how these values affect their leadership practice (Lingenfelter 2008:8). His work is consistent with the work of the SIL guidance team that studied the issue of healthy multi-cultural teams in SIL (Fukuda 2006) and with Pleuddemann.

Lingenfelter defines cross-cultural leadership as "inspiring people who come from two or more cultural traditions to participate with [the leader] in building a community of trust and then to follow [the leader] and be empowered [by the leader] to achieve a compelling vision of faith" (Lingenfelter 2008:21). He describes the challenges of leadership and why leaders fail to effectively lead multicultural teams: arrogance (a lack of dependence on God), seeking to exercise power to achieve results, and doubting God. The definition of leadership he proposes is relevant to SIL with people who come from

many cultural traditions and who, according to my observations, have a history of not trusting their leaders.

Lingenfelter deals with the leadership challenge of inspiring people to achieve a compelling vision of faith. He writes that the vision must be based on what the Bible teaches about the kingdom of God, and the vision must be tested in and shaped by the community of believers (Lingenfelter 2008:32). This testing and shaping would be appreciated in the corporate culture of SIL where workers want to have input into the organizational vision. It is important for African and non-African leaders in SIL to submit the vision to testing and shaping if the workers are to be motivated to achieve the vision.

Lingenfelter writes that Christian workers bring cultural values to their work. For example, workers from the West value productivity, high quality, and accomplishing results, while Africans value social relationships over productivity. All need to relinquish their own cultural values and make kingdom values the priority, values such as self-denial, releasing control, serving others, and trusting God for the outcomes (Lingenfelter 2008:48). These kingdom values can provide a good framework for implementing organizational change in SIL to prepare the way for more African leadership in SIL.

Another challenge that cross-cultural leaders face is building a community of trust with people from different cultures. Leaders need to learn about the social context assumptions of the people they lead (Lingenfelter 2008:61). They must not assume that their own social context is the only valid structure to accomplish the work and deny the validity of other structures. And leaders need to help followers to break the habits of their default culture, through training and practice, and establish a new culture with shared values in a covenant community based on their identity in Christ (Lingenfelter 2008:75). He describes effective cross-cultural leadership as that which “builds trust through

covenant relationships, inclusiveness [in the body of Christ], and commitment to Christ, and to communication among team members" (Lingenfelter 2008:102).

From my observations, I see that SIL personnel tend to think that the social structure of SIL is the best way to accomplish language development and Bible translation, and they are reluctant to consider other structures, including greater African leadership in SIL. I propose that SIL personnel need to consider breaking cultural habits and focusing on shared values with people from other cultures in the SIL community. This may be another aspect of the change that needs to take place in SIL to allow for more African leadership.

Lingenfelter analyzes the concept of power and power-seeking behavior in leaders and followers. He writes that control is the basis of power, and people who try to control their circumstances, their work, and their relationships are seeking power. However, Christians should not seek power as a means of achieving significance. A leader should build trust and influence followers through integrity and relationships, rather than through power exchanges. He argues that "the missionary … must intentionally surrender control and trust Jesus to accomplish his purpose in those he has called to ministry" (Lingenfelter 2008:112). "Releasing control … is a significant act of faith and trust" (Lingenfelter 2008:129). He presents a model for biblical, Christ-centered, power-giving, responsible-to leadership that invites correction in multicultural contexts.

Releasing control is an essential idea for the development of African leadership for SIL. I have observed that SIL personnel tend to seek power by controlling knowledge and resources. I propose that for the SIL corporate culture to change, SIL personnel need to reflect on the idea of giving power rather than seeking power. They need to empower African leaders and give them opportunities to lead. In order to increase the likelihood that new African leaders in SIL would succeed, they would need proper training, which

would include a mentoring process (Lingenfelter 2008:124-128). The definition of leadership that Lingenfelter proposes, and the leadership model that he describes, could influence their leadership training and serve as a type of job description for African leaders in international and multicultural SIL.

Summary of Leadership Values

There is a desire on the part of the leaders of SIL to increase the ethnic diversity of the membership and develop more national leadership. Given the SIL historical values and current missiological trends, I propose that SIL should promote African leadership for Bible translation, and non-African SIL workers should serve under the authority of African leaders. I suggest that SIL policies regarding the development of national leadership have not yet been effective. For example, the *L3* leadership development program has not yet contributed much to the identification and development of African leaders. SIL has not yet changed its values, decision-making processes, and leadership selection processes to provide for more diverse leadership in the organization.

In contrast to SIL, the United Bible Societies permitted Africans to be involved and to give leadership to the work. SIL policies and structures are such that it is difficult for Africans to give leadership in SIL. I suggest that many leaders and followers in SIL do not yet recognize and appreciate cultural differences. SIL personnel need to consider a leadership theory that takes cultural practices into account. The values of the kingdom of God may provide a good framework for implementing organizational change in SIL to prepare the way for more African leadership. I propose that for African leadership in SIL to be effective, SIL personnel need to break cultural habits, consider other structures, focus on shared values with people from other cultures, release control, empower African leaders and give them opportunities to lead.

CHAPTER 9

TENSION BETWEEN SIL AND CAMEROONIAN LEADERSHIP VALUES AND PRACTICE

In this chapter, I compare and contrast Cameroonian Christian leadership values and SIL leadership values. This analysis contributes to defining a set of leadership skills that are needed to give effective leadership in the Bible translation ministry. I compare the Cameroonian leadership model that emerged from the data as expressed in the conceptual framework for Cameroonian Christian leadership and the synthetic model of African Christian leadership effectiveness, with the SIL leadership model as expressed by the SIL leadership values.

Leadership Values in Cameroonian and SIL Contexts

I compared the SIL leadership model, as indicated in its leadership goals, the desired leadership attitudes, skills, and knowledge for effective leadership, as indicated in SIL policies, and the values of SIL personnel on the field, with the culturally relevant leadership skills of the conceptual framework of Cameroonian Christian leadership. This enabled me to identify significant factors that contribute to an African leadership model for Bible translation, and to a leadership selection and development model for African leadership candidates for SIL.

Comparison of Conceptual Framework and SIL Leadership Goals

Certain SIL leadership goals correspond with the strengths of Cameroonian leaders that emerged from the ethnographic research as reflected in the conceptual framework of Cameroonian leadership. In Table 9.1 I compare the SIL leadership goals and the conceptual framework of leadership. The comparison indicates that there are many similarities between the two models.

Similarities in the Models

Both the Cameroonian and SIL leadership models emphasize the godly character of the leader. Leaders in both models trust in God for their leadership and they apply biblical principles in their leadership. Both are concerned about leading according to values and leading by example. Both models emphasize the importance of relationships with others. Both are concerned about vision and passing on vision to their followers, and emphasize the importance of goals. Both emphasize the importance of communication with followers. And both models are concerned about building up followers. The similarities between the two models are a good foundation for African leadership in SIL.

TABLE 9.1

SIMILARITIES BETWEEN CONCEPTUAL FRAMEWORK OF LEADERSHIP AND SIL LEADERSHIP GOALS

Similarities	
Conceptual Framework	**SIL Leadership Goals**
Leader's Character	godly character, maturity, credibility
dependence on God	confidence in God's sovereignty
application of biblical principles to leadership situations	apply biblical principles and values in relationships, decisions, and problems
acknowledgment of weaknesses and request for help	
reflection on past experiences	
establishment of values for decision-making	promote core values of the organization
observation and learning from others	
Leader's Relationship to Followers	build relationships
articulate vision	possess vision develop vision … of followers
set goals	direct work to achieve corporate ends set future direction effective management
set an example	exemplary lifestyle
communicate with followers	effective communication with followers
build up followers	build capacity in others affirm and motivate followers develop future leaders develop vision and gifts of followers care for followers

Differences in Terms of Attitudes

Some of the desired attitudes, skills and areas of knowledge for SIL leaders that are described in Chapter 8 are included in the conceptual framework, and would be areas of strength for African leaders in SIL. However, there are differences between the two models, and the differences indicate a tension between SIL and African leadership values and practice.

In terms of attitudes, the data indicate that Cameroonian Christian leaders have the same attitude toward God (confidence in God's sovereignty) and toward self (life of integrity) as the SIL leadership goals. Both Cameroonian leaders and SIL leaders recognize that they are accountable for their leadership. The data indicated that Cameroonian leaders acknowledge their accountability to God but not to their followers. SIL leadership goals, on the other hand, indicate that leaders in SIL are to recognize their accountability to God and to their followers, and they are accountable for their personal development in addition to their leadership performance.

There are differences in terms of attitudes toward others, which includes profound respect for others and value diversity. The data did not indicate that Cameroonian leaders consider cultural differences and value cultural diversity, even though they lead in a multicultural national context. In the SIL leadership goals, on the other hand, leaders are to be sensitive to cultural differences and respect cultural diversity, have empathy for marginalized minority language groups, and avoid discrimination.

One of the indicators of a life of integrity for SIL leaders is flexibility. This is an area of strength for Cameroonian leaders. Flexibility may come from a cultural value of high tolerance for ambiguity, which is one of the indicators of the skill of self-management. However, this cultural value may also result in a low sense of urgency. Therefore, the attitudes of passion for Bible translation and urgency to help communities without the Bible in their language may need to be developed for African leaders who

lead SIL. Other differences in attitudes include commitment to life-long learning, service mindset, appropriate submission, desire for others to succeed, and humility. For Cameroonian leaders from high power distance cultures, these attitudes may be counter-cultural. And leaders who are committed to partnerships with others, and are willing to surrender control to partners may have a greater chance of success to give effective leadership in the Bible translation ministry. See Table 9.2 for a summary of the differences in attitudes in the two models.

TABLE 9.2

DIFFERENCES IN ATTITUDES BETWEEN THE CONCEPTUAL FRAMEWORK AND SIL LEADERSHIP GOALS

Conceptual Framework	**SIL Leadership Goals**
Accountability to God	Accountability to God and Accountability to followers
	Respect for others Value diversity
Flexibility	Passion for Bible translation Urgency to help bibleless people
	Life-long learning
	Service mindset
	Submission to others Humility Commitment to partner with others
	Desire for others to succeed

Differences in Terms of Skills

Leaders in the two models have somewhat different sets of skills. Both groups of leaders adapt their leadership behavior or style but for different reasons and in different contexts. Cameroonian leaders adapt to their particular role and to the needs of their followers in a given situation, but SIL leaders are to adapt their behavior to the strategic issue at hand and to the expectations of their partners. Another example is that both groups of leaders are aware of the context in which their organization is operating, but in different ways. Cameroonian leaders focus on the present situation in their organization, and focus on internal issues to their organization, but SIL leaders are to put more emphasis on planning for the future of their organization and consider factors outside of the organization, such as developing partnerships with other organizations.

Both groups of leaders communicate vision and values to their followers, yet they communicate in different ways and they communicate different vision and values. The data indicated that the Cameroonian leaders communicated their own personal values and a vision that they have conceived themselves, and many times these things are communicated indirectly, by example, rather than by direct communication. On the other hand, SIL leaders are to communicate the values of the organization and a shared vision that was developed with their followers, and these are to be communicated directly through written and verbal means.

The data indicated that the Cameroonian leaders tend to have a short-term orientation and manage their organizations by intuition, while SIL leaders are to have a long-term orientation, plan for the future purposely, allocate resources strategically, and manage progress toward goals by setting measurable objectives and reporting on their success to meet these objectives. Many Cameroonian leaders use an indirect style of communication, and I observed that they have not developed good writing skills and the skill of empathetic listening. On the other hand, SIL leaders are to use a direct style of

communication, develop systems to communicate information as effectively as possible, and try to improve their communication skills.

As indicated in Chapter 7, Cameroonian leaders generally use an autocratic decision-making style, and decisions are based on their personal preference or intuition, which is influenced by their culture, spirituality, and education. However, SIL leaders are to use a participatory decision-making style, and decisions are to be based on an analysis of information gathered from multiple sources. I say more about decision-making below.

Cameroonian leaders and SIL leaders use different means to lead their followers, and these means result in different outcomes for the followers. The data indicated that the Cameroonian leaders used a directing style of leadership to instruct their followers to do certain tasks. Many times this style is needed because of the level of the followers. SIL leaders, on the other hand, are to provide support to their followers to help them succeed in their tasks in such a way that the leader is directed by the needs of the followers. The result is that Cameroonian followers accomplish assigned tasks, while SIL followers are equipped and empowered by their leader to do the immediate task, and developed to do other tasks in the future more independently from the leader. In addition, SIL leaders seek to network with others and help partner organizations succeed.

The focus group data indicated that Cameroonian leaders would be more effective if they developed the spiritual gifts of followers, prepared others to lead, and provided for leadership continuity. This includes training and mentoring, building capacity, delegating tasks, and empowering others. It may also include the skill of managing relationships, especially team building, affirming, encouraging and motivating followers, and nurturing their spiritual vitality. Some of these differences may be the result of the high power distance African culture that places less value on communicating with followers, and affirming and encouraging followers (Hofstede, 2005). However, these points do not

conflict with Cameroonian Christian culture, as indicated by the focus group research, or biblical principles. African Christian leaders who can develop their capacity in these areas may be more likely to give effective leadership in the global context of the Bible translation movement. See Table 9.3 for a summary of the differences in skills in the two models.

TABLE 9.3

DIFFERENCES IN SKILLS BETWEEN THE CONCEPTUAL FRAMEWORK AND SIL LEADERSHIP GOALS

Conceptual Framework	**SIL Leadership Goals**
Adapt leadership behavior to role and workers	Adapt leadership behavior to strategic issues and partners
Focus on internal issues and present situation of the organization	Focus on external context, developing partnerships, and planning for the future
Apply personal values and vision, express by way of example	Guard the core values of the organization, communicate values and shared vision orally and in writing
Manage by intuition, short-term orientation	Manage by purposeful planning, allocate resources strategically, set measurable objectives to accomplish long-term goals
Indirect communication style	Develop their communication skills to manage information flow effectively
Autocratic decision-making style based on personal preference	Participatory or Democratic decision making style based on information
Direct followers by instructing them to do tasks	Support and equip followers, help them to succeed in tasks, work independently, help partners to succeed

Another point related to cultural differences is that leaders in SIL have stated that SIL should become increasingly multicultural. African leaders may be sensitive to African cultural issues, but African leaders who are also aware of non-African cultural issues may have a better chance for success in the multicultural SIL. The case study research indicated that the more effective Cameroonian leaders had experience with people from different cultures.

Differences in Terms of Knowledge

In terms of knowledge, the data indicate that certain SIL leadership goals are missing from the conceptual framework of Cameroonian Christian leadership. Knowledge about SIL as an organization and the historical values of SIL are very important to SIL personnel, and the knowledge of these values is accumulated and incorporated over time. African leaders who have a good orientation to this knowledge and have time to appreciate the implications of this knowledge would have a better chance for acceptance by SIL workers.

Competencies Lacking in the SIL Leadership Model

Certain competencies in the conceptual framework of leadership are missing from the SIL leadership goals, those having to do with character development and those having to do with social or interpersonal development. The identification of these points is significant for the indigenization of SIL leadership. Included in the conceptual framework but missing from the SIL goals are the following:

- Accept weaknesses
- Reflect on past experiences
- Observe and learn from others

The leadership of SIL leaders would be more effective in the African context if SIL leadership goals included these ideas of accepting their own weaknesses, reflecting on their own past experiences, and observing and learning from others.

Comparison of Conceptual Framework and Leadership Values of SIL Field Personnel

I also compared the values of SIL personnel on the field with the culturally relevant leadership skills as indicated in the conceptual framework of leadership. This analysis indicated the values held in common by SIL personnel and Cameroonian Christian leaders, as well as the differences in values. See Table 9.4.

There are several values that the Cameroonian research subjects have in common with African and expatriate SIL personnel working in the field, including spiritual and emotional maturity, life of integrity, and apply biblical principles in decision-making. However, the two groups have different ways of looking at other leadership values. The differences may be the result of cultural differences since the research subjects generally have the cultural values of high power distance, collectivism, and a high tolerance for ambiguity, while the SIL workers generally have the cultural values of low power distance, individualism, assertiveness, and low tolerance for ambiguity.

This is seen in the areas of communication and vision. Both groups value good communication, but have different styles of communication, one, indirect and the other, direct. Both groups value the leader having vision for the organization, but the vision is formulated and communicated in different ways. Both value the leader being objective and not showing favoritism, but the focus group data indicated that some Cameroonian leaders do show favoritism and discriminate against people from other ethnic groups.

TABLE 9.4

COMPARISON OF CONCEPTUAL FRAMEWORK AND LEADERSHIP VALUES OF SIL FIELD WORKERS

Values common to SIL personnel (African and expatriate) and included in the conceptual framework of leadership	Values held by SIL field personnel (African and expatriate) but not included in the conceptual framework of leadership
Spiritual and emotional maturity Life of integrity Apply biblical principles in decisions	Experience in SIL corporate culture Humility, servant attitude, respect for others Respect for different cultural perspectives, diversity, cross-cultural skills Management skills Knowledge to work with partners Leadership style that includes emotional support Objective, not show favoritism

There are several values that emerged from the survey data collected from SIL field workers that did not emerge from the ethnographic data collected from Cameroonian Christian leaders. One important difference in the two sets of data is the value of humility and a servant attitude. SIL field workers value servant leadership. The focus group data indicated that African followers also value servant leadership; however, the data from the six research subjects in the case study did not indicate that this was a value. This difference may also reflect cultural values. It is a significant difference and must be considered in an African leadership model for Bible translation.

Another important difference that emerged from the data is the value of cultural diversity and respect for different cultural perspectives. In addition, the SIL field workers

think that their leaders should have cross-cultural skills, knowledge of cultural differences, and the ability to relate well to people of different cultures.

SIL field personnel want their leaders to have good management skills and to use a leadership style that includes emotional support, not only giving directions and instructions. These values did not emerge from the data collected from Cameroonian Christian leaders, although the values of management skills did emerge from the focus group data. In addition, SIL field personnel think it is important for their leaders to have sufficient knowledge of the organizational context to work with partner organizations. This confirms and reinforces the point above about the value of considering factors outside of the organization and developing partnerships with other organizations. And SIL workers think that their leaders should have experience in SIL corporate culture in order to be effective leaders. They should not be new to the organization. They should have served in the organization for some time before being appointed to a leadership position.

Another significant finding is that most of the SIL leadership values, though largely reflecting a Western orientation, are culturally appropriate for African leaders in SIL and are needed by African leaders in order to give effective leadership in a global context. These values form part of the African leadership model for Bible translation, and the leadership selection and development model for African leadership candidates for SIL that I describe in Chapter 10. African leaders can be given leadership training to develop these values. This is also described in Chapter 10. Selecting African leaders with the values described above will increase the likelihood that they will be able to give effective leadership to SIL in the 21st century.

Comparison of Decision-Making in African and SIL Contexts

The Cameroonian Christian leader decision-making model, described in Chapter 7, indicates that the decision-making style of Cameroonian leaders, working in a collectivistic context, is a matter of personal preference, rather than a conscious choice after analyzing the context of the decision. The personal preference is influenced by three behavioral factors: (1) the culture of the research subjects, primarily the political structures and processes that influenced the research subjects during their childhood and adolescence; (2) the education, observations and experiences of the research subjects; and (3) the spirituality of the leaders, their commitment to and dependence on God, a Christian world view, and trust in the sovereignty of God to guide their decisions. They prefer an Autocratic or Autocratic informed decision-making style (Hughes, Ginnett and Curphy 2006:362), but they also consult their followers in certain contexts when making decisions. Another way to express this in terms of the Situational Leadership model (Hersey, Blanchard and Johnson 1996:439) is that Cameroonian leaders commonly employ a Directing style of leadership, in which decisions are made by the leader from the top down with little input from followers. At times, they may also employ a Guiding style, in which decisions are primarily made by the leader with input from followers. See Table 9.5.

The SIL decision-making model indicates that the decision-making style of SIL leaders should be based on collecting adequate information and relying on their followers to make a group decision. SIL leaders serve their followers by communicating well with them and allowing them to participate in the decision-making process. They prefer a democratic process whereby followers are given a voice in decisions because the leader respects the value of their contribution. The information on which decisions are based comes from their followers, from the organizational context, from biblical principles and from the core values of the organization. In terms of strategic planning, SIL leaders prefer

a Group decision-making style where the leader presents an issue and together with his followers generate and evaluate alternatives, and attempt to reach a consensus agreement (Hughes, Ginnett and Curphy 2006:362). Another way to express this is that SIL leaders commonly employ a Facilitative style of decision-making (Hersey, Blanchard and Johnson 1996:439), because their followers feel they are capable of sharing the responsibility to decide what should be done in the organization. The decision is a cooperative effort in which the leader and the followers work together to make a shared decision. This is also expressed as a Supporting style where the decision is primarily the responsibility of the followers with input from the leader. However, in many cases, especially where it is a question of linguistic and translation field work, leaders in SIL employ a Delegating style where decisions are the responsibility of the followers with little input from the leader.

There is a significant difference in the decision-making style of the Cameroonian leaders and SIL leaders. In the normative decision-making model, the decision-making style of leaders for any given situation falls along a continuum based on how much input followers may have in the decision-making process. In some situations leaders can delegate decisions to followers, or ask followers for information before making a decision. In other situations, leaders may make decisions without input from their followers. The level of input in decision-making varies according to the leader, the followers and situational variables. The continuum of decision-making processes has five levels ranging from autocratic, where the leader makes the decision himself using the information that is available, to democratic, where all members of the group have equal participation in the decision. The data indicated that Cameroonian Christian leaders tend to fall on the autocratic side of the continuum, whereas SIL leaders are to fall on the

democratic side of the continuum. As such, there is a large gap in the decision-making style between Cameroonian leaders and current SIL leaders.

TABLE 9.5

COMPARISON OF CAMEROONIAN AND SIL DECISION-MAKING MODELS

Cameroonian Model	SIL Model
Decision is a personal preference influenced by culture, education and spirituality	Decision is a group decision based on information from followers, from context, from biblical values and principles, and from the core values of the organization
Autocratic or autocratic informed style (leader makes a decision by himself with available information or obtains information from followers then makes a decision himself)	Participatory or democratic decision making (followers are represented and have voice, respect for contributions of followers, attitude of service to followers, communicate effectively with followers)
Directing style (decisions made by the leader with little input from followers) or guiding style of leadership (decisions made by the leader with input from followers)	Facilitative style (followers feel they are capable of sharing the responsibility to decide what should be done in the organization, decision is a cooperative effort in which the leader and the followers work together to make a shared decision) or supporting style (decision is primarily the responsibility of the followers with input from the leader); also a delegating style (decisions are the responsibility of the followers with little input from the leader), is frequently employed

African Christians leaders who are able to adapt their decision-making style to the context may have a greater likelihood of leading successfully in SIL. The current approach to decision-making employed by Cameroonian leaders may not be the most effective decision-making approach in many SIL contexts. SIL personnel expect to be

involved in making decisions that affect their ministry or the organization as a whole. They value a participatory or democratic decision-making process. This is part of the ethos of the organization. Therefore, they may resist a leader with an Autocratic or Autocratic informed decision-making style, with the result that such a decision-making style would decrease the effectiveness of the leader in SIL. African leaders who know a range of leadership styles, and are able to use the style that is most appropriate to the cultural context, may have a greater chance of being accepted by SIL workers in a global context.

The behavioral factors of culture, education and spirituality are given and cannot be easily changed. However, the decision-making style can be adapted by training and experience. African leaders in a global context would be more effective if they consider the readiness and willingness of their followers to participate in decision-making, and if they consider the cultural context, rather than rely on their own personal preference or decision-making style. Therefore, I propose that African leaders who know several different leadership styles and know when to use them, and specifically know to employ a Facilitative / Supporting or Delegating style of decision-making in a low power distance, task-oriented, individualistic SIL context, rather than maintain an Autocratic decision-making style in all contexts, are more likely to lead effectively in SIL.

On the other hand, in order for SIL to implement its stated policies regarding national leadership, I suggest that SIL needs to consider changing its corporate culture so that its personnel have different expectations regarding decision-making, and allow opportunities for leaders from different cultures with different decision-making styles to operate within SIL. Adjustments are needed on both the side of African leaders and on the side of SIL culture. African leaders can lead effectively in African institutions with a culturally appropriate decision-making style, and since SIL wants to promote leadership

that is ethnically and nationally diverse, SIL must change its structures and policies to allow for a greater variety of leadership styles. SIL personnel should expect leaders from higher power distance cultures to have a different view on leadership style and decision-making, and submit to their leadership, while at the same time African leaders should know several different leadership styles and when to use them. This is part of the theoretical foundation for the indigenization of SIL leadership.

Formulating an African Leadership Model for Bible Translation

The comparative analysis of the SIL leadership model with the culturally relevant leadership characteristics of the conceptual framework of Cameroonian Christian leadership helped me to identify significant factors that contribute to effective African leadership for Bible translation. I also compared the synthetic model of African Christian leadership effectiveness with the SIL leadership model, and this analysis, with the analysis of the conceptual framework, and this enabled me to formulate a leadership model for African leadership in SIL. As a result of this comparative study, which is described below, I noted that certain features need to be included in the synthetic model in order for that model to be appropriate in the context of Bible translation. Therefore, I modified the synthetic model and the resulting model is an African leadership model for Bible translation. It provides a theoretical foundation for selecting and developing African leaders in SIL.

Synthetic Model and SIL Leadership Values

The purpose of the comparative analysis is to apply the synthetic model of African Christian leadership effectiveness, described in Chapter 7, to the context of the ministry of Bible translation. I have been involved in the Bible translation ministry for

twenty-four years as a linguist and Bible translator in the Kom language Bible translation project in Cameroon, as a field director for the Bible translation work in Cameroon, and as a trainer equipping Cameroonians to translate the Bible into their own or other languages. Based on my observations, I find that African leaders in the Bible translation ministry who can effectively increase their repertoire of leadership competencies beyond the conceptual framework and the synthetic model will more likely be accepted by expatriate SIL workers. Certain SIL leadership values are important for African leaders in Bible translation to include in their set of values and related competencies. I revised the synthetic model to include these necessary values and competencies, and the result is an African leadership model for Bible translation. See Table 9.6.

SIL leadership values are quite compatible with the synthetic model. Many of the indicators of effective leadership from the SIL data correspond to the four domains of Emotional Intelligence: Self-Awareness, Self-Management, Social Awareness, and Relationship Management, one of the sources for the synthetic model. In addition, the SIL view of effective leadership is based on the character and spirituality of the leader, which is an important feature of the synthetic model under the competency of Spiritual Awareness. And this is a main point of the Relational Leadership model, which was also one of the sources of the synthetic model. Therefore, African leaders who demonstrate the leadership competencies in the synthetic model would lead in harmony with the SIL leadership values and will more likely provide effective leadership in SIL.

TABLE 9.6

AFRICAN LEADERSHIP MODEL FOR BIBLE TRANSLATION

Personal Competence: *determines how African Christian leaders manage themselves* **bold** items indicate aspects important to the Bible translation ministry	Spiritual Awareness: *demonstrate knowledge of God and confidence in the providence of God, dependence on God, application of biblical principles, self-confidence*
	Self-Awareness: *demonstrate emotional self-awareness and accurate self-assessment of strengths and weaknesses, reflection on past experiences, observe and learn from others*
	Character: *demonstrate integrity, trustworthiness, transparency, self-control, optimism, establish values*
	Adaptability: *change the leadership style according to the needs of the followers and partners*
	Initiative: *set goals and create opportunities to realize those goals, strive to improve performance*
	Global Perspective: ***global-centered world view, concern for all peoples of the world and other organizations***
	Passion for Bible Translation: ***knowledge and conviction of Bible in mother tongue***
Social Competence: *determines how African Christian leaders manage relationships with others* **bold** items indicate aspects important to the Bible translation ministry	Organizational Awareness: *know how the organization works, diagnose the situation, multicultural situational leadership, facilitative decision-making style, consider external context, reinforce values, consider the future*
	Vision: *articulate a compelling common vision, tested in community, to influence, inspire, guide and motivate followers, lead change, set goals*
	Service: *meet needs of followers, serve followers to empower and inspire, be accountable*
	Develop Others: *increase abilities and confidence of others, set an example, build up followers, build capacity, know and appreciate cultural differences, build partnerships*
	Cultivate Relationships: *sense emotions of others, understand their perspective, communicate well, cooperate with others, resolve disagreements, build community of trust, multicultural experience*
	Value Diversity: ***inclusive thinking, relate well to all ethnic groups, men and women***

However, four additional competencies need to be added to the synthetic model to make it more applicable to the ministry of Bible translation. Some of these were mentioned above, but here I provide additional rational for these competencies. First, African leaders involved in Bible translation who can effectively develop a global-centered world view will have a better chance of being accepted by all SIL workers. The leader cannot limit his or her interests to a particular organization in a particular location because Bible translation has a global scope and context. The goal is to translate the Bible into all the languages of the world, beginning with those languages closer to home and then extending the ministry to the ends of the earth. With this concern for peoples of the world, leaders will have a global view that will enable them to give visionary leadership.

Secondly, African leaders involved in Bible translation who have a passion for Bible translation will more likely lead SIL effectively. This passion comes from the knowledge and conviction that the Bible in the mother tongue is an effective means of doing evangelism and making disciples for Jesus Christ, and that God can work through the translated Scriptures to transform individual people and communities. With this knowledge and conviction, leaders will have a passion that will enable them to give effective and consistent leadership over the long term in a global context.

Thirdly, African leaders who are inclusive in their thinking, value diversity, and relate to people from every ethnic group, both men and women of all ages, will more likely be accepted by SIL workers. Bible translation is done by and for people of many different ethnic groups who are working on translating the Bible into their own languages or other languages. All people deserve to have access to the Bible in the language they understand best. There should be no discrimination or favoritism. No one should be excluded. All who demonstrate that they are competent, men and women, younger and older, should be involved in the task, because the task is large and the workers are few.

There are nearly 2,000 language communities remaining in the world today that do not have access to the Bible in their languages and that have not yet started a Bible translation project. The continent of Africa has more of the remaining Bible translation needs than any other continent (Wycliffe Bible Translators, http://www.wycliffe.org/About/Statistics.aspx). With this value of diversity and inclusiveness, leaders are more likely to recruit, equip, deploy and support more workers from a variety of backgrounds who can accomplish the Bible translation task.

And finally, African leaders who can effectively build capacity in others, including delegating work to others, networking with other organizations and building strategic partnerships, will more likely be accepted by SIL workers, expatriates and Africans. Bible translation workers are located in many remote areas far removed from the organizational headquarters so they need to be capable of working competently and independently. Leaders are administrators, rather than translators, and so the work must be delegated in order to translate the Bible into all the languages of the world.

In addition, leaders who serve their culturally diverse followers and employ multicultural situational leadership, meeting the needs of followers in culturally appropriate ways, adapting their leadership style to the cultural context, empowering followers and helping them to be successful in their ministry tasks to achieve a common vision, will have a better chance for acceptance by SIL workers. This is part of building capacity in others. To do this, leaders must have knowledge and appreciation of the cultural values of others, and apply this to decision-making, planning, leadership development, and building a community of trust with people from different cultures.

Building capacity in others includes networking with other organizations who are involved in Bible translation in order to share ideas and resources to advance the Bible translation movement in the world. The size and scope of the task is such that leaders

who develop partner organizations to do Bible translation so that more agencies and more people are involved in the movement will have a better chance to succeed as leaders in SIL. With the competency of developing others, leaders will develop more people, their own followers and others, to accomplish the Bible translation task in the world.

Conclusion African Leadership Model for Bible Translation

Therefore, applying the synthetic model of African Christian leadership effectiveness to the ministry of Bible translation, a model of effective African leadership in the Bible translation context emerges from the data. The African leadership model for Bible translation has a set of personal competencies and a set of social competencies that increase the likelihood that African leaders will lead effectively in SIL. This model is the theoretical foundation for a leadership selection and development model for SIL for engaging more Africans in leadership positions that I describe in Chapter 10.

CHAPTER 10

STRATEGIES FOR CONVERGENCE: AFRICAN LEADERSHIP FOR SIL

In this chapter, I summarize the findings relating to spiritual, cultural and behavioral factors that may affect the success or failure of African leaders in the Bible translation ministry, and the findings relating to the leadership skills that are culturally appropriate and relevant for leaders in Bible translation. These findings bring convergence to the differences in the Cameroonian and SIL leadership values described in Chapter 9. The summary is presented as a set of criteria for selecting and developing potential local leaders for the Bible translation ministry in Africa. The goal is to identify African leaders who can give effective leadership to SIL with its corporate culture and large size while being accepted and appreciated by SIL personnel. These leaders would be capable of adapting to and working within the SIL culture, and assist SIL in the process of cultural change over a period of time.

I also present additional factors that may contribute to the indigenization of SIL leadership. I compare the leadership selection process in the Cameroonian church context and in the SIL context. I propose that the method of selecting leaders needs to be addressed if SIL is to successfully identify and integrate African leaders into the organization. And I propose other changes that need to be made, in terms of corporate structures, systems, policies, and attitudes in order to effectively increase the number of Africans in leadership in SIL.

African Leadership Selection and Development Model

As a result of the research and analysis, resulting in an African leadership model for Bible translation, which is the theoretical foundation for selecting and developing African leaders in SIL, I formulated an African leadership selection and development model for SIL to help SIL engage more Africans in leadership positions. The model indicates the criteria for selecting potential leaders for the Bible translation ministry.

The model has selection objectives and training objectives. The underlying assumption is that if SIL were to employ the selection criteria when considering African leadership candidates, and select candidates that meet all or most of the criteria, there would be a greater likelihood that the African leaders would lead effectively in SIL. And where a candidate does not meet the selection criteria, if SIL were to help the candidate to pursue the training objectives, there would be a greater likelihood that the African leader would provide effective leadership in SIL.

Another assumption is that the African leadership candidates to be considered for leadership positions in SIL are men and women who are called by God to serve in the Bible translation ministry. This calling would enable them to face the challenges of cross-cultural leadership in SIL for the purpose of providing the translated Scriptures to all the language communities in Africa.

The model should be employed through a process that is culturally appropriate and reflects the values and customs of the host culture in national and regional SIL entities. The leadership selection process should facilitate the selection of African leaders in SIL entities rather than discourage African leadership candidates. I discuss this issue in greater detail below.

Selection Objectives

The suggested criteria to consider when selecting an African candidate for a leadership role in SIL are presented in Tables 10.1 and 10.2. First, I propose that leadership candidates should be selected based on certain spiritual, cultural, and behavioral factors. These factors, indicated in Table 10.1, summarize the salient spiritual, cultural, and behavioral factors that affect the success or failure of local citizens in leadership roles in the Bible translation ministry in Cameroon.

Then, I propose that leadership candidates should be selected based on their personal and social competencies, that is, how they manage themselves and how they manage their relationships with others. These competencies, summarized in Table 10.2 and explained fully in Chapter 9, indicate the leadership skills that are needed to give effective leadership in the Bible translation ministry.

TABLE 10.1

CRITERIA FOR SPIRITUAL, CULTURAL, AND BEHAVIORAL QUALIFICATIONS

Select leadership candidates according to spiritual factors	Select leadership candidates according to cultural factors	Select leadership candidates according to behavioral factors
spiritual world view spiritual awakening Christian discipleship training value on the Bible and biblical perspective on issues significant experience in Christian ministry spiritual authority	supernatural world view dynamic ethnic group parental care strong values respect for authority cross-cultural experience atypical African cultural values	advanced education leadership training vocational experience leading others

Spiritual Factors in Leadership Selection

The experiences of spiritual awakening or spiritual rebirth, and Christian discipleship training or mentoring, result in leadership candidates having a spiritual world view and motivation to serve God. Having a biblical perspective on issues and applying biblical principles to leadership activities indicates a desire to do Christian ministry according to God’s will as revealed in the Bible. Significant experience in Christian ministry implies that the candidates have gained knowledge and experience in a variety of ministry tasks. And candidates with spiritual authority, who have a mature character that comes from their spiritual world view, their Christian training, ministry experiences, and reliance on the Bible, who have experienced character development through obedience to God's guidance, and who have good relationship skills, are candidates that

people will respect and follow because they recognize that they have had a personal experience with God. All of these are important for leadership in a Christian organization. These six spiritual factors form part of the theoretical foundation for effective African Christian leadership and part of the leadership selection criteria for African leadership candidates for SIL.

Cultural Factors in Leadership Selection

A supernatural world view causes candidates to be humble because they understand their role and place in God’s creation. Candidates that come from important and dynamic ethnic groups are more likely to have courage and confidence to lead others, take initiative, and work hard to resolve problems and overcome obstacles. Candidates that had parents who served as effective role models learned important life values and skills from them that affect their leadership practices. Candidates that respect institutions and authority recognize that they are accountable to others and are more likely to lead humbly and effectively. Candidates that experienced a crisis of values and faith, such as repudiating the traditional religion, experienced God's protection and deliverance, resulting in a stronger commitment to the Christian faith. Living and working with people from different ethnic groups and different nationalities, and having a knowledge and appreciation for different cultural values, causes leadership candidates to be more effective leaders in multicultural teams or organizations. And candidates that demonstrate cultural behaviors that are not typical of most African cultures are more likely to have a style of leadership that is effective in cross-cultural situations. These eight cultural factors form part of the theoretical foundation for effective African Christian leadership and part of the leadership selection criteria for African leadership candidates for SIL.

Behavioral Factors in Leadership Selection

Leadership candidates with high levels of formal education are more likely to have knowledge and experiences that enable them to make well-informed decisions. Having observed other leaders, learned leadership principles and practices from mentors, and read books about leadership, they are more likely to have acquired leadership skills. Candidates that have had significant experience in full-time Christian ministry or other vocational experience leading others have gained knowledge and experience in a variety of ministry tasks and have learned much about leadership. They are more likely to have applied the training they received, refined their skills, and developed additional leadership skills from their experiences. These behavioral factors form part of the theoretical foundation for effective African Christian leadership and part of the leadership selection criteria for African leadership candidates for SIL.

Personal Competencies in Leadership Selection

A leadership candidate that has the personal competency of spiritual awareness has significant knowledge of God and confidence in the providence of God. These are important for effective Christian leadership. A candidate that is aware of his or her own emotions, and strengths and weaknesses, is more likely to manage himself or herself well to be able to give effective leadership to others. Character, integrity, trustworthiness, transparency and related characteristics are key concerns for leaders and followers. A candidate that is able to change his or her leadership behavior according to the needs of the followers is more likely to lead followers to accomplish the goals of a multinational organization. A candidate that sets goals, creates opportunities to realize those goals, and takes advantage of opportunities to improve performance, is more likely to be an effective leader in a global context. Candidates should have a global perspective, not limited to a particular people group, organization, or location because Bible translation

has a global scope and context. A global-centered world view rather than a parochial view will help candidates to give effective and visionary leadership in SIL. And candidates with the knowledge and conviction that the Bible in the mother tongue is an effective means of doing evangelism and making disciples for Jesus Christ, and to transform individual people and communities, will have a passion that will enable them to give effective and consistent leadership over the long term. These personal competencies form part of the theoretical foundation for effective African Christian leadership and part of the leadership selection criteria for African leadership candidates for SIL.

TABLE 10.2

CRITERIA FOR PERSONAL AND SOCIAL COMPETENCIES

Select leadership candidates according to personal competencies	Select leadership candidates according to social competencies
spiritual awareness	organizational awareness
self-awareness	vision
character	service
adaptability	develop others
initiative	cultivate relationships
global perspective	value diversity
passion for Bible translation	

Social Competencies in Leadership Selection

A leadership candidate that has the social competency of organizational awareness knows how the organization works, is able to diagnose the leadership

environment, practice multicultural situational leadership, reinforce values, and employ appropriate decision-making styles. A candidate that can articulate a common vision can provide inspirational leadership, be a catalyst for change, and influence others effectively in a multinational organization. A candidate that serves others works to meet the needs of followers and is accountable to followers. A candidate that can develop others knows and appreciates cultural differences, and is able to help his or her followers from other cultures to increase their abilities and their confidence to perform well. Developing others includes networking with other organizations, building strategic partnerships, and helping partners to develop their abilities and increase their capacity. Candidates with this competency are more likely to multiply workers to accomplish the Bible translation task. Candidates with multicultural experience that can cultivate good relationships, which includes communicating well, listening well, showing empathy, cooperating with others, resolving conflicts, and building a community of trust are more likely to lead people well in a multicultural organization. And candidates that value diversity, are inclusive, relate well to people from any ethnic group, and both men and women of all ages, without discrimination or favoritism, are more likely to recruit, equip, deploy and support more workers from a variety of backgrounds who can accomplish the Bible translation task. These social competencies form part of the theoretical foundation for effective African Christian leadership and part of the leadership selection criteria for African leadership candidates for SIL.

Training Objectives

When African leadership candidates for SIL do not meet all the selection objectives stated above, the training objectives become significant. I propose that SIL should help successful candidates who do not satisfy the selection criteria to receive

training in order to meet the following training objectives. I suggest the following training objectives as a part of the leadership selection and development model. These objectives address the differences in attitudes, skills, and knowledge between the conceptual framework of Cameroonian Christian leadership and SIL leadership goals as indicated in Tables 9.2 and 9.3. I propose that SIL should prescribe leadership training to help candidates to pursue the training objectives and bridge the gaps between African and SIL leadership values. This would result in a greater likelihood that African leaders would provide effective leadership in SIL.

TABLE 10.3

LEADERSHIP TRAINING OBJECTIVES

Personal objectives	Objectives in leading others
sense of urgency and passion for Bible translation	know different leadership styles, discern follower readiness
intentional accountability and appropriate self-disclosure	facilitative or participatory decision-making
good writing skills	develop vision and gifts of followers
respect and submission to others	affirm and motivate followers
humility and servant mindset	build capacity in others, including partner organizations, help others to succeed
commitment to life-long learning	train, mentor others to prepare others to lead
value diversity	manage relationships, especially team building, leading the team, encouraging team members, delegating tasks, empowering others and nurturing the spiritual life of others
awareness of non-African cultural values	communicate effectively with followers, empathetic listening
	strategic planning, evaluate external context, allocate resources
	knowledge and acceptance of the historical values and core values of SIL

Training Objectives in Personal Development

Leaders that have a high tolerance for ambiguity or an internal focus on their own organization may have a low sense of urgency to serve others. Therefore, to lead effectively in SIL, these leaders need to develop a vision for service to others outside of the organization, and understand the importance of urgently serving language communities without the Bible. Leaders in SIL that value high power distance may need to develop the attitude and practice of accountability to their followers and appropriate self-disclosure. They need to understand that in the SIL corporate culture followers have high standards for leadership performance and contribution to the mission, so leaders need to communicate well and frequently, orally and in writing, in addition to showing appreciation for their followers and helping them to grow in all areas. The issue of high power distance can affect other personal competencies, such a submission to others, humility and servant mindset, and commitment to life-long learning. Respect for and submission to others is a manifestation of servant leadership, serving others and helping them to succeed. Followers appreciate humility in a leader and are more willing to follow a humble leader who is willing to make sacrifices for others. Humility includes the idea that leaders acknowledge that they do not know everything necessary to lead well, so they need to have the attitude of a learner and continue to seek ways to improve their knowledge and leadership skills. And leaders that value diversity and learn to be aware of non-African cultural values will be better able to lead people from diverse backgrounds.

Training Objectives in Leading Others

The leadership training should help African leaders to reflect on their leadership practices and assist them to develop their own coherent theory of leadership (James et al 2005:6) or leadership philosophy. As a part of this, leaders in SIL may need to learn to discern the readiness and willingness of their followers to perform tasks and participate in

decision-making, and to know a range of leadership styles that they can employ depending on the cultural context and the readiness of their followers to perform tasks. This will enable them to adapt their leadership behavior appropriately.

They may need to learn how to employ a facilitative, participatory or delegating style of leadership, which is expected by many followers in SIL. As James and others found in their research in eastern Africa, traditional autocratic leadership may be appropriate in a stable village setting, but where leaders have to interact with many stakeholders in an global context, that form of leadership is less effective (James et al 2005:6).

Leadership candidates may need to learn how to develop the vision and gifts of their followers, and affirm and motivate their followers, to fulfill the biblical mandate to build up others and to make their ministry more fruitful for the success of the organization. This is part of building capacity in others and empowering others, and this is consistent with the principles of servant leadership (Greenleaf 2002:2). In addition, leaders who tend to be concerned about their own organization need to understand the value of building capacity in other organizations and helping partner organizations to succeed, and even surrender control to partners. This will increase the number of organizations and people working to advance Bible translation to all language communities.

Leaders that may want to hold onto power need to understand the value of training others to take positions of leadership in the future, and they need to be taught how to mentor future leaders to provide leadership continuity for the efficient operation of the organization. Leaders may need to learn how to build and lead a leadership team, delegate tasks, and nurture team members, which are all aspects of managing relationships effectively for the success of the organization. They may need to learn how

to listen well and communicate effectively so their followers feel appreciated and engaged in the work. Leaders may need to be taught how to evaluate external contexts and do strategic planning, including the allocation of resources, so that their leadership is characterized by good stewardship.

And African leaders in SIL need to be taught the historical values and core values of SIL, and how these values should affect their leadership practice. This takes time and exposure to the SIL corporate culture, and it implies that African leaders for SIL should be developed from within SIL. I suggest that they should not come from outside SIL into a leadership role in SIL. I recommend that Africans with leadership calling and ability should serve with SIL for five years before being appointed to leadership roles, and during those five years they should follow an intentional SIL leadership development plan, which would include the development of this kind of organizational knowledge. This recommendation may apply to people of all nationalities who are emerging leaders in SIL. These training objectives form part of the theoretical foundation for effective African Christian leadership and part of the leadership development criteria for African leadership candidates for SIL.

The leadership selection and development model indicates the criteria for selecting and training potential local leaders for the Bible translation ministry in Africa. The selection criteria includes background issues, such as spiritual, cultural, and behavioral factors, and performance issues, such as personal competencies and social competencies, which include values that are unique to SIL: value for diversity and passion for Bible translation. The training objectives help leaders to develop themselves personally and develop their ability to lead others from different national cultures in SIL. This leadership selection and development model is part of the theoretical foundation for developing African leaders in SIL and the indigenization of leadership in SIL.

Selection of Leaders in African and SIL Contexts

The leadership selection processes are different in the Cameroonian collectivist context and the SIL individualistic corporate culture. The process is an important factor in the indigenization of leadership in SIL. The findings indicate that SIL should reconsider the method it uses to select leaders so that it is more culturally relevant and conducive to African leaders.

Selection of African Christian Leaders

The leaders and research subjects for the multiple-case study were appointed to their positions of leadership by a person or by a small group in authority. There are cases where, in some church denominations in Cameroon, the top leader is elected in a democratic process by representative delegates. However, for the most part, Cameroonian Christian leaders are appointed by those in authority over them and the followers do not have a formal voice in the selection of the leader.

In the case of the Cameroonian Bible translation organization and the theological seminary, which was the leadership context for four of the research subjects, the leader of the organization or seminary is appointed by a board of directors. The board goes through an informal process of talking with possible candidates and reviewing their qualifications. It talks informally with representatives of the staff of the organizations. It also considers the needs of the organization, the needs of the staff, and the current organizational context. At the conclusion of this process, only one candidate is presented to be ratified formally by the board. If the board cannot identify a suitable candidate, it would not present any candidate for ratification, and it would continue the informal process of seeking and evaluating candidates. This informal process is supported by prayer and trust in God’s sovereignty to lead the board to a person that will provide effective leadership to the organization. It is not a democratic process in that the followers do not select the

leader, but it does take into account the needs of the followers. The outcome is positive from that point of view that the candidate that is selected is affirmed by the board and the candidates that are not selected are not shamed by losing a public election. Losing an election in a collectivist, shame-oriented culture is seen as a public criticism of a candidate or show of displeasure by the group toward a candidate. This causes the leadership candidate to lose face through public humiliation (Pleuddemann, 2009:118). Avoiding this outcome in the leadership selection process is an important factor in the African context.

Leaders in the field, in Bible translation or mother tongue literacy projects, which was the context for two of the research subjects, are appointed by those in authority over them. The appointment is based on the calling of the project leader, his training, his technical skills in linguistics, literacy, or Bible translation, and his interpersonal skills. He is appointed as a project leader to supervise team members or other project workers, and the workers do not have a formal voice in his selection.

Selection of SIL Leaders

The leadership selection process in SIL, in self-governing national or regional entities, with an individualistic corporate culture, is different from the process of selecting Cameroonian Christian leaders described above. In SIL entities, members, mostly expatriates from the West, have traditionally elected their leader in a democratic election. Members with leadership qualifications are nominated for the position of director. Those who accept the nomination then compete with one or more candidates for the position, and members vote for the candidate of their choice. The process is supported by prayer and trust in God’s sovereignty to lead the group to elect a person that will

provide effective leadership for the branch. Leaders who serve under the director are usually appointed to their role by the director and ratified by the membership.

There are those within SIL who are critical of the democratic process and the competition for the position of leader. They see that many times candidates come under close scrutiny and may be criticized openly during the process. They also see that frequently the members who vote for the candidates are not knowledgeable about the issues facing the organization, the position of the candidates on the issues, and the leadership skills of the candidates. And those who are not selected in a public election are disappointed that their colleagues did not put sufficient confidence in them to vote for them. Some entities have changed the way national or regional leaders are selected. In some entities, leaders are appointed by the SIL International administration. There is no democratic election and choice between candidates. In other entities, members discuss the issues informally and agree on a single candidate that should lead the group. That candidate is then ratified during a group meeting. There is no competitive election process.

The Executive Director of SIL International, who exercises leadership over all the national and regional SIL entities, is appointed by the SIL International Board of Directors. In SIL, the Board of Directors is elected by representative delegates of all the SIL entities around the world. The Board seeks information on the qualifications of potential candidates for the role of Executive Director while “exposing them to a minimum of uncertainty and embarrassment” (SIL Board Policy Manual 2011:24). The Board collects information about five or more candidates and keeps the list of candidates confidential. After evaluating the information, the Board prioritizes the list of candidates that are approved for appointment, and the names on the list remain confidential. Once again, the process is based on prayer and trust in God’s sovereignty to lead the Board to a

person that will provide effective leadership to the organization. The President of the Board contacts the candidates one at a time in the order of priority and asks each candidate to accept the appointment, which is confirmed by the entire Board. There is no public competitive election process.

This process is different from the democratic process in many national and regional SIL entities in that it is more private and the qualifications of candidates are not discussed outside of the Board. The candidates who are not selected experience less shame and disappointment. Leaders who serve under the Executive Director are appointed to their role by the Executive Director and ratified by the Board of Directors. Again, candidates are considered privately and those not selected experience less shame and disappointment.

Implications of the Leadership Selection Process

Since the process of leadership selection is an important factor in the indigenization of leadership in SIL, it should be a culturally appropriate process and it should reflect the values and customs of the host culture in national and regional SIL entities. The process should facilitate the selection of African leaders in SIL entities rather than discourage African leadership candidates from submitting to the process of being evaluated and compared to other candidates, and possibly facing shame and disappointment.

In order to promote African leadership in SIL, I propose that the process of leadership selection throughout SIL should be changed from a democratic, public process to a confidential, merit-based, culturally appropriate process. It should reflect the values and customs of the host culture in national and regional SIL entities. A small group, a board or committee, should consider the leadership qualifications of candidates, consider

the needs of the organization, and consider the views of the followers through an informal information gathering process, make a final decision and present a single candidate for appointment by the board or for ratification by the followers. In this way, the scrutiny of candidates is reduced and kept private, and the shame of not being selected is reduced considerably. This would be an important factor in the African context, and such a change would contribute to more African leaders serving in SIL.

Other Factors in the Indigenization of SIL Leadership

There are other factors to be considered that may contribute to an increase in the number of Africans in leadership in SIL. In addition to the careful selection of African leaders according to the criteria described above, the development of leaders to meet the training objectives, and an appropriate leadership selection process, the findings indicate that SIL as an organization should initiate additional changes in terms of corporate structures, systems, polices and attitudes in light of African leadership values and norms.

The first factor is the awareness of cultural differences of the diverse people serving within the organization. Moran, Harris, and Moran wrote, "The first step in managing cultural differences effectively is increasing one's general cultural awareness" (2007:25). Silzer wrote that SIL seems to be quite multicultural, but 87% of the members of SIL are from Western countries and influenced by Western culture in terms of organizational structures, policies, and processes. “Westerners are not aware of cultural differences because of their strong economic background or because they were raised in countries that value individualism rather than group identity” (Silzer 2010:12). If all personnel were to have an increased awareness of national cultural differences, this would help all staff members to become aware of their own cultural values, discern the cultural values of others, and appreciate cultural differences. This could be accomplished

through providing periodic training in cross-cultural values for all personnel. "All employees should learn about the influence of culture and be effective cross-cultural communicators if they are to work with minorities within their own society or with foreigners encountered at home or abroad." (Moran, Harris and Moran 200:25) This corresponds to the recommendation of Silzer that multicultural training at all levels of SIL be developed and implemented (Silzer 2010:14).

A second factor that may contribute to an increase in the number of Africans in leadership in SIL, related to the point above, is an emphasis on shared values rather than on personal cultural values. If all SIL personnel were to identify shared values with personnel from other cultures, and focus on those shared values, it may change their attitudes. They would become more aware of the cultural values of others, break cultural habits, give greater attention to the values of the host culture, and accept the values of the host culture as normative for the local organization, where there is no contradiction to biblical values.

A third factor is relinquishing national cultural values and giving priority to kingdom of God values. In particular, if all personnel were to adopt kingdom values, such as self-denial, releasing control, serving others, and trusting God for outcomes, and give these values priority over national cultural values, it may result in changed attitudes and a more suitable environment for African leaders in SIL.

A fourth factor that may contribute to an increase in the number of African leaders in SIL is agreement on biblical leadership principles. If all personnel in SIL from all different cultural backgrounds were to agree on a synthesis of biblical leadership principles, I suggest that this common view on leadership would contribute to harmonious working relationships in the organization. All of these exercises can be done

as a part of the periodic, cross-cultural training events, and they may result in changed attitudes on the part of SIL personnel.

A fifth factor is putting a higher value on ethnically and nationally diverse leadership in the organization. I propose that the decision-making process in all SIL entities be changed to include all personnel who are directly involved in the work, regardless of their status, member or employee, and by making decisions in ways that are appropriate to the local culture. This participation in decision-making is important for developing leaders. In addition, I suggest that the organization place a priority on selecting and training qualified Africans for leadership roles. This can be done by allocating personnel and finances to do career planning and professional development for emerging African leaders. It can also adjust the corporate culture to provide opportunities for African leadership, including trying to change the attitudes of personnel, as indicated above, and deliberately creating an atmosphere of inclusiveness.

In addition, I suggest that the corporate culture of SIL may change if all personnel had different expectations regarding decision-making, and allowed opportunities for leaders from different cultures with different decision-making styles to operate in the organization. African leaders can lead effectively in African institutions with an autocratic decision-making style, and since SIL wants to promote leadership that is ethnically and nationally diverse, SIL personnel should allow for a greater variety of leadership styles. For example, personnel should expect leaders from higher power distance cultures to have a different view on leadership style, decision-making, self-disclosure and servant mindset, and they should submit to their leadership. This may be one of the outcomes of periodic, cross-cultural training. Decision-making style is one of the key areas of difference between African and SIL leadership values, and I believe that this issue needs to be addressed from both sides: the attitudes of SIL personnel should

change to tolerate different decision-making styles, and African leaders should be able to adapt their leadership behavior and decision-making style to the context.

Finally, SIL leadership practice on the ground should be reconsidered. In Chapter 8, I stated that leadership as practiced in SIL entities around the world and in Africa in particular, in daily interactions between workers, board meetings, and member conferences, is characterized by SIL members scrutinizing the work of their leaders very carefully, and even challenging their leaders. Leaders are very conscious of this and feel pressure to always perform well, because they know their work will come under careful scrutiny. SIL workers on the ground should reconsider this practice in order to give African leaders an opportunity to learn and grow as leaders. The SIL corporate culture should change in order for the leadership situation to be more suitable to African leaders. This may be another outcome of the cross-cultural training mentioned above. As stated earlier, I do not address this factor of the internal social dynamics of SIL in this research; however, I recommend that additional research be done to address this issue so that SIL leadership practices on the ground are more suitable for leaders and followers of all cultures.

In order to address these factors in the corporate cultural of SIL, I suggest that SIL personnel should engage in an ongoing dialogue about these factors, and educate themselves about cross-cultural values. This may result in changes in terms of corporate structures, systems, polices and attitudes in light of African leadership values and norms. If these issues are not addressed, SIL may not be able to maintain the African leaders that are selected to give leadership in the organization.

The findings presented in this section about factors that may contribute to the indigenization of SIL do reflect a personal bias. As a member of SIL International, I am very much acquainted with these issues. However, the data for this analysis is from SIL

policy statements, as indicated in Chapter 8, which originated in committee, administrative, and board research within SIL. In addition, the data are from the precedent literature that addresses cross-cultural issues in world missions and cross-cultural leadership issues. I am an advocate for change in SIL; however, I have attempted to present these findings objectively, representing the views of others rather than my personal views.

Summary of African Leadership for SIL

The ethnographic research, the multiple-case study of Cameroonian leaders and the data collected from focus groups, resulted in the identification of certain spiritual, cultural and behavioral factors that may affect the success or failure of African leaders. These factors relate to the leadership development of African leaders, and they serve as background issues for the selection of African leaders for the ministry of Bible translation. Comparing this research with leadership effectiveness models resulted in the identification of leadership competencies that are appropriate and relevant for Africans leading SIL entities. The research also identified certain training objectives to equip African leaders to serve effectively in the multinational SIL. These factors and skills, and the training objectives, form a leadership selection and development model for SIL. This model brings convergence to the differences in the Cameroonian and SIL leadership values described in Chapter 9.

The research also identified organizational and systemic factors that need to be addressed in order to advance the indigenization of SIL Leadership. I suggested that a change in corporate culture is necessary to provide opportunities for more Africans to be selected to leadership positions in SIL and for them to lead SIL personnel successfully.

The leadership selection and development model, and the organizational factors, are part of the theoretical foundation for developing more African leaders for SIL. This foundation can help SIL leaders to carefully select and equip more African men and women to provide effective leadership for the Bible translation ministry in Africa and beyond.

CHAPTER 11

CONCLUSIONS

I began this paper by expressing my dissatisfaction with the leadership situation in SIL in Africa. The leadership of SIL in Africa is, for the most part, non-African. While many churches and mission agencies have turned over the responsibility of leadership to local workers, SIL expatriate personnel remain in leadership over most of the Bible translation work where SIL is involved. In this era of global mission work, I believe local Christians should have the leadership responsibility to complete the Bible translation task in contextually appropriate ways.

Through this research project, by studying the lives of Cameroonian leaders, I have come to understand factors about leadership development and effectiveness, and the application of these factors to SIL, that had not been previously considered. I believe this knowledge will help change the leadership situation to increase the number of Africans leaders serving in SIL. I believe it will contribute to the selection and equipping of more African men and women to assume leadership in SIL in Africa, which is the goal of this research project.

I believe that the things I have learned about leadership development, leadership effectiveness, and cultural issues in leadership will help me to develop leaders for Bible translation in Africa. This will also enable me to inform my colleagues in SIL in order to help all of us to equip local people to lead the work of Bible translation in Africa.

From the study of the spiritual, cultural, and behavioral factors that affect Cameroonian leadership, I found that Cameroonian leaders and SIL leaders have much in common. This is especially true in terms of the spiritual and behavioral factors that

emerged from the data, but it is also true for many of the cultural factors as well. I believe that this knowledge will challenge existing assumptions and alter perceptions about African leadership. I believe that the identification of leadership skills that are necessary for effective leadership in the Bible translation ministry in a global context and the criteria for selecting African leaders will help SIL personnel to have greater confidence in African leaders. And I believe SIL personnel will respond to the challenge to change certain aspects of the corporate culture to provide opportunities for more Africans to be selected to leadership positions in SIL and to lead effectively. Therefore, I believe these findings will contribute to more leadership development for Bible translation in Africa, and help SIL to select more local people to lead the work of Bible translation.

Significance of the Research

I believe that this research enabled me to contribute to leadership theory in Christian missions and to leadership development by establishing some theoretical foundations for effective African Christian leadership in the ministry of Bible translation in SIL. The theoretical foundations, which emerged from the focused life histories of six Cameroonian Christian leaders, described in Chapter 2, include the identification of spiritual, cultural and behavioral factors that shaped the leadership development of these research subjects. The spiritual factors are spiritual world view, spiritual awakening and commitment to Christ, Christian discipleship training, value on the Bible and biblical perspective on issues, significant experience in Christian ministry, and spiritual authority. The behavioral factors are advanced education, leadership training, and vocational experience leading others. The cultural factors are supernatural world view, strong values, respect for authority, cross-cultural experience, and atypical values for African state societies, and the structures of family and ethnic group. This research enabled me to

identify relationships between variables relating to Christian leadership in Cameroon that had not been previously studied.

The theoretical foundations also include the set of personal and social leadership competencies that are necessary for effective African leadership in global contexts, as expressed in the synthetic model of African Christian leadership effectiveness. I believe that these competencies add to the literature on models of effective leadership in African and global contexts. In addition, the theoretical foundations for the indigenization of SIL leadership include criteria for selecting potential local leaders for the Bible translation ministry in Africa and for training leadership candidates, as expressed in the African leadership model for Bible translation and in the African leadership selection and development model for SIL. These models add to the literature on Christian leadership selection and formation.

Given these theoretical foundations, I concluded that certain Cameroonian leadership values should be reconsidered in order to increase the likelihood that Africans will lead SIL entities effectively. I proposed that the attitudes that need to be reconsidered are humility, submission and service to others, and a learning attitude; accountability to followers and partners; a global world view; value on cultural diversity, inclusiveness, and objectivity; and urgency and passion for Bible translation. The skills that need to be considered are multicultural situational leadership, adapting leadership style, participatory decision-making, and developing a shared vision; building capacity of followers and partners; good stewardship through knowing the external organizational context, planning for the future, and establishing measurable objectives; good communication, including listening well and writing well; and prepare others for leadership roles. In addition, it is important that SIL historical values and core values are well known. With these attitudes, skills, and knowledge, I suggest that African leaders

will more likely be able to adapt to SIL culture, provide effective leadership in global contexts, and help change SIL to expand its multicultural work force.

I also concluded that certain SIL values should be reconsidered in light of African leadership values and norms in order to bring about the indigenization of leadership in SIL. I proposed that the corporate culture of SIL should be characterized by personnel who are aware of cultural differences of the diverse people serving with the organization, an emphasis on shared values rather than on personal cultural values, priority on kingdom of God values, and agreement on biblical leadership principles. The culture of SIL should also be characterized by putting a priority on ethnically and nationally diverse leadership in the organization, a culturally appropriate leadership selection process, reflecting the values and customs of the host culture, different expectations regarding decision-making, and allowing leaders from different cultures with different decision-making styles to serve in the organization.

I suggested that changes are needed in both SIL leadership values and African leadership values if African leaders are to succeed in SIL. I believe that selecting and developing African leaders based on the theoretical foundations described above, and implementing the changes in SIL corporate culture will increase the likelihood that African leaders will be capable of giving effective leadership in global SIL contexts in the 21st century.

Theoretical Contributions

My original theoretical contribution to the study of leadership in general and Cameroonian leadership in particular takes the form of certain African leadership models that came out of this research. The conceptual framework of Cameroonian Christian leadership represents the generalized leadership perspective, values, and competencies of

the Cameroonian Christian leaders in the multiple-case study and focus group research. I believe this framework can serve as a standard with which other leaders can consider their own leadership values and competencies. The Cameroonian Christian leader decision-making model describes and predicts the decision-making style of African leaders. This model can also help leaders to evaluate their decision-making style in their leadership context. The multicultural leadership model explains that African leaders that are exposed to ideas and values of other cultures have a different leadership style, one that is more effective with people from other cultures, than is typical for leaders in African cultures. This model may also increase leaders' awareness of cultural differences and enable them to be more effective leaders in global contexts. The synthetic model of African Christian leadership effectiveness combines, consolidates and contextualizes some of the competencies from leadership effectiveness models with the models mentioned above to indicate the competencies that are required for effective leadership in SIL in global African contexts. I believe this model can be applied in contexts other than Bible translation to help the Church in Africa to select leaders and define leadership expectations in their context. And the African leadership model for Bible translation provides the theoretical foundation for selecting and developing African leaders in SIL, which, if applied, I believe it will enable SIL to be more effective as an organization in the 21st century.

I suggest that additional research is needed for a better understanding of leadership in the African Christian context. Since this research was primarily limited to Cameroon, additional research needs to be done in other regions in Africa to confirm that the findings are valid and can be generalized to other African contexts.

Evaluation of the Theoretical Propositions that Led to the Research

I indicated in Chapter 1 that certain theoretical propositions led to this research project. These propositions comprised an experiential framework that was based on my experience of working with Cameroonians serving in leadership roles. I expected to find certain indicators of spiritual, cultural, and behavioral factors of effective leadership in the data. I proposed that an effective leader would have a winsome personality, high motivation, a positive attitude to life, and a high level of spirituality. An effective leader would have a world view that is supernatural yet one in which human effort is rewarded (rather than fatalistic). Such a leader would be shaped by parents who are role models and who encourage personal development, shaped by a societal structure that relies on and attributes importance to leaders, and shaped by a community that respects leaders and promotes leadership development. Such a leader would also have much formal education and significant informal training to learn leadership skills, in addition to work experience to develop those skills, and vocational choices to put the leadership skills into practice.

After the initial data collection and analysis, I revised the theoretical propositions because I realized more significance should be given to the indicator of personality, in terms of spiritual authority, and that I should add an indicator relating to relationship skills. Clinton stated that spiritual authority is the basis for leadership influence (1988:66). This corresponds with the idea of moral authority that produces confidence and trust to influence others, and which includes the dimension of relationships (Greenleaf 2002:5-6). Clinton also stated that leaders need to learn relationship lessons in order to motivate and influence others (1988:95). The findings confirmed this to be true; therefore, I added the indicators spiritual authority and relationships skills to the initial list of indicators of spiritual, cultural, and behavioral factors that I proposed that affect the success of African leaders. I evaluated the data with these propositions in mind and

this led to the development of criteria for selecting more African men and women to assume leadership in SIL in Africa.

Critical Reflection on Leadership Theories

Leadership Effectiveness

As I did the comparative cultural analysis, I reflected on the strengths and weaknesses of the Western leadership effectiveness models to describe leadership characteristics that are appropriate to Cameroonian culture. I found that data analysis based on content categories associated with the Relational Leadership model and the Emotional Intelligence model is a more valuable approach to analyzing the Cameroonian leadership data than analysis based on the Situational Leadership model. The Situational Leadership model did not prove to be the most useful model for describing the leadership characteristics of the research subjects because the data did not present the leadership characteristics of the research subjects in terms of the main competencies of Situational Leadership. In addition, that model does not address issues of character, faith and personal development which are very important to the research subjects and figured prominently in the data.

Many of the leadership values and competencies of the Cameroonian leaders correspond well to the categories of the Relational Leadership model and the Emotional Intelligence model. The Emotional Intelligence model describes more of the abstract leadership traits that contribute to the leadership effectiveness of the research subjects, and the data indicated that the research subjects demonstrated many of the competencies of this model. However, the Emotional Intelligence model is not adequate to describe all the leadership competencies that are needed in the Cameroon context, including

dependence on God, application of biblical principles to leadership situations, and setting an example for others.

The Relational Leadership model focuses on the character of the servant leader. The issue of the character of the leader featured prominently in the focus group data. The Relational Leadership model integrates Christian beliefs with effective leadership, which is relevant for this research since all of the research subjects are Christian leaders. There is much data that indicate the importance of the Christian faith of the research subjects and their spirituality, and how these contribute to their leadership effectiveness. However, this model also does not address the cultural factors that affect leadership in the Cameroonian context. Therefore, it also is not sufficient to describe leadership effectiveness in this context.

I used all three of these Western leadership models in this analysis as part of the analytical framework because no single model is sufficient to address all the factors that are important for defining leadership effectiveness for Cameroonian leaders. Certain factors from each model need to be considered because those factors or competencies are important for effective Cameroonian leadership. Together, all three models indicate some useful leadership effectiveness competencies that are relevant for the Cameroonian Christian leadership context.

Leadership Development

The Leadership Development Theory of J. Robert Clinton (1988) served as a framework for analyzing the spiritual, cultural, and behavioral factors that affected the leadership development of the research subjects. This theory also speaks to the issues of leadership effectiveness and leadership selection, and contributed to the analysis and findings related to a model of African leadership.

The theory states that “leadership development is a function of the use of events and people [process items] to impress leadership lessons upon a leader, time, and leader response.” (Clinton 1988:25) This lifetime of leadership development can be categorized in different development phases with a time-series analysis. It is implied in Clinton's model that if a leader does not experience certain important process items in any of the development phases, the leader will be less effective in his or her leadership. I compared the research findings with Clinton’s theory in order to evaluate his theory in the Cameroonian context.

Evaluation of the Leadership Development Theory in the Cameroonian Context

In my evaluation of the strengths and weaknesses of the Clinton Leadership Development Theory in the Cameroonian context, I found that the model served well as a framework for analyzing the spiritual, cultural, and behavioral factors that contributed to the success or failure of the Cameroonian leaders. The analysis of these factors enabled me to identify patterns in their leadership development. In addition, as a result of the comparative cultural analysis of leadership factors, I was able to identify the leadership competencies of the Cameroonian research subjects. From these analyses, I was able to draw several conclusions about the similarities and differences between the leadership development of the Cameroonian research subjects and the Leadership Development Theory.

The Leadership Development Theory is primarily a linear model that displays the pattern of leadership development in a given leader's life chronologically. According to Clinton, leaders generally experience six leadership development phases that correspond more or less to chronological time: Sovereign Foundations, Inner-Life Growth, Ministry Maturing, Life Maturing, Convergence, and Celebration (Clinton 1988:44). I tested the

assumption that a chronological, linear model accurately represents the development of leadership skills in the Cameroonian context. Over time, leaders experience different kinds of process items (events, activities, people, problems, circumstances, etc.) as they progress through each development phase, and the phases are characterized by boundary events (crises, promotions, geographical moves, etc.) and different spheres of influence (type of influence and people being influenced). As I indicated above, the basic assumption in this model is that leaders who do not experience certain process items as they progress through the leadership development phases will not learn the necessary leadership lessons and will not develop to be effective leaders. I also tested this assumption in the Cameroonian leadership context.

Evaluation of the Linear Model

As a result of analyzing the life histories of the research subjects, I found that it is more appropriate to talk about major themes in their lives that occur in a cyclical manner rather than to assign dates in a linear manner to their leadership development phases. In contrast with the model that Clinton presents in his book, dates cannot be easily assigned to the development phases of the lives of these research subjects. It is more accurate to categorize the events in their lives into major themes that recur at different times in their lives than to put these events on a time line. In this, I agree with Kamau (1996), who identified a weakness in Clinton's theory in the African context where time is viewed as cyclical rather than linear.

For example, events under the theme of Growth occurred throughout the life of Nsom during all phases of his development. In addition, under the theme of Growth, events under other themes frequently occurred. As a child, while experiencing events under the theme of Foundations, he also experienced growth in the Boys Brigade

program in the church. As an adolescent, under the theme of Growth, he experienced an opportunity for growth at a Christian youth camp, as expected during this phase. However, he did not look for that opportunity, and the fact that he attended the youth camp at all, an event that he did not seek out, is another foundational event in his development. Speaking about the youth camp, Nsom said:

> I stumbled onto the information … I went on to attend the camp … That was another turning point … I tell people I don't have a dramatic [conversion] … I didn't have some kind of emotional experience but I at that time I started to grow quite … that began my growth in Christianity.

As a young adult, he experienced another foundational event that led to Service and Growth. He had the opportunity to join the university students' Christian group, and while serving the other students in a leadership role, he experienced significant growth. He said, about his experience as a leader in the university campus Christian group, "That was the time I got the greatest training for the rest of my life." And as an older adult, under the theme of Maturity, he experienced growth in his doctoral study program. So in the case of Nsom, events under the theme of Growth occurred under all of the leadership development themes of Foundations, Growth, Service, and Maturity, and he experienced events under the theme of Foundations under the Growth, Service, and Maturity themes of his development.

For Ndi, growth occurred as a young man due to his association with SIL personnel, which is a factor under the Foundations theme in his life. During this time, events under the theme of Service were dominant in his life as he served sacrificially in the mother tongue literacy work in his community. He served others as a literacy teacher, supervisor, and coordinator, and, as time went on, he matured and experienced effective ministry. The cyclical nature of his leadership development is further demonstrated by the fact that Ndi was serving others, interpreting and teaching doctrine to catechism

students in church, while he was continuing to experience God's foundational intervention and personal growth. He went through a period of active ministry while serving with the language development committee and the church, and then he entered a period of isolation, testing and growth while at the university under the theme of Maturity. This was also a foundational event in his life. He said:

> The Lord has provided, because today I am a graduate from the university. [Who would have thought] that I was one day going to be a graduate from the university? So the hand of God is in this.

In his current role as research assistant and multilingual education consultant, he is being instructed and mentored at the same time that he is training and consulting school teachers, indicating that events under the themes of Growth and Service occurred under the Maturity theme of his leadership development. So in the case of Ndi, events under the theme of Service occurred under the leadership development themes of Growth, Service, and Maturity, and events under the theme of Foundations occurred under the themes of Growth, Service, and Maturity.

Some of the boundary events that would lead a person into the next development phase, according to Clinton's theory, did not necessarily lead the research subjects into the next phase. Rather, some process items normally considered to be boundary events, a promotion or geographical move, were actually steps in the process that eventually led to a transition to another development phase. For example, Nsom's first teaching assignment after completing high school was not a boundary event that moved him into the theme of Service. The first teaching assignment was another growth experience that contributed to the movement to the theme of Service later in his life. In addition, his resignation from public service to join the Bible translation organization was not a boundary event that moved him under the theme of Service. He first received extensive training in Bible translation principles and project management for two years, a period of

isolation for academic studies, before moving into Service as a Bible translator. Another example is Ndi's promotion from mother tongue literacy teacher to area literacy supervisor. This was not a boundary event that moved him into another theme of development. He grew into the role of literacy supervisor and gradually his service became more effective as he matured in his ministry role.

Even though there are some differences between the theory and the experiences of the research subjects as they moved through development themes in their lives, I think Clinton's Leadership Development Theory is a useful framework for evaluating leadership development and the factors that contributed to their success or failure as leaders. The differences do not discredit the theory because the theory makes allowances for these kinds of differences, and this demonstrates the generalizability of the theory. It addresses the issues of spirituality, spiritual formation, discipleship and mentoring. The theory is also broad enough to address issues of character, stewardship, ministry context and other spiritual factors. Therefore, I concluded that Clinton's theory could be used as a framework for this research project with the qualification that leadership development should be displayed in a more cyclical manner, rather than a linear manner, and with the understanding that boundary events are not always clearly defined.

Due to this cyclical nature of leadership development, I propose a different model in the context of Christian ministry in Cameroon as an alternative to the more linear, time-series analysis, leadership development model, employed by Clinton. The alternative configuration logic model presented below is a more dynamic model than a linear progression. The data confirms the findings of Hughes, Ginnet, and Curphy that leadership development is better understood as growing through experiences that result from repeatedly moving through the cycle of action-observation-reflection rather than a dimension of time (2006:48). Therefore, I conclude that a cyclical model or a spiral of

experience model is more appropriate than a linear model, and it offers a better explanation of the leadership development data. The development of an alternative model is presented in Figures 11.1 and 11.2.

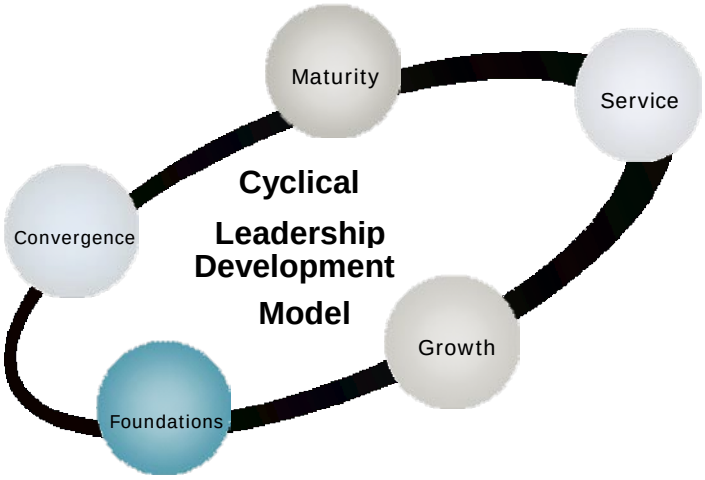


FIGURE 11.1

CYCLICAL LEADERSHIP DEVELOPMENT MODEL

The cyclical leadership development model is an alternative model to the linear model. It assumes that the leadership development phases continue to reoccur continuously over the lifetime of a leader. The leader may repeat the cycle of Foundations – Growth – Service – Maturity – Convergence numerous times during his or her lifetime. This model is a helpful way to look at leadership development in the

Cameroon context; however, like the linear timeline, is too simplistic to accurately reflect the actual development of Cameroonian leaders. Therefore, Figure 11.2 may be a more accurate representation of Cameroonian leadership development.

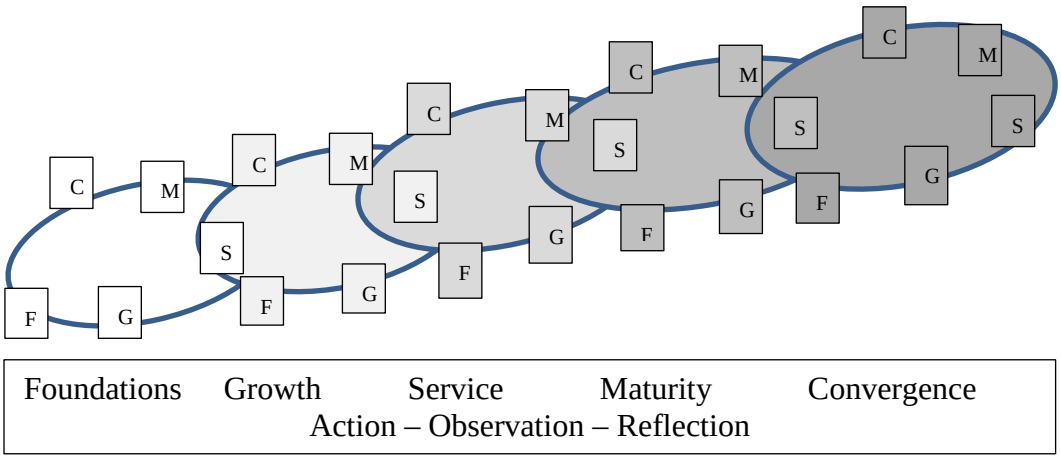


FIGURE 11.2

SPIRAL LEADERSHIP DEVELOPMENT MODEL

The spiral leadership development model more accurately reflects the leadership development experiences of developing leaders in Cameroon. This contextualized leadership development model assumes that the leader is generally progressing through the leadership development phases in the different seasons of life as described by Clinton; however, within each phase the developing leader may experience some events, with observation and reflection, that would fall under different themes of development. In addition, there is much overlap of the different themes and it is not easy to distinguish boundary events that mark the passing from one theme to the next.

For example, while experiencing events under the theme of Service, the developing leader may experience God's providential intervention (Foundations) and

events that contribute to Growth, as well as experience events that are examples of Maturity and perhaps even events indicating Convergence. At times it would seem that the leader is under the theme of Growth or Maturity. However, these phenomena would be secondary to the main theme of Service in the developing leader's life. I propose that this kind of contextualized logic model, which indicates leadership development through experiences that result from repeatedly moving through the cycle of action-observation-reflection, better describes the leadership development of the research subjects.

For example, as indicated above, in the case of Nsom, events under the theme of Growth occurred under the leadership development themes of Foundations, Growth, Service, and Maturity, and he experienced events under the theme of Foundations during the Growth, Service, and Maturity themes of his development. Another example is the case of Ndi, for whom events under the theme of Service occurred in the leadership development themes of Growth, Service, and Maturity, and events under the theme of Foundations occurred under the themes of Growth, Service, and Maturity.

In addition to corresponding to patterns in the data, this contextualized leadership development model is more characteristic of the development of leaders in Cameroonian culture. State societies in Cameroon are highly structured and hierarchical, and developing leaders must exercise their leadership skills at a certain level before gaining enough credibility, through successful performance or formal training, to move to the next level. Therefore, these developing leaders experience items under the theme of Growth for quite a long time before moving to the theme of Service, and while under the theme of Growth, they experience items related to the themes of Service and Maturity. And developing leaders experience items under the theme of Service for quite a long time before moving to the theme of Maturity, although they may be experiencing items that are characteristic of the theme of Maturity or even Convergence. This is the way

leadership development in their society functions. As their elders see their leadership performance, and as they gain credibility, the elders accept them and allow them to give leadership at higher levels.

Evaluation of Process Items for Leadership Development

In order to investigate the implication of Clinton's theory that if a leader does not experience certain important process items in any of the development phases, that leader will be less effective in his or her leadership, I applied the findings of the comparative cultural analysis of leadership factors to the Leadership Development Theory. I studied the process items that occurred in the life of each research subject and identified how those process items may have contributed to the development of leadership effectiveness competencies. I also evaluated competencies that did not emerge from the data based on the subjects not having experienced process items that likely would have contributed to the development of certain competencies. Then I compared this with the leadership effectiveness competencies that emerged from the comparative cultural analysis, which resulted in an evaluation of the relative levels of leadership development of the research subjects due to process items.

By identifying the process items that occurred in the life of each research subject and the manner in which the subjects responded to those items, and evaluating how those process items may have contributed to the development of leadership effectiveness competencies for each subject, I was able to associate these items with the leadership effectiveness competencies that emerged from the comparative cultural analysis and that form the synthetic model of African Christian leadership effectiveness. The findings indicate that the process items that occurred in the lives of all the research subjects did contribute to the leadership development of all six research subjects.

Research subject Ndeh experienced process items that contributed to all the indicators of development of the leadership effectiveness competencies. This is another indication that Ndeh is the most effective leader in the case study because of the process items he experienced and the contribution of the process items to his leadership development competencies.

On the other hand, the other research subjects did not experience certain process items that likely would have contributed to their leadership development. The analysis indicates that the process items that they did experience did not contribute to the development of all the indicators of the leadership effectiveness competencies. This indicates that they are less effective leaders than Ndeh. This analysis corresponds to other analyses of the relative leadership effectiveness of the research subjects, which are described in Chapter 7. The research findings validate the assumption of Clinton's theory that if a leader does not experience certain important process items in any of the development phases, that leader will be less effective in his or her leadership.

Although the findings indicate that the process items that occurred in the lives of the research subjects did contribute to their leadership development, there are also other factors that influence the development of leadership effectiveness competencies, such as training and leadership experiences, the analysis of which is outside the limitations of this research project. Therefore, I conclude that the analysis of process items and responses, and the association of these items with leadership competencies, cannot definitively indicate the development of leadership effectiveness competencies. However, the analysis does indicate that process items contribute to leadership development, and it serves to validate the assumption of Clinton’s theory that if a leader does not experience certain important process items in any of the development phases, that leader will be less effective in his or her leadership. This is clearly indicated in the analysis of process items

and association with leadership effectiveness competencies for research subject Ndeh in comparison with the other research subjects.

Evaluation of Characteristics of Leadership Effectiveness

Clinton's research was in the domain of leadership development rather than leadership effectiveness, yet he made several observations about effective leadership that are relevant to this research. One of his purposes for publishing his work on leadership development theory was to help leaders understand how to select and develop other leaders, which is quite relevant to this research, since the goal of this research is to contribute to the careful selection and equipping of more African men and women to assume leadership in SIL in Africa.

Clinton describes leadership development goals for each phase of leadership development. If these goals are not met, due to a lack of process items, a leader will not develop to his or her potential and will be less effective as a leader. Clinton describes over seventy leadership development goals for the six phases of leadership development in his model. He focuses on the development goals in the second, third and fourth phases of leadership development: Inner-Life Growth, Ministry Maturing, and Life Maturing. Several goals are repeated in different phases of development. For example, the development goals of Character and Discernment are repeated in phases two, three and four, and the goal of Service is repeated in phases two, three, four and five. This indicates the importance of these development goals and indicates that development in these areas continues for an extended period of time. Table 11.1 compares the leadership effectiveness competencies of the synthetic model and Clinton's leadership development goals, which result in effective leadership.

TABLE 11.1

SYNTHETIC MODEL FOR AFRICAN CHRISTIAN LEADERSHIP EFFECTIVENESS COMPARED TO THE GOALS OF THE LEADERSHIP DEVELOPMENT THEORY

	Competencies of Leadership Effectiveness, Synthetic Model	**Clinton Leadership Development Goals**
Personal Competence: determines how African Christian leaders manage themselves	Spiritual Awareness • Demonstrate knowledge of God and confidence in the providence of God • Dependence on God • Application of biblical principles	Sense of spiritual reality • Hear, receive truth from God • Recognize God at work • Depend on God's power • Discernment • Spiritual principles govern ministry
	Self-Awareness • Demonstrate emotional self-awareness • Accurate self-assessment • Reflection on past experiences • Observe and learn from others	• Confess errors • Assess gifts and abilities • Reflection • Learning attitude, learn from others
	Character • Demonstrate integrity, trustworthiness • Transparency • Self-control • Optimism • Establish values	• Integrity • Faithfulness • Establish values
	Adaptability	[Not addressed by Clinton]
	Initiative • Set goals and create opportunities to realize those goals • Strive to improve performance	• Initiative
Social Competence: determines how African Christian leaders manage relationships with others	Organizational Awareness	Organizational skills
	Vision • Articulate a compelling vision to influence, inspire, guide and motivate • Lead change • Reinforce values	• Motivate others toward a vision • Values
	Service	Service
	Develop Others	[Not addressed by Clinton]
	Cultivate Relationships • Sense emotions of others, understand their perspective • Communicate • Cooperate with others • Resolve disagreements	Relationship skills • Empathy • Conflict resolution

The findings described in Tables 11.1 indicate that there is considerable correspondence between the leadership effectiveness competencies of the synthetic model and the leadership development goals of Clinton. Of the Personal Competencies in the synthetic model, nearly all of the indicators of Spiritual Awareness, Self-Awareness and Character, are also development goals in Clinton's leadership development phases. In addition, both models indicate that Initiative is an important competency and development goal. Of the Social Competencies in the synthetic model, four of the five competencies are also indicated as important leadership development goals by Clinton. He does not address leadership development goals related to the competencies of Adaptability and Develop Others.

According to Clinton, effective leaders have a ministry philosophy (Clinton 1988:179), which refers to ideas, values, principles and underlying assumptions that a leader uses as guidelines for decision-making, exercising influence, and evaluating ministry. This philosophy, either implicit or explicit, results from their leadership development. The synthetic model indicator of Establish values, under the competency of Character, corresponds to Clinton's premise that effective leaders are able to articulate their ministry philosophy. Clinton also wrote that effective leaders have a learning attitude throughout life. He believes that effective leadership requires time, experience, and repeated learning of leadership lessons. Much of the learning for a Christian leader comes from the Bible, which is also the source of the spiritual leader's values, methods, motivation and goals (Clinton 1988:180).

This high level of correspondence between the competencies of the synthetic model and the leadership development goals of Clinton's theory serve to validate the Leadership Development Theory. These results indicate that the synthetic model is

consistent with Clinton's observations about leadership effectiveness and the Leadership Development Theory in general.

Evaluation of Characteristics of Leadership Selection

Clinton also described principles of leadership emergence and selection (Clinton 1988:277). He classifies these principles in two categories: principles that deal with Personal Orientation (Desire to learn the word of God, Apply scriptures to life, Desire for personal integrity, Prayer for ministry, Answers to prayer, Learn guidance lessons, and Initiate projects and ministries) and principles that deal with Relationship Orientation (Mentored by others, Learn from a model, Respond to challenges from experienced leaders, and Experience providential contacts). After formulating the synthetic model of African Christian leadership effectiveness, I realized that the manner in which Clinton organized his principles of leadership selection corresponds to the manner in which the synthetic model is organized. Clinton's Personal Orientation is equivalent to the Personal Competence in the synthetic model, and Clinton's Relationship Orientation is equivalent to the Social Competence in that model. In addition, the principles of leadership selection have many things in common with the competencies in the synthetic model. The principles of Prayer and Providential contacts are related to the synthetic model competency of Spiritual Awareness, Depend on God. A Desire to learn the Word of God and Apply Scriptures to life correspond to the synthetic model competency of Spiritual Awareness, Application of biblical principles. The principle of Learn guidance lessons is related to the synthetic model competency of Self-Awareness and Reflect on past experiences. And the synthetic model competency of Self-Awareness, Observe and learn from others, is related to the principles of Learn from a model, Mentored by others, and Respond to challenges from leaders. The synthetic model competency of Initiative, Set

goals, is related to the principle of Initiate projects and ministries. Therefore, many of the leadership selection principles put forth by Clinton are similar to the competencies of the synthetic model.

Clinton's theory focuses on Personal Orientation, the character development of the leader; therefore, most of the correspondence between the two models is at that level. However, once again, the competencies in the synthetic model serve to validate Clinton's theory to a certain extent. See Table 11.2 for a full comparison of the data.

TABLE 11.2

SYNTHETIC MODEL FOR LEADERSHIP EFFECTIVENESS COMPARED TO LEADERSHIP SELECTION PRINCIPLES FROM THE LEADERSHIP DEVELOPMENT THEORY

Synthetic Model		**Clinton Leadership Development Theory Principles of Leadership Selection**	
Personal Competence	Spiritual Awareness	Personal Orientation	Prayer for ministry Answers to prayer Providential contacts Desire to learn the Word of God Apply Scriptures to life
	Self-Awareness		Learn guidance lessons Learn from a model Mentored by others Respond to challenges from leaders
	Character		Personal orientation Desire for personal integrity
	Adaptability		
	Initiative		Initiates projects and ministries
Social Competence	Organizational Awareness	Relationship Orientation	
	Vision		
	Service		
	Develop Others		
	Cultivate Relationships		

Evaluation of Spiritual Factors

The Clinton Leadership Development Theory was employed as a framework for describing the spiritual factors in my research of Cameroonian Christian leaders. In evaluating the appropriateness of that model, I found that Clinton's work refers to all of the spiritual factors described in Chapter 3, though he uses different terminology and gives some of the factors a different focus.

The first spiritual factor in my research described above, Spiritual World View, does not have a specific parallel in Clinton's work; however, a spiritual world view is implied in his theory. In the preface of his book, Clinton writes, “This is a book about spiritual dynamics. Effective ministry flows out of being, and God is concerned with our being. He is forming it. The patterns and processes He uses to shape us are worthwhile subjects for leadership study.” (Clinton 1988:13) It is important to indicate that while Cameroonian Christian leaders acknowledge the existence of other spiritual beings, such as ancestral spirits, angels and demons, they worship God alone, and they believe in God, depend on God, and trust God for leadership success. This is important because in the Cameroonian context many people rely on other sources of power to achieve their goals, namely the spirit world and mystical powers (magic, witchcraft, and sorcery) (Gehman 1989:55). Clinton does not address these issues but a spiritual world view is implied in his work.

The second factor, Spiritual Awakening, is similar to Clinton's idea of conversion. He proposed that conversion occurs during the Sovereign Foundations phase of leadership development when God providentially works in the leader's life. Clinton considers conversion to Christianity to be a “foundational factor” (Clinton 1988:241). The spiritual awakening that I refer to occurs in a particular context in which future leaders experienced a transformation in their beliefs about God and the spiritual realm, a transformation that included their turning from African traditional religion and their

conversion to Christianity. In the Cameroonian context, it is important to be specific about the change from one belief system to another.

The third spiritual factor, Christian Discipleship Training, is related to Clinton's Inner-Life Growth processes, the second phase of leadership development, in which God tests the future leader's character through tests of integrity, obedience, work, and ministry tasks. It is also related to Clinton's definition of spiritual formation, which is the "development of the inner life of a person of God so that the person experiences more of God, reflects more God-like characteristics in personality and in every day relationships, and increasingly knows the power and presence of God in ministry" (Clinton 1988:215). For Clinton, the focus is on character. In my research, I refer to the process by which leaders receive training in Christian doctrines and values that enable them to become mature Christians and to practice the Christian faith, and live in obedience to the teaching of the Bible. My focus is on gaining knowledge, formulating values, and growing in maturity, since these are the concepts that emerged from the ethnographic data.

This factor of Christian Discipleship Training is somewhat different from Clinton's idea of training in that this factor refers to training through Christian instruction in church, individual mentoring or group mentoring, whereas Clinton's training function refers to leadership training for mature Christian leaders. It refers to the "acquisition of skills and development of gifts to increase ministerial formation." This is related to his "training progress process item," which identifies "progress in influence capacity, leader responsibility, or self-confidence" that results from "training in either formal, nonformal, or informal modes" (Clinton 1988:256).

The spiritual factor, Value on the Bible, in my research is similar to Clinton's idea of a ministry philosophy. His focus is on ideas, values, and principles that guide a leader in making decision, influencing others, and evaluating his own ministry (Clinton

1988:250). My focus in Value on the Bible is on the leaders knowing the teachings of the Bible, having a biblical perspective on issues, and applying biblical principles to leadership activities.

The spiritual factor, Significant Experience in Christian Ministry, is equivalent to Clinton's idea of ministry tasks, which are process items that occur in different leadership development phases, and with which “God ... tests a person's faithfulness and obedience.” Some ministry tasks “function primarily for developing the person doing the task” and some ministry tasks “function primarily for the accomplishment of the task” (Clinton 1988:250).

The last spiritual factor, Spiritual Authority, is equivalent to Clinton's idea of spiritual authority, which he describes as a “source of credibility from God that permits leadership to influence followers … through persuasion, force of modeling, and moral expertise.” It is a characteristic of a leader that is “developed upon an experiential power base” (Clinton 1988:253).

Therefore, Clinton's work refers to many of the spiritual factors that emerged from my research data, although using different terminology or a different focus. Clinton refers to many more spiritual factors, which he labels as process items, than I do in this research, but many of the spiritual factors that he describes are not as salient to Cameroonian leadership for Bible translation as the six factors indicated above. This comparison also serves as a test of the application of Clinton's work to these African leaders. The six major spiritual factors that emerged from the data correspond with Clinton's Leadership Development Theory, and many of the other spiritual factors described in Clinton's work also apply in the lives of Cameroonian Christian leaders.

Conclusion Regarding the Evaluation of the Leadership Development Theory

In order to evaluate Clinton's Leadership Development Theory in the Cameroonian context, I considered the linear model of his theory, the process items for leadership development, the characteristics of leadership effectiveness and leadership selection, and the spiritual factors underlying his theory. The theory provides a good explanation of Christian leadership development in Cameroon with the qualification that leadership development should be displayed in a more cyclical manner, rather than a linear manner, and with the understanding that boundary events are not always clearly defined. In place of a linear model, I proposed that a contextualized leadership development model that describes developing leaders as progressing through different leadership development themes through repeated cycles of action-observation-reflection, better represents the leadership development of Cameroonian Christian leaders.

In addition, the process items that occurred in the lives of the research subjects contributed to their leadership development. There are other factors that influence the development of leadership effectiveness competencies, such as training and leadership experiences; therefore, the analysis of process items alone cannot definitively indicate the development of leadership effectiveness competencies. However, the analysis corresponds with the assumption of Clinton's theory that if a leader does not experience certain important process items in any of the development phases, that leader will be less effective in his or her leadership.

This research also corresponds with Clinton's theory in terms of the leadership competencies that emerged from the data and Clinton's leadership goals and principles of leadership selection. In addition, the spiritual factors that emerged from the data correspond to the spiritual factors in his theory. Although the data indicated some differences between this present research and Clinton's theory, to a large degree the

research validates Clinton's theory. And, as a result, the Leadership Development Theory makes a significant contribution to the synthetic model of African Christian leadership effectiveness.

Additional Research on Leadership Theories

I think more critical reflection on leadership theories and their application to the African Christian leadership context is needed. Leadership models such as Principle-centered Leadership (Covey 1991), Servant Leadership (Greenleaf 1977), and the Full Range of Leadership model (Bass) could be evaluated in view of the African cultural leadership context to see if one of those models can contribute to a relevant framework for evaluating African Christian leadership effectiveness. In addition, I think additional research needs to be done on the role of personality in African leadership effectiveness.

Missiological Implications of the Research

I believe this research contributes to leadership theory in Christian missions and to leadership development as it relates to the growing Church in Africa and to the Bible translation ministry in particular. This study also increases the body of literature on Christian leadership selection and formation, and the models of effective leadership in global contexts. Since poor leadership is one of the major problems in Africa (Ntamushobora 2003: 494), I believe these ideas contribute to the mission of the church in Africa in the 21st century.

In my evaluation of Clinton's Leadership Development Theory and the Western leadership effectiveness models, I indicated the strengths and weaknesses of the models in the Cameroonian context. I have shown that certain aspects of these Western models are culturally appropriate and beneficial to Cameroonian leadership in a global context

and African leadership for Bible translation in particular. I propose that in the multicultural context of Africa and in this age of the global Church and multicultural teams, it is important that churches and mission agencies in Africa reconsider their leadership values and practices in order to promote more effective leadership to accomplish the mission of the church. The theoretical foundations for effective African leadership described in this research, and especially the synthetic model of African Christian leadership effectiveness in global contexts, can be used by the Church as an aid for selecting leaders, training leaders, defining expectations and responsibilities of leaders, and evaluating leadership performance. The model would need to be contextualized for each organization that is seeking to develop leaders from the different segments of the population that they are serving in order that African leaders are equipped with relevant skills to have an effective ministry with the people on the ground.

A Final Word

My hope is that SIL International would consider the leadership selection and development model for selecting and equipping more African leaders for the organization. In this research, I identified leadership factors and competencies that are appropriate and relevant for African leaders leading SIL entities in global contexts. I also identified certain training objectives to equip African leaders to serve effectively in SIL. These factors, competencies, and training objectives form the leadership selection and development model for SIL, and if this model were to be employed, I believe it would help SIL leaders to carefully select and equip more African men and women to provide effective leadership for the Bible translation ministry in Africa and beyond.

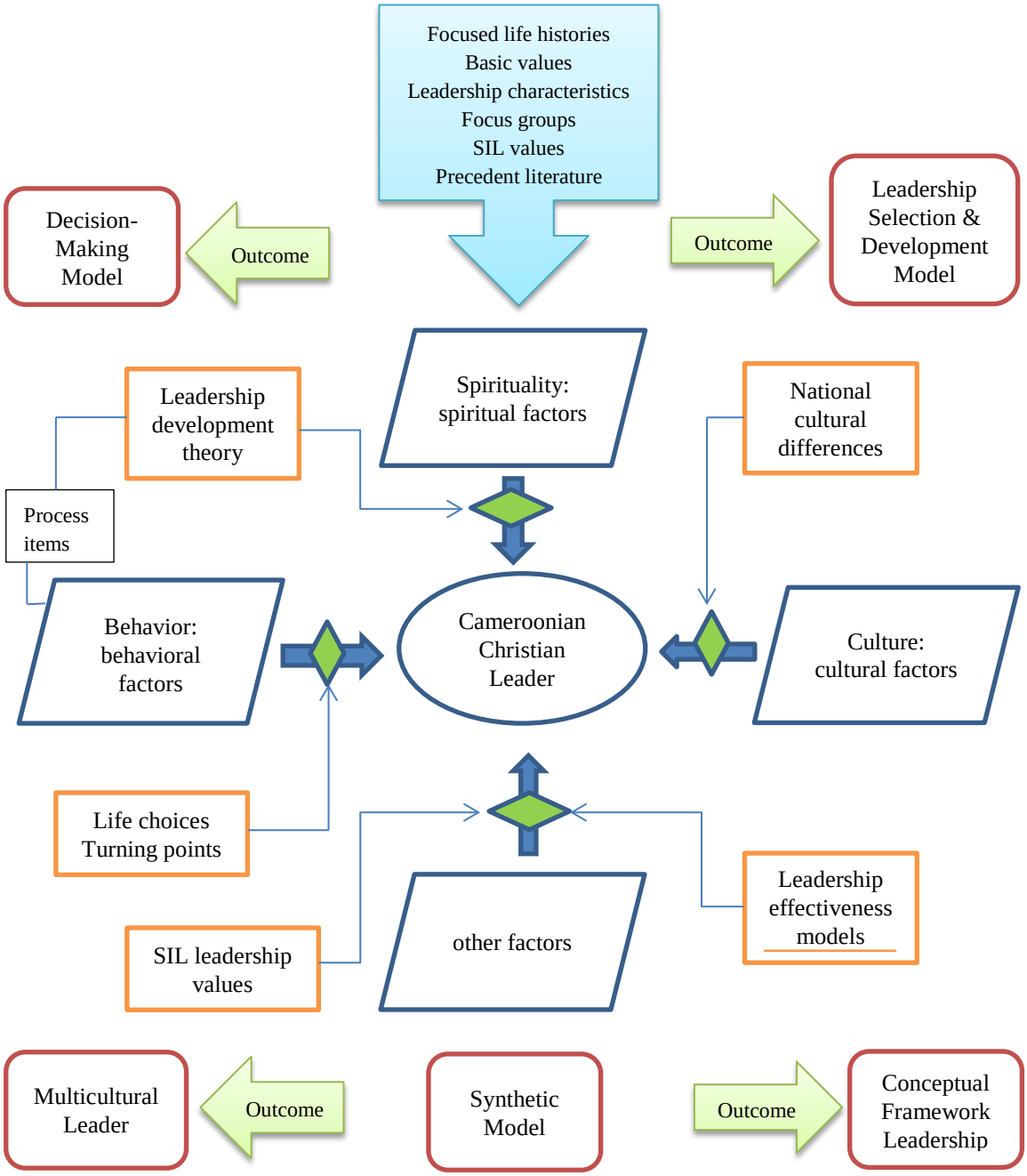
In addition, I identified organizational and systemic factors that need to be addressed in order to advance the indigenization of SIL Leadership. My hope is that

leaders of SIL International would seek to change the corporate culture to provide opportunities for more Africans to be selected to leadership positions in SIL and lead SIL personnel successfully. I recommend that additional research be done to address SIL leadership practices on the ground, especially the carefully scrutiny of leaders and participatory nature of decision-making, so that SIL leadership practices are more suitable for leaders and followers of all cultures.

My prayer is that this research, findings, theoretical contributions, implications, and recommendations will help more people of diverse origins to be selected and to serve as effective leaders for the building up of the Church of Jesus Christ for the glory of God.

APPENDIX A

COMPREHENSIVE ANALYTICAL FRAMEWORK



APPENDIX B

CASE STUDY PROTOCOL

Overview (purpose and setting of the study)

1. Background information about the project –

    a. Context of the project

        i. Focused life histories, ethnographic research for doctoral research.

        ii. The central research issue of this study is to identify salient spiritual, cultural and behavioral factors that affect the success or failure of local citizens serving in leadership roles in the Bible translation ministry in Cameroon.

        iii. Develop focused life histories of six African leaders who have been involved in language development and Bible translation to identify the salient spiritual, cultural, and behavioral factors that affect the success or failure of these people serving in leadership roles in a local language development and Bible translation project.

    b. Prepare informed consent forms and permission forms

2. Issues being investigated

    a. Rationale for site selection

        i. Purposeful selection, representing unique cases.

        ii. Research participants are located in Cameroon.

        iii. Site will be in Cameroon in Yaounde, Bamenda, and Ndu.

        iv. The cases are essential for the doctoral research project and would enable me to collect data to respond to the research questions.

b. Research questions:

i. What are the salient spiritual factors that affect the success or failure of local citizens in leadership roles in the Bible translation ministry in Africa?

ii. What are the salient cultural and cross-cultural factors that affect the success or failure of local citizens in leadership roles in the Bible translation ministry in Africa?

iii. What are the salient behavioral factors (in response to opportunity) that affect the success or failure of local citizens in leadership roles in the Bible translation ministry in Africa?

c. Indicators of successful research, propositions regarding factors that affect success:

i. Spiritual - personality, character, motivation, attitude, spirituality, calling, discipleship, mentoring.

ii. Cultural - world view, societal structure, parental upbringing, community values.

iii. Behavioral - informal and formal education and training, vocation, work experience, skills.

d. Theoretical relevance

i. Multiple case, holistic design, exploratory and descriptive, qualitative research study.

ii. Classic, objective, natural history approach with interpretive format, analysis of phenomena, two people, in a real life context.

iii. Study of the subjective essence of six lives, a narrative form.

e. Readings

Atkinson, Robert. *The Life Story Interview*. ed. J. van Maanen, P. K. Manning and M. L. Miller. 44 vols. Vol. 44, Qualitative Research Methods Series. Thousand Oaks, California: SAGE Publications, 1998.

Bernard, H. Russell. *Research Methods in Cultural Anthropology*. 4 ed.: Altimira Press, 2006.

Denzin, Norman K. *Interpretive Biography*. ed. by J. van Maanen, P. K. Manning and M. L. Miller. Vol. 17, Qualitative Research Methods Series. Newbury Park, CA: SAGE Publications, 1989.

Maxwell, J. *Qualitative Research Design*. 2 ed. Vol. 41, ARSM. Thousand Oaks, CA: Sage, 2005.

Yin, Robert K. *Case Study Research: Design and Methods*. 3 ed. 49 vols. Vol. 5, Applied Social Research Methods Series. Thousand Oaks, CA: SAGE Publications, 2003.

Field Procedures

1. Access to research participants: arrange to meet participants in Ndu, Bamenda and Yaounde. This will require travel.

2. Field resources: interview guide, questions, camera, voice recorder, paper, pen.

3. Data collection schedule: two, two-hour interviews, on two consecutive days for each research participant in 2008 and 2009.

4. Preparation: present interview questions to research participants in advance, practice asking questions, practice using voice recorder.

5. Consent form

6. Interview: four hours to understand lives of research subjects, something from each stage of life, building on my personal knowledge and experience working with them.

7. Transcribe and interpret the interview: transcribe, present transcriptions to research participants for their review, revise transcripts as needed, preliminary analysis.

Case Study Questions

1. Explain purpose of the project. Pray with subject.

2. Prepare voice recorder. Take written notes and record verbal responses.

3. Photograph the research participant.

4. Describe the interview setting in the notes.

5. Describe the mood of the interviewee during the process in the notes.

6. Maintain an informal approach. Prompt with mutual disclosure. Prompt with open-ended questions.

7. Ask questions about highlights from the following stages of life: birth and family of origin, cultural setting and traditions, childhood, social factors, education, love, work, historical events and periods, inner life and spiritual awareness, major life themes, visions of the future. Sample questions:

1. Where would you like to begin the story of your life?

2. When you were born? Where? How would you describe your family situation?

3. How would you describe the ethnic and cultural history of your family?

4. How would you describe your childhood?

5. What people were important in your life as a child?

6. How would people describe you as a child? How would they describe your personality?

7. What do you remember most about your parents? How did they teach you?

8. How would you describe the importance of religion in your family?

9. What were the values of the people in the village? What was important to them?

10. Who made the important decisions in the village and how were they made?

11. What did you like to do as a child? What motivated you to do things?

12. What transitions or turning points did you experience as a youth?

13. Describe a time you were given an important responsibility as a child or youth.

14. Describe your formal education.

15. What informal training did you receive? What prompted you to seek this training?

16. Describe the different jobs or work that you have done.

17. What other skills do you have? How did you acquire these skills?

18. How would you describe yourself to someone in a job interview?

19. What choices did you make in your life that caused you to end up in your current job?

20. Describe the work you are doing. How do you influence those with whom you interact?

21. How did you learn leadership abilities and principles?

22. What beliefs or values guide your life? What is the purpose of your life?

23. When did you learn about spiritual things? How did this happen?

24. Did you have a spiritual mentor? How did this come about? What was the result?

25. What spiritual issues are important to you?

26. What were the crucial decisions in your life? What were the turning points in your life?

27. What challenges have you faced in your life? How did you overcome them?

28. What human relationships in your life have been the most important?

29. What do you see yourself doing in 5 years, 15 years, and 25 years from now?

30. What three things would you like said about your life when you die?

APPENDIX C

LEADERSHIP DEVELOPMENT THEMES FOR RESEARCH SUBJECTS

Summary of Leadership Development Themes for Paul Nsom			
Theme	**Sub-theme**	**Sphere of influence**	**Boundary event**
Christian and educational foundations (Foundations)	None		Conversion to Christianity
Spiritual and academic formation (Growth)	None	Fellow students at the university	Graduation from university
Teaching and SIL (Service)	Teaching	High school students	Resignation as school teacher
	Serve SIL	SIL personnel and services	
Calling to Bible translation (Service)	Training	Students as seminary	Completion of the translation of the New Testament
	Project coordinator	Bible translators	
Bible translation consultant (Maturity)	Training	Students at seminary	None
	Consultant	Bible translators and students	

Summary of Leadership Development Themes for Godlove Ndi			
Theme	**Sub-theme**	**Sphere of influence**	**Boundary event**
Unstable foundations (Foundations)	None		Involved in Roman Catholic Church
Spiritual formation (Growth)	None	Church members (interpreter) and students (catechist and school teacher)	Contact with SIL
Service with SIL and to community (Service)	Teaching	Students and adults (literacy worker)	Resignation to study for Bachelor's degree
	Supervision	Literacy workers	
Service to Others (Maturity)	None	Researchers and other language communities (consultant)	

Summary of Leadership Development Themes for William Njong			
Theme	**Sub-theme**	**Sphere of influence**	**Boundary event**
Traditional foundations (Foundations)	None		Conversion to Christianity
Spiritual formation (Growth)	None	Church members and family	Bible college
Service and Study (Service)	Pastor and Bible translation	Church members and language community	Appointed president of seminary
	Study in USA		
	Seminary teacher	Seminary students	
Leadership service (Maturity)	None	Seminary staff and students Community Bank stakeholders	Conflict and dismissal
Teaching (Convergence)	None	Seminary students	

Summary of Leadership Development Themes for Michael Ndeh			
Theme	**Sub-theme**	**Sphere of influence**	**Boundary event**
Solid foundations (Foundations)	None	Family	Conversion to Christianity
Growth through group involvement (Growth)	Group discipleship	Christian university group	Graduation from university
	Group service		
	Group leadership		
Teaching and Study (Service)	Teacher	Students and staff of high school	Resigned from teacher job
	PhD studies		
	Seminary teacher	Seminary students	
Bible translation ministry (Maturity)	Administrator	Bible translators	Completed term of service and appointed to international role
	Leader	All staff of the organization	
International ministry (Convergence)	None	African church leaders and theologians Leaders of Bible translation organizations	

Summary of Leadership Development Themes for David Nchare			
Theme	**Sub-theme**	**Sphere of influence**	**Boundary event**
Christian foundations (Foundations)	None	Family	Graduation from university
Growth through experiences (Growth)	Vocational life	Employees in different companies	Spiritual rebirth
	Church life	Church members	
Church and Bible translation (Service)	Elder, committee leader	Church members	Dismissal from Bible translation organization
	Bible translation organization	All staff of organization	
Diverse service (Maturity)	HIV AIDS ministry	Staff of AIDS organization	
	Technical school	Staff and students of school	

Summary of Leadership Development Themes for Godfrey Nfor			
Theme	**Sub-theme**	**Sphere of influence**	**Boundary event**
Traditional foundations (Foundations)	None	Family	Conversion to Christianity
Christian discipleship and service (Growth)	Mentored by pastor	Church members	Enrolled in theological seminary
	Lay preacher	Church members and family	
	Teacher	students	
Training and service (Service)	Seminary training	Fellow students	Returned to theological seminary
	Church pastor	Church members Board of Bible translation organization	
Theological training (Maturity)	Seminary student	Fellow students	
	Seminary teacher	Seminary students	
	Seminary president	Staff and students of seminary	

APPENDIX D

FOCUS GROUP INTERVIEW GUIDE

1. Location: CBTS Conference Room or class room; participants sitting around a table.
2. Welcome the group and explain purpose of the project. Pray. (5 minutes)
3. Prepare voice recorder. Take written notes and record verbal responses.
4. Explain the ground rules. (5 minutes)
    a. Participants talk to each other, not to moderator, ask each other questions and comment on each other's views.
    b. Confidentiality will be maintained, participants must keep the information they hear in the group confidential.
    c. Moderator will summarize the main points of the discussion from time to time and ask participants if they agree.
    d. Duration: 90 minutes.
5. Photograph the focus group participants.
6. Describe the interview setting and the mood of the group during the process.
7. Ask questions then withdraw from the conversation. Maintain an informal approach.

Opening question (warm up): Did you ever work under a bad leader? What made his leadership ineffective? Do you all agree with this? (5 minutes)

Introductory question (warm up): Did you ever work under a good leader? What made his leadership effective? Do you all agree with this? (5 minutes)

Transition question: What factors do you think contribute to effective Christian leadership? Do you all agree with this? (10 minutes)

Key question: Given the following factors, what do you think is the most important factor for effective Christian leadership in Africa? [give cards] As a group, rank the ten statements in the order of importance for effective Christian leadership. Describe why you put the statements in that order. (45 minutes)

A leader is more likely to be effective if he has a supernatural and spiritual world view.

A leader is more likely to be effective if his character has been developed through trials.

A leader is more likely to be effective if his character has been developed through obedience to God's guidance.

A leader is more likely to be effective if he places high value on the Bible and seeks a biblical perspective on all issues.

A leader is more likely to be effective if he has experience with people from different ethnic groups and nationalities.

A leader is more likely to be effective if he has had significant formal and informal training.

A leader is more likely to be effective if he has had leadership training.

A leader is more likely to be effective if he has had significant vocational experience in Christian ministries.

A leader is more likely to be effective if he has good relationship skills.

A leader is more likely to be effective if he has spiritual authority.

Added question: If you could add something to this list of factors what would you add? And if you could remove something from this list of factors because you don't think it is relevant, what would you remove? Why?

Closing question: Is there anything about African Christian leadership that has not been mentioned that you think is important? (10 minutes)

8. Conclusion (5 minutes)

APPENDIX E

ANALYSIS OF THE CULTURAL VALUES OF THE RESEARCH SUBJECTS

		Nsom	Ndi	Njong	Ndeh	Nchare	Nfor
High power distance	Large emotional distance with followers	-	+	+	+	+	+
	Respect hierarchy	+	+	+	+	+	+
	Power distributed unequally	-	+	+	-	+	+
	Less approachable	-	+	+	-	+	+
	Self-worth based on status	-	-	-	-	-	-
Collectivism	Group focus over individuals	+	-	+	-	-	-
	Avoid confrontation	+	-	+	-	+	+
	Treat in-group better than others	+	-	+	-	+	-
	No direct appraisal of performance	+	-	+	-	+	+
	People-orientation	-	-	+	-	-	-
	Self-worth based on status	-	-	-	-	-	-
	Conceal vulnerability	-	-	-	-	-	-
Feminine cultural values	Management by intuition	+	-		-	+	+
	Consensus decisions	+	+	+	+	+	+
	Resolve conflicts by compromise and negotiation	+	-	+	-	+	-
	Value leisure	+	-	-	-	-	-
	People-orientation	-	-	+	-	-	-
Low uncertainty avoidance	Cope with ambiguity without stress	+	+	+	-	+	+
	Lack rules and plans	+	-	+	-	+	+
	Respect traditions	+	+	+	+	+	+
	Non-crisis orientation	-	-	+	+	-	-
Short-term orientation	Quick results	-	-	-	-	+	-
	Fulfill social obligations	+	+	+	+	+	+

APPENDIX F

SURVEY OF LEADERSHIP CHARACTERISTICS

1. How do you motivate your workers to serve well? [assume you are the leader of the organization] (Type X in the place of the circle to indicate your answer. You may choose more than one answer.)

◯ I warn them that they will be disciplined if they do not perform well.

◯ I talk to them about the vision of the organization.

◯ I try to improve my relationship with them.

◯ I talk to them about the history and values of the organization.

◯ I try to develop their skills and abilities to work well.

◯ I praise them and show appreciation for the things they do well.

Please add your own personal comments here. How would you motivate your workers to do good work?

I would …

2. What would you do if your organization or ministry is not accomplishing its goals? [assume you are the leader of the organization] You set some goals at the beginning of the year but at the end of the year you realize that these goals were not accomplished. What would you do? (Type X in the place of the circle to indicate your answer. You may choose more than one answer.)

◯ I would pray for God to change the situation.

◯ I would inform my workers that we are not reaching our goals and ask them what they think should be done.

◯ I would study the situation by looking at all the factors and consulting with other leaders.

◯ I would change my leadership style to try to accomplish the goals.

Please add your own personal comments here. What would you do to help your organization accomplish its goals?

I would ...

3. What would you do if some people in your organization were not doing their job well? (Type X in the place of the circle to indicate your answer. You may choose more than one answer.)

◯ I would remove them from the position.

◯ I would correct them and warn them not to repeat the mistakes.

◯ I would teach them the proper way to do their job.

◯ I would ask them why they are not doing well and encourage them to do better.

◯ I would show appreciation for the worker and the work he is doing.

Please add your own personal comments here. What would you do if workers were not performing well?

I would ...

4. What would you do if your workers were unhappy and complaining about the way the organization was going and the decisions being made?

(Type X in the place of the circle to indicate your answer. You may choose more than one answer.)

◯ I would try to find out the source of the unhappiness and address that specific issue.

◯ I would change my style of communication and give them more information about why things are the way they are.

◯ I would change my leadership style to be more directive by giving more clear instructions and supervising their work more closely.

◯ I would change my leadership style to be more supportive by explaining my decisions and inviting them to give me feedback.

◯ I would try to promote a spirit of team work and collaboration by telling them my vision for the organization and asking them to help me determine the goals we should pursue.

Please add your own personal comments here. What would you do if your workers were complaining and were not happy?

I would ...

5. What would you do if your workers wanted to know more about the budget or long-term plans of the organization?

◯ I would not answer too many questions because the information is sensitive and they might tell other people who should not know these things.

◯ I would answer the questions of individual workers when they approached me as best I could in the amount of time I had available.

◯ I would call a meeting of my leadership team and share information about the budget and long-term plans openly.

◯ I would inform my leadership team and ask them to communicate the information to the people that they supervise.

◯ I would write a letter to all the workers to explain the main points of the budget and long-term plans.

◯ I would write a letter to all the workers to explain the main points of the proposed budget and proposed long-term plans and I would invite their feedback before the final decisions were made.

Please add your own personal comments here. What would you do if your workers wanted more information about the budget and long-term plans of the organization?
I would ...

6. What would you do if you felt like you did not have good relationships with your workers? It seems that people do not like to talk to you and they avoid you. They are not friendly. What would you do?

◯ I would just accept that there will always be a distance between me as the leader and the followers.

◯ I would accept that I cannot have close relationships with my followers because that would interfere with giving instructions and implementing discipline.

◯ I would try to improve my relationships with people by initiating conversations with them and telling them more about myself.

◯ I would try to improve my relationships with people by trying to be more available to spend time with them and more approachable so they don't feel intimidated.

◯ I would move around to visit my workers where they do their work, ask about their work, and show appreciation for their work.

◯ I would find ways to care for and nurture my workers. I would ask how they and their families are doing, and show a genuine interest in their well-being. I would pray with them.

Please add your own personal comments here. What would you do if you did not have good relationships with your workers?

I would ...

7. What would you do to help your workers to be more productive, and to work more independently and efficiently?

◯ I would instruct them to do their work more quickly and to work more hours.

◯ I would invite the workers to a meeting to teach them how to do their job properly, to be more productive and more efficient.

◯ I would mentor individual workers by discussing work issues, making suggestions to improve the work, and praying together.

◯ I would delegate more responsibility to workers who show potential and follow up to see if the work was done well.

◯ I would send the workers to courses or seminars to help them to learn how to be more productive.

◯ I would ask the workers to read books that would help them to work efficiently and independently.

◯ I would show appreciation for the worker and the work he is doing by praising the worker publicly in front of the other workers.

Please add your own personal comments here. How would you help your workers to be more productive?

I would ...

8. How do you make decisions as a leader of your organization? Let us say that you have to make a decision about the budget for next year or you have to make a decision about an employee that is not performing well. What is the usual process that you would go through to make a decision for the organization?

◯ I would make the decision that I think is best for the organization.

◯ I would pray and take some time to make the decision.

◯ I would read the Bible and seek guidance from the Bible to make a decision.

◯ I would seek guidance from people outside the organization to make a decision.

◯ I would consult my followers and consider their views before I make a decision.

◯ I would ask my followers to decide what they think is best for the organization.

Please add your own personal comments here. How do you make decisions?

I would ...

9. How do you define successful Christian leadership?

◯ A successful Christian leader is one who is committed to God, defines success as God measures success, makes good decisions and is faithful to God and to the workers.

◯ A successful Christian leader is one who has a vision for the future, plans for leadership succession and develops the skills of the workers.

◯ A successful Christian leader is one who is humble, relates well to the workers, manages the workers well, and encourages the workers.

◯ A successful Christian leader is one who has godly character and applies biblical principles in making decisions.

◯ A successful Christian leader is one who has good management skills to accomplish the goals of the organization.

◯ A successful Christian leader is one who accomplishes the goals of the organization while relating well to workers.

◯ A successful Christian leader is one has a vision of the future and who can inspire workers to accomplish goals to reach the vision.

◯ A successful Christian leader is one who has godly character and management skills, and who builds up workers through encouragement and training.

Please add your own personal comments here. How would you define a successful Christian leader?

A successful Christian leader is one who …

10. What do you think is the key to successful leadership in Christian ministry and specifically the Bible translation ministry?

◯ The key is managing relationships well to influence my followers.

◯ The key is developing my followers so that they perform well.

◯ The key is managing myself well as the leader of the organization.

◯ The key is communicating a vision to my followers.

◯ The key is changing my approach to leadership when a new situation arises.

Please add your own personal comments here. What is the key to successful leadership?

The key …

Please write any other comments you have about the characteristics of successful Christian leadership below from your own personal experiences. Thank you.

APPENDIX G

SIL PHILOSOPHY OF LEADERSHIP

We believe that within the SIL and WBTI family of organizations, effective leadership requires corporate-wide commitment to the following philosophy:

By leaders we mean individuals who by their spiritual gifts, attitudes, skills, vision, and overall lifestyles have demonstrated maturity, credibility and the ability to direct effort toward our organizational ends. Leaders strive to maximize the vision, gifts and contribution of those they lead. Leaders who desire to extend the Kingdom of God will be committed to Godly living and exemplary life-style. They are accountable to God for the care of those they lead, and to those who elect or appoint them.

We believe that effective leadership involves respect for position, trust developed through credibility in the context of personal relationship, and authority equal to responsibility. We also believe that God works through women and men of every ethnic group and age level, and calls them to be involved in leadership roles in all facets of our organizational life.

Leaders should be chosen who manifest the God-given gifts that are necessary for effective service at a particular time and context. The following should be true of leaders:

- Leaders are exemplary in character, lifestyle and reputation.
- Leaders should demonstrate and continue to develop emotional, physical and spiritual resilience (hardiness).
- Leaders promote and maintain healthy personal relationships in their homes and contexts of service.
- Leaders apply Biblical principles and values in relationships, decision-making and problem solving.

- Leaders are committed to effective communication with, and motivation and affirmation of, the people among whom they serve.

- Leaders recognize, promote, and practice effective management as an essential function within the team.

- Leaders demonstrate respect for authority.

- Leaders understand, safeguard and articulate the core values of the corporations.

- Leaders embrace and clearly communicate the mission, vision, strategies and policies of the corporations.

- Leaders have the ability to grasp and appreciate the contexts in which they work, and to creatively chart future directions appropriate to these contexts.

- Leaders are committed to developing future leaders by following Biblical patterns of discipling and mentoring.

- Leaders are committed to developing leadership teams characterized by diversity in perspective, skills, ethnicity, gender and age.

APPENDIX H

GOALS FOR DEVELOPING LEADERS IN SIL

• godly character, maturity, credibility • ability to direct work to achieve corporate ends • possess spiritual gifts, attitudes, skills, vision, lifestyle • develop vision and gifts of followers • care for followers • accountable to God and to those who appoint them • godly living, exemplary lifestyle, above reproach in reputation • respect for authority • apply biblical principles and values in relationships, decisions and problems • trustworthy and credible in personal relationships, healthy relationships	• confidence in God's sovereignty • respect for others • life of integrity • life of service to others • passion for God's glory • concern for peoples of the world • passion for Bible translation • effective communication with followers • affirmation and motivation of followers • emotional, physical and spiritual resilience • authority equal to responsibility • effective management • from every ethnic group, men and women, all ages
• exercise gifts at a particular time and in a particular context • promote core values of the organization • understand context and set future direction • develop future leaders by discipling and mentoring • develop diverse leadership teams (diverse in perspective, skills, ethnicity, gender, age)	• emphasize delegation, networking and strategic partnerships • build relationships • build capacity in others

APPENDIX I

ATTITUDES, SKILLS, AND KNOWLEDGE FOR SIL LEADERS WITH INDICATORS

Attitudes for Leaders in SIL

Toward God	Toward Self	Toward Others	Toward the Bible Translation Movement
Confidence in His Sovereignty [characterized by] • Prayerful dependence • Intentional Accountability • Confidence to lead • Hope for the future • Courage to lead change	A Life of Integrity [characterized by] • Honesty • Trustworthiness • Accurate self-assessment • Personal vulnerability • Acceptance of responsibility • Flexibility • Commitment to life-long learning	Profound Respect Demonstrated though Service to All [characterized by] • Value for other's contributions • Desire for others' success • Appreciation for cultural diversity • Empathy • Humility • Interdependence • Willingness to partner • Appropriate submission • Service mindset	Passion for Accomplishing the Vision [characterized by] • Passion for God's glory • Commitment to bibleless peoples • Urgency • Tenacity • Perseverance through adversity • Commitment to partnership • Willingness to surrender control to partners • Respect for leadership • Commitment to accomplishing corporate goals

Skills for Leaders in SIL

Communication	Strategic Management	Self-Management
• Empathetic listening • Articulation of vision • Ability to inspire hope • Symbolic storytelling • Effective verbal and writing skills	• Purposeful planning • Strategic allocation of personnel and resources • Taking initiative and maintaining momentum • Creativity and risk taking • Change management • Preparation of others to take his or her place • Provision for leadership continuity • Networking and partnering • Ability to make and fulfill appropriate commitments • Responsibility for accomplishing corporate goals	• Exercises self-control • Time and task management • Home and work balance • Ability to multitask • Ability to work interdependently • Ability to work independently • Ability to tolerate ambiguity
Relationship Management	**Knowledge Management**	**Cross-Cultural Management**
• Teambuilding • Encouragement • Delegation • Training and mentoring • Empowering others • Networking • Conflict management • Spiritual nurture	• Develop and utilize information management systems • Information based decision making • Ability to get and communicate information • Ability to identify and utilize communication systems across cultures and organizations	• Cultural sensitivity • Ability to promote respect for cultural and political diversity • Capacity building • Ability to transfer authority to national colleagues

Knowledge for Leaders in SIL

Organizational Dynamics	SIL as an Organization	External Context
• How organizations work • Organizational culture • Organizational change	• Past, present, and future • Corporate distinctives • Scholarly and professional approach • Governance • Resources • Corporate partnerships and alliances • Role specific knowledge	• Local strengths, weaknesses, opportunities, and threats • Regional strengths, weaknesses, opportunities, and threats. • Global strengths, weaknesses, opportunities, and threats

APPENDIX J

SURVEY QUESTIONNAIRE

SIL Leadership Survey

Greetings. I am in the process of collecting data for a research project for the School of Intercultural Studies at Fuller Theological Seminary, California, USA. The project is intended to identify spiritual, behavioral and cultural factors that affect the success or failure of local leaders in the Bible translation ministry in Africa. I would like to invite you to participate in a survey that will help me understand the leadership values and attitudes of SIL workers in Africa. I also want to understand the differences in leadership values and attitudes between leaders and staff, and between Africans and non-Africans. I am sending this survey to all SIL workers in Africa. Whether you are working in a Branch, a Group, or some other SIL entity, I am interested in your views about leadership. To show my appreciation for your help with this research, I would be happy to send you the results of the survey.

The data collected in this survey will enable me to compare leadership values of African leaders with the leadership values and attitudes in SIL. By completing the questionnaire you are granting permission for me to use the information for this research project. This survey should only take about 30 minutes of your time. Please be frank when answering the questions. You and your responses will not be disclosed to anyone. If you have any questions, please contact me by email.

Thank you.

George Shultz, SIL Cameroon, george_shultz@sil.org July 2010

We begin with some questions about your SIL entity.

1. How many expatriates (non-Africans) are in leadership positions in your Branch or SIL entity?

[For this survey, entity leaders are considered to be the entity director and the people that report directly to the director. It also includes the members of the Executive Committee (not alternates) or comparable committee.]

(*Select one response.*)
__ Zero
__ One
__ Two to four
__ Five to ten
__ More than ten

2. How many Africans are in leadership positions in your Branch or SIL entity?

[For this survey, entity leaders are considered to be the entity director and the people that report directly to the director. It also includes the members of the Executive Committee (not alternates) or comparable committee.]
(Select one response.)
__ Zero
__ One
__ Two to four
__ Five to ten
__ More than ten

Now we have some questions about your views on leadership in SIL.

3. In your opinion, how much do the following factors contribute to helping a person to be an effective leader in SIL?
(For each of the five factors, please indicate how you feel about its importance; 1=Very important, 2=Important, 3=No strong view, 4=Not important.)

Factor	Very important	Important	No strong view	Not important
high level of formal education	1	2	3	4
formal or informal leadership training	1	2	3	4
experience working in a language project	1	2	3	4
vision for the future of SIL	1	2	3	4
management skills	1	2	3	4

4. If you are selecting a leader in your SIL entity, how important are the following qualifications to you?
(For each of the six qualifications, please indicate how you feel about its importance; 1=Very important, 2=Important, 3=No strong view, 4=Not important.)
Qualification

	Very important	Important	No strong view	Not important
The person should have experience working with people from different ethnic groups or countries.	1	2	3	4
The person should have a biblical perspective on all issues.	1	2	3	4
The person should be respected for his or her spiritual maturity.	1	2	3	4
The person should have the same cultural background as the people he or she is leading.	1	2	3	4
The person should have a reputation, lifestyle, and character that are better than most people.	1	2	3	4
The person should have good relationship skills.	1	2	3	4

5. How do you feel about the issue of nationality or ethnicity in leadership selection or acceptance of a leader in SIL? (Select one response.)

__ I prefer to have an African leader.
__ I prefer to have a non-African leader.
__ I prefer to have a leader that is the same nationality as the majority of Branch workers.
__ Nationality or ethnicity is not an issue for me.

6. What knowledge is important for the top leader in an entity to have?
(For each of the items, please indicate how you feel about its importance; 1=Very important, 2=Important, 3=No strong view, 4=Not important.)
Knowledge

	Very important	Important	No strong view	Not important
knowledge of how SIL works with partners	1	2	3	4
knowledge of the whole organization	1	2	3	4
knowledge of how language projects work	1	2	3	4

7. What skills are important for the top leader in an entity to have?
(For each of the skills, please indicate how you feel about its importance; 1=Very important, 2=Important, 3=No strong view, 4=Not important.)
Skills

	Very important	Important	No strong view	Not important
strategic planning skills	1	2	3	4
cross-cultural skills	1	2	3	4
communication skills	1	2	3	4
self-management skills	1	2	3	4
relationship skills	1	2	3	4

8. What attitudes are important for the top leader in an entity to have?
(For each of the attitudes, please indicate how you feel about its importance; 1=Very important, 2=Important, 3=No strong view, 4=Not important.)
Attitude

	Very important	Important	No strong view	Not important
passion for Bible translation	1	2	3	4
respect for others	1	2	3	4
life of integrity	1	2	3	4
confidence in God's sovereignty	1	2	3	4
hopeful for the future, optimistic	1	2	3	4
confidence to lead	1	2	3	4
willing to be held accountable	1	2	3	4

9. Two people are candidates for a leadership position, one an African and one an expatriate. Both people seem to have similar important attitudes, skills and knowledge. On what basis would you select a person for the leadership position?
(Please rank the responses by order of importance by indicating 1, 2, 3, 4 or 5 for each line, 1 being the most important and 5 being the least important consideration.)
__ I would select the person that is most similar to my own nationality.
__ I would select the person that the entity needs the most at this time.
__ I would select the person that would result in greater diversity in the entity.
__ I would select the person that most other SIL workers prefer.
__ I would select the person that I am most acquainted with.

10. If you were a worker in SIL with more than five years of experience, what style of leadership would you prefer from the top leader in your entity?
(Please select one response.)

__ I would prefer a leader that gives instructions, a directive style with less emotional support.
__ I would prefer a leader that has a teaching style of leadership, a directive style with more emotional support, such as giving encouragement.
__ I would prefer a leader that has a participatory style of leadership, a less directive style with more emotional support.
__ I would prefer a leader that delegates work to others, a less directive leadership style with less emotional support.
__ Other leadership style, please specify_____

11. What is your impression as to how leaders are selected in your entity? What do people think is the most important?
(Please rank the responses by order of importance by indicating 1, 2, 3, 4 or 5 for each line, 1 being the most important and 5 being the least important consideration.)

__ personality of the candidate
__ ethnicity or nationality of the candidate
__ personal acquaintance or friendship with the candidate
__ knowledge, skills and attitudes of the candidate
__ leadership style of the candidate

12. Do you agree that a person from any nationality or ethnic group, with appropriate training and skills, can be an effective leader in your SIL Branch or entity?

__ Yes
__ No

13. What would cause you to be concerned about the leadership of a non-African leader in SIL? (For each of the items, please indicate how strongly you feel about its importance; 1=Greatly concerned, 2=Concerned, 3=No strong view, 4=Not concerned.)

	Greatly concerned	Concerned	No strong view	Not concerned
leadership style that you do not prefer	1	2	3	4
does not produce results	1	2	3	4
does not communicate well	1	2	3	4
not objective, shows favoritism	1	2	3	4
lacks certain knowledge, skills or attitudes (as described above)	1	2	3	4

Now we have some questions specifically about African leadership.

14. Why would you select an African for a leadership role in your SIL Branch or entity? (Select all answers that apply.)

__ I would probably not select an African for a leadership role.

__ I would select an African for a leadership role (if equally qualified) because I want Africans to have an opportunity to exercise leadership in SIL.

__ I would select an African for a leadership role if the African candidate is the most qualified.

__ I would select an African for a leadership role (if equally qualified) to correct what might be perceived as an imbalance in the distribution of Africans and non-Africans in leadership.

15. What would cause you to think that an African was not fit for a leadership role in SIL? He or she would not be fit because …
(Please rank the responses by order of importance by indicating 1, 2, 3, 4 or 5 for each line, 1 being the most likely cause and 5 being the least likely cause.)

__ He/she lacks experience in SIL.

__ He/she lacks experience in a language project.

__ He/she does not have sufficient formal education.

__ He/she does not have sufficient informal education or training in leadership

__ He/she receives a salary from SIL so he/she should not be a leader in SIL.

16. What is your opinion about the number of Africans serving in leadership roles in your SIL entity?

__ There are enough Africans in leadership roles.

__ There are too few Africans in leadership roles.

__ There are too many Africans in leadership roles.

17. In your opinion, how important are the following qualifications for an African in a leadership role in SIL? (For each of the characteristics, please indicate how you feel about its importance; 1=Very important, 2=Important, 3=No strong view, 4=Not important.)

Qualification	Very important	Important	No strong view	Not important
leadership training and experience	1	2	3	4
respect for different cultural perspectives	1	2	3	4
attitude of humility and service	1	2	3	4
high level of education	1	2	3	4
emotional and spiritual maturity	1	2	3	4
good communication skills	1	2	3	4
knowledge of SIL core values and policies	1	2	3	4
good management skills	1	2	3	4
application of biblical principles in making decisions and in maintaining relationships	1	2	3	4

18. Why do you think that there are fewer Africans than non-Africans in leadership roles in SIL? (Select the most appropriate answer.)

__ African workers have less leadership experience.
__ African workers have less experience in SIL corporate culture and language projects.
__ Non-African workers are not comfortable relating to African leaders.
__ African workers have less financial resources.
__ African workers are not members so they cannot be voted into office.

19. What is the major obstacle to Africans filling leadership roles in SIL? (Select the most appropriate answer.)

__ SIL policies regarding qualifications for leadership
__ SIL practices regarding selection of leadership
__ Attitudes of SIL workers
__ SIL membership structure
__ Other reason, please specify_____

20. What would cause you to be concerned about the leadership of an African leader in SIL? (For each of the items, please indicate how strongly you feel about its importance; 1=Greatly concerned, 2=Concerned, 3=No strong view, 4=Not concerned.)

	Greatly concerned	Concerned	No strong view	Not concerned
leadership style that you do not prefer	1	2	3	4
does not produce results	1	2	3	4
does not communicate well	1	2	3	4
not objective, shows favoritism	1	2	3	4
lacks certain knowledge, skills or attitudes (as described above)	1	2	3	4

21. Please express any other thoughts you have about leadership in SIL and/or African leadership in SIL that you could not express earlier.

_____
_____
_____
_____

We end the survey with some demographic questions.

22. How long have you been associated with SIL in Africa?

__ less than one year
__ one to two years
__ two to five years
__ more than five years

23. What is your role in the Branch or SIL entity? (Select the answer that most correctly applies to you.)

For this survey, entity leaders are considered to be the entity director and the people that report directly to the director. It also includes the members of the Executive Committee (not alternates) or comparable committee.

Support workers are considered to be personnel who have training or skills in some field other than linguistics and are serving in a non-linguistic domain.

Language workers are considered to be personnel with linguistic, translation, or literacy training, whether serving in a language project, consulting role, training role, or other similar role.

__ Leader
__ Support worker
__ Language worker

24. From where do you receive your financial support? (Select the answer that most correctly applies to you.)

__ financial support from outside the Branch or SIL entity (e.g. gifts from churches)
__ financial support from the Branch or SIL entity (e.g. in the form of a salary)
__ some support from the Branch and some support from outside the Branch

25. What is your age?

__ less than 30 years
__ 30 to 39 years
__ 40 to 49 years
__ more than 50 years

26. Into which category is your nationality?

__ African
__ non-African

27. Do you give me permission to use the information that you provided above for this research project?

__ Yes
__ No

This is the end of the survey. Thank you very much for answering these questions. If you would like a copy of the results, please contact me.
George Shultz

Questionnaire, Leadership in SIL, July 2010

APPENDIX K

BASIC VALUES QUESTIONNAIRE

Introduction

The model of basic values is an approximate representation of your priorities, rather than a definite statement about your experiences. The model was proposed by an anthropologist in order to identify what is more important and what is less important in a person's experience. It contains twelve key elements which are presented in the form of six pairs of contrasting traits. For example, the trait Task Orientation is contrasted with the trait Person Orientation. The pairs may be viewed as opposite poles on a continuum. This model of basic values will produce an oversimplification of the reality of your experiences. However, it will help me to understand something more about your reality, and help me to understand more about your leadership characteristics.

Instructions

Determine to what extent each of the following statements describes your thinking and approach to life. If the statement is not at all descriptive of you, write the number 1 in the blank space. If it is very descriptive of you, write the number 7. Write the number 4 if the statement describes you only somewhat. Use the number 2 or 3 for items that are less descriptive of you and the number 5 or 6 for those that are more descriptive. Respond to all statements with a number from 1 to 7.

For example:

_7_ 1. I read the Bible every day.
_1_ 2. I do not like eating corn fufu.
_4_ 3. I like to read history books.
_2_ 4. I do not like to travel.
_6_ 5. I do not go to the market every week.

Statements

__ 1. I would not feel comfortable working for a large institution because I would never see the whole picture of what I was working on.
__ 2. I seek out friends and enjoy talking about any subject that happens to come up.
__ 3. I avoid setting goals for fear that I might not reach them.
__ 4. I am more concerned about what I have accomplished than I am with the position and title of my job.
__ 5. I seldom think much about the future, I just like to get involved in things as they turn up.

__ 6. I feel things are either right or wrong. Discussion of "gray" areas makes me uncomfortable and seems to compromise the truth.
__ 7. When making a decision, I feel that more than one of the options can be a right choice.
__ 8. When I set a goal, I dedicate myself to reaching that goal, even if other areas of my life suffer as a result of it.
__ 9. I am always one of the first to try something new.
__ 10. I tend to associate only with people of the same social status.
__ 11. I feel strongly that time is a scarce commodity and I value it highly.
__ 12. When my car needs to be repaired, I go to the mechanic rather than let my neighbor who sometimes works on cars do the job. With technicians I know it will be done right.
__ 13. I like performing before an audience because it pushes me to perform better.
__ 14. My primary criteria for buying a new phone are low price and quality and reliability. I do not let friends influence me to spend more for a famous name brand.
__ 15. My desk or work area is very organized. There is a place for everything, and everything is in its place.
__ 16. I attend seminars and read books by experts to find solutions to my problems.
__ 17. If offered a promotion that required moving to another city, I would not be held back by relationships with parents and friends.
__ 18. I find it difficult to relate to people who have a significantly higher occupational or social position than mine.
__ 19. I always wear a watch and refer to it regularly in order not to be late for anything.
__ 20. I feel very frustrated if someone treats me like a stereotype.
__ 21. I tend not to worry about potential problems. I wait until a problem develops before taking action.
__ 22. When waiting in queue, I tend to start up conversations with people I do not know.
__ 23. I hate to arrive late. Sometimes I stay away rather than walk in late.
__ 24. I get annoyed at people who want to stop a discussion and push the group to make a decision, especially when everyone has not had a chance to express his or her opinion.
__ 25. I plan my daily and weekly activities. I am annoyed when my schedule or routine gets interrupted.
__ 26. I do not take sides in a discussion until I have heard all the arguments.
__ 27. Completing a task is almost an obsession with me, and I cannot be content until I am finished.
__ 28. I enjoy breaking out of my routine and doing something totally different every now and then to keep life exciting.
__ 29. When involved in a project, I tend to work on it until completion, even if that means being late on other things.
__ 30. I eat in only a few select public places outside my home where I can be sure the food is the best quality and I can find the specific food items I enjoy.

__ 31. Even though I know it might rain, I would go visit my friend rather than stay at home and repair the damage a storm has done to my roof.
__ 32. I always submit to the authority of my boss, pastor, and teachers, even if I feel they may be wrong.
__ 33. I feel there is a standard French and English grammar, and that all Cameroonians should use them.
__ 34. To make meals more interesting, I like it when people add new ingredients to the dishes.
__ 35. I argue my point to the end, even if I know I am wrong.
__ 36. I do not feel that anything I have done in the past matters much. I have to keep proving myself every day.
__ 37. When starting a new job, I work especially hard to prove myself to my fellow workers.
__ 38. When introducing important people, I usually include their occupation and title.
__ 39. I talk with others about my problems and ask them for advice.
__ 40. I avoid participating in games at which I am not very good.
__ 41. Even if in a hurry while running errands, I will stop to talk with a friend.
__ 42. I have set specific goals for what I want to accomplish in the next year and the next five years.
__ 43. I like to be active with many things so that at any one time I have a choice of what to do.
__ 44. When shopping for a major item, I first get expert advice and then buy the recommended item at the nearest shop.
__ 45. I enjoy looking at art and trying to figure out what the artist was thinking and trying to communicate.
__ 46. I feel uncomfortable and frustrated when a discussion ends without a clear resolution of the issue, when nobody really wins the argument.
__ 47. I resist a scheduled life, preferring to do things on the spur of the moment.
__ 48. When leading a meeting, I make sure it begins and ends on time.

Analysis of the Data

From the answers you gave above, I will determine your personal profile. The profile is an approximate representation of the motivations behind your actions. This profile will indicate your basic tendency in each of the six areas:[1]

1. Time or Event Orientation
(you are concerned for the amount of time expended, or you are concerned for the details of the event regardless of the time required)
2. Task or Person Orientation
(you focus more on tasks and principles, or you focus more on people and relationships)
3. Dichotomistic Thinking or Holistic Thinking
(your judgments are clear and easy to make, or your judgments are not easy to make because many other factors must be considered)

[1] Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. 2nd ed. Grand Rapids, MI: Baker Academic, 2003.

4. Status Focus or Achievement Focus
(your identity is determined by your rank, or your identity is determined by your achievements)
5. Crisis Orientation or Noncrisis Orientation
(you anticipate problems and focus on planning, or you don't think about possible problems and you focus on actual experience)
6. Concealment of Vulnerability or Willingness to Expose Vulnerability
(you protect your self-image and avoid error or failure, or you are not concerned about error and failure)

For example, when I determined another person's profile, I saw that she was more Person Oriented (4.2) that Task Oriented (2.8), she ranked higher on Concealment of Vulnerability (4.6) than on Willingness to Expose Vulnerability (2.6), and she was more Crisis Oriented (4.0) than Noncrisis Oriented (3.2). In the other areas she was quite balanced between Time and Event Orientation, Dichotomistic and Holistic Thinking, and Status and Achievement. This profile tells me something about her basic values and the priorities that underlie her decisions.

Conclusion

When you complete this questionnaire, I will evaluate your profile and then inform you and ask you if you think the profile is an accurate description of your basic values.

Thank you.

George Shultz

GLOSSARY

Advanced level exams	General Certificate of Education exam to certify completion of high school.
Boundary events	Process items that bring about the transition from one leadership development phase to another.
Executive Committee	The governing board of a national or regional entity of SIL, comparable to a board of directors.
First school leaving certificate	Certifies completion of primary school.
Fon	Chief of an ethnic group in North West Cameroon.
GBEEC	*Groupe Biblique des Elèves et Etudiants du Cameroun*, a branch of Intervarsity Christian Fellowship.
Integrity check	A process item in which God evaluates the intent of a person’s heart, used to form character in a leader's development process.
Ministry task	An assignment from God which tests a person's faithfulness and obedience, and allows the use of ministry gifts.
Obedience check	A process item in which God tests personal response to revealed truth in the life of a person.
Ordinary level exams	General Certificate of Education exam to certify completion of secondary school.
Process item	Observable, critical, spiritual incidents, events, and people used by God to impress leadership lessons upon a leader, the foundational concept of the Leadership Development Theory.
Spheres of influence	People who are being influenced by the leader.

State	A traditional African society that has a government with a centralized authority, administrative structure, and judicial institutions, where a chief is the administrative, legislative, and judicial head of a territory, the ruler to whom every person in the territory is subject.
Stateless	A traditional African society where lineage groups make up the framework for the political system, where there is no centralized government and no single leader who represents the political unity of all the segments of society.
STEP Ministry	HIV AIDS ministry in Cameroon.
Word check	A process item which tests a leader's ability to understand or receive a word from God personally and to see it worked out in life.
Wycliffe Member Organization	A national entity affiliated with Wycliffe International that recruits, trains, and seconds workers to SIL International.
Yaounde	capital city of Cameroon.

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VITA

George Frederick Shultz was born in Akron, Ohio, USA, on May 19, 1956. His parents are Frederick Shultz (deceased) and Patricia Shultz. He grew up in Stow, Ohio, and graduated from Stow High School in 1974.

He married Valerie Faris in 1975, and they have two children. Genevieve and her husband, and ten children, live in Texas, and Fred lives in Edmonton, Alberta, with his wife and daughter. George worked for the Standard Oil Company of Ohio and for the City of Stow as the Chief Building and Zoning Inspector. He graduated from the University of Akron with a Bachelor of Science degree in Business Administration.

George received the Lord Jesus Christ as his Savior in 1979 after reading the Bible for the first time. He committed himself to learning the Bible, and he began to teach the Bible to others. He was actively involved in different Christian ministries in his local church when God called him to change careers and join Wycliffe Bible Translators.

He studied linguistics at the Summer Institute of Linguistics and the University of Texas, where he earned a Master of Arts degree in Linguistics. He also studied at Dallas Theological Seminary, where he earned a Master of Arts degree in Biblical Exegesis and Linguistics. He studied the French language at the University of Laval in Quebec, Canada.

He was seconded to SIL International in Cameroon in 1988 where he first served as a linguist, literacy worker, biblical exegete, translator, and trainer. He helped the rural Kom language community to develop the written form of their language and translate the New Testament into their language. In 1999, he was selected by his SIL peers to be the General Director of SIL Cameroon, and in that role he supervised all of SIL's field work and personnel until 2008. He then helped SIL to establish a Bible translation training program at the Cameroon Baptist Theological Seminary. As department head and professor for this Bachelor of Arts in Bible Translation program, he has been teaching linguistics, translation principles, leadership, and research methodology since 2008.

George began his doctoral research in 2006 in order to promote African leadership for Bible translation work. After completing the doctoral program in 2013, he plans to continue to train Cameroonian Bible translators and church leaders.