

**THE PAPUA NEW GUINEA  
SENIOR EDUCATION OFFICERS' VIEWS ON  
LEADERSHIP:**

**A Cross-Cultural Perspective**

**by**

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## Prologue

Your future is in your hands. Always think ahead and strive hard at what you do, or you will be sorry for failing yourself. Live a clean and honest life and people will respect you for who you are and what you do for others, and shall live and enjoy the fruits of your hard work (Kororodoga Malagatawi).

These words of my late father are my statute in life. Widely acclaimed for his generosity, wisdom, vision, honesty, hardwork and perseverance earned him a 'vele' status by his Balawaia ethnic standards. Vele, in the Balawaia dialect means, a most admired and respected person of exceptional quality, aura of personal achievements and special skills in gardening, hunting, building houses, and bravery are examples which generally have shaped the way I try to live and act as a leader.

Growing up in the 60s Melanesian life styles were already at the cross-roads. Excitement towards introduced Western ways were fast gaining momentum ahead of old village life styles. Thus contemporary way of life became a combination of 'old' and 'new'. Learning through actual doing, observing and imitating parents and elders were unceremoniously replaced by classroom instruction, speaking, reading, and writing in a completely foreign language. Further, parental responsibilities towards their children were being overtaken by introduced churches, schools and other Western type institutions resulting in increasing alienation between the young and old.

In part introduced forms of leadership also unceremoniously undermined the legitimacy of traditional leadership. Consequently many present social inadequacies are seen to be attributed to the pace of introduced Western change and development, which for the most part have been accepted for granted, sadly to the detriment of PNG and Melanesian rich customs and traditions.

What are some of these best traditional ways and belief systems that can be identified, and appropriately defined and integrated with best Western knowledge and practices for purposes of informing knowledge and improving practice among leaders in PNG?

The Kororodoga model and his Balawaia 'vele' culture exemplify a certain traditional leadership characteristic most valued by the Balawaia society. His personality model also portrays relevant modern leadership characteristics of honesty, vision, hardwork, perseverance and self-responsibility.

This study therefore advances the need to improve best practice through integrating the old and new leadership knowledge.

(ii)

## ABSTRACT

This study examines senior education officers' (SEOs) perceptions of the meanings and characteristics of the term 'leadership' both from their traditional PNG and Western perspectives. Data were drawn from questionnaires returned by 20 SEOs, 2 recorded interviews and a focus-group methodology.

The purposes of the study are to: (i) define the meaning of leadership from the senior education officers' perspectives and through the review of the literature; and (ii) identify key characteristics and skills of the leadership role of senior education officers in PNG today, as a basis for improving practice and informing knowledge about leadership.

Respondents were asked to define the meaning of the term leadership, and to describe their most memorable leadership experiences which may have helped to shape their understanding of leadership. They were also asked to identify and to list the key leadership functions, qualities and skills/abilities which they perceive to be most important in their roles today, and for the foreseeable future.

Literature on leadership is complex and wide ranging. Those which provided data of particular significance in specific areas directly related to this study include: Rost (1991) on the definitions of leadership; Kouzes and Posner (1993 and 1987) in relation to characteristics of leadership; on educational leadership (Sergiovanni et al 1987, Turney et al 1992, and Fullan 1991 and 1992) in relation to the functions, qualities and related skills/abilities of educational leaders; on culture and cross-cultural studies (Hallinger and Leithwood 1996, Heck 1996, Bates 1992); and various ethnographic sources on PNG and Melanesian traditional and contemporary leadership.

A number of significant findings have emerged through this research study. The first, relates to a firm view of traditional PNG/Melanesian leadership as a 'shared leadership', defined in this study as a shared influence relationship among members of a social unit through a mutual quest for their existence.



(iii)

The notion of shared leadership emphasises the importance of reciprocal generosity, cooperation and competition for Melanesians in their daily quest for their needs and aspirations based on mutual concern, care and devotion for one another. The great diversity of people and cultures of Melanesians also enriches the view of 'leadership as cultural practice' (Gerstner and O'Day 1995, Heck 1996, Bates 1992) and the interplay of 'education as cultural construction'. These inseparable concepts provide logical and promising framework both towards transcending knowledge, cultures and people, and an interest to engage in more cross-cultural research.

This study identifies among the most pressing problems of contemporary leadership in PNG relates to the inability of leaders to transcend traditional knowledge and customary practices with the new Western knowledge and practices. In other words, the problems of transcending the notion of 'shared leadership' with Western leadership characterised by public accountability, credibility and integrity normally associated with leadership in public office cannot easily be matched and transferred. This study suggests a 'transcendent leadership model' as a potential solution toward achieving this end.

Extending beyond one's own limits, to do something extraordinary and admirable for the common good is what transcendent leadership model suggests every leader must be able to do. The foundations of transcendent behaviour the literature suggests include: moral and ethical living (Starratt 1996); ambition, competence, and integrity (Bennis and Goldsmith 1994); and honesty, forward-outlook and inspiration (Kouzes and Posner 1993).

The literature indicates that these qualities and skills require proper 'intellectual conditioning' (Ramoji 1987, Narakobi 1991), to produce 'educated persons' (Starratt 1996) who are able to understand, appreciate, critique, and participate in their cultures, traditions, and history.

This study therefore investigates and defines the meanings, roles and functions of the concepts of leadership, culture and education in relation to the cross-cultural conditions of the work of CEOs in PNG.

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## CHAPTER ONE

### OVERVIEW OF THE STUDY

#### Introduction to the Study

The domain of leadership is the future. The leader's unique legacy is the creation of valued institutions that survive over time. The most significant contributions leaders make is not to today's bottom-line but to the long-term development of people and institutions who prosper and grow. But more than that ... leadership is important not only in your dealings with others but equally in your own career. It is the leader who reaches the summit in any field. Because leadership development is ultimately self-development, in the end, the leadership challenge is a personal challenge (Kouzes and Posner 1987: xxi).

Kouzes and Posner's (1987) leadership domain provides excellent personal and organisational challenges for the future. Among the most contested challenges confronting us today probably relates to the meaning of the term 'leadership', and the questions about the types of leadership needed for the twenty-first century and, how we can best select and develop prospective leaders to lead and manage our education organisations of the future.

In PNG, the quest to find solutions to these questions is confronted with the challenges of continuing change and restructuring, and the decentralisation and delegation of responsibility (Burke and Koro 1997). These are compounded by widespread calls for national reconciliation, unity and equality in participation and distribution of resources (Momis 1987, Deklin 1997), and greater accountability, intellectual and ethical conditioning (Samana 1988, Momis 1987, Ramoi 1987, Narakobi 1983) at all levels.

Equally, there is ample evidence of economic stagnation (Lodewijks 1991: 43), social catastrophe and political instability (Muingnepe 1987: 99). These moves are further exhilarated by contradictory regional and international trends-globalisation (Boyd 1991: 140) and tribalisation (Walker and Walker 1997: 7), and Westernisation versus culture, cross-cultural and multi-cultural education (Hallinger and Leithwood 1996, Heck 1996, Hargreaves 1994).

As with Kouzes and Posner's (1987) leadership challenge, the recent literature points toward 'a newer conception of leadership' as a potential solution to these complex and competing changing trends. Bennis and Goldsmith (1991) in their book 'Learning to Lead', in emphasising 'Leadership for the 1990s and Beyond' provide this lead:

In the 1990s and beyond, definition of success will be based on a new form of leadership. The old structure that exalted control, order, and predictability has given way to a nonhierarchical order in which all employees' contributions are solicited and acknowledged, and in which creativity is valued over blind loyalty. In the organisations of the 1990s, vision, communication, innovation, flexibility, and inner-directedness are prized. A new kind of leader has emerged, a leader who is a facilitator, not an autocrat; an appreciator of ideas, not a defender of them (Bennis and Goldsmith 1991:9)

This legacy for a newer kind of leadership is particularly important in the context of comprehensive Education Reform in PNG challenging senior education officers as key players in the education arena. Their roles in determining systemic and provincial policy and resource management makes their relational role with schools, communities and other Government and private sector organisations more demanding.

As central figureheads in advancing the educational purpose of schooling both in provinces and at the national level their views are of vital importance, particularly in relation to their added and newer roles in implementing the comprehensive education reforms. These include operating to establish new systems, and new network of human relationships, which further requires a new conception of leadership, as the SEOs will now work with new values, new decision-makers, and new set of management decisions and responsibilities.

## Background to the Research

Leadership is nothing new in Papua New Guinea (PNG). Traditional societies have always had leaders who led their people in time of peace and war (Government of PNG, 1980). Within this domain, the notion of leadership is very much related to sources of human knowledge and existence, which comprise the heritage of PNG society.

Similarly, leadership and the study of leadership have been important and central part of Western literature on management and organisational behaviours (Yukl, 1989: 251), and societies (Rost, 1991: 1). Yukl states that the field is an inter-disciplinary one including management, psychology, sociology, political science, public administration, and educational administration (Yukl, 1989: 251). From an inter-disciplinary viewpoint also leadership studies on culture and across cross-cultural settings, although, still relatively sparse shows interesting promise. Hallinger and Leithwood (1996) indicate that the reason for this is because human interaction within social systems reflects the values and behavioural norms that underlie the surrounding culture, and:

because leadership is a cultural phenomenon, inextricably linked to the values and customs of a group of people. It is not expected that leadership prototypes to be completely random, rather they should be linked to the dimensions of national culture (Gerstner and O'Day 1994: 123).

Further, Heck (1996: 76) states that

at the core of cross-cultural research are sets of assumptions about the structure of knowledge, the nature of reality, and the appropriate methods of investigation. The investigation of leadership models and methods when they are researched across settings is potentially a rich area of exploration, in that they broaden and deepen our understanding of how cultural context may impact the theory and practice of school administration.

Advancing the uniqueness of PNG's rich cultural heritage this study explores the meaning and characteristics of leadership.

## THE RESEARCH SETTING

### The Papua New Guinea Setting

The diversity of the people and cultures of PNG is the nation's most distinctive trait (Dorney 1990: 28). The indigenous are basically Melanesians, divided into numerous tribal groups, diverse in appearance and way of life (Thomas 1976: 3) and speaking more than 860 different languages and dialects (Avalos 1991: 2). English, Melanesian Pidgin known as 'Tok Pisin' and 'Motu' are the official languages. While English remains the medium of instruction in schools. Religious beliefs are numerous and diverse, with large areas of population holding some Christian beliefs but frequently combined with elements of animism and cult worship. Ancestors and spirit worship are also widespread.

This diversity is further compounded by the country's largely rugged mountainous terrains, dense forests, fast flowing rivers, steep valleys, swampy coastal plains, and more than 600 small islands and archipelagos, with the whole country extending over a land area of 462,840 square kilometres (GoPNG 1981: 6). PNG shares its western border with Irian Jaya, which is part of Indonesia, and is separated from the Australian continent by the Torres Strait.

Before colonisation, a common characteristic of the Melanesian 'tribe' is a ethnic-cultural entity, consisting of many autonomous kinship residential groups. Amounting on the ground to a small village or a series of local hamlets, each is a copy of the others in organisation, tends to be economically self-governing, and is equal to others in political status (Sahlins 1968: 160).

With colonisation in 1828 the western half of the island of New Guinea became a Dutch possession. The northern 'quarter' of the eastern half of the island (German New Guinea) was colonised by Germany in 1884.

Papua (the southern 'quarter') was annexed by the Government of Queensland in 1883, and subsequently became a British Protectorate (1885), a crown colony (1888) and an Australian colony (1906). German New Guinea was taken by Australia by force of arms in 1914 and administered as a League of Nations Mandated Territory from 1921 and later as a United Nations Trust Territory.

Following independence in 1975 from Australia the country was organised in a decentralised provincial, parliamentary system with nineteen provincial governments, and two districts, and directly under them local level governments managing most of the day-to-day services such as health, education (primary and lower secondary), and infrastructure.

PNG has a population of nearly 4 million people, which is growing at an annual rate of 2.03 percent (AIDAB 1994: 2), and 80 percent of these live in villages, largely dependent on their land. This significantly accounts for its highly dominant rural based subsistence economy. Land, which is the single most important resource for development is traditionally owned by individuals and tribal groups. It is 'the root of culture as well as being the source from which the people have squeezed an existence' (GoPNG 1980: 62). Land is not a commodity, but is a total concept of human existence (Samana 1988: 17).

PNG is a resource rich country in minerals, in agriculture, and in forestry and fisheries. Despite this, it is classified as a 'lower middle-income' country with an estimated per capita income per head in 1992 of \$950.00. Its health and education indicators PNG lags behind much poorer developing nations (World Bank Reports 1993 and 1994) .

In health, for example, in 1992 life expectancy was 56 years, infant mortality at 54 per 1,000 births, maternal mortality at 7 per 1,000 live births. These are among the worst in the world. The population density is low at 7 people per square kilometre, however, at its current 2.03 per cent growth rate the population is forecasted to reach over 6 million by 2010 (AIDAB 1994: 2).



The country is short of skills in many areas of non-farming activities. A significant proportion of specialised professional positions are held by expatriates. PNG also is experiencing increasing unemployment problems, as highlighted by Dorney (1990: 89):

Approximately 1.85 million Papua New Guineans are potentially employable, only 225,000 are actually employed in the formal wage sector, while growth of total formal jobs are only around six thousand per year, and at the same time, more than fifty thousand each year are joining the 'potentially employable group'. The situation is getting worse.

### Contemporary Educational Characteristics and Reforms

Traditional education in PNG centred on the survival of the village community, the knowledge, skills and attitudes of society being passed on within the village. For a variety of reasons PNG has opted, and continues to do so, for essentially a Western type education (Tololo 1975, Matane 1986), though its relevance and its efficiency have been questioned (Kenehe 1981, Matane 1986). The education direction is accepted as a fact, and it is acknowledged that this general direction is to remain, but with more vigorous efforts to make it more relevant, appropriate and responsive to the present and future realities (DOE, 1991).

While students have experienced Western schooling, they have also spent their childhood in the village (Weeks 1977), and have had varied sets of experiences that reflect a traditional Melanesian epistemology (McLaughlin 1994: 63). Narakobi (1983: 23) for example says:

My own presence as a person is influenced a great deal by what my ancestors did centuries ago and further compounded by the unwelcome influence of non-Melanesians.

The major difficulty in attempting to describe traditional educational practices in PNG according to various anthropological studies (Coyne 1974, Chowning 1972, Lawrence 1959) is that

there is no culture which is common to the whole of PNG - there are many similarities among different groups, it is true, but there are also a lot of differences (Jones 1974: 4).

Further, many of the current educational characteristics also stem from the country's geographical, socio-economic and cultural conditions as well as to its historical beginnings, making it extremely difficult to reach an ideal level of basic literacy and to provide basic education for all (Avalos 1991: 2).

Some of the current indicators for example show adult illiteracy rates around 68 percent, (with higher rates for women), enrolment rates at primary school around 73 percent, secondary school 14 percent, and tertiary education at 2 percent. These are all lower than the average for developing countries. The target of universal primary education has been a long-standing policy since before independence, yet forecasts indicate that at the current population growth rate there will be need to increase primary school numbers by 74 per cent if the target is to be reached by the year 2010 (DOE, 1991: 1- 4).

In a comprehensive review undertaken by NDOE in 1991, the Education Sector Review, as it is called, identified the problems of education in PNG. These relate to:

limited access, low transition rates, high attrition rates across primary grades, the use of English as a medium of instruction, limited curriculum relevance, teacher shortages, student alienation from community, and inefficiencies in administration (DOE 1991, AIDAB 1994).

The review further recommended comprehensive changes to the structure and operations of the Education System. The reforms included the introduction of elementary, vernacular education from Preparatory to Grade 2; restructuring of the Primary Schools to enrol students from Grade 3 to Grade 8; and a restructuring of Secondary Schools (including Vocational and Technical Schools) to enrol students from Grades 9 to 12; and an integration of all students with Special Education needs.

These reforms which commenced in 1992 are most ambitious as noted from this Joint PNG, AusAID, and ADB Education Resources Study (1995: 11):

The Education Reform in PNG must impact on teacher education if it is to succeed. Many teachers will have to be inducted into the profession, and teachers and administrators already in the system will need to upgrade their qualifications to enable them to enact the reform agenda. New systems will have to be established, large amounts of money spent, cost effectiveness measures introduced, new ways of thinking, behaving and contributing adopted and innovative techniques promulgated and institutionalised.

In response to these needs the Government's of PNG and Australia through AusAID, and other overseas donor agencies, have undertaken comprehensive strategies for financial and technical assistance. Included among the priority areas are the strengthening and development of the Department's human resource through various quality improvement programs along with institutional capacities.

This study is expected to contribute to these reforms through providing increased knowledge about leadership needed for systematic identification, selection and development of prospective leaders in the National Education System.

#### Administration of Education in PNG

The Ministry of Education is responsible for the general organisation and administration of education throughout the country, although there are post secondary institutions under the control of different ministries. The Ministry of Education exercises this responsibility through the National Department of Education and three other organisations; the Commission of Higher Education (CHE), the National Education Board and the Teaching Service Commission (TSC). The two universities and the other higher education institutions are supervised by NDOE through CHE, which coordinates the development of higher education.

The National Education Board coordinates the overall planning and development of education and makes policy proposals to the Ministry of Education. The TSC sets and administers the working conditions of the members of the teaching service.

These arrangements in addition with political decentralisation arrangements between twenty provincial governments and various church agencies makes education in PNG as a highly shared and decentralised function (DOE 1985, Bray 1884). Each province is responsible for the planning, financing, staffing and maintenance of primary (community) schools, vocational centres, technical schools and lower secondary schools, through a system of provincial education boards. Control of upper secondary schools lies with the National Government, and curricula and standards at all levels are set and monitored by NDOE through the Curriculum Development Division.

School education is funded by both public and private means. Public funding consists of the allocation to education in the national budget, national grants-in-aid to the provinces, and funds from provincial revenues. Private contributions consist of school fees, contributions from the churches and community in cash and kind. Higher education is almost entirely funded from national revenue, which is channelled through the different ministries involved.

As a decentralised system the administration of education is an important function of both National and Provincial Governments. Further, education is the largest consumer of national resources and the largest single employer in the country. Managing such a large system has its difficulties. In an extensive review of the 'Growth of Education Since Independence (1975 -1985)' by NDOE in 1985, in relation to decentralisation of administrative responsibilities to provinces, the following statement still remains relatively valid today:

Over the years, training and educational management and planning has not kept up with provincial and national demands. As a result, the bureaucracy has grown much bigger. Also, the quality of management has declined, especially at the provincial level (DOE 1985: 7).

These problems largely were created by Government policies of rapid localisation along with decentralisation and inadequate intellectual preparation of nationals prior to, and periods after independence. At the time of this review, however, there already were major policy initiatives undertaken by NDOE to address its management and other related problems.

Some of these initiatives included: establishment of a Planning Services Division nationally and extending to provinces; the institution of annual conferences to improve communication and co-ordination; established closer coordination with the University of PNG in matters of short and long-term professional development programs, and research and evaluation; and the successful implementation of at least four major internationally funded technical assistance projects (DOE 1985: 13-19).

The national scene is best described through a well documented Government Ministerial Committee Report (1986), on 'A Philosophy of Education for PNG', also known as the Matane Report. The Report states:

There have been 14 Ministers of Education in the past 11 years. None of them have had any explicit national philosophy of education to guide their policy decisions. Despite the lack of continuity in political leadership, it is a credit to the Department that so much has been achieved and so many exciting innovations have been implemented since independence (Matane 1986: 33).

These problems in education illustrate a reasonably common trend faced by many organisations, and PNG in general. While some problems notably are related to the country's diversity, many are socially and politically motivated, adding to financial hardships, which lead to depleted life-styles. The assumption also of establishing some of the main characteristics of contemporary leadership phenomenon which also contribute substantially to PNG's problems is made next, also because of its' particular significance to this study.

## Characteristics of the Contemporary Leadership Phenomenon

References to contemporary leadership in this study are made as an attempt to establish some of the prevailing causes of the leadership phenomenon in PNG. This for example is partly referred to by the Ministerial Committee Report (1986), in relation to a lack of 'a national philosophy and continuity in political leadership'. From another perspective, Thomas (1976: 4) makes reference to the influence of Western education on the people of PNG in stating that

many village people wanted education for their children believing it was bound to transform their society. Education was looked upon as a source of Western influence, power, privilege and wealth.

This misconception about formal schooling continues to grow strong and is developing into newer forms of societal culture and transformation, such as urban concentration and migration, which have made redundant traditional PNG cultures and traditions. Moving further to a decade after independence, Samana (1988) in 'PNG: Which Way,' confirms this trend which he calls, 'a false consciousness' motive of many elites or civil servants under colonial regimes who themselves have adopted the Western life-styles. Their 'consciousness' is one of themselves as educated elites wanting to become like their colonial masters, rather than one of 'a national consciousness' for their people and the country as a whole. He states:

Contemporary Melanesian Leadership was and still is a product of a special colonial mould. It was moulded by colonial paternalism (and some form of racism) and a reaction against it, by politically orientated, educated elites, who themselves were beneficiaries of paternalism (Samana 1988: 98).

Adding to this 'false consciousness' notion, Bernard Narakobi (1983) in his book titled 'Life and Leadership in Melanesia' describes his own assessment of the political scene from his own experiences at the centre of the Parliament of PNG. He brings forth a number of important dimensions which portray an absence of 'intellectual conditioning', 'ethics' and 'accountability' through this statement:

Parliamentary proceedings are very often most undignified. Debates are often superficial, based on emotion, reactions, and counter-reactions. Very little serious study or research is put into far reaching motions and little time allowed for study of Bills put to Parliament. ... It is a worse sin to deliberately attend to own business interests during Cabinet and Parliament's time as a matter to 'wash one's hands off' (Narakobi 1983: 13).

Narakobi uses the word 'sin' to mean what the politicians are not supposed to do by virtue of their oath of office, such as deliberately missing Parliament or Cabinet sessions to avoid making decisions on conscience or for taking public responsibility for the collective decisions which affect particular groups or the nation as a whole. This observation calls for the 'legitimacy of representation' of elected Members of Parliament by their people, which also covers speaking for and in the best interests of their constituents.

Further, in a key note speech on 'Issues in Education and Development' at the University of PNG, Narakobi (1991) again focuses on the need for Papua New Guineans to liberate themselves of the thoughts (the belief systems) which obstruct movements towards a better people and society. Such beliefs he contends are a result of serious neglect of and the ability to transcend PNG customs and traditions with new and modern trends of development. He states:

In this country, we have a situation of very serious oppression, more serious than the colonial oppression. We have become unwittingly victims of many situations, one group of these relates strictly to custom and tradition. It is the inability to transcend, to live a little bit outside one's traditions, and to examine the role of tradition in a new and modern society (Narakobi 1991:25).

Western knowledge, theories and practices clearly dominate contemporary life styles in PNG and elsewhere. Hallinger and Leithwood (1996: 101) in relation to leadership and management issues are critical that

Western theoretical treatises on the nature of leadership- in education and other fields of management - are often transferred across cultures with relatively little concern for their cultural validity.

Ross (1978) in 'Leadership Styles and Strategies in a Traditional Melanesian Society' further criticises the dominance of Western knowledge as studied and perceived by Western anthropologists and other researchers. Ross warns of the need to give credence to local knowledge and conditions and, to accuracy of reporting. He states:

As long as what we wrote was read only by other Western anthropologists, there was no call to question its accuracy or significance. But with the spread of education,... literate Melanesians have been particularly unhappy with our published conceptions of the Melanesian Big Man (Ross 1978: 11).

Ramoi (1987) in a Paper titled, 'Ethics and Leadership' presented at the 17th Waigani Seminar at the University of PNG in 1987, is not only critical of lack of ethics and intellectual conditioning, but also establishes a key reference to the urgency in addressing the leadership phenomenon in PNG.

Ramoi (1987: 95) argues that:

The first and essential point is that leaders in PNG experience two sets of cultural values, namely those which they acquire through their traditions and those which they acquire elsewhere. ... A critical evaluation of the genesis and rise of our PNG elites shows that many of our leaders have risen to power without any intellectually conditioning background,... so are finding it difficult to reconcile the values of a tribal culture with those of the modern state and find it almost impossible to live up to the requirements of the Leadership Code. Without leaders whose horizons and ideas are broad enough to transcend the old traditional boundaries, we will still face problems of corruption.

He takes this further by asking; What type of leadership does PNG need? He then offers that

what is urgently required is a revolution of intellectuals, and institutions such as the universities to create a stimulating atmosphere to encourage growth, and to awaken consciousness of the economic, religious, social, political, and cultural problems we face in the country.



In summary, the emerging leadership phenomenon in PNG is clearly characterised by the following:

- (1) a serious neglect of and the inability to transcend traditional PNG customs and traditions with the new and Western influences.
- (2) inadequate and inappropriate intellectual conditioning within the relevant knowledge and skills areas.
- (3) lacking moral values, work ethics and accountability.
- (4) self and false consciousness motives of many educated elites.
- (5) lack of a national philosophy or national consciousness.
- (6) lack of commitment, vision and continuity in political leadership.

The range and magnitude of the prevailing leadership problems revealed above certainly warrant urgent and serious actions to search for potential solutions. This study opens a pathway towards suggesting a solution pertinent to the subjects and conditions directly involved with this study, although leadership problems generally are applicable to the wider PNG society.

#### Theoretical Justification for the Study

Research on culture and cross-cultural settings clearly show considerable promise 'because of the tremendous cultural diversity with respect to how children are schooled and the limited research in educational administration highlighting the similarities and differences in schooling practices across contextual and cultural settings. There is an emerging need to study school leadership comparatively (Heck 1996: 74).

Creating an intellectual culture in PNG to begin to critically assess, to revitalise, as well as, to replicate, compare and transcend knowledge about PNG society with the realities of modern living must be an ongoing activity amongst the country's scholars. This includes ways of preserving and promoting PNG's historical origins and giving recognition to its rich cultural diversity, such as cultural knowledge, skills and values which define the Melanesian essence of existence. The data from this study is intended to serve a useful purpose for replicating knowledge about traditional and Western leadership.

In attempting to replicate, compare as well as to transcend cross-cultural knowledge about leadership this study has identified two important concepts that are worth further investigation and debate. The first is the concept of 'shared leadership' as a definition of the traditional PNG and Melanesian leadership defined in the context of this study as 'a shared influence relationship among members of a social unit through a mutual quest for their existence'.

The second is the notion of 'transcendent leadership' which has its roots on, firstly, the reassessment and development of the 'inner-self' concept. Secondly, 'moral and ethical living' and understanding of the associated concepts of honesty, credibility, integrity, and accountability. Thirdly, understanding and valuing the importance of 'continuous learning'.

#### Practical Significance of the Study

The related focus of this study is to draw the best from Western thinking while building a knowledge base grounded in PNG's realities. PNG education reforms and quality of leadership needed to enact and to sustain these reforms are inter-related areas which this study attempts to address. The Education Sector Study (1991) for example raised this issue in stating that:

Career development for educational administrators and teachers has been sadly lacking and an important issue that must be addressed. An immediate task to develop a joint staff development plan for educational administrators is needed. One necessary ingredient is the strengthening of basic management skills (DOE 1991: 31).

The real challenge in this exercise must firstly be grounded in PNG realities, which includes those specific problems identified earlier by the likes of Matane, Narakobi, Samana, Ramoi and others, as well as, to these crucial questions raised by Tololo (1976), the first national Director of Education, which still remain crucial today:

Are there commonly accepted PNG values, attitudes, beliefs, understandings, and ways of doing things? What are our Melanesian values, which ones do we want to keep?... When we have answered these, then we can start talking about new directions and building up new systems of education to serve them (Tololo 1976: 222).

Transcending knowledge from both cultures provides rich and enlightening source of knowledge. This study in identifying the necessary leadership characteristics and skills provides informed knowledge necessary both for leaders in PNG and for educational purposes.

### **Purpose of the Study**

The purpose of this study is to define what the term 'leadership' means and to discuss its meanings, functions and characteristics from the perspectives of practising leaders. This research focuses on perceptions of senior education officers in relation to their roles as: (i) managers and administrators in their present jobs; (ii) educational leaders in the PNG Education System; and (iii) as change agents in the context of educational reforms.

### **Objectives of the Study**

The objectives of this study are:

1. To define the meaning of leadership from the senior education officer's perspectives and through the review of the literature.
2. Identify key characteristics and skills of the leadership role of senior education officers in PNG, as a basis for informing knowledge about leadership and improving practice.

### **Research Questions of the Study**

The questions in this study are:

1. What do senior education officers' understand by the term leadership?
2. What leadership experiences have helped to shape the senior education officers understanding of leadership?

3. What are the key leadership characteristics and skills required by senior education officers to be more effective and successful?
4. What do the senior education officers' perceive to be their leadership roles today, and for the foreseeable future?

### **Research Design**

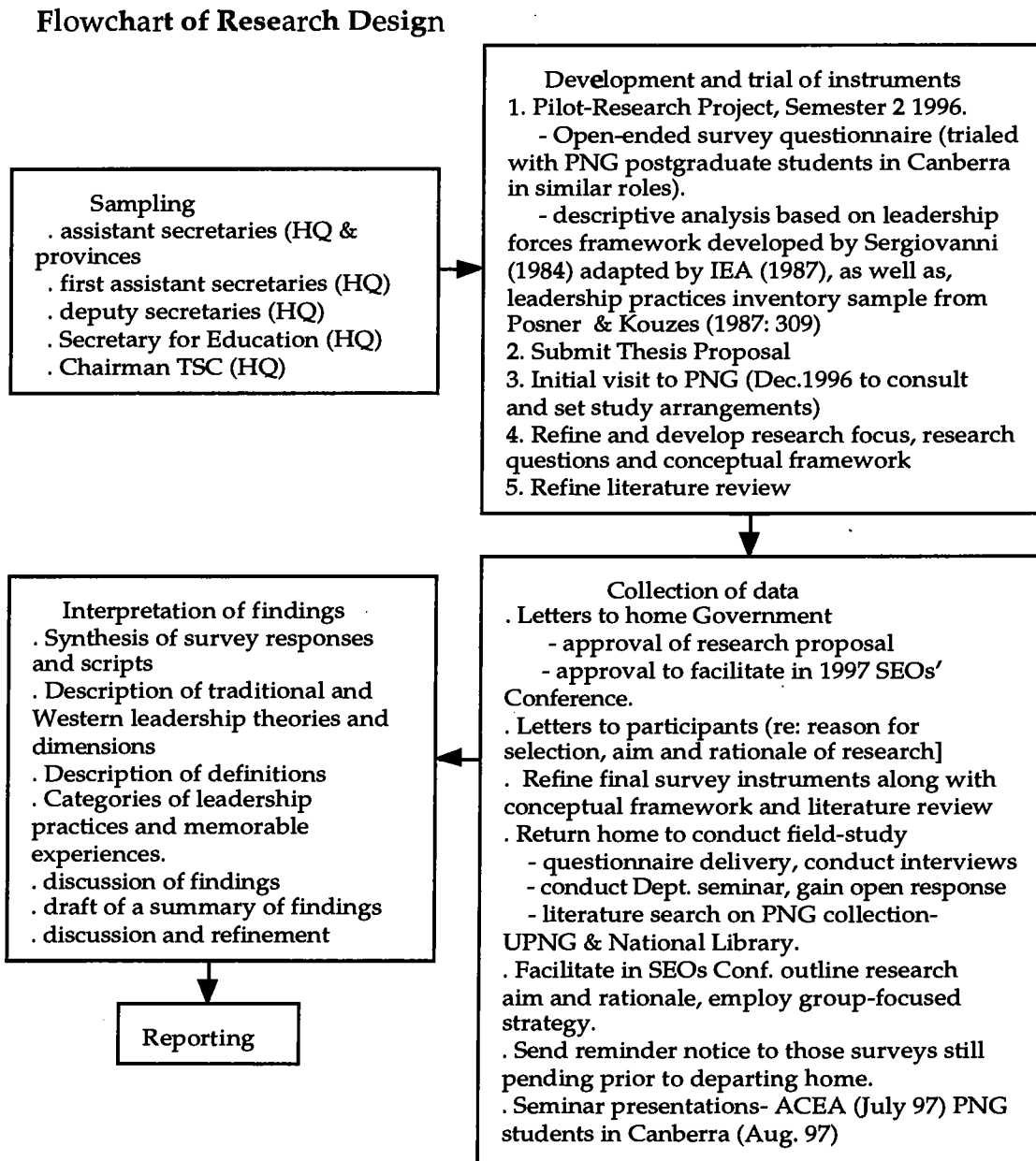
The data for this study was gathered during the period April and May, 1997. This period coincided with the Annual Senior Education Officers' Conference from 28 April to 2 May 1997. Because this group was the major focus of study the Conference also provided opportunity for direct 'face-to-face' contacts.

The design of this research was influenced by the researchers' prior knowledge and experiences of leadership in contemporary PNG professional work setting. The setting also provided provisions for easy access, financial support and included the researchers choices with respect to:

- (a) the research field-setting- National Department of Education in PNG.
- (b) the research population- SEOs from Headquarters and provinces.
- (c) the framing of questions to reflect both traditional and professional leadership experiences.
- (d) gaining approval, access and support from NDOE, research subjects and sponsoring agency (AusAID).
- (e) The use of related data obtained from the literature and through the Pilot-Research Project carried out in 1996.
- (f) The exclusive presence and involvement of the researcher in the actual field-research activity, which also included direct face-to-face contacts with the research subjects in interviews, seminar and conference situations.

Figure 1.1 below outlines the research design flowchart of the main procedures and activities carried out in this research process.

Figure 1.1 Flowchart of Research Design



Sampling. Senior education officers in this study include officers at Assistant Secretary level and higher within the National Department of Education. This selection follows Sanders and Pinhey's (1983) 'purposive sampling' method. 'Purposive sampling is applied when the researcher uses his or her own judgment about which respondents to select, and picks only those who meet the purpose of the study' (Sanders and Pinhey 1983: 120).

**The Pilot-Research Project.** In order to test the suitability of the originating questions and to gain a better impression of the initial thoughts relating to this research study a Pilot-Study was conducted in 1996. This provided valuable directions in terms of improving the researcher's focus in designing and constructing the research questions and the methodology employed in this study.

**Data Collecting Instruments.** The instruments relevant for gathering the data for this study included survey questionnaires, interviews, observations, document analysis, life stories and histories, and focus-group strategy. With limited time, resources, and opportunities available to the researcher meant that only survey questionnaires, semi-structured interviews and a focus-group strategy were most suitably employed in this study.

**Interpretation of Findings.** The data from this study is largely qualitative and descriptive forms of categorisation, summary, and interpretation are employed. An interesting quantitative cross-cultural case comparison is also made (in Chapter 5) in relation to Kouzes and Posner's (1993 and 1997) desirable 'characteristics of most admired leaders' and the respondent's ratings of the 'most important qualities of leadership' required for leaders in education in PNG.

### **Delimitations**

This study is delimited to senior education officers within the National Department of Education at Headquarters and provinces of PNG. The absence of the perceptions of other stakeholders responsible for the administration of education in PNG such as teachers, school administrators, churches, and PNG Teachers' Association limits generalisations.

Secondly, the study is delimited to investigate the perceptions of senior education officers in a cross-cultural setting. The data is confined to those areas related to defining the meaning of the term leadership and identifying its related functions, qualities and skills relevant to the work of SEOs.

Other factors such as leader and follower behaviours, leader and situational variables, and other specific leadership roles such as educational and school leadership, transformational and transactional leadership have not been considered.

### Limitations of the Study

The research data is largely representative of 20 survey questionnaire responses, two interviews and a focus-group methodology. Limitations in time, resources and other unforeseen circumstances (such as continuous postponements and busy work commitments to conduct interviews) prevented effective data from interviews.

### Organisation of the Thesis

This chapter has presented an overview. In Chapter 2, a review of literature pertinent to PNG/Melanesian and Western leadership are analysed and discussed. These include an analysis of the theories, meanings, and characteristics of leadership and the perceived roles of the senior education officers in the administration of education in PNG. Another important aspect to Chapter 2 is to integrate the reviewed findings from quite different perspectives through defining the role of 'leadership', 'culture' and 'education'. Thus this links effectively with Chapter 3 where the conceptual framework is introduced and discussed highlighting the concept of 'Transcendent Leadership' as a strategy toward transcending traditional PNG and Western leadership knowledge. In Chapter 4, a description of the research methodology is made, while a discussion and interpretation of the outcomes are presented in Chapter 5. In Chapter 6, there is a series of summary, conclusions and implications for this study.

## **CHAPTER TWO**

### **REVIEW OF THE LITERATURE**

#### **Introduction**

This chapter reviews the literature pertaining to both PNG/Melanesian leadership and Western leadership. The review focuses on ways of acquiring leadership knowledge and includes the dimensions and characteristics of leadership from both cultures. This is followed by a review of the origins and definitions of leadership from Western literature. The functions of leadership and associated qualities and skills/abilities are then discussed. Following this a review of the perceived role descriptions of senior education officers is also carried out in order to establish the extent to which emphasis to their leadership roles are given through their formal job descriptions and other related documents on education in PNG. The review concludes through an integration of reviewed findings through an analysis of the relationships between the concepts of 'leadership', 'culture' and 'education'.

#### **TRADITIONAL PNG AND MELANESIAN LEADERSHIP**

PNG traditional societies have always had leaders (GoPNG, 1980). Among many in Melanesia, leadership is a birth right (Narakobi 1983: 49) or pedigree (Ross 1978: 4). For others, essential prerequisites of leadership include greater personal energy and ability (Bulmer 1971: 5); mobility, achievement and character traits (Ross 1978: 14); and mastery of esoteric knowledge (Lawrence 1972, Davis 1977).

The notion of 'traditional' in the context of this study is referred to as pre-European contact. This is because the main sources reviewed are modern ethnographic, mostly based on fieldwork undertaken well after the establishment of administrative control and pacification in the region.



The notion of 'Melanesia' is also used interchangeably with PNG, because of common historical influences, common aspects of customs and traditions, and common trends in development as contained in related literature. These Melanesian societies include the whole island of New Guinea, Solomon Islands, Vanuatu, New Caledonia, Timor and Moluccas islands. All were colonised by Europeans and the western end of New Guinea, in more recent times, by Asians of Indonesia.

### Traditional Knowledge and Western Knowledge

Knowledge can be defined as a description of the state or operation of some aspect of the universe upon which a person or group is prepared to act (Bouma, 1993: 2). Starratt (1996: 9) states that

knowledge is no longer seen as some objective entity out there, independent of the human knower. Rather, knowledge is seen as something that is created by humans- something historically and personally conditioned by the persons and context in which the knowledge is generated.

Researchers have identified a pedagogy of teaching and learning from the traditional domain which continues to have an impact on contemporary teaching and learning in PNG (Guy 1994: 45). The conceptual framework for Melanesian knowledge is inspirational, revelatory and transmissional, while Western knowledge is characterised by inquiry, reflectivity and creativity (McLaughlin 1994: 67).

Individual intelligence and perceptiveness are acknowledged as important factors influencing learning. In contrast in inspirational systems 'intelligence has no equivalent concept, or capacity to learn' (Carrier 1984: 61). For the Melanesian, learning and intelligence is demonstrated and explained in terms of hardwork and struggle, not in individual intelligence or how smart one is (Lingstrom, 1990). Consequently, 'new' knowledge was received through initiation, dreams, purchase or through ritualistic devices. It was not self generated, nor was it critically assessed (Wong and Wsan 1984, in McLaughlin 1994: 67).

## The Nature of Traditional Knowledge

Knowledge in traditional Melanesia was perceived to be a finite body of information, indeed a commodity or 'cargo' which can be purchased through mere participation (Tololo 1976). Traditional knowledge is mainly thought of in terms of behaviour. It is about how to do things of the day to day living such as gardening, building houses, fishing, hunting, handcraft, getting along with kinfolk, and so on. It is a recurrent theme eminently suitable for practical purposes and uses (Young and Bartos 1977: 12).

Learning was practical and appropriate to the individual's needs and related to local circumstances. Its immediate application was the village, which provides the centre of communal living and cultural activity. People learnt individually and informally as things happened, by 'observation' and 'imitation' of parents and elders. Chowning (1972) probably best summaries these scenario:

Regardless of age, however, similar kinds of things are taught. At the earliest age, the child must know which objects, areas and people are dangerous; whom he can trust; and whose food is safe to eat. He must learn to cope with his environment and handle simple tools, weapons, and fire. He should know the properties of common plants and animals and be able to collect and prepare such foodstuffs as shellfish. He must be instructed to observe taboos. Knowledge of the spirit world is likely to be hazy; the parents are only concerned with protecting the child from supernatural dangers and with preserving the mysteries from non-initiates. Admission to full knowledge comes only with adulthood (Chowning 1972: 160)

'Myths' and 'stories' are another teaching method (Townsend 1985: 85). Myths were a method of educating the whole tribe from cradle to grave for their contents included: history, religion, entertainment, morality, social obligations, science, theology, fairy tale, law, and psychology (Berndt 1972). Parents, peers, and respected elders were often the transmitters of myths and stories, and the ardent listeners learnt history, basic etiquette, customs and taboos as well as the retribution that befalls the violators of society's laws (Chowning 1972).

## Esoteric Knowledge and Traditional Leadership

Lawrence (1972), McLaran (1974), Hart (1955) and others provide that 'the mastery of esoteric knowledge is an essential prerequisite for leadership'. This 'secret' or sacred knowledge is associated with ritualistic formulae based on the secret names of powerful deities, as well as in magical rites and spells, passed on to men originally, from the gods (Lawrence 1972). Such knowledge is considered the most potent of man's cultural possessions and is not allowed to fall into anyone who might not regard it seriously (McLaren 1974: 36). As a consequent, only adults could be capable of its appreciation (Hart 1955).

The man 'in the know', with regard to ritual, myth, magical religious formulae was a man of wisdom and power (Lawrence 1972). The rationale is that the man who gains reputation as a successful agriculturalist or herdsman accumulates goods, which are ample proof of his possession of sacred knowledge and the accurate recitation of spells and myths (Smith 1975). The accumulation of goods and their gratuitous disposal to followers, were necessary for the acquisition of status as a leader (Young and Bartos 1977).

Traditional education was indeed tailored to the ambitions of leadership. It provided the means for the initiates to achieve that sense of identity and purpose, upon which psychological and personal maturity depended. 'Learning the exegetic keys to ritual symbolism becomes..., not an end in itself, but a key to understanding - hence to being able to live as a male' (Kessing 1982: 9).

## The Melanesian Social Unit

A description of a typical PNG and Melanesian 'social unit' which is the key centre of communal life and social mobility is worth noting. This is best described by Sahlins (1968: 160) as:

The characteristic Melanesian 'tribe' is the ethnic-cultural entity, consists of many autonomous kinship residential groups. Amounting on the ground to a small village or a local hamlets, each is a copy of the others in organisation, tends to be economically self-governing, and is equal to others in political status.

Political units generally ranged in size from very small in some coastal areas to several thousand in some New Guinea Highland societies, although settlement tended to be more dispersed in parts of the Highlands (Chowning, 1973: 21). Larger political units were often formed by mobilisation of kinship, affinal ties and exchange partnerships, and in support of particular leaders. These often were short-lived and unstable. Kinships generally provided the idiom for relationships within local groups which were autonomous, but a wide variety of kinship and descent criteria, meant norms were usually flexibly applied in actual recruitment to local groups (Groves 1963). There was little social stratification, no hierarchical ranking of neighbouring groups and no centralised political organisation (Douglas 1979: 6).

The clan unit, which this researcher is most familiar with, comprises of a common group of people from the same patrilineal descent. There are six clans for example that comprises the researcher's Tauruba village. These range, from the smallest two families from two brothers of the same father, to about twelve families from three first generation brothers from the same originating father or ancestor, which makes up the biggest clan.

Within this big clan for example there are now three sub-clans with growing number of lineage segments which have been formed through the first generation descent.

Each sub-clan with their own lineage head, but in matters involving the whole clan, such as land, village exchange feasts and ritual ceremonies the eldest son of the eldest son from the first generation brothers remains overall head (*taugone*) of the clan.

Sub-clans are also found in neighbouring villages because of breakaways, intermarriages and migration. From these migrations over the years there are for example six villages that comprise the researcher's Balawaia ethnic tribe.

Within these entities traditional life is centred on and revolves around communal living and sharing through: strong family ties, respect for uncles, aunts and in-laws through marriage; strong customary practices such as marriage ceremonies, bride price, subsistence exchange, mourning through sickness, death and mortuary; dances and folksongs (Ross 1978, Sahlins 1968); and sanctions provided by beliefs in supernatural powers of magic, sorcery, myths, rituals and initiation ceremonies (Bulmer 1972).

In traditional societies also land is most valued. Human life revolves around land ownership and subsistence cultivation. It is a source of origin and existence (Samana 1988), and an integral part of social order and human security (Narakobi 1983).

These characteristics provide that leadership is exercised within small groups of people, in unstructured, but autonomous kin groups or tribes (Ross 1978, Sahlins 1968), or local or territorial groups (Douglas 1979); and that very little of it is based on the exercise of accepted authority, but in contrast the consent and consensus of those being led is vital to the leader (Bulmer 1971:1).

## Dimensions of Traditional Leadership

Leadership in societies in PNG and surrounding Melanesian islands is best differentiated in terms of relative emphasis on 'ascribed status' and/or ranking of descent groups or their segments rather than on the basis of distinct structural categories (Douglas 1979:5). From this viewpoint, Douglas further states that 'achievement-oriented' societies (such as in many parts of the Highlands of PNG) of the region often also demonstrated the operation of 'ascriptive principles' in some social contexts and at some levels of segmentation; while in coastal areas there were also many societies with a bias toward ascription.

Douglas (1979: 4) further offers that

a wide range of interrelationships between ascribed and achieved elements in the recruitment and roles of leaders exist, and it is clear that ascription and achievement are not polar opposites, but a matter of emphasis in particular contexts.

## Meaning of Traditional Leadership

As with various complex, competing and contradictory theories of Western leadership, traditional PNG leadership clearly represents the country's divergent nature. At the outset, there does not appear to be a commitment to a clear-cut definition of leadership. Contradictory perspectives in relation to the common types or forms of leadership and their characteristics exist among traditional PNG and Melanesian societies. This statement by Bromley (1962: 1-5) in 'Working Papers on Leadership in Grand Valley Dani Society' provides a likely definition of leadership:

Leadership consists of mainly organising the group in the areas of house and village construction and repairs, garden tending and pig raising, settling of family disputes, and instruction of children and others of proper behaviour. The dynamics of leadership involves ways of leading the group which correspond more to those used in face-to-face groups in society than to those used in formal government.

Ross (1978: 17) in 'Leadership Styles and Strategies in a Traditional Society' defines the social functions of the Baegu leadership through these words:

In general, leaders are those who initiate action, take precedence in public, are listened to by others, and receive general respect. They enjoy certain perquisites of their status, such as the portion of food from festival ovens, widespread public recognition and visibility, the right to wear elaborate jewellery on formal occasions, the right to use fancier than usual betel chewing apparatus, the honour of drum rolls on slit gongs at death, and the opportunity to marry polygynously.

Melanesian leadership instead has been defined by many, in terms of its 'achieved criteria' (Sahlins 1968, Langness 1973), defined as a social position gained in competition with others through the exercise of basically learned personal qualities such as ability, skill, character, and personality (Douglas, 1979: 3).

Others such as Davis (1977) and Hau'ofa (1975) have emphasised its 'hereditary or ascriptive criteria', also defined by Douglas (1979: 3) as 'a social position gained from the possession of innate qualities over which an individual has no control, such as age, genealogical rank, membership by birth of a particular group, category or social class'. Ascribed leadership also implies formal office.

The 'mastery of esoteric knowledge' (Lawrence 1972, Davis 1977), as discussed earlier, is the third important prerequisite of leadership. The acquisition of this knowledge is either inherited, learnt or purchased. In many cases those who possess and practice these carry more power and authority, and where they are publicly known, they are also most feared by the community as Latukefu (1984: 37) demonstrates through this statement:

The use of sorcery and magic as a means of social control was an integral part of the way of life of this societies. Different varieties are used for healing, gardening, protection, love, etc. However, the most prevalent form of sorcery and magic is called 'black magic' in which the aim is to kill or to make people sick and eventually die. The practice is still very strong in many parts of Papua New Guinea.

The greater power and influence sorcerers and magicians have again is further demonstrated by Davis (1977) through this statement:

Though these men never take ceremonial precedence over chiefs, there are individuals who can manipulate their speciality to gain for themselves a power and influence that in some respects is greater than that of the chiefs, though they can not normally gain the formal authority of a chief (Davis 1977: 77).

### Forms of Traditional Leadership

**Big-Men Leadership.** The Melanesian 'big man' has become one of the almost stereotyped figures in modern political anthropology (Kessing and Kessing 1971: 273) and is popularly used as an example of 'achieved status' of leadership. The designation 'Big Man' derived literally from the metaphor commonly used in Austronesian languages or from the Neo-Melanesian Pidgin lexicon, has come to denote a 'pure type' or 'species' of leadership, authority, and government (Ross 1978: 11).

Big Men is an acknowledged standing in interpersonal relations- a 'prince among men', or in Melanesian phrase 'man of importance', 'man of renown', 'generous rich man', or 'centre man', as well as, 'big-man' (Sahlins 1968: 163). Such acknowledgements generally signify a particularly renown or heroic achievement by an individual, which is widely acclaimed and denotes an exemplary behaviour for the whole community. In many instances names of people, places and things are named following this achieved status.

The reviewed ethnographic studies of big-men leadership indicate two main paths toward succession to a big-man status. The strong advocates led by Sahlins (1968) emphasise the 'achievement' features which gives greater recognition to be a big man. Many others, such as Douglas (1979), Ross (1978) and Bulmer (1971) in their attempts to replicate Sahlins theory have argued also of the importance of its 'ascriptive or hereditary' principles. These principles are discussed in the next segment.



**Big-Men as Achievement Leadership.** Big men is attained through greater personal energy, ability and skill in manipulating others (Bulmer 1971: 5), or through achievement and mobility (Ross 1978: 14). His influence, authority and leadership come from success in mobilising and manipulating wealth (Kessing and Kessing 1971: 272). These contentions point toward the achievement criteria of big-men leadership.

Bulmer's (1971) description of the Big Men's managerial functions and personal qualities summarises some important features of this type of leadership:

Big man's position is grounded in success in economic transactions, in being the major contributor to and organiser of the feasts and gift exchange transactions which accompany marriages, funerals, and public ceremonies associated with settlement of land disputes, compensation and peace making, etc. However, being wealthy and thus being able to participate extensively in these transactions is not in itself sufficient to be considered a big man. He must also have other qualifications, such as bravery and skill in fighting, skill in oratory and in negotiation, possession of powerful sorcery or other magic, as well as, display sound judgment in policies he advocates for his followers and the community, and within this is his qualities of precision and personal magnetism (Bulmer 1971: 5).

Sahlins (1968) says that the 'indicative quality of big-man authority is everywhere the same: it is with 'personal power'. He maintains that

Big-Men do not come to office; they do not succeed to, nor are they installed in, existing positions of leadership over political groups. The attainment of big-man status is rather the outcomes of a series of acts which elevate a person above the common herd and attract about him a coterie of loyal, lesser men. Because of this, it is not accurate to speak of big-man as a political title, but rather as an acknowledged standing in interpersonal relations (Sahlins 1968: 163).

Sahlins (1968) conception of big-man leadership has come under close scrutiny by a number of other writers such as Douglas (1979), Ross (1978), Davis (1977) and Hau'ofa (1975). Douglas (1979) in 'Rank, Power, Authority: A Reassessment of Traditional Leadership in South Pacific Societies' for example provides this assessment:

Prescriptive regional generalisations have been made on the basis of individual cases considered, a priori, to be typical of 'Polynesia' or 'Melanesia'. Generalisations so formed tend to be parochial and too dependent on the specific case (Douglas 1979: 3).

Douglas (1979: 9) instead offers that

in most big man systems, though no formal mechanisms existed to ensure transmission of achieved social position to a nominated successor, and though hereditary rank was of little political importance, it could nonetheless be an advantage to be the son of a big man.

**Ascriptive or Inherited Big-Men Leadership.** Ascriptive leadership is defined as 'a social position gained from the possession of innate qualities, such as age, genealogical rank, or membership by birth of a particular group, category or social class, and also implies a formal office (Douglas 1979: 3). Ross (1978) in 'Leadership Styles and Strategies in a Traditional Society', in his attempts to advance on Sahlins and others earlier writings provides this contrasting description more clearly of how Big Men become big:

There is a general consensus that favourable genealogical position and the connections this provides, inherited land rights, and inherited wealth are the primary factors that give entree to leadership. Certain other personal endowments, either inherited or developed from family and peer group experiences, enhances a man's potential for leadership, such as personality traits, charismatic qualities, and with luck through maturity; esoteric knowledge, traditional technical skills, military prowess and western education (Ross 1978:16).

This examination provides a valuable 'abstract model' (Goldman 1970), which because of an ambiguous historical reality, readily distinguishes an interplay between ascription and achievement in status acquisition, roles of leaders, and role displacement in particular societies. Thus it is clear that ascription and achievement are not polar opposites, but a matter of emphasis in particular contexts (Douglas 1979: 4). Douglas further elaborates this through his use of this statement by Berndt (1962).

In big man systems leaders operated at basic levels of segmentation, and in traditional matters of clan or lineage heritage, tended to owe their positions to biological and/or genealogical seniority (in Douglas 1979: 8).

This indicates that land rights and wealth are, in many traditional societies, usually inherited through the eldest son. In such instances, the eldest son of the big-man or the lineage heads still have the advantages in the race for power (Bulmer 1971).

**Chieftainship as Ascriptive Leadership.** Just as heredity could play a role in the succession of big men leadership, so to achievement elements have also influenced succession to ascribed leadership. Furthermore, the importance of age and genealogical seniority as prerequisites for leadership is again emphasised. The status of this type of leadership is described by Douglas (1979: 11) as:

In addition to varied manifestations of ascription in societies in which leadership was basically achieved, there were also many societies in western and central Melanesia, particularly along the Papuan coast, which emphasised ascription in one form or another and which demonstrated hereditary succession to leadership office. Although the variable quality, unreliability and ambiguity of many of the data available make it difficult to chart the traditional extent of such societies.

The English term 'chief', defined in the dictionary as, 'the head or ruler of a clan, tribe, or military or youth organisation' has been used for simplicity, and to emphasise a political status of chieftainship leadership. Davis (1977) in his article titled 'Inheritance, Magic and Political Power in South Papua' clarifies his use of the term chief in describing the Roro leadership. He states:

I deliberately retain the English term 'chief', because there is clearly an office to be filled with attendant responsibilities and privileges; because the office cannot simply be filled by any ambitious man, however hard-working he might be; and because what-ever his eligibility, an heir cannot play his full role as a chief until he has had an installation feast at which he is officially recognised by the chiefs and sorcerers of the neighbouring communities (Davis 1977: 72)

Davis (1977) clearly shows that chieftainship is characterised by a strongly defined leadership structure, with offices to be filled, normally by patrilineal succession, and major ceremonies of accession to office.

Those who are eligible to hold office are normally men who are senior by succession through birth, usually the first born son (Davis 1977: 73).

Hau'ofa (1971: 164) in 'Mekeo Chieftainship' also provides a much similar picture, but shows some flexibility toward succession to the chief's throne:

Amongst the Mekeo leadership of the localised clan segment depended almost entirely on hereditary rank and allowed little scope for achievement. Mekeo succession norms, however, were fairly flexible, since the chief could nominate his successor from among his sons, or in the absence of sons nominate a daughter or adopt a male heir.

A highly exceptional succession to the chief's throne is also worth noting from the famous Malinowski's (1966) Trobriands version. Ironically, the Trobriands version exhibited an unusual ranking of descent groups rather than hereditary chieftainship. The principle of rank meant that leadership of local groups, villages and village clusters, was ascribed, in the sense that it was limited to members of the highest ranking sub-clan associated with a particular locality (Brunton 1975). Hogbin (1934) illustrates this further in stating that

Ascription in the Trobriands provided a pool of genealogically qualified candidates, from amongst whom leaders emerge as a result for their efforts. Leadership office existed, especially at the sub-clan and village levels, but power was a personal creation of particular leaders rather than inherent in offices themselves, especially at the wider level of the village cluster.

The chief's duties centred mainly on his own sub-clan, but through ties of kinship and marriage, and through his role in officially recognising other chiefs, his influence may be felt for specific purposes in other communities.

In matters of larger territorial or neighbouring social concerns, such as in tribal warfare and land negotiations and disputes. It is the 'chief' of the village who is from the founding clan whose ancestors originally settled the village, who has any degree of formal influence over the whole community, and who acts on behalf of the whole village (Davis 1977: 73).

The chief is the father and custodian of his sub-clan in matters of security, ceremonial exchanges and in decision making. He is also the custodian of the chief's special club-house, a ceremonial meeting place especially for adult men. As Hau'ofa (1971: 158) says of Mekeos at a ceremonial feast:

everything that is collected for distribution is collected in the name of a particular chief. It is his, and he distributes it, not to sub-clans or alliances as such, but to other chiefs. On the other hand, if he is a guest at other chiefs' ceremonies and feasts, all that is eventually distributed to his people comes under his name. It is his and he takes it to his [own platform] and serves it out to his people.

Some of the common forms of ascriptive leadership are described below. These include: elders, lineage heads, and headmen:

**Elders.** In societies which had solid kin-based groups, age was a prerequisite for leadership, and only elders had authority (Douglas 1979: 9). To varying degrees elderly enjoy respect, and at least while they are still physically and mentally active, exert considerable influence over their kin and collectively over the community in general. Their influence especially in matters related to special secret knowledge about ceremonial and initiation rituals, oral history, and land matters remain most influential (Bulmer 1971).

**Lineage heads.** Each kin group has its own recognised head (lineage head) usually inherited through the eldest son of the previous head and linked back to the original founding ancestor. Anthropologists make reference to two types of lineages. 'Patrilineal lineage' where the family link is tied to the male line of ancestors, and a 'matrilineal lineage' where the family line is linked together through the mothers and female ancestors. In a matrilineal lineage the head of such a group is usually the eldest son of the eldest sister, and so on. The lineage heads are responsible for such matters as allocating the use of garden land held collectively by the kin group, acting as a trustee for other kinds of property held in the group's name, and performing religious or magical rituals on behalf of the group. Such rituals as organising sacrifices to ghosts or ancestors; performing certain kinds of garden and other magic (Bulmer 1971: 4)

**Headmen.** Only a minority of societies recognised a specific office of community leader and representative, carrying some specific authority, and with some recognised rules as to how this position is to be filled. Anthropologists and the colonial administration in particular tended to call such officials 'headmen' largely for 'village census' purposes.

Very few however recognised such a position in their political organisation for the Big Men tended to be more dominant (Bulmer 1971: 6). In societies which recognised headmanship, for example, among the Wogeo of Guadalcanal Islands of Solomons there seemed to be an open competition for this position.

The aspirant, like the big man, had to build up his status to show his worthiness to the whole village through sponsoring and organising village dance and ceremonial activities, building a men's club house, demonstrating his skills, courage and bravery in social conflict, warfare, hunting and other physical activities. The villagers gradually and over the years voted for who should be their headmen (Hogbin 1937).

Hereditary succession appear to be the normal case in PNG with those few identified cases, for example, in western Trans-Fly where 'hereditary village headmen of vaguely-defined status operated in an essentially egalitarian setting and shared influence with others who owed their status to personal attributes, popularity and the ability to impress and dominate' (Douglas 1979: 14). In office, the headman was expected to intervene in quarrels, preside over informal meetings of village elders, sponsor major religious cult performances, and be responsible for the general welfare and protection of his people (Bulmer 1971: 6)

**Specialist Leadership.** The possession of special knowledge, social and technical skills also played a significant role in the life of the community. People in specific knowledge and skills areas were highly regarded for their expertise, respected and admired for their accomplishments; such as war heroes, hunters, fishermen, builders, craftsmen, agriculturalists, and many other specialist areas. Others such as sorcerers, magicians and ritual experts were, and still are respected, but also widely feared.

Melanesian leadership is acquired in one or combination of the following ways: heredity chieftainship and investiture; through personal prowess, for example, in war, in giving feasts, public debate, or by virtue of wisdom; through appointment by others (election or otherwise); and through the mastery of esoteric knowledge.

However leaders are selected the basis for the survival and continuity of the autonomous social unit is their ultimate point of existence. Leadership is clearly based on 'mutual shared-values' which are firmly grounded in traditional customary beliefs, practices and value systems of a particular tribal or ethnic society.

The legitimacy of power, authority and influence over kin, clan or tribal groups are very much determined by one's renown public standing and acceptance, and his continued capacity to continue to prove his worth through such measures as hardwork, generosity, hospitality and cooperation, and to maintain 'an aura of success' for leadership as - power, truth, efficacy, potency, and good fortune (Ross 1973: 234- 235).

### Functions of Traditional Leadership

Traditional leadership is exercised toward immediate day to day purposes and activities of the family, kin, and communal processes. Leaders are respected, admired and valued as community resource. They are looked upon as source of energy, inspiration and as examples for others. Various leaders perform different functions for different reasons and purposes. Some perform functions of a general nature such as decision making, planning, and organising. While other perform specialist functions according to their specialist knowledge or skill(s). Some of the main traditional leadership functions are discussed below:

**(a) Manage and Expedite Communal Activities.** Part of communal sharing also involves shared physical work such as gardening, house building, formally organised hunting trips, canoe making and other public works. Leadership in these situations involves communicating with kinsfolk, making plans and decisions about what and how to do things.

**(b) Sponsors and Presides in Communal Ceremonies.** Death and mortuary feasts, formal weddings (with all the traditional negotiations, bridewealth payments, feasts and exchanges of food), and feasts to celebrate success, settlement of disputes or other special occasions are significant aspects of communal sharing and festivities. The functions of 'Big Men' leadership on these occasions, although vary considerably from one society to another, is illustrated by Ross (1978: 17) in this statement:

Big Men were and are financiers. They are a source of personal credit to whom common men can turn to get assistance for bridewealth, piglets to raise to enter the ceremonial feasting cycle, and loans for personal and family reasons. They also provide the capital that makes weddings and mortuary festivities possible. No one individual can afford such expenditure, but by sponsoring activities and mobilising contributors, big men can accumulate the wealth that makes ceremonial life possible.

(c) **Agent of Social Control and Justice.** The majority of people were, and still are, living in the villages practising their traditional economy of barter and give and take where social obligations are so closely knitted that leadership is a natural outcome of such social interactions (GoPNG 1980). Custom remains prominent in the villages, in resolving conflicts and in many other aspects of life. Custom also continues to operate like a two-edged sword, continuing to be a control on what would otherwise be a rapid change and at the same time, acting as a catalyst for change.

Social relations between members continue to be characterised by affection, devotion to each other, caring and sharing. However, offences carried immediate penalties ranging from shaming an offender (Latukeyu 1984), mediating compensation payment (Ross 1978), and/or in most serious and extreme cases, the ultimate way of settling inter-community land dispute was to go to war- killing people and destroying property. In case of murder- payback killing was a must (Berndt 1962).

(d) **Agent of Foreign Relations.** Traditional Melanesian social units are autonomous sociopolitical units, totally independent of each other. Leadership across territorial boundaries are basically through mediation and through exchange transactions. Mediation in relation to land disputes or other social conflicts were by invitation through relayed messages or by calling of the disputing clans/tribes to a common agreed place for settling the dispute.

(e) **Posses Wisdom and Elderly Example.** Not all leaders possess wisdom. Some wise elderly are more popularly respected and remain influential, than others. For these reasons, although inherited leadership is advantageous, achievement succession to traditional leadership remains more influential. To varying degrees the wise and elderly enjoy respect, and continue to exert considerable influence over their kin and collectively over the community in general (Bulmer, 1971).



(f) **Custodian of Family, Clan or Tribe Wealth.** Land is the single most important source of wealth and existence in Melanesian societies. Garden land is individually owned and passed on through the lineage head or from father to son(s), but large forest or hunting land are collectively owned by the whole clan or tribe where the chief or big man remains custodian. Other forms of wealth include owning pigs, large garden produce, special men's club house, and other forms of wealth derived from public exchange ceremonies.

(g) **Posses and Performs Magical and Ritual Powers.** Mastery of esoteric knowledge is an important prerequisite of leadership. Those who possess and practice these are more powerful and influential than other forms of leaders. The use of sorcery and magic as a means of social control was an integrated part of the way of life of these societies (Latukefu 1984).

### Qualities of Traditional Leadership

Traditional chiefs, big-men, lineage heads, magicians and sorcerers are easily distinguished from other lesser men. In small social units or villages every person is known by name, character and status. Some distinguishing features are also recognisable in names of clan or family units, individuals, places and things.

The researcher's great grand father, for example, planted and named a coconut tree *Henaoraga* after a thief he killed stealing from his garden. For another reason, he also named a particular place *Vavine Vagivagina* (a place for killing a woman) after he killed his wife for discrediting him. He is also renowned for his bravery and heroism, at a particularly tense period, when the whole village was deserted in fear of a tribal raid from neighbouring tribes. He was the only one who remained to defend the village. Since then he is renowned for his bravery and heroism, and because of this his ancestors now own and enjoy some of the best land in the village.

This illustrates an example of how important qualities and skills of leadership are exhibited and consequently are associated with renown making and success in certain traditional societies. Some of these are described in more detail:

(a) **Respected and Admired Leaders.** Melanesian leaders are respected, admired and are exemplars to others. In order to gain this they must be hard working (Hogbin 1939), possess greater courage and bravery in warfare and other social conflicts (Bulmer 1971). Qualities such as ambition, skill, industriousness, goodness, generosity, cooperativeness, geniality and decency, according to Oliver (1967) brings the status of leaders above all others.

(b) **Qualities of Successful Leaders.** Leaders carry with them an aura of success which involves power, truth, efficacy, potency and good fortune (Ross 1973). Further, qualities of achievement, mobility, pedigree, charismatic and character traits are also important prerequisites for success (Ross 1978).

(c) **Qualities of Prospective Leaders.** The ethic of generosity is foremost behaviour expected of leaders. Leadership qualities either through personal endowments, inherited or developed through family and peer group experiences enhances a man's potential for leadership (Ross 1978: 16). Ross lists some of these qualities as: intelligence, cleverness, wit, humour, physical strength and grace, good looks, energy, ambition, will and charisma. Oliver (1976) also provides an identical list: intelligence, charisma, industriousness, mastery of non-physical coercion, and diplomacy; and intelligence, skill in manipulating others, generosity and wisdom (Bulmer 1971).

(d) **Qualities of Leadership in Volatile Societies.** Display of bravery and courage in social conflicts are heroic deeds. In Melanesian societies characterised by volatile life styles the qualities of strength, forcefulness, or toughness and self-assertiveness (Bulmer 1971) were most respected and admired.

### Skills of Traditional Leadership

Sahlins (1968) maintains that leadership everywhere is related to 'personal power' achieved through greater interpersonal relationships and demonstration of skills that command respect, such as interpersonal skills, logical and analytical skills, magical powers, gardening prowess, mastery of oratorical style, bravery in warfare and feud. Some other common skills include:

skills of organisation and management; esoteric knowledge, magical skills, technical skills, military prowess (Ross 1978); Intelligence, oratorical and communication skills, negotiation and manipulation skills, bravery and fighting skills, energy and ability (Bulmer 1971);

## LEADERSHIP FROM WESTERN PERSPECTIVES

### Introduction

This segment reviews leadership from the Western perspective. A brief description of the status of theories of leadership is made followed by an exploration of the origin and definitions of the term 'leadership'. The functions and characteristics of leadership are then identified and discussed.

Leadership is one of the most talked about, written about, and researched topics in the area of management and organisational behaviour' (Bass 1991), and the fact that leadership is a real and observable phenomenon, and can be studied, taught, and practised apart from theory itself (Hengst and Monahan, 1982: 218) suggests its popular usage and widespread scrutiny. Within these contentions, leadership is a process, not a position. One is not a leader- except perhaps in name only - merely because one holds a title or position.

Leadership involves an interaction between a leader and followers (Hughes et al 1993: 1), in order to achieve a purpose (Rost 1991: 4). The complex nature of leadership is described by Bennis and Nanus (1985: 1) in stating that

Leadership is a word on everyone's lips. The young attack it and the old grow wistful for it. Parents have lost it and the police seek it. Experts claim it and artists spurn it, while scholars want it. Philosophers reconcile it (as authority) with liberty and theologians demonstrate its compatibility with conscience. If bureaucrats pretend they have it, politicians wish they did. Everybody agrees that there is less of it than there used to be. It now stands that leadership hath been broken to pieces.

## Theories of Western Leadership

Perhaps the earliest theory of leadership was the 'Great Man Theory' (Stogdill 1974). This theory prior to the 1930s believed that leadership was the property of the individual (McGregor 1976: 16), emphasising that it is the unique characteristics of the individual that make the person a leader, that is the 'born leader' (Ayman 1993: 139).

This view also follows that a leaders abilities and traits were inherited rather than acquired. Such traits as intelligence, humour, tolerance, decisiveness, physical dominance and attractiveness have all been suggested at one time or another as qualities with which leaders are naturally endowed (Bottery 1992: 180).

To speak of leaders or leadership in terms of individual traits however is to leave out a great deal of real-life processes, as Hollander (1964: 4) puts it this way:

Persons function as leaders in a particular time and place, and that there are both varying and delimiting conditions; that there are several pathways to leadership, sometimes from higher authority, other times from group consent, and at times from both; and that good many leadership events transpire routinely between individuals in reciprocal relationships.

Stodgill (1970) further investigated 124 papers to determine the validity of this model and came to the conclusion that 'leadership is a relation that exists between persons in a social situation, and that persons who are leaders in one situation may not necessarily be leaders in other situations' (Stodgill 1970: 126). From this transpired shifts in leadership research from:

great man/woman to the study of 'group theory' in the 1930s and 1940s, 'trait theory' in the 1940s and 1950s, 'behaviour theory' in the 1950s and 1960s, 'contingency/situational theory' in the 1960s and 1970s, and 'excellence theory' in the 1980s (Rost 1991: 17).

Rost however is critical of these movements as part of the folklore of leadership studies which is not representative of what actually happened. He takes the stand with other leadership scholars such as Argyris (1979), Hosking and Morley (1988) that 'the existing literature does not add up' (Rost 1991: 91). From this, Rost concludes that the 1980s saw

leadership recast as the great man and women with certain preferred traits influencing followers to do what the leaders wish in order to achieve group/organisational goals that reflect excellence defined as some kind of higher-level effectiveness.

He states that the influence of the industrial paradigm had been monumental and pervasive, and there are grounds to argue that Burns (1978) transformational leadership has been influential within this paradigm shift. Rost continues to argue that Burn's conceptual framework had been co-opted and redesigned to make it amenable to the industrial paradigm. Because of this, Rost (1991: 91) describes what we have in the leadership theory at the beginning of the 1990s as clearly 'old wine in new bottles':

great man/woman, trait, group, organisational, and management theories of leadership that look new because they bespeak excellence, charisma, culture, quality, vision, values, peak performance, and even empowerment. It's a snow job, not a new paradigm.

### Definitions of Leadership

There is no clearcut agreement on the meaning of leadership for all circumstances. The concept of leadership is subject to study and refinement, and presumably, it can be learned through systematic acquisition of knowledge and specific skills appropriate to leadership functions (Lassey, 1976: 15). This difficulty with leadership definitions is further described by Rost (1991: 97) in stating that

beyond all the difficulties scholars have had with definitions of leadership is the constant misuse of the term in the daily press, on television, and in advertisement. Leadership has become a 'hot' word.

There is no better proof of this than what Bennis and Nanus (1985) calls as 'leadership is a word on everyone's lips'. It has many different meanings, and includes counselling, managing conflict, inspiring loyalty, and effective performance of the group's primary task: the job of which the group or organisation was established (Fiedler, Chemers and Mahar 1976: 2).

Stogdill (1974), Bass (1981) and Rost (1991) in their extensive reviews of literature on leadership definitions best describe the origins of the words 'lead', 'leader', and 'leadership' through this statement:

A preoccupation with leadership as opposed to headship based on inheritance, usurpation, or appointment occurs predominantly in countries with an Anglo-Saxon heritage. The Oxford English Dictionary (1933) notes the appearance of the word 'leader' in the English language as early as the year 1300. However, the word 'leadership' did not appear until the first half of the nineteenth century in writings about political influence and control of the British Parliament (Rost 1991: 38).

Rost goes even further to investigate other sources such as in Etymological dictionaries:

The verb 'to lead' comes from an Old English word 'leden' or 'loedan', which means 'to make go', 'to guide', or 'to show the way', and the Latin word 'ducere', which means 'to draw', drag, pull; to lead, guide, conduct'. 'Leader' from Samuel Johnson's (1755) dictionary was defined as 'one that leads; captain, commander; one who goes first; and one at the head of a party or faction' (Rost 1991: 38).

Rost's dictionary review further reveals that the first time the word 'leadership' is used is the Webster's, An American Dictionary of the English Language (1818). Leadership is defined as 'the state or condition of a leader', a definition which initiated the notion of leadership as that which a leader does. The words 'influence' and 'exercise dominion' were also used for the first time to define the concept of leading.

Since then leadership has gone through many definitions and theories. For example, Bennis and Nanus (1985) through their decades of academic analysis found more than 350 definitions of leadership, but with 'no clear and unequivocal understanding exists as to what distinguishes leaders from non-leaders, effective leaders from ineffective leaders, and effective organisations from ineffective organisations' (Bennis and Nanus 1985: 4).

Because of these complex and contradictory findings amongst leadership researchers Hughes et al (1993: 6) indicate that the best way to begin to understand the complexities of leadership is to see some of the ways leadership has been defined.

Leadership researchers have defined leadership as follows:

- \* The creative and directive force of morale (Munson, 1921).
- \* The process by which an agent induces a subordinate to behave in a desired manner (Bennis, 1959).
- \* The presence of a particular influence relationship between two or more persons (Hollander & Julian, 1969).
- \* Directing and coordinating the work of group members (Fiedler, 1967).
- \* An interpersonal relation in which others comply because they want to, not because they have to (Merton, 1969).
- \* Transforming followers, creating visions of the goals that may be attained, and articulating for the followers the ways to attain those goals (Bass, 1985; Tichy & Devanna, 1986).
- \* The process of influencing an organised group toward accomplishing its goals (Roach & Behling, 1984).
- \* Actions that focus resources to create desirable opportunities (Campbell, 1991).

Three important threads run through all of these definitions. First is that leadership is a relationship between people in which influence and power are unevenly distributed on a legitimate basis. The power may be given to the leader by consent of the group members, by a contractual work agreement, or by law, but it is his/hers to exercise. The second emphasises the leader-follower relationship. Without followers there is no leader, and no influence relationship. The third emphasises the importance of the leader-follower influence relationship toward a common purpose or goal achievement.

In analysing definitions of leadership from a wide range of people's experiences and perspectives Stogdill (1974: 7) provides an excellent list of eleven ways of defining leadership as:

- (i) a function of group processes;
- (ii) personality or effects of personalities;
- (iii) the art of inducing compliance;
- (iv) the exercise of influence;
- (v) a form of persuasion;
- (vi) a set of act or behaviours;
- (vii) a power relationship;
- (viii) an instrument of goal achievement;
- (ix) an effect of interaction;
- (x) a differentiated role; and
- (xi) the initiation of structure.

From these definitions it appears that 'the term leadership is a generic term' (Leithwood et al (1992: 4) which refers to processes characterised by interrelationships among people (Newell, 1978: 222). Leadership is about people's behaviour (Davenport and Boles 1975: 117), and leadership process can only occur in a group of people (two or more) when there is a leader-follower relationship established (Gibbs 1958: 118).

### Functions of Leadership

For all purposes there is widespread agreement that 'leadership is a relationship' (McGregor 1976: 18). This leadership relationship exists in groups (involving two or more people) or organisations where members interact with one another (influence) in order to make something happen (common purpose/goal). This is how leadership has been defined as a social influence process. Because of this McGregor (1976: 18-19) provides four major variables now known to be involved in leadership process. These include:

- (i) the characteristic of the leader;
- (ii) the attitudes, needs, and other personal characteristics of the followers;
- (iii) characteristics of the organisation, such as its purpose, its structure, the nature of the task to be performed; and
- (iv) the social, economic, and political milieu.



Accordingly, this means that leadership is not the property of the individual, but a complex relationship among these variables. The importance of the leader in relation to the organisation are expressed in most clear terms, for example, Gibbs (1976: 108) states that 'the quality of an organisation is often judged by the perceived quality of the leadership'. This is true of national affairs as it is of a small work crew (Fiedler, Chemers and Mahar, 1977: 2). The concept of leadership and organisation implies then that

leaders and their groups, through their leadership processes, attempt to create and maintain a sense of social identity and social order for themselves. They do so in relation to other groups. Order is negotiated both within, and between, groups of participants whose values and interests, sense of identity and order are likely to vary, and sometimes, to conflict (Hosking and Morley 1988: 93).

Within this complex and conflicting variables the functions of leadership provided by various writers are to:

- \* influence the culture (Deal and Kennedy, 1982) and overall performance of the organisation (Ogawa and Bossert, 1995);
- \* the definition of organisational mission and role (Selznick 1957);
- \* the embodiment of institutional purpose (Vaill 1984, Starratt 1986), vision and direction (Bennis and Nanus 1985, Kouzes and Posner 1987, Sergiovanni et al 1987, Starratt 1986).
- \* to provide the system of communication; promote the securing of essential efforts; and formulate and define purpose (Barnard 1966: 217).
- \* establishing direction; aligning people; motivating and inspiring (Kotter 1990: 5).

These functions tend to emphasise three inter-related concepts, which appear to be the key functions related to leadership in organisations. These include 'purpose', 'direction setting' and 'vision'. For the effective alignment of these functions Kotter's (1990) aligning people, motivating and inspiring functions appear to encompass a logical process. These are briefly discussed.

**Purpose.** The leader's focus on 'purpose' or 'purposing' has been found by researcher's to be a common characteristic in leaders of high performing systems (Vaill 1984). Vaill (1984: 91) defines 'purposing' as:

that continuous stream of actions by an organisation's formal leadership which have the effect of inducing clarity, consensus, and commitment regarding the organisation's basic purpose.

Sergiovanni (1990: 58) indicates that 'purposing is concerned with vision (leader's hopes and dreams), school covenant (shared values and expectations), and the development of the school's mission (shared purpose). He further illustrates that:

when purposing is present in schools the expectations of those who are responsible for the system are clearly communicated; a policy framework exists to guide strategic decision making; a value framework exists which enables daily routine activities to take on special meaning and significance; norms are established that suggests what to do and what not to do; an identity for the school emerges to help differentiate it from other schools; and as a result, the school is transformed from a secular work place to a sacred enterprise (Sergiovanni 1990: 55).

**Direction-Setting.** The primary function of leadership is change. In cases of effective leadership, the direction of that change is carefully selected in an activity that is the core of what leadership is all about (Kotter 1990: 35). According to Kotter setting direction is never the same as planning, or long-term planning, although people regularly confuse the two. Planning is a management process, deductive in nature, and designed to help produce orderly results, not change. Kotter (1990: 37) states that the direction-setting aspect of leadership does not produce plans; it creates vision and strategies.

**Vision.** The term 'vision' describes the essence of what something should become in the distant future (Kotter 1990: 38). Purposing and direction setting discussed above have exposed the term vision to centre stage. Vision is defined as a picture that can be seen with the mind's eye- a dream, a set of intentions, an agenda, and a frame of reference (Bennis and Goldsmith 1994: 105), which is concerned with results/outcomes (Bennis and Nanus 1985: 30).

**Aligning People.** Is a condition in which a relevant group of people share a common understanding of a vision and set of strategies, accept the validity of that direction, and are willing to work toward making it a reality (Kotter 1990: 60). Communicating the direction in the most clear and simple messages and symbols as often as possible will serve to assist and keep people on track.

**Motivating.** Continually satisfying the very basic human needs: for achievement, belonging, recognition, self-esteem, a sense of control over one's life, and living up to one's ideals. These processes elicit a deep and most powerful response (Kotter 1990: 63). Being motivated, energises and inspires people to work smarter, or put in an extra effort, and improves performance. Motivated and inspired people 'exhibit a level of energy, intensity, and determination far above what is considered normal (Kotter 1990: 73).

### **Personality Traits Associated with Leadership Effectiveness**

Most of the research addressing the relationship between personality and leadership effectiveness has been based on the 'trait approach'. The trait approach to personality maintains that people behave the way they do because of the strengths of the traits they possess. Although traits cannot be seen, they can be inferred from consistent patterns of behaviour. This means that traits vary according to situations and humans also adapt and behave accordingly to those prevailing circumstances.

Hughes et al (1993) also provide two quite different meanings of the term 'personality'. Firstly, it refers to the way a person is perceived by others (evaluative judgment) in relation to the person's social reputation. Secondly, it can refer to the underlying, unseen structures and processes 'inside' a person that explain why the person behaves in a characteristic manner.

### **Qualities and Skills of Leadership**

What are some of the common qualities and skills that distinguish leaders from nonleaders and from successful leaders and unsuccessful leaders? The popular literature supports the view that leaders are different from other people. If they were not different, neither researchers nor practitioners would have devoted so much attention to the study of leadership (Lunenburg and Ornstein 1991: 124).

The terms 'quality' and 'trait' are used interchangeably to define the 'special characteristics, attributes or features' of leadership, which distinguishes leaders from others in the leadership process. The term 'skill' is defined as the ability gained by practice or knowledge as to do things well with one's body or with tools.

Ralph Stogdill (1948) is known for his extensive reviews of 124 empirical studies between 1904 and 1947, and updated this with another review of 163 trait studies between 1949 and 1974 (Stogdill 1974) to determine the validity of the trait theory. These research suggested that leaders possessed a number of traits and skills that were not observed in nonleaders. However, the presence of a given theory seemed to vary across situations (Lunenburg and Ornstein 1991: 125).

Figure 2.1 shows Stogdill's (1948: 64) classified qualities and their associated skills that distinguish leaders from nonleaders.

Figure 2.1 Qualities and Skills of Leaders Compared with Nonleaders

Qualities	Associated Skills
1. Capacity	intelligence, alertness, verbal facility, originality, judgement.
2. Achievement	scholarship, knowledge, athletic accomplishment
3. Responsibility	dependability, initiative, persistence, aggressiveness, self-confidence, desire to excel.
4. Participation	activity, sociability, cooperation, adaptability, humor
5. Status	socioeconomic position, popularity.
6. Situation	mental level, status, skills, needs and interests of followers, objectives to be achieved.

Although no personality trait guarantees leadership success in all situations, some traits are more consistently related to leadership success than others.

Yukl (1989) in a review and reassessment of Stogdill's findings produced a representative list of qualities and skills associated with successful leaders.

Figure 2.2 illustrates these qualities and skills.

**Figure 2.2 Qualities and Skills Associated with Successful Leaders**

Qualities	Skills
Adaptable to situations Alert to social environment Ambitious and achievement-oriented Assertive Cooperative Decisive Dependable Dominant (desire to influence others) Energetic (high activity level) Persistent Self-confident Tolerant of stress Willing to assume responsibility	Intelligent Conceptually skilled Creative Diplomatic Fluent in speaking Knowledgeable about group task Organised Persuasive Socially skilled

## **PERCEIVED ROLE DESCRIPTIONS OF SENIOR EDUCATION OFFICERS**

### **Introduction**

A role is a set of integrated behaviours associated with an identifiable position. This segment reviews the perceived roles of senior education officers through their formal job descriptions and other related documents.

### **Formal Role Descriptions of Senior Education Officers**

The formal role descriptions of senior education officers are specific to nature of jobs and situations. The jobs range from Assistant Secretary level through to the Secretary for Education, and from Headquarters to regional differences.

From the summary of the role descriptions illustrated in Figure 2.3, and through various references about education in PNG, such as the Education Sector Study (1991) and The Education Act (1983) the senior education officers are popularly referred to as 'managers' and 'administrators'. This is usually expected as Taylor and Rosenbach (1989: 5) indicate that the terms 'administrators', 'managers' and 'leaders' are all associated with the role of an executive'.

The researcher through the analysis of the formal role descriptions of assistant secretaries and first assistant secretaries, who make up the majority group in this study produced a summary outline of the main concepts associated with the senior officers' roles. These are summarised in Figure 2.3.

**Figure 2.3      An Abbreviated Summary of the Main Concepts Associated with SEO's Role Descriptions**

An Abbreviated Role Description of SEOs	
1.	Perform duties, responsibilities and tasks in pursuit of the goals and objectives of the Department as a Divisional/Wing Head.
2.	Direct and control activities/implementation of educational policies relating to specific programs and/or levels of institutions.
3.	Exercise overall management, coordination and control over the budget programs and expenditure.
4.	Assist in formulating policies in relation to the work of the Wing/Division.
5.	Supervise and coordinate specific and other related functions (related to institutions under the NES).
6.	Advise on development and implementation of national policies in relation to the Division/Wing functions.
7.	Act as Chairman and Executive Officer to the (relevant representative education boards and committees)
8.	Represent the Department as required both within and outside of the Ministry of Education.
9.	Accept responsibility for regular reviews, planning requirements, assessment of staff and prepare plans for the staff development of officers.
10.	Carry out other duties as directed, consistent with the above.

This job description tends to emphasise the functions of directing, controlling, coordinating, supervising, planning, evaluating, executive and advisory roles in pursuit of the goals and objectives of NDOE.

The Education Sector Study (1991) defines 'educational administrators' as those who are involved with 'instructional leadership' either at school, or at the provincial, or national levels. The Study further states that

not all 'administrators' can be classed as 'educational administrators' per se as most of those who work at the provincial and national department of education are 'educational managers' by definition because of the roles they perform (DOE 1991: 31).

Through this distinction the Sector Study classifies SEOs more as managers than as administrators.

### Senior Education Officers as Managers

The Sector Study defines a 'manager' as:

one who runs an educational institution, or a significant unit within that institution, or who occupies a senior position in educational administration with responsibilities for allocating resources and/or supervising staff (DOE 1991: 26).

This definition provides the role of a manager in terms of allocating and/or supervising responsibilities. A popular definition of a 'manager' is thought of as doing certain behaviours, such as organising, planning, staffing, communicating, motivating, controlling, and decision making (Rost 1991, Laws, Smith and Sinclair 1992). This definition appears to run parallel with the job description of senior education officers. A manager in performing these tasks is concerned with achieving group or organisational goals efficiently and effectively. This view of management involves:

the marshalling of financial and other resources, the planning and implementation of organisational structures, and the actions, arrangements and activities needed for an organisation to reach its goals (Sergiovanni 1987).

The manager must be competent in order to effectively handle the numerous roles and tasks. Mintzberg (1973) identified ten roles that managers must undertake. These roles can be grouped into three categories: informational, decisional, and interpersonal.

The informational roles can be thought of as administrative, decisional roles as fixing, and interpersonal roles as leading (Handy, 1985). These roles are described in more detail in Figure 2.4.

**Figure 2.4 Mintzberg's Ten Managerial Roles**

1. **Informational roles** involves the manager in
  - (i) acting as a monitor by keeping informed about the profession, the context and the organisation;
  - (ii) acting as the disseminator of information to the organisation's staff;
  - (iii) acting as the spokesperson by transmitting information from the organisation outwards.
2. **Decisional roles** involves the manager in
  - (iv) acting as the entrepreneur by designing and instituting controlled change;
  - (v) reacting to crises or conflict by acting as a disturbance handler;
  - (vi) assigning duties and authorising expenditure by acting as a resource allocator;
  - (vii) participating in and directing the group's exchanges with other groups in the organisation by acting as a negotiator.
3. **Interpersonal roles** involves the manager in
  - (viii) presiding in an official capacity;
  - (ix) maintaining contacts through liaison with the community;
  - (x) staffing, motivating and training by acting as a leader.

Source: Mintzberg (1973, in Turney et al, 1992: 47).

### Senior Education Officers as Administrators

The term 'administration' is defined as the process of working with and through others to accomplish organisational goals efficiently (Sergiovanni et al 1987, Robbins 1976). The administrative literature lends support to three common elements that run through this definition. These are:

- (i) Goals - concerned with completed activities;
- (ii) Limited resources - because resources are scarce it is the administrators' task to allocate these efficiently and effectively; and
- (iii) People - it is through people- (two or more) that administrators perform their work.



Robbins (1976: 15) concludes that

administrators are those who work through people, allocating scarce resources, to achieve goals. If any of these criteria are missing, there is no need for administration.

From the perspective of 'administration as a process of functions' a number of different functions are listed by different writers. Robbins (1976: 15) for example lists: planning, organising, leading and evaluating. Gulik and Urwick (1937): planning, organising, staffing, directing, coordinating, reporting, budgeting (POSDCoRB). The functions selected for the purposes of this study include: decision making, planning, communicating, organising, controlling, building relationships, managing resources and evaluating. A brief description of each of these functions are provided below:

**Decision Making.** A 'decision' is defined as a choice between alternatives (Adair 1984, Campbell et al, 1983). Decision making process includes a 'dynamic integration of analysing, synthesising and valuing' (Adair, 1984). Sargent (1976) lists five "Cs" in the decision making process, namely; 'Consider', 'Consult', 'Crunch' (make decision), 'Communicate', 'Check' (if action is implemented). These versions form a summary of a decision making process given by Laws, Smith and Sinclair (1992: 77) as:

- \* consider whether a decision has to be made;
- \* specify the decision's purpose and establish its priority and time frame;
- \* gather relevant information, listing alternative possibilities and consider the consequences of each alternative;
- \* select the most appropriate option and take the decision;
- \* communicate the decision and implement it; and
- \* evaluate the outcomes of the decision.

**Planning.** Planning involves setting goals and objectives and developing blueprints and strategies for their implementation (Sergiovanni et al 1987: 66). Basically, planning in organisation involves both deciding what to do and determining how this is to be done (Miklos 1975: 5). The planning tasks include: visioning and formulating mission; policy making and goal setting; designing programmes; determining and allocating resources; and modifying policy plans (Turney 1992: 100).

**Communicating.** Communication is the basis of all human interaction and determines the functions of group processes. 'Communication' is defined as the sharing of messages and/or attitudes which produces a degree of understanding between a sender and a receiver. Accordingly, the role of communicating within an organisation involves transmitting and receiving directions, information, ideas, advice, explanations and policies from person to person, person to group, or group to group.

The communication tasks include: creating communication systems; consulting with individuals and groups; developing skills; and overcoming problems. Thus creating communication systems ensures formal structures and systems are established to cater for effective and efficient flow of information both within, across all levels, and outside of the organisation, who are concerned with and are affected by the information. This involves establishing channels and networks, enhancing flow directions and developing reporting systems. Developing communication skills include oral listening, comprehension and writing skills, interpersonal skills and using media effectively.

**Building Relationships.** Relationship is a term exclusively associated with leadership definitions. Kouzes and Posner (1993: 1) state that 'leadership is a reciprocal relationship between those who choose to lead and those who decide to follow. Any discussion of leadership must attend to this relationship'. Leaders and followers approach their relationships with needs that require mutual fulfilment. Needs are oriented both toward the goals of the group and each individual's interest in group success, as well as toward the more personal emotional needs of each person (Schein, 1985). The process of need fulfilment and relationship development in leadership require three major areas provided by Chemers (1993: 299-302) as:

- (a) Coaching- leaders provide subordinates guidance, direction and support that help them achieve their goals.
- (b) Attribution- emphasises communication between the leader and follower. Leaders understand follower behaviour and take appropriate action to maintain, change, or remedy subordinate performance.
- (c) Transactional exchange- relates to notions of 'fairness and equity' (Hollander 1978), 'rolemaking process' (Graen and Shieman, 1978), and transactional or contingency rewards (Hater and Bass, 1988).

**Organising.** Organising is defined as grouping work activities into departments, assigning authority, and coordinating the activities so that objectives are met and conflicts minimised (Reeser 1973: 99).

Organising is also a function of management because it is through the organising role that the structures are established to facilitate the attainment of the goals and mission of schools (Turney et al, 1992: 182). Organising role is also closely linked with other functions, such as decision making, planning, communicating, motivating, controlling. Organising is concerned with action, implementing the results of decision making and planning processes (Miklos 1975: 6).

**Controlling.** Controlling is concerned with ways of making things happen as they were planned to happen (Megginson et al, 1983: 452). Just as planning is the attempt to set the courses of future events, controlling is the assurance that the courses are followed, and that the actual events are in phase with planned events. Thus, controlling is the collary of planning; without plans, control would be impossible. And, conversely without control mechanisms, planning would be a meaningless exercise. The functions of controlling provided by Reeser (1973: 352) are:

- (a) the establishment of standards by which the achievement of plans can be measured.
- (b) the comparison of performance results with these standards, and seeking alternative solutions.
- (c) the initiation of corrective action both to modify and to improve the plans.

The term control is also used in various contexts. It is defined in the World Book Dictionary as 'to have power or authority over; direct, command, to regulate, to check or verify'. This form of control refers more toward the control of human behaviour than to control as a collary of planning process.

**Evaluating.** To evaluate something is to appraise its quality or to determine its worth (Popham 1993: 7). From a macro organisational level Robbins (1976: 413) defines evaluation as:

the process of monitoring activities to determine whether individual units and the organisation itself are obtaining and utilising their resources effectively and efficiently so as to accomplish their objectives, and, where this is not being achieved, implementing corrective action.

Educational evaluation is the process of determining to what extent the educational objectives are being realised (Hopkins 1989:3). It includes obtaining information for use in judging the worth of a programme, product, procedure, or objective, or the potential utility of alternative approaches designed to attain specified objectives (Worthen and Sanders 1973: 19).

The functions of educational evaluation provided by Nevo (1986: 15) include: (a) Formative (for improvement); (b) summative (for selection and accountability); (c) sociopolitical (to motivate and gain public support); and (d) administration (to exercise authority).

**Managing Resources.** Mintzberg (1973) suggests three major categories of administrative roles associated with managing resources. These include: *people*, *informational* and *decisional*. These roles are described in more detail by Sergiovanni et al (1987: 166-167) through Figure 2.5.

Figure 2.5 A Summary of Administrative Roles and Activities

Role	Description
<b>1. Interpersonal:</b> (a) Figurehead (b) Leader (c) Liaison roles	- Symbolic head- performs duties of a legal or social nature. - Motivates and activates subordinates. Handles staffing, training and associated managerial duties. - Maintains network of outside contacts and informers who provide favours and information.
<b>2. Informational</b> (a) Monitor (b) disseminator (c) Spokesperson	- Seeks and receives information to develop through understanding of organisation and environment; emerges as the nerve centre of internal and external information of organisation. - Transmits information received to all relevant sources concerned with the organisation. Periodically reviews information flows and systems. - Transmits special information about organisation's plans, policies, actions, results, etc. to Board meetings and for wider circulation. Serves as an expert on organisation's industry.
<b>3. Decisional</b> (a) Entrepreneur (b) Disturbance-Handler (c) Resource-allocator (d) Negotiator	- Search both within and outside of organisation for opportunities and initiates 'improvement projects' to bring about change. Strategically supervises and reviews initiation and design of improvement projects. - Responsible for corrective action when organisation faces important, unexpected disturbances. Plans and reviews matters involves disturbances and crises. - Allocates organisational resources of all kinds- making and approval of decisions. Scheduling; requests for authorisation; any activity involving budgeting and programming of subordinates work. - Represents organisation at major negotiations.

(Mintzberg, 1973: 92-93, in Sergiovanni et al, 1987: 166-167).

In summary, the review of the roles of senior education officers indicate that they are exclusively regarded more as managers and administrators than as leaders, as illustrated through their job descriptions and through the definitions provided by the Education Sector Study (1991).

The summary role description of senior education officers for example emphasised the roles of directing, controlling, coordinating, supervising, planning, evaluating, executive and advisory in pursuit of the goals and objectives of NDOE. These descriptions are identical to a popular definition of a 'manager' as thought of as doing certain behaviours, such as organising, planning, staffing, communicating, motivating, controlling, and decision making (Rost 1991, Laws, Smith and Sinclair 1992).

## **LEADERSHIP AS CULTURAL PRACTICE**

### **Introduction**

The notion of 'leadership as cultural practice' attempts to integrate the findings through the reviewed literature both from the traditional PNG/Melanesian perspectives and the Western perspectives. The processes which provide a logical integration is firstly to review and to define the notions of 'leadership as cultural practice' and the interplay of 'education as cultural construction'. Secondly is to generally provide a concluding synthesis of the main findings of the leadership literature specifically related to the purposes of this study.

### **Leadership as Cultural Practice**

The review undertaken in this Chapter indicates that leadership is a complex process both among the scholarly and for practioners. It is a hot word (Rost 1991) on everyone's lips (Bennis and Nanus 1985) with complex, competing and contradictory definitions and theories.

What this means then is that leadership is 'culture specific' (Sarros and Butchatsky 1996:4). That is, what leadership means in PNG may be different to the concept in Australia, or the United States, or the Middle East, Asia, or Africa.

In the traditional PNG context for example 'leadership as a cultural phenomenon' (Gerstner and O'Day 1994) emerges as a promising and enriching framework linked with the rich and diverse cultures and traditions characteristic of Melanesian societies. In this sense the term culture, as used here, signifies:

the living sum of meanings, norms, habits and social artifacts which give one identity of belonging to some visible community and which gives purpose to existence; of relating to the environment; of associating with friends, enemies and strangers; and of deciding which values are, or are not, important to it (Goulet 1987:169).

Within the present realities PNG like rest of the world is challenged with redefining it's basic needs and determining the most appropriate modes of satisfying those needs. In other words, the present ongoing political and education reforms in PNG are now committed to rebuilding of an alternative culture that celebrates PNG society's future hopes, needs and aspirations. This then gives rise to Richard Bates (1993) definition of:

culture as that which gives meaning to life; that integration of beliefs, values and knowledge with action which gives purpose to existence. As such, culture carries and articulates both our fears and our aspirations. Currently much of our culture is driven by fears: of unemployment, poverty, rejection, loss of self-respect, loss of control, drugs, AIDS, general social disorganisation and the values that accompany such fears: self-interest, survival at all costs, a bitter dismal of our shared future (Bates 1993: 8).

These fears are contextualised within a more general framework, as Habermas (1986) points out:

The future is occupied with the merely negative: on the threshold of the 21st Century we find the terrifying panorama of a world wide threat to the interests of life in general: the spiral of the arms race, uncontrolled proliferation of automatic weapons, structural impoverishment of developing countries, unemployment and growing imbalance in developed countries, problems of overburdening the environment, and the nearly catastrophic operations of high technology are the catch words that penetrate by way of the mass media into public consciousness (Habermas 1986 in Bates 1993:9).

This gloomy view of the future requires leadership which promote an alternative view of humankind, a one which Campbell et al (1992) reports as:

one of caring, just, morally responsible, compassionate and ecologically aware species. A shift towards the overwhelming endorsement of the goals of social justice and interpersonal people centred theories of dealing with social organisation. In future society people should matter most where all members are assured of equitable chances of developing their potentials and sharing equitably in what their society has to offer (Campbell et al 1992 in Bates 1993:9).

The principle of 'people centred theories' is further supported by Professor Denis Goulet in his Paper titled 'Culture and Traditional Values in Development' presented at the 17th Waigani Seminar at the University of PNG. In part, he writes:

The principle of building a future on traditional strengths is clearly incompatible with the view that some transformative vanguard can, and should, arrogate to itself the historical vocation of being the front-line agent of human social change. No leadership group is entitled to speak for the people; at best, and then only if it binds its destiny to that of the people, it may, over time, speak with the people (Goulet 1987:176).

What this means is that the processes of genuine human and societal development must be built upon the traditions and indigenous values in order to espouse a philosophy of change founded on the basic trust in the ability of people, no matter how oppressed or impoverished, to improve their lives, to understand the social forces that affect them, and eventually to harness these forces.

In all these complex and gloomy state of affairs what has all this got to do with education?

### Education as Cultural Construction

Education is a fundamental process through which identity is constructed. Schooling is a major part of this, though education now takes place within a much wider context than in previous generations (Kenway, Bigum and Fitzclarence 1992). In contrast to the context of 'Education in Papua New Guinea', a title of a Book written by Geoffrey Smith. He writes:

Education is more than school. The education of a person involves acquiring information, developing skills and forming attitudes related to the values and beliefs of the society in which that person lives. Both in modern and traditional societies these processes are partly planned (whether at some level of government, by village elders, by teachers or by parents), partly governed by custom and by the chance encounters of childhood. The study of education is thus concerned with the way in which knowledge is communicated with groups such as the family, clan, village and nation, and in different settings of home, community, and school (Smith 1975:1).

In all these Bates (1993) states that the construction of identity and the construction of culture are inseparable. He elaborates further in stating that

Just as the self is constructed and reconstructed through a systematic integration and clarification of beliefs, values, and knowledge in the light of experience, so is the culture constructed and reconstructed through the collective articulation of beliefs, values and knowledge through social action (Bates 1993:11).

Schooling, as Bates (1993) points out, is a deliberate administrative intervention in the life of the society. Schooling constructs curriculum, pedagogy and assessment in ways which are always a partial representation of the range of beliefs, values and knowledge, (let alone the actions) of people in the wider society. However, in terms of policy, schooling has been increasingly driven by changing notions of reducing social inequalities through educational opportunities.



While at the same time being confused by government's advocate to devolving school functions to the people in which parental choice and community participation allow schools to be better connected with cultural aspirations.

This illustrates that 'education has a fundamental connection with human emancipation though it is continually in danger of being captured by other interests' (Bates 1993:15).

These are some of the main stream realities systems of education and schooling must have to grapple within this ever changing and competing post-modern world.

This review has revealed that the notions of leadership, culture, and education are inseparable. That leadership operates in cultural contexts and influences social interpersonal relationships among individuals in groups and between groups of people. Culture is that which gives meaning to life through the integration of beliefs, values and knowledge with action and experiences of real people. Education then constructs and reconstructs identity of people and of their cultures. Thus education involves acquiring information, developing skills and forming attitudes related to the values and beliefs of the society.

## Conclusion

Leadership in this study is seen as an emerging synthesis between traditional PNG life styles and introduced Western ways. This cross-cultural phenomenon therefore calls for the need to 'transcend' between the 'old' and the 'new', considered within the emerging complex and changing regional and international trends.

This review further highlights that traditional leadership is characterised by a 'shared leadership process' defined in this study as a 'shared influence relationship among members of a social unit through a mutual quest for their existence'. The significance of 'sharing' is characterised by the ethics of reciprocal generosity, cooperation and competition for and succession to leadership based on customary beliefs and practices (Ross 1978, Sahlins 1968).

These beliefs and sanctions provide that leadership is not an accepted authority function, but is based on trust, consent and consensus of the kinsfolk (Bulmer 1971). The significance also of the sanctions provided by the beliefs in supernatural powers of magic, sorcery, myths, rituals and initiation practices not only elevates a man's succession to leadership, but as well continues to remain a powerful source of influence in the daily lives of Melanesians (Latukefu 1984, Bulmer 1971, Davis 1979).

Whether or not succession to leadership is inherited (chieftainship) or achieved (big-men), or by virtue of wisdom (elderly) and esoteric knowledge (magicians and sorcerers). The legitimacy of influence over kin, clan or tribal groups is determined largely by one's own renown public standing and acceptance through one's continued maintenance of an 'aura of successes' for leadership such as- power, truth, efficacy, potency and good fortune (Ross 1973).

From the Western literature leadership certainly is one of the most talked about, written about, and researched topics (Bass 1991), but providing for 'a literature which does not add up' (Rost 1991, Argyris 1979, Hosking and Morley 1988). It is as Rost (1991) describes; an 'old wine in new bottles', where the traditional great man/woman, trait, group, organisational and management theories that are recast in the new conceptual shifts emphasising excellence, charisma, culture, quality, vision, peak performance and empowerment. In the midst of this scholarly phenomenon are also significant breakthroughs, one of which relates to a commonly agreed perspective of 'leadership as a social influence process', and not merely a position.

This view argues that one is not a leader- except in name only - merely because one holds a title or position. Leadership involves an interaction between a leader and followers (Hughes et al 1993), in order to achieve a purpose (Rost 1991).

Also because of the complex and contradictory nature of the leadership process McGregor (1976) indicates that leadership is defined differently by different people based on the characteristics of: (a) the leader; (b) the followers; (c) the group or organisation; and (d) the environment (social, economic, and political milieu).

A classical perspective that runs through most of the current definitions of leadership in the literature is that 'leadership is a generic term (Leithwood et al, 1992) which refers to processes characterised by interrelationships among people (Newell 1978). Leadership is about people's behaviour (Davenport and Boles 1975), and leadership processes can only occur in a group of people (two or more) when there is a leader-follower relationship established (Gibbs 1958). Accordingly, this means that leadership is not the property of the individual, but a complex relationship among these variables (McGregor 1976).

The essential characteristics of leadership needed for the organisations of the future reveals that leadership does influence the overall quality of the group or organisation (Gibb 1976, Fiedler, Chemers and Mahar 1977, Hosking and Morley 1988). The key functions of leadership then is to influence the culture (Deal and Kennedy 1982) and the overall performance of the organisation (Ogawa and Bossert 1995); through the embodiment of the organisational purpose (Vaill 1984, Starratt 1986), vision and direction (Bennis and Nanus 1985, Kouzes and Posner 1987, Sergiovanni et al 1987). In order to ascertain these ends successfully leadership involves aligning people, motivating, and inspiring others (Kotter 1990).

A further key element of leadership is the necessary qualities and skills needed by the leader in order to function effectively and successfully. The literature points toward 'a newer conception of leadership'.

Fullan (1992) emphasises concepts, such as collegiality, open communication, trust, support and help, learning on the job, getting results, and job satisfaction which are seen necessary for continuous improvements.

Bennis and Goldsmith (1991) emphasise the concepts of vision, communication, innovation, flexibility and inner-directedness, and leaders who facilitate positive work relationships and appreciate ideas and contributions of others.

In reviewing the roles of senior education officers the review shows that they are regarded more as managers and administrators than as leaders as exemplified through their role description which emphasised the roles of directing, controlling, coordinating, supervising, planning, evaluating, executive and advisory. These descriptions are identical to a popular definition of a 'manager' as doing certain behaviours, such as organising, planning, staffing, communicating, motivating, controlling, and decision making (Rost 1991, Laws, Smith and Sinclair 1992).

The reviewed findings also have established a logical relationship between the concepts of leadership, culture, and education as inseparable concepts. Thus leadership operates in cultural contexts and influences social relationships among individuals in groups and between groups of people. Culture then is that which gives meaning to life through the integration of beliefs, values and knowledge with action and experiences of real people. While education constructs and reconstructs identity of people and their cultures through acquiring information, developing skills and forming attitudes related to the values and beliefs of the society.

## CHAPTER 3

### CONCEPTUAL FRAMEWORK

#### Introduction

In this chapter the conceptual framework connecting the significant knowledge areas of leadership central to the study is explained. Campbell and Mazzone (1976: 5) have described a conceptual framework as:

a vantage point from which to view the subject, criteria for judging what information is relevant to the study and a devise for organising the data that are gathered.

This study investigates what the term leadership means and discusses its' meanings, functions, qualities and skills from the perspectives of senior education officers. These aims were guide by the following research questions:

1. What do senior education officers' understand by the term leadership?
2. What leadership experiences have helped to shape the senior education officers' understanding of leadership?
3. What are the key leadership characteristics and skills required by senior education officers to be more effective and successful?
4. What do senior education officers' perceive to be their leadership roles today, and for the foreseeable future?

Defining the meaning of leadership from traditional and Western perspectives is the first important point of reference. In part, this relates to the cross-cultural conditions of leadership drawn especially from the reviewed literature relating to PNG and Melanesian pre-European ethnographic sources.

The key leadership concepts central to this study include leadership experiences, functions, qualities, skills and values are also discussed in relation to the 'Conceptual Model of Transcendent Leadership' introduced and defined in this chapter.

## DEFINITION OF TERMS

**Leadership** - Leadership in this study is viewed from a cross-cultural perspective. From this perspective 'leadership generally is a social influence relationship'. The following views define leadership from specific cultural settings:

1. The term 'leadership' from the traditional PNG/Melanesian perspective is viewed in this study as 'shared leadership', defined as a shared influence relationship among members of a social unit through a mutual quest for their existence.
2. The term 'leadership' from the Western perspective is defined in this study as a social influence process among leaders and followers toward a common purpose.

**Culture** - The culture of a society, or even a small social unit within a society, is a combination of ideas, behaviours and beliefs which give meaning to the identity and history of the group. In the traditional cultures of PNG these are embodied in the dress, dances, ceremonies, stories, songs, dramatic performances, and magical practices of a group. They are also in the taboos (sanctions) relating to status, gender, genealogy and the spirit world.

**Cross-Cultural Perspective** - Refers to the expressed views and understanding of the term 'leadership', and its associated knowledge, characteristics and skills from both the traditional PNG/Melanesian and Western perspectives. These are the expressed views across two or more different cultures.

**Notion of Traditional** - Refers to and includes periods after pre-European contact following the reviewed ethnographic sources, mostly based on fieldwork undertaken well after the establishment of administrative control and pacification in the region. Much of the data extends between (1930s and 1980s) and including the experiences of the participants of this study. Where applicable in specific contexts, specific references to participants personal, family, community and professional backgrounds and experiences are made

**Leadership Experiences** - The term 'experience' relates to learned knowledge, behaviours and skills from the past. 'Personal experiences' involves drawing upon one's individually accumulated body of knowledge and skills gained from encounters and acquaintances with facts and events from the environment. This includes leadership experiences which involve a person's, accumulated knowledge, roles, functions, behaviours, influences, views and understanding about leadership.

**Leadership Functions** - How leadership works or operates in a group or organisation. The term 'function' refers to the activities or behaviours carried out mutually for the achievement of some goal or purpose of the group.

**Leadership Qualities** - The terms 'quality' and 'trait' are used interchangeably to refer to the special characteristics, attributes or features of leadership which distinguishes leaders from others in the leadership process.

**Leadership Skills** - The term 'skills' is defined as the ability gained by practice or knowledge as to do things well with one's body or with tools. Leadership skills consists of three components. These include: (i) a well-defined body of knowledge, (ii) a set of related behaviours; (iii) a clear criteria of competent performance.

**Leadership Values** - Values are what behaviours or state of affairs individuals or groups consider to be important. Values inform us of what to do and what not to do. They are the guiding principles in our lives with respect to the personal and social ends we desire. Leadership values related to this study include the necessary and important knowledge, characteristics and skills of leadership considered vital for further development and improvement of leaders.

## A MODEL OF TRANSCENDENT LEADERSHIP

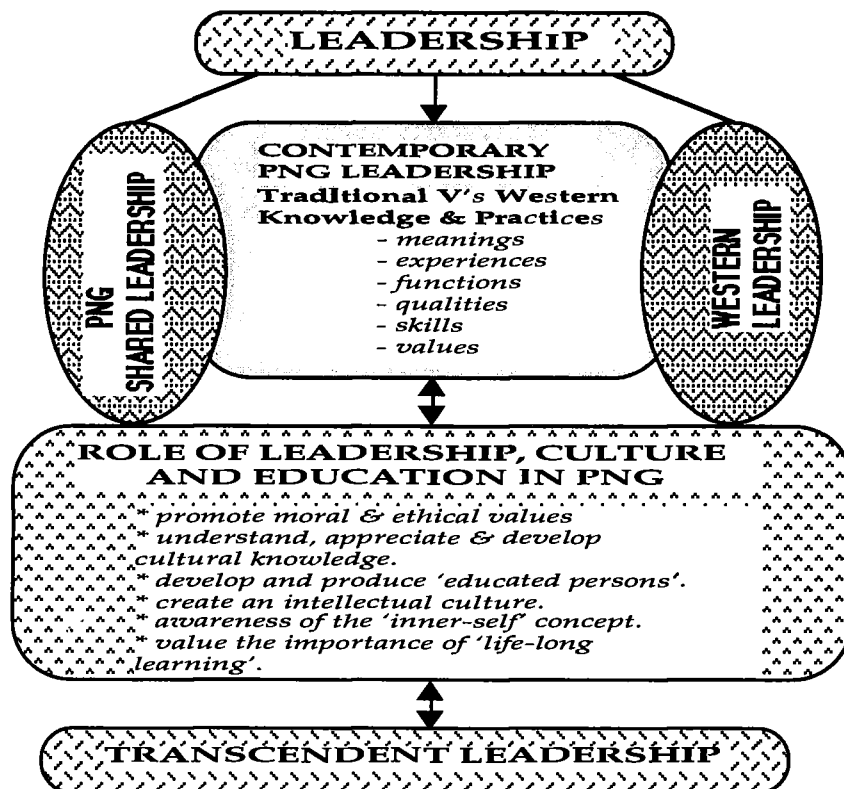
### Introduction

Emerging from the general cultural and contemporary conditions outlined in Chapter 1 and Chapter 2, and including the prevailing leadership phenomenon confronting leaders generally in PNG, as is further exemplified by Clausen (1997: 43) through this statement:

In a land of tribal diversity, the few shared customs have great power. The greatest is wantok: the obligation to support one's kin through jobs, money, and gifts. The system of patronage and influence creates village hierarchies headed by big men of wealth and authority. On the national stage, it has often been translated into corruption, inefficiency and nepotism.

This study explores 'A Model of Transcendent Leadership' and suggests this as a possible explanation to the problem of transcending cultural knowledge and Western knowledge. Chart 3.1 illustrates this conceptual framework.

Chart 3.1 A Transcendent Leadership Framework





## The Concept of Transcendent Leadership

The term 'transcendent' is defined in the World Book Dictionary as 'going beyond ordinary limits; excelling; superior; or extraordinary'. Narakobi (1991:25) in raising his concern for the inability of leaders to transcend customs and traditions qualifies what he means in stating that '...to live a little bit outside one's traditions and to examine the role of tradition in a new and modern society'.

Starratt (1996: 157) takes a broader view to describe the term 'transcendence' as one of three fundamental human qualities for moral living. These include *autonomy, connectedness, and transcendence*. Transcendence is what leads us to turn our life toward someone or toward something greater than or beyond ourselves (Starratt 1996: 158). Reaching for a form of excellence is one, and another is turning toward something ideal embodied in a collective action, or a form of heroic or admirable action for the collective good, such as being in association with an environmental protection group, or preserving of culture and historical sites, or even being involved in child care or political freedom activities.

## The Process of Transcendent Leadership

The process of 'transcendent leadership' can be best exemplified through the work of the late Lady Diana, Princess of Wales, and the late Mother Theresa. Both were excellent examples of providing 'transcendent leadership'. They both excelled in doing extraordinary things for the common poor and suffering. They sacrificed their lives in serving those that are normally forgotten or feared by the majority because of something contagious and dangerous. Despite this, they both went beyond the ordinary zeal, to inspire the world about the rights of the poor and suffering who deserve equal or better attention. Their transcendent leadership won the hearts of, not only those that they came in direct contact with, but people around the world.

The foundations of being involved in such extraordinary acts involves what Starratt (1996: 155-157) refers to as *moral and ethical living*. These concepts are briefly described through the following statements:

**Morals.** Humans are 'moral beings', and being moral involves thinking and making moral judgments about life in general and about the total person as a human being, and how each moral being lives, acts, and relates with other moral beings in a communal context. **Morality** then is how good or bad the person lives his/her life, or in a broader context, how good or bad the community is seen to show common care and concern for the common good.

**Ethics.** The concept of 'ethics' is concerned with understanding such moral practices as obligation, virtue, justice, and common good. Ethics sets and defines these parameters and generates commonly accepted standards by which the behaviour and activities of the group or community are judged ethical or unethical. Being ethical means being moral, just and caring, or showing care and concern for the good of others.

Starratt (1996:157) describes the concepts of autonomy and connectedness through the following statements:

**Autonomy.** Being autonomous means owning oneself, being one's own person, and taking own responsibility for and initiative to make choices in relation to personal, cultural and contextual influences. No human exists alone and this means existing in connected relationship with other autonomous individuals.

**Connectedness.** Being connected means being-in relationship with someone or something and accepting the responsibilities implicit in the relationship. Social living also implies one's obligations towards moral codes implicit in the particular tradition or cultural heritage that defines one's life styles and belief systems with an obligation also to preserving one's heritage.

Starratt (1996) adds that the qualities of autonomy, connectedness and transcendent when joined together compliment each other in the building of a rich and integral human life. In PNG this way of life relates to the Goal of 'integral human development', defined as the foremost Goal through The National Constitution and The Philosophy of Education documents.

The concept of integral human development is defined in these words:

We declare our first goal to be for every person to be dynamically involved in the process of freeing himself or herself from every form of domination or oppression so that each man or woman will have the opportunity to develop as a whole person in relationship with others (Matane 1986: 7).

In other words, to develop a whole person in relation to his/her physical, economic, social, spiritual and political needs for existence. This involves a further dimension to the process of transcending which ultimately must relate to a reassessment and revival of the inner-self image.

### Strategies for Transcending Leadership Knowledge

The general emerging cultural conditions outlined in Chapter 1 and Chapter 2, on the continuing leadership problems challenges every leader in his/her own capacity to understand his/her own abilities, and strengths and weaknesses in terms of their own personal and professional lives.

In beginning this quest toward transcending knowledge, firstly requires each leader to wrestle with some difficult questions: How much do I understand about what is going on in the organisation and the world in which it operates? How prepared am I to handle the complex problems that now confront my organisation? Where do I think the organisation ought to be headed over the next ten years? What are my beliefs about how people ought to conduct the affairs of our organisation? How certain am I of my own conviction as to stated vision and values? What are my strengths and weaknesses? What do I need to do to improve my abilities to move the organisation forward? How solid is my relationship with my constituents? Am I the right one to be leading at this very moment?

The questions continue, but honest answers to these questions should reveal that one must become 'worldly-wise' (Kouzes and Posner 1987). From another perspective, extensive reviews of the leadership literature (Burns 1978, Bass 1989, Rost 1991), Yukl 1994, Parry 1996) provide that 'moral and ethical values' are critical to true and real leadership.

Bass and Avolio (1994) in their extensive work on transformational leadership also emphasise 'moral and ethical leadership' as an axiom of transformational leadership'.

A number of useful approaches toward transcending leadership knowledge and activities are suggested and discussed. Starratt (1996: 158) lists two examples of transcending activities. These include:

(a) Offering satisfying and mutually fulfilling services for one another. This involves services of protection and support, care and help, joint action on a common project, celebration of a common heritage, honouring a community tradition by connecting one's own story to the larger story of the community.

(b) Promoting the vision of an ethical school or community. This means to encourage the design of explicit learning activities toward developing ethical and moral qualities. In the field of ethics this include the framework of:

(i) the ethic of critique - to understand and explain human and social nature and asks who does what?, how?, why?, and who benefits?, in the interests of fairness, equality, the common good, human and civil rights, and democratic participation.

(ii) the ethic of justice - governance of recognising and satisfying competing interests and contributions of each individual, the goals, values and functions of the community, as well as, the forces external to the community who are directly affected.

(iii) the ethic of care - honours the dignity, worth and loyalty of the individual with a desire to see that individuals enjoy rightful benefits of the common good.

(c) Providing moral goals of leadership. Kouzes and Posner (1987: 300) make reference to Gardner's (1987) four moral goals of leadership. These are: (i) Releasing human potential; (ii) Balancing the needs of the individual and the community; (iii) Defending the fundamental values of the community; and (iv) Instilling in individuals a sense of initiative and responsibility.

(d) Understanding, appreciating and developing cultural knowledge. In relation to concerns raised about leaders inability to transcend cultural knowledge, Narakobi (1991: 28) goes on to suggest that what is needed are:

people who understand and appreciate their cultures and are able to accept and appreciate what is good in others in order to transcend knowledge. This also requires people who are not afraid to try out things in order to advance knowledge. Developing teachers and trainers who are excited about knowledge will move more positively towards taking knowledge in the same way a potter takes the soil, the earth and shapes it into a pot with the capacity to contain water.

(e) Creating an intellectual culture. Ramoi (1987: 95) also offers that

what is urgently required is a revolution of intellectuals, and institutions such as the universities to create a stimulating atmosphere to encourage growth, and to awaken consciousness of the economic, religious, social, political, and cultural problems we face in the country.

(f) Developing and producing 'educated persons'. In encompassing all the above strategies should ultimately be directed at developing and producing integrated and 'educated persons' which Starratt (1996: 6) defines in stating that

an educated person is a person who tries to understand, appreciate, critique, and participate in his or her culture, traditions and history. Such a person is also one who can participate in the public life of the community, who understands the social and political mechanisms by which the community governs itself, and who handles the necessities of everyday life competently.

(g) The self-development concept. Ultimately, the quest for leadership is, first, an inner quest to discover who you are, as Parry (1996) and Singer (1990) say of the concept of, 'self-development' as one which entails one's analysis of, and the expansion of, one's value system as a leader'. Through self-development one develops confidence needed to lead. Self-confidence is an awareness of and faith in one's own powers (Kouzes and Posner 1987).

For these initiatives to make a real impact they must come from 'within the inner-self', but more importantly also is for individuals and organisations to 'understand and value the importance of learning in life'. This provides another crucial dimension toward the process of transcendent leadership.

(h) Understand and value the importance of learning in life. Parallel with 'leader self-development' is the issue of learning defined as seeking to gain knowledge about a subject, or theory and/or skill in art, trade, or other speciality. This process in the traditional PNG and Melanesian sense is characterised by actual doing, imitating and observing, or through stories and myths (Chowning 1972, Townsend 1985, Berndt 1972). Western learning is characterised by inquiry, reflectivity and creativity (McLaughlin 1994).

Land and Jarman (1993: 265) say that 'the new world requires humans to function as essential information and idea resources, creating solutions we have never seen before'. It is once again incumbent upon individuals, but also places emphasis on teams and organisations to continuously self-analyse and interpret their actions, values and images for opportunities to be better leaders.

The literature provides that the learning process may be encouraged for example in the following:

**Continuous Learning.** Means keeping up to date through making use of theories, points of view, techniques, and practices that are in the forefront of any field (Dickenson 1986: 140). Continuous learning goes further than keeping up to date. It involves seeking knowledge, creating opportunities and acquiring new skills and modes of behaviour daily, and learning new ways of thinking about the organisation and one's role in the organisation. Speaking to this point, Avolio (1995: 2) claims about 'transformational leaders have a love for learning; they don't want to just exist, they want to continue to add to their intellectual capacity'. Druker (1992) also emphasises 'the need for executives to recognise and run with opportunity, to learn, and constantly refresh their knowledge base'.

Dickenson (1996: 144) identifies and lists in their order of significance some of the general activities for continuous learning. These include:

work experience, reading, training programmes, seminars and conferences, observing others, reflecting, networking, teams and subordinates, feedback, mentors, external committees, and higher education studies.

**Strategic Learning.** Learning is strategically planned toward a specific goal or objective, or planned skills development, decision-making model, or a new innovation, technique, technology, or toward a particular cultural, emergent or an environmental scan approach.

**Organisational Learning.** An organisation which facilitates the learning of all its members and continuously transforms itself, is 'a learning organisation'. This notion supports Fiol and Lyles (1985) who define 'organisational learning' as:

the process of improving actions through better knowledge and understanding ... [which] results in associations, cognitive systems, and memories that are developed and shared by members of the organisation (in Sarros et al, 1996: 44).

Sarros et al (1996: 45) lists some of the main activities of learning organisations as:

systematic problem solving; experimenting with new approaches; learning from own experiences and past history; learning from the experiences and best practices of others; and transferring knowledge quickly and efficiently throughout the organisation.

## Conclusion

This chapter has introduced a 'Model of Transcendent Leadership'. Transcendent Leadership involves excelling or going beyond one's own limits for reaching an ambition in something or doing something heroic for the common good. Being involved in such extraordinary behaviours comes ultimately from the inner-self, either to excel in one's own ambitions, or as a result of being inspired by or attracted to someone or something through collective action toward the common good.

The foundations of such extraordinary behaviours is through 'moral and ethical living' (Starratt 1996), 'self-knowledge' (Bennis 1989), 'self-development' (Kouzes and Posner 1987, Sarros 1996), and through 'understanding and valuing the importance of continuous learning' (Parry 1996).

## CHAPTER FOUR

### RESEARCH METHODOLOGY

#### Introduction

The guiding principles towards the researcher's choice of research methodology most relevant and applicable in a cross-cultural setting is to solicit from practising leaders their views and experiences about leadership. Obviously, 'qualitative methods uncover the subtleties of how leaders think and how they frame their experiences' (Bolman and Deal 1992:314).

Consequent to this frame of reference is Lee Bolman and Terence Deal's (1992) work on 'Leading and Managing: Effects of Context, Culture, and Gender' guided by two general hypotheses of particular significance to this study. They state their two general hypotheses as:

The first is that the capacity to reframe is a critical issue in success as both manager and leader. In a world of increasing ambiguity and complexity, we believe that the ability to use more than one frame increases the individual's ability to make clear judgments and to act effectively. The second is that leadership is contextual: Different situations require different patterns of thinking (Bolman and Deal 1992: 315).

Underpinned within these general hypotheses this chapter describes the research methodology. Following the restatement of the research questions, the qualitative 'Case-Study Approach' to this study is discussed. The outline of the Pilot-Study is made along with a description of the design and construction of the research instruments, the administration of the instruments, and the data collection and data analysis procedures. The research questions for this study are:

1. What do senior education officers' understand by the term 'leadership'?
2. What leadership experiences have helped to shape the senior education officers' understanding of leadership?
3. What are the key leadership characteristics and skills required by senior education officers to be more effective and successful?
4. What do senior education officers' perceive to be their leadership roles today, and for the foreseeable future?



## The Case-Study Approach

Conceptualising leadership in terms of those who experience it is the starting point for many approaches to measuring leadership (Jantzi and Leithwood 1996: 513). Apart from extracting from senior education officers, their views and experiences through the four main research questions this study specifically focuses on a select group with a common purpose (education), who also work in quite similar work situations.

Thus the choice of a 'case-study' approach is particularly appropriate for an individual researcher because as Bell (1993: 8) says, 'it gives an opportunity for one aspect of a problem to be studied in some depth within a limited time scale'. Essentially, according to Wiersma (1995: 17) a case study involves a detailed examination of a single group, individual, situation, or site.

However, because of 'the fact that generalisation is not usually possible and there are questions about the value of single events' (Bell 1993: 9) and, in this case, the research being carried out by a single researcher. There had to be considerable thought and time spent in the design and construction of research instrumentation and methodology to be consistent with what Bassey (1981) considers in stating that

if case studies are carried out systematically and critically, if they are aimed at the improvement of education, if they are relatable, and if by publication of the findings they extend the boundaries of existing knowledge, then they are valid forms of educational research (in Bell 1993: 9).

What follows then is a detailed description of the research design and methodology systematically employed by the researcher to carry out this research project.

## THE PILOT STUDY 1996

A pilot research project designed to test the suitability of the following seven open-ended questions was undertaken in 1996. These questions were:

1. What do you understand by the term leadership?
2. What are the necessary requirements or attributes of leadership in your present jobs?
3. How may these requirements or attributes of leadership be acquired or developed?
4. Think about all the leadership experiences you have had as a leader. Among these select the one that stands out most, as your personal best. Briefly name the leadership role, the particular section/division or organisation, and describe how this experience has influenced or shaped your life.
5. What special demands or requirements are necessary for the promotion of aspiring leaders in your present job?
6. What advice would offer to aspiring leaders?
7. What are some ways in which knowledge about leadership should be best developed within the field of education and training?

The pilot-study involved ten PNG postgraduate students from the Australia National University and University of Canberra, and included also was a Senior PNG Lecturer presently contracted in Canberra. These participants were specifically identified to hold similar level positions within the GoPNG. Ten other questionnaires were also sent to known work colleagues at senior level positions at Headquarters of NDOE.

The data obtained assisted the researcher's focus in the development of the conceptual framework and research methodology for this study. A brief summary of the findings is provided in Figure 4.1 along with other related comments which illustrate the significance of this pilot-study.

Figure 4.1 A Summary of Pilot-Research Findings 1996

**Pilot-Research Findings 1996**

The suitability of open-ended questions lacked specific focus and clarity and posed common repetitive responses. For example, questions 3, 5 and 7 were all related to training and development, and majority responses reflected this. Question 7 however is concerned with future school instructional learning than question 3 (job-specific), and question 5 (more general formal and informal settings). Therefore increasing clarity through more structured interviews would enable posing and rephrasing rather than through questionnaires. But as well more structured questions, such as the Delphi Technique, one or two word(s) responses, listing and matching would certainly increase reliability of each question. A balance between open-ended, semi-structured and structured survey instruments seems a prospective way to proceed.

In summary, the term leadership is a difficult term to define. It means differently to different people, and varies from one situation to another as found in literature and through this pilot study. Therefore, in study of such abstract and difficult conceptual phenomena, such as the term 'leadership and leader behaviour'. It is crucial to define clearly your conceptual framework, the subjects and instruments under study, the methodology to be applied, and the context in which the study is to be carried out.

(The Pilot Study Report 1996)

A number of other valued responses and comments received from senior officers from NDOE include:

- (a) By and large you will need to target a group who are willing to reflect on their experiences - not everyone is willing to do this. Many of those with the most useful insights will not get around to helping you.
- (b) Obviously you are making a qualitative study rather than a quantitative one - but you should remember the 'active get on and do it group' of leaders, as well as some other groups, could be poorly represented!.
- (c) How are you using your interviews and observations?

Originally, all middle managers (including superintendents) and major stakeholder groups who are direct partners in the administration of education in PNG were planned. These included the Churches Education Council, the PNG Teachers Association, and the National Education Board members.

Because of these comments and largely with time and resource constraints resulted in a concentrated focus on SEOs.

Some further comments included:

Research should focus on the development and meaning of leadership in the PNG context and should include the following:

- (a) the nature of leadership tasks at the school level, province, and national level. In other words, what do leaders do that is different from other ordinary people?
- (b) the leadership behaviour, first as an initiator, and as an implementor of policies.
- (c) the leadership quality - what are the qualities of a good and successful leader, other leaders, and comparison between traditional PNG and Modern PNG.

Through these comments the cross-cultural context of leadership became more linked with meanings, forms and qualities of leadership. These next lot of comments by another senior officer were also helpful:

The questionnaire looks right, except that you might like to include several aspects to make it more comprehensive:

- (a) what aspects of leadership role that you see to be more effective?
- (b) what previous engagements and experiences enhance your ability in your current position?
- (c) list at least three areas which affect good leadership?

Overall the pilot study provided the impetus to a more focused and rationalistic decisions about some important directions this study should take. This comment for example: By and large you will need to target a group who are willing to reflect on their experiences- not everyone is willing to do this. Many of those with the most useful insights will not get around to helping you. Obviously, this contributed to the researcher's' decision about 'sampling'.

## The Research Sample

A 'sample' is a subset of the population to which the researcher intends to generalise the results (Weirsmas 1995: 11). The select sample in this study follows Sanders and Pinhey's (1983: 120) 'purposive sampling' method. 'Purposive sampling is applied when the researcher uses his or her own judgment about which respondents to select, and picks only those who meet the purpose of the study'.

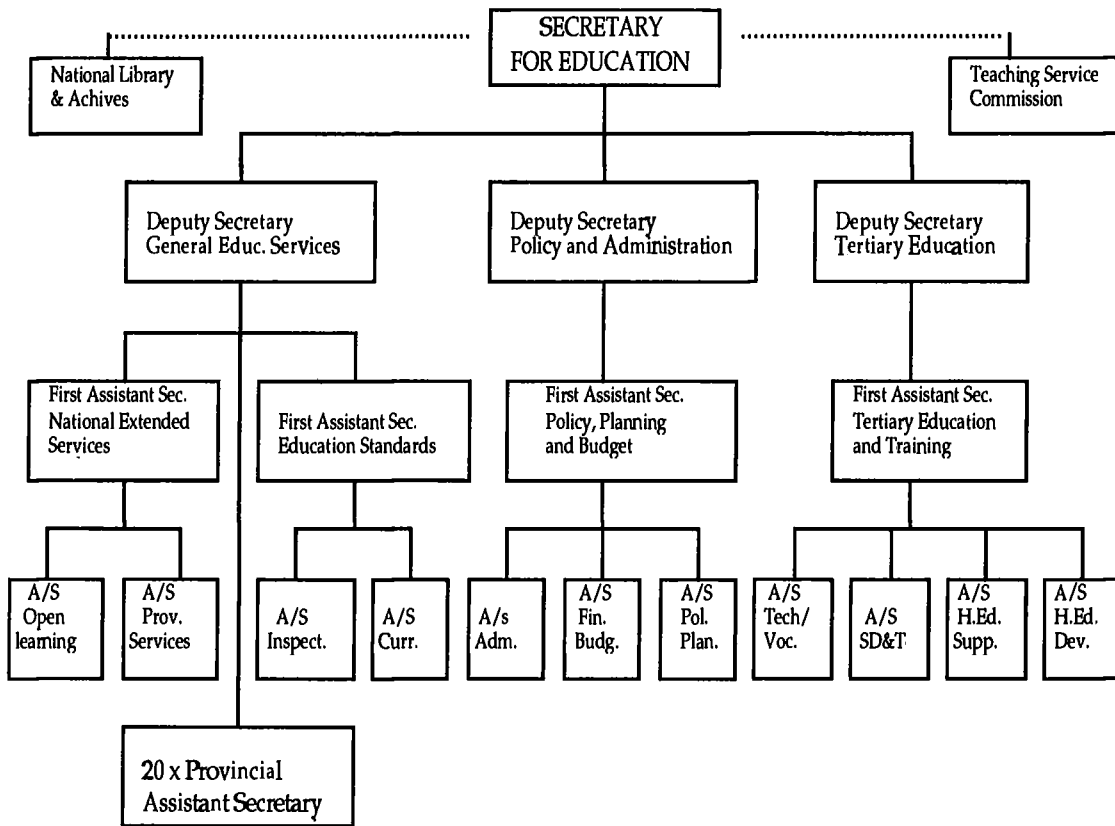
Although potentially rich and applicable to the purposes of this study, it was not possible to apply sampling based on culture and ethnicity generally because of obvious difficulties related to diverse circumstances. Also considered most significant aspect of this study is to advance the cross-cultural concepts directly relevant and applicable to the educational agenda.

The most suitable selection therefore had to be on 'hierarchical status' to determine the sample of senior education officers. SEOs' by definition includes senior officers at Assistant Secretary level and above who are heads of a Division, a Wing, a Deputy Secretary, and the Secretary of Education. The common title of a divisional head of education, both at Headquarters and in 20 provinces, is Assistant Secretary. All heads of divisions of education in provinces are at this level.

Chart 4.1 shows the organisational hierarchy of SEO's of NDOE who were selected to participate in this study. The structure establishes a total of 42 participants.

Chart 4.1 The Sample Population of SEOs' Selected for This Study

**National Department of Education  
Organisational and Management Structure**



Source: Department of Personnel Management Approved Structure of 25 April 1996.

**Research Instruments**

Consistent with the advantages of using multiple frames in qualitative case-study research (Bolman and Deal 1992, Bell 1993, Evans 1995, Heck 1996, Wiersma 1995), multiple instruments were developed for this study. These included a survey questionnaire, a semi-structured interview schedule, and a focus-group methodology. Other methods such as participant observations, documentary analysis, historical and grounded theory approach were considered useful but were not possible because of time and resource constraints.

The 'survey' is a data-collection method in which an instrument is used to solicit responses from a sample of respondents (Lin 1976: 220). Survey research is most commonly used method in educational research (Cohen and Manion 1989, Wiersma 1995). Two commonly used surveys are the 'questionnaire survey', and 'interview survey'.

Both these methods were used because of the need to solicit as much valued data as possible from the respondents given in their natural settings. Further, as will shortly be demonstrated in some depth, about the design and construction of the survey questionnaire. All of the reviewed materials relating to PNG/Melanesian leadership for the purposes of this thesis project have been longitudinal ethnographic research studies.

Generally, this could be attributed to the problem of 'defining culture empirically' (Heck 1996: 79). Being the most diverse country in its geography, ethnicity and culture there is considerable merit in this assumption, and to justify reasons for conducting qualitative survey case-studies in PNG settings.

The Focus-Group approach is the third useful method employed mostly because of the opportunity the researcher had to meet face-to-face with all the research participants during the 1997 Senior Education Officers' Conference.

Referred to as a 'group survey' (Lin 1976: 237), the method applied in this study is a more focused group oriented, because of the way all participants were divided into predetermined groups (based on regional setting for province SEOs, and hierarchical status for Headquarter senior officers), the manner in which their tasks were allocated and compiled, and for them to report their findings through group presentations.

This method generally is highly complementary to the Melanesian shared leadership concept basically because Melanesians live by sharing and doing things in groups. Thus achievement through group effort strengthens group bonding and identity.

This approach also further enhanced the scope of this study in consolidating participants responses to questions 3 and 4 in a more practical and real situation. What follows then is a systematic description of the processes and procedures employed, and the constraints encountered in the construction of the research instruments.

**The Survey Questionnaire Construction.** A most difficult and challenging constraint faced by researchers in linguistically diverse settings such as PNG is not only being able to speak, understand and interpret local languages, but more importantly is being able to 'live and participate' in their cultures and conditions. This is a common important reason enabling many researchers to engage in social ethnographic research in PNG.

Most participants in this study would speak at least 3 or 4 languages including English. Therefore keeping the questions simple and clear to the cross-cultural conditions of the participants was a major consideration along similar lines emphasised by Sanders and Pinhey (1983: 128) in stating that

The questionnaire is a measurement device, so it should be clear enough in presentation and format for anyone to understand it. If it cannot be easily understood by either respondents or interviewers, it will be of little use in measuring anything. The basic task when preparing research instruments is to make them as easy to use as possible by preparing well-thought-out, clearly written questionnaires.

Further, it was also necessary to keep a balance between 'free and open-expression' and 'fixed-choice' questioning skills. 'Free expression' is simply telling a story about life experiences, and this is best done through open-ended questions.

Danzig (1996: 123) for example states that

telling stories is one promising approach to the exploration of lived experiences, as they provide a basis for understanding how people think and act in the world. Stories lead to new understandings of how expertise is gained in the real world by linking the study of leadership to professional practice.



Kouzes and Posner (1987: 7) in their 'Personal Best Leadership Questionnaire' also support this view in stating that

When people describe their personal best experiences they told of times when they imagined exciting, highly attractive futures for their organisations. They had visions, dreams, and personal beliefs and were confident in their abilities to make extraordinary things happen.

Clarity of each question with clear labels, specific headings, short paragraphs describing the context as well as underlining, bold and italic prints were all important considerations. These were employed to draw particular attention to and provide an easier understanding of the major emphasis of each question to the respondents.

A further related aspect ensured adequate spaces for the written responses, enabling as clear and full responses as possible.

**Open-Ended Questions.** Open-ended questions allow the individual more freedom of response because certain feelings or information may be revealed that would not be forthcoming with closed or selected items (Wiersma 1995: 181).

Figure 4.2 demonstrates the contexts and contents of each open-ended question.

Figure 4.2 The Development of Open-Ended Questions

**1. About meaning of leadership**

*The term 'leadership' has many meanings. Whatever views you hold are believed to be shaped by your past experiences. Especially in PNG, this could be acquired through traditional family and community beliefs, values, norms and activities, or through western formal schools, books, media and work experiences. Because of divergent nature of each individual's personal and professional experiences the following open-ended questions are asked to enable you to express as fully and freely as possible your leadership views and experiences.*

Q. 1. What does the term 'leadership' mean-

- (a) in terms of your traditional family and community background?
- (b) in terms of your professional experiences?

**2. About memorable leadership experience**

*There are many challenging and interesting life experiences that shape our behaviors as leaders. While one or two of these situations or behaviors remain our life-time memories, and thereby may become our model examples, others are only temporary. Think of one situation or behavior that stands out as your most memorable experience which may have shaped the way you think and model your behavior as a leader.*

Q. 2. In the space below, please describe as best as you can what this particular situation or behavior is, and how it may have helped achieve your aims including your present life-style.

**5. About qualities of leadership (for identification and selection)**

*We all have our own ways, interests and choices about the best type of leader or administrator for certain jobs. Occasionally, as leaders, we have influenced some such final choices of incumbent leaders through the normal selection process.*

Q.5. In a sentence or two, please briefly describe what you consider is your most preferred quality, among many others, a leader must have For example; *Knowing yourself and appropriately applying yourself with those around you' :*

**Closed-Ended or Fixed-Choice Questions.** These questions limit the respondent's answers to stated alternatives or choices. Constructing fixed-choice or selected-response items require more time and effort, but if done carefully and well, Wiersma (1995: 181) states that

the effort is compensated as this items enhances consistency of response across respondents; data tabulation is generally straightforward and less time consuming than for open-ended items.

Because of the specific significance of each question, each is illustrated separately.

**Question Three.** Figure 4.3 shows Question 3. This question asked respondents about leadership functions and skills in their professional work setting. These included normal administrative functions listed in Column A, and in Column B are some of the associated skills or tasks. In Column C respondents were asked to indicate their order of importance which these functions and skills have had in their present roles.

**Figure 4.3 Leadership Functions and Associated Skills in Professional Work**

<p>3. About leadership functions in your professional work.</p> <p>Listed below, in Column A (<i>in alphabetical order</i>), are some of the <i>most common functions</i> performed by senior managers/leaders in professional organisations. In Column B, are some corresponding <i>skills/tasks</i> performed under each or other interrelated functions, which you are all familiar with from your formal training and work experiences.</p> <p>Q3. From Column B, put a circle around the skills/tasks that you are <u>least comfortable with</u> in your present job, and you would <u>strongly recommend</u> must be included in developing future senior executives. Also please feel free to add any others that are not on the list below. In column C, indicate the preferred order of importance (from 1 to 8), which these functions and their associated skills/tasks have had in your present role.</p>		
COLUMN A: Functions	COLUMN B: Associated Skills/Tasks	COLUMN C: Order of Importance
1. Communicating	Oral, written, listening skills; interpersonal skills of expression (metaphors, symbols, language etc.); creating communication systems; skills of tact, understanding your-self and other etc.	
2. Controlling/ motivating	Establishing operating procedures, monitoring; discipline; supervision; motivation, self-control, etc.	
3. Decision making	Logical/analytical reasoning; risk taking, problem-solving or conflict resolution, meetings and procedures, political astuteness etc.	
4. Organising/ Directing	Coordinating; influencing; establishing reward systems; coaching; role modeling; self-deployment, delegating and staff empowerment, etc.	
5. Evaluating/ Assessing	Basic research and evaluation skills, establishing assessment procedures for programs, projects and personnel; self-assessment; staff assessment, supervision, mentoring, staff development, etc.	
6. Planning	Envisioning; goal/mission setting; policy formulation; strategic planning; program design and implementation; logistical and analytical skills.	
7. Building relationships	Identification; selection; appointment; clarifying objectives; developing shared values, work ethics, motivating, inspiring, leading by example, etc.	
8. Managing resources	Skills in managing resources, finance, people and information, etc.	

Question Four. Figure 4.4 shows Question 4. This question required respondents to relate to their traditional leadership functions and the associated skills and values. Further clues about what these functions and their associated skills and values were also necessary, and providing an example was seen to be the most appropriate way. A further significant aspect was for the respondents to choose from these what they value most that they would like their children to learn. Thus giving a specific clue about the parental responsibilities about childhood learning.

Figure 4.4 Leadership Functions, Skills and Values in Traditional Life

**4. About leadership functions in your traditional life**

*Among many in PNG society, leadership is a birth right. Leadership also is acquired through the demonstration of skill and manipulation, accumulation and distribution of wealth, bravery in warfare, and doing good for others. On the other extreme, possessing and practising sacred magical powers, such as sorcery, myths and rituals, for the good or the worst, also is a form of traditional PNG leadership function. Identifying the best from both cultures (traditional and western) and developing ways of integrating these in educational programmes, arguably, may provide a way forward .*

**Q. 4.** In the table below, please list one most important traditional leadership function, including it's associated skills and values, that you would like your children to master, which also are necessary for future leaders to develop. To help you, an example has been provided below.

Traditional leadership function	Associated skills/tasks	Values
<b>An Example:</b> Perform Initiations	knowledge and skills about myths, rituals, taboos, protective magic spells- about cure, gardening, hunting, fishing etc, or sacred manhood conduct- obdience, courage, bravery, etc.	values of esoteric knowledge, character building, provision of security, wealth, and status, etc.

Question Six. Question Six relates to the most desirable qualities of leadership. The list in Figure 4.5 of the 20 key characteristics of most admired leaders was adapted from Kouzes and Posner (1993: 13-14). This list was considered by the researcher to be most relevant and appropriate for the purposes of this study. From this list respondents were asked to 'list their ten (10) most preferred (in order of priority) leadership characteristics. To avoid possible preemption the order of the listing was modified and stated in alphabetical order. Figure 4.5 shows Question 6.

Figure 4.5 Most Desirable Qualities of Leadership

**6. About desirable qualities of leadership**

Listed below, in Column A (arranged in alphabetical order) are 20 leadership characteristics commonly found among most admired leaders. In Column B, please list by selecting from Column A, your ten (10) most preferred (in order of priority) leadership characteristics you consider are essential in the field of education and training.

Column A: Common Leadership Characteristics	Column B: Desirable qualities of leadership
1. Ambitious	1. ....
2. Broad-minded	2. ....
3. Caring	3. ....
4. Competent	4. ....
5. Cooperative	5. ....
6. Courageous	6. ....
7. Dependable	7. ....
8. Determined	8. ....
9. Fair-minded	9. ....
10. Forward-looking	10. ....
11. Honest	
12. Imaginative	
13. Independent	
14. Inspiring	
15. Intelligent	
16. Loyal	
17. Matured	
18. Self-controlled	
19. Straight-forward	
20. Supportive	

**A Semi-Structured Interviewed Schedule.** A semi-structured interview schedule was also prepared, mainly because interviews were considered most appropriate means of gathering data from the busy commitments of top executives, including the Secretary for Education, the three deputy secretaries and the Chairman of TSC. Two out of the anticipated six interviews were conducted during the time available. Busy work commitments, overseas duties, recreational leave, and continuous postponements made it difficult to carry out any further interviews. In almost all cases however majority eventually submitted written responses.

The Focus-Group Methodology. Although this approach may have been opportunity driven, it's significance to advance the 'Shared Melanesian Leadership' concept has enhanced the depth and scope of this cross-cultural study. Generally because leaders in PNG are influenced by and operate consciously within their learned past encounters and experiences. This approach provided them the opportunity to 'share' their knowledge and experiences as a group. The following is a detailed description of the processes employed.

During the 1997 SEOs' Conference both headquarters and provincial senior officers were requested to reflect on:

What they considered to be characteristics and skills needed by senior officers in their positions in the National Education System today, and for the foreseeable future.

The purpose of the task was to identify and examine critically the key characteristics and skills that could form the basis for selection and development of prospective senior officers.

SEOs were first asked to list at least ten characteristics and skills, individually, on the response sheets provided. This was done on the first day of the Conference, when the researcher introduced the substance of this research project. The participants were given at least two days until the follow-up session, which was specifically programmed to address the issue of:

Characteristics and Competencies of the Leader-Manager: The Education Executive in PNG Today.

Subsequently, on the follow-up session the Conference members were formed into five focus groups shown in Table 4.1 below:

**Table 4.1 Participants in SEOs Focus-Groups**

Focus Groups	Participants	Totals
1. Headquarters 1	1 x Secretary, 2 x D/Sec., 3 x FAS., 1 x TSC.	7
2. Headquarters 2	8 x Assistant Secretaries and others	8
3. NGI and Southern	5 x NGI and 5 x Southern provinces	10
4. Highlands Region	5 x Highlands provinces	5
5. Momase Region	5 x Momase provinces	5
	<b>Total</b>	<b>35</b>

Apart from the joint New Guinea Islands and Southern Regional groups who decided to remain as a joint group following from other earlier sessions, rest were of relatively equal numbers. The Headquarters Group Two including 8 assistant secretaries from Headquarters were also joined by other Reform Implementation and Monitoring Unit members (whose numbers are not included).

#### Administration of Research Instruments

The Department Head's signed covering letter (Appendix 3) to accompany the survey instruments also requested the cooperation of SEO's participation in this study. The survey instrument was collated into a booklet form. This booklet contained the survey questionnaire with a cover page (Appendix 1), the respondent's information about the study (Appendix 2), and the approval letter to conduct this study.

Letters to the 20 provinces were posted with a prepaid, self-addressed and stamped envelopes. Letters for the Headquarter senior officers were hand delivered by the researcher. During the deliveries further verbal explanations were given 'face-to-face', and for the top management SEOs interview times and their consent for taped interviews were sought.

The researcher through the initiative of the NDOE Research and Evaluation Unit conducted a seminar on the subject of this study, which was well attended by a cross-section of NDOE personnel, the PNG Research Institute and the Commission for Higher Education. Apart from introducing the main aim and rationale for the study this presentation from a broader educational setting provided additional inputs concerning the general scope and conditions of this study.

Some important questions and comments raised during the discussions worth noting were:

- (a) Why are only SEOs included in this study and not others such as superintendents and other stakeholders?
- (b) School leadership is where the reforms impact most, and where leadership and management problems are more evident. Should this be a more viable topic of study?
- (c) To what extent is Western leadership better, or worse, or dependent on traditional leadership?; and
- (d) The extent to which treatment of leadership (both traditional and western) and management concepts and skills are given in the formal curriculum need to be established in order to address micro and macro aspects of leadership/management issues and initiatives.

Questions (a) and (b) above were originally included in the researchers plans. However, resource and time constraints were the main reasons for the researchers choice to concentrate on a more manageable research focus. Questions (c) and (d) are both interesting, but again were dependent on time and resource constraints.

This segment has detailed the research conditions and constraints specific to the reasons for and the choices made in the selection of the most suitable research processes and procedures, and the instruments employed in this study. The next important step is to collect the necessary data.



## Data Collection

Collecting any form of research data in PNG inevitably can be constrained by rugged geographical landscapes where transport and communication difficulties are always prominent. Communications generally within diverse cultural and ethnic societies particularly in relation to 'language' difficulties in understanding and translating the English language is the most difficult and even most unpredictable.

Working exclusively within these constraints the design and construction of that various data collecting instruments described earlier had to be thoroughly and carefully completed. An added strength to these processes was for the researcher to be as interactive as was necessary in conducting the whole research process. This segment describes the interactive nature of how the data was collected through the various instruments used and the face-to-face contacts with research participants in the study.

A total of 42 survey questionnaires (22 Headquarters and 20 Provincial SEO's), including 6 interview schedules were distributed. From this, 2 taped interviews were conducted, and 20 out of the total 42 survey responses were usefully completed and returned. Table 4.2 shows the total number of survey respondents.

Table 4.2 Population of Survey Respondents

Designation	No. Respondents	Total SEO Population
Top Management Team	8	10
Assistant Secretary (HQ)	6	12
Assistant Secretary (Provinces)	8	20
Total	22	42

Despite reminders both verbally and through a follow-up letter (Appendix 4) accompanied with a second set of survey instruments and documents, response rates from the provincial SEOs were significantly lower, compared to the good response from the Top Management Team.

The reason for this low response rate generally is not known. The researcher however feels that the sensitive nature of the topic both culturally and as an academic objective could have accounted for practising leaders to feel less willing to expose their leadership understandings. This problem was quite revealing with taped interviews referred to earlier where a number of interviewees kept postponing scheduled times because they were not ready or prepared. The length of the questionnaire and number of questions asked may have been other contributing factors.

#### Data Processing and Analysis

Survey summary sheets were entered for each respondent under each question, from these emerged common elements which the researcher began to collate into appropriate categories and tables. In analysing definitions of leadership Stogdill's (1974) eleven perspectives of leadership were used to identify common patterns, code data, and categorise findings, except in specific traditional leadership descriptions new emerging patterns and categories were created drawn from reviewed literature. Apart from this all other data were processed and analysed through emerging common patterns and descriptions drawn from a wide ranging literature on leadership.

The data from the two taped interviews generally carried similar information as the survey data, which were transcribed on to the interview schedule sheet for each respondent and were entered along with others on the survey summary sheets.

In relation to the data from the Focus-Group methodology, a process of each regional groups reporting of its listing of characteristics and skills, were then pooled, appropriately discussed and specified by the Conference group as a whole. From this a refined whole-group listing was shaped and it was apparent throughout the discussions that there were frequent comments about the inter-relatedness of items. Thus, while not spelled out in so many words, it was clear that participants were alluding to clusters, or categories of related items. These comments provided sign posts for the collation into the categories developed by Associate Professor Burke (QUT) and the researcher following the Conference (Burke and Koro 1997: 6-9).

What follows (in Chapter 5) is a listing of responses (in relation to key characteristics and skills of leadership) after they were collated and categorised in terms of similar or complementary meanings. Out of this process six inter-related categories or 'key dimensions of the leadership role of senior officers' emerged. The six dimensions identified were as follows:

1. Educational Leadership
2. Management
3. Productive organisational Relationships and Networks
4. Change
5. Professional Development
6. Accountability

### Preliminary Findings

Preliminary data were processed through further categorisation of data from emerging common trends and elements and through the literature. Some of these have formed the basis for a number of seminar presentations. These presentations included: The ACEA Post-Graduate Seminar in July 1997; The Canberra PNG Student's Association in August 1997; The Australian PNG Student's Convention in Brisbane in September 1997; and the Faculty of Education Research Festival in October 1997.

Comments at these seminars concerned:

- (a) The significance of cross-cultural comparison as an important aspect of leadership research became increasingly evident throughout these presentations. This provided impetus for the researcher to begin serious review of related literature on cross-culture studies.
- (b) The absence of the role of women in traditional and contemporary leadership in PNG was also raised. This is not an omission in this study, but is culturally an accepted heritage. PNG generally is a male dominated society, though in some areas, matrilineal succession to leadership roles is traditionally recognised.
- (c) That a large scale nation wide study on leadership was needed and should be taken seriously by all concerned citizens. The findings from this particular study should be extended for the information of all public and private institutions.
- (d) The curriculum needs and implications at all levels should be critically assessed in order to incorporate PNG cultural and Western leadership knowledge and values.
- (e) The school and teacher education curricula were particularly mentioned as areas where emphasis on leadership behaviour, attitude and skills development were most needed.

### **Research Validity and Reliability**

Whatever procedure for collecting data is selected, it should always be examined critically to assess to what extent it is likely to be reliable and valid (Bell 1993: 64). Bell states that 'validity' tells us whether an item measures or describes what it is supposed to measure or describe. Validity involves two concepts, 'internal validity' and 'external validity'.

Internal validity is the extent to which results can be interpreted accurately, and external validity is the extent to which results can be generalised to population, situations and conditions (Wiersma 1995: 5).

From a cross-cultural analysis 'language and values' (Marshall 1992, Bulmer 1971, Heck 1996, Bolman and Deal 1992) run parallel with internal validity, or determine whether or not results can be interpreted accurately.

Coming from a background of greater ethnic and language diversity majority of research participants, including the researcher would speak and communicate in at least 3 or 4 languages including English. It is possible therefore that cultural and language barriers can have an impact on this research. These scenario is explained more clearly by Spradley (1979) who states that

Anthropologists and sociolinguists recognised long ago that analysis of language is key to understanding a culture, identifying roles, norms, taboos, values, hierarchies, and boundaries separating statuses and even the ways that leaders frame their words (in Marshall 1992:369-370).

Similarly, the nature of PNG's diversity also means that leadership is exerted within small autonomous kin, clan and tribal groups without any dominating formal authority. This means that research on leadership is not readily generalisable.

Personal biases of the researcher and the perceptions of the respondents as subsequently analysed and interpreted by the researcher requires that considerable thought and care must be applied in the whole research process in order to ascertain a reasonable level of research validity and reliability.

To increase the validity and reliability of the survey instruments the researcher implicitly had to engaged in a number of activities. These included:

(a) Conducted a pilot-study project in 1996. This involved selected Papua New Guineans in similar senior roles to respond to seven open-ended research questions. The purpose of this exercise was to determine the suitability of those questions which had surfaced from the study of related literature in order to make them more relevant and appropriate to the purposes and conditions of this study. The next reason was to target any new areas for consideration and inclusion in the final design and construction of the survey instruments.

(b) Employed a purposive sampling methodology. An approach based on hierarchical status rather than on general educational representation, such as including middle-managers and other stakeholders. Thus provided a more suitable and responsive group. This is clearly evident, particularly at the Top Management Team level.

(c) Interactive or participant observer role. The researcher maintained an highly interactive role throughout the whole research process.

(d) The role of stakeholder ownership of research knowledge. The role of research is that of enlightening decision-makers (at all levels of the system) and not one of authoritatively proclaiming monolithic truths (Kleinfeld and McDiarmid, 1986). As the research in this instance was carried out primarily to extend the knowledge base it was vital that the stakeholders had some share in and ownership of the process. The group-focused methodology clearly have enhanced the contributions of research participants in this study.

In additions to these issues the researcher developed further strategies to provide access to the human and physical data through engaging in wide-ranging communication at all stages of the research process. For example, the following had to be communicated and agreed to for this research to be carried out and its findings to be communicated and assessed.

- (a) Submit a thesis proposal to the National Department of Education for approval, possible funding and assistance.
- (b) A consent covering letter to the research participants explaining about the rationale and aim of the research project- recognising the value of their involvement, and emphasising the need for extending knowledge.
- (c) The researcher's engagement in various seminar and conference presentations involving the stakeholders and the broader audience both in PNG and Australia. Their inputs are acknowledged, and have greatly assisted in formulating this thesis writing.
- (d) As a follow-up to the 1997 Senior Education Officers Conference proceedings the researcher was a co-author of an unpublished paper titled: 'Selection and Development of Senior Education Officers in PNG: A Proposal to Review Executive Development in the National Education System' (Burke and Koro, 1997).

'External validity' or generalisability of the results for the purpose of this study are twofold. Firstly, the views and perspectives of SEOs regarding their meanings, characteristics and skills of leadership are generalisable to their functional roles, and can also be relatable to education generally. This is because of SEOs direct relational roles in influencing schools and system policy and personnel.

Secondly, the relatability of some of the common features of traditional PNG and Melanesian leadership from reviewed literature is also considered useful material for purposes of teaching and learning. This research however cannot be generalisable to the extent of postulating a theory of traditional or contemporary leadership because of divergent and complex historical and naturalistic contexts in PNG, as well as, involving only a small select group of leaders.

Wiersma (1995: 9) defines 'reliability' of research as referring to the 'consistency of the research and the extent to which studies can be replicated'. If research is reliable, a researcher using the same methods, conditions, and so forth should obtain the results as those found in a prior study.

As the one researcher was involved in the whole research process including the design and construction of research instrumentation and in the conduct of the research process 'internal reliability' could be said to have been addressed. Further, to address 'external reliability', it could be reasonably expected that this research can be replicated in another sector of the PNG school system where similar conditions operate with regard to school and educational leadership.

## Conclusion

This Chapter has described in considerable detail the various research processes, procedures and instrumentation employed, the reasons for and the conditions involved in their selection for the purposes of collecting informed and reliable data towards this Thesis project. The decisions ensuring to enhance on one hand the significance of cross-cultural conditions while also trying to minimise the limitations these same conditions bring throughout the whole research design and construction phases has meant that these processes and actions had to be clearly demonstrated as they appeared both on paper and in describing the true involvement of the researcher.

For example, the significance of the qualitative case-study approach in a cross-cultural setting have been clearly demonstrated through firstly the types of questions asked, the reasons for asking these questions, and providing specific examples to provide added clues and clarity after these questions were piloted prior to this study. Secondly, the use of clear and simple language suited to second or third English speakers is also evident. Thirdly, employing multiple approaches such as surveys and group-focused approach has enhanced both free and open-expression of personal/group insights and experiences.

These processes therefore can be said to have establish broader and richer descriptive research focus and analysis, and at the same time can also be used as a yardstick to ascertain research validity and reliability. Overall considerable thought, energy and care has prevailed throughout.

Since this study has not been able to locate any such similar studies conducted in similar sets of conditions in PNG it could reasonably be expected that this study would contribute towards replicating leadership knowledge in PNG.



## CHAPTER 5

### DISCUSSION AND INTERPRETATION OF FINDINGS

#### Introduction

This chapter analyses the research data and presents an interpretation of findings provided by respondents in relation to each research question. The questions for this study are:

1. What do senior education officers' understand by the term 'leadership'?
2. What leadership experiences have helped to shape the senior education officers' understanding of leadership?
3. What are the key leadership characteristics and skills required by senior education officers to be more effective and successful?
4. What do senior education officers' perceive to be their leadership roles today, and for the foreseeable future?

The Chapter begins with a discussion of the context of the senior education officers. This is followed by a discussion of their most memorable leadership experiences. Definitions of leadership provided by the respondents are then presented and discussed. The characteristics of leadership as perceived by the respondents are described, analysed and discussed with reference to the related literature. Related leadership skills/abilities both from traditional and professional orientations are identified.

The Chapter ends with a presentation and discussion of the changing roles of senior education officers through the analysis of the SEO focus-group responses.

## THE CONTEXT OF SENIOR EDUCATION OFFICERS

### Introduction

This section briefly describes the work settings of the respondents and presents a detailed analyses of the confidential personal data provided by each respondent.

### The Devolved Functions of Education

Education is a devolved function between the National Government, various churches, and provincial and local level governments. The administration of the System is vested in the following education authorities. These are: the Minister for Education; the National Education Board; the Departmental Head; the Teaching Service Commission; the provincial governments; Education Boards; local level governments, education agencies and governing bodies of member schools.

The National Department of Education and three other organisations; the Commission of Higher Education (CHE), the National Education Board and the Teaching Service Commission (TSC) are generally responsible for the overall organisational and administrative responsibilities. CHE is responsible for the coordination of the development of higher education. The National Education Board coordinates the overall planning and development of education and makes policy proposals to the Ministry of Education. TSC sets and administers the working conditions of the members of the teaching service.

Each Provincial Government is responsible for the planning, financing, staffing and maintenance of primary (community) schools, vocational centres, technical schools and lower secondary schools, through a system of provincial education boards. The Provincial Assistant Secretary for Education is the Divisional Head of education in each province.

The Secretary for Education is the Departmental Head. There are three deputy secretaries and under them four first assistant secretaries (FAS). These SEOs make up the 'Top Management Team' (TMT) all based in Headquarters. The assistant secretaries (AS) fall directly under the FASs, and are referred to as Divisional Heads, both in Headquarters and provinces. These groups comprise the 'Senior Education Officers, the sample population in this study.

### Respondents Personal and Professional Data

Confidentiality and anonymity of names and other personal details were guaranteed from the outset. Professional aspects in relation to the nature of the respondents' work experiences and educational qualifications pertinent to this study were provided forming the basis of detailed analysis and discussion.

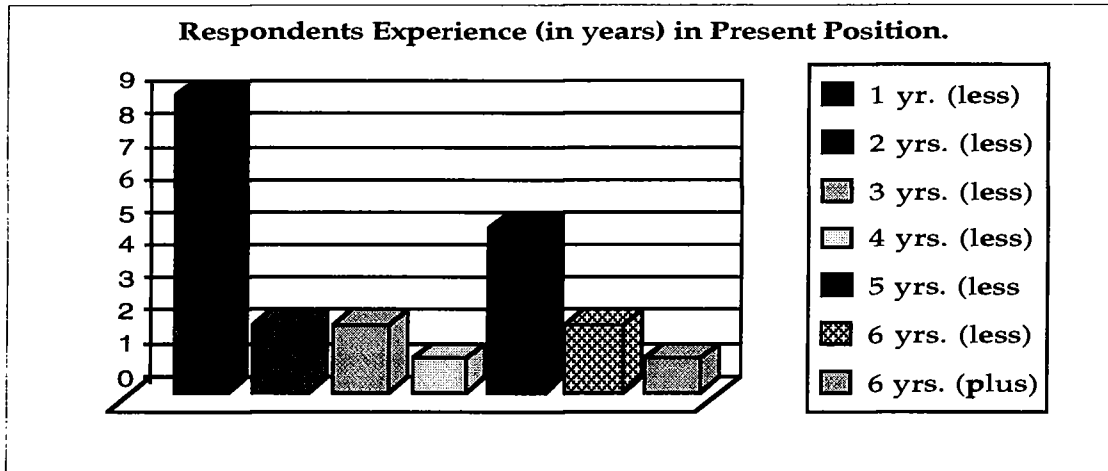
**Designation of Respondents.** All 22 respondents are male, demonstrating the male dominated hierarchy.

**Table 5.1 Designations of Survey Respondents**

Designation	No. Respondents	Total SEO Population
Top Management Team	8	10
Assistant Secretary (HQ)	6	12
Assistant Secretary (Provinces)	8	20
Total	22	42

**Respondents' Work Experience.** Chart 5.1 shows the years of experience of the respondents in their present positions at the time of the survey. Generally, all SEOs are professional educators by qualification and work experience. They all have progressed through the school system.

Chart 5.1 Chart of Respondent's Experience (in Years) in Present Position

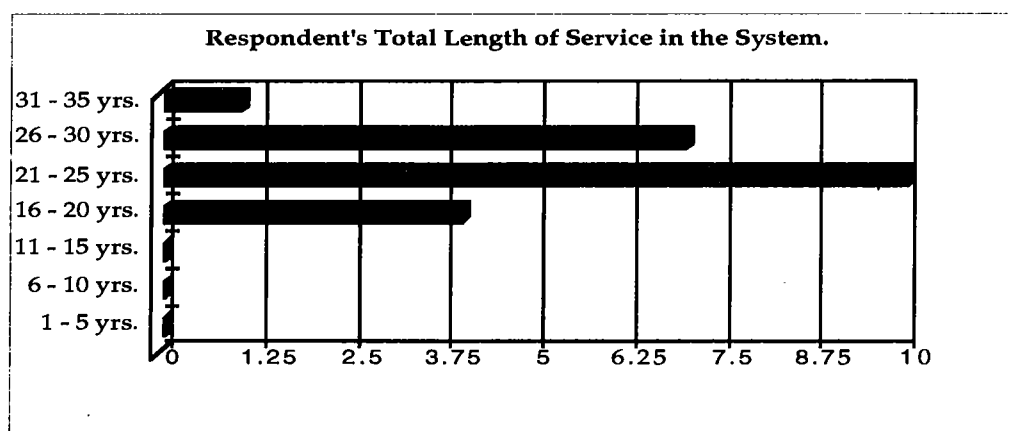


Generally, 11 out of the 22 respondents (50%) are new. These include those in the less than 2 years group. Initially, many of these would be on temporary appointments. This features a high staff turnover normally experienced within the System. For example, the high turnover rate of SEOs from 1996 to 1997 was evident from a head count during the 1997 Annual SEOs' Conference. There were 12 different or new faces at the 1997 SEO's Conference from the 1996 Conference. This represents a turnover of 45%, or 9 of the 20 provincial SEOs, and a significant (3 of the 12 assistant secretaries) number of the HQ senior officers (Burke and Koro 1997). It should however be noted that:

- (i) where provincial SEOs are replaced, the former officer is often promoted to a position outside of education, but in the provincial authority, or is left out as an unattached officer at provincial level.
- (ii) there were significant other changes at FAS, Deputy and Secretary levels. These are all linear promotions through the system and therefore there is strong overall continuity even if positions change through promotions, and acting appointments.

Total Length of Service in Public Service. Chart 5.2 shows the total length of service the respondents have served in the System. More than 86% (17 out of total 22) have served 20 years or more. This generally indicates a high level of experience within the top hierarchy. None of the respondents have been in the system for less than 15 years indicating also that majority would have progressed through the normal school system prior to being appointed as Assistant Secretary or to higher levels.

Chart 5.2 Chart of Respondents Total Length of Service in the System



Attained Formal Awards of Respondents. Traditionally, formal teaching qualifications at a Certificate level prepared teachers for primary teaching. This was a two year post-grade 10 course. This programme since 1991 has been upgraded to a Three-Year Diploma course. A previously post-grade 10 (Diploma in Secondary Teaching) and post-grade 12 (Bachelor of Education) programmes prepared teachers for secondary teaching. Majority of present SEOs would have attained one of these formal awards. Formal qualifications required for example of an Assistant Secretary at Headquarters include:

An equivalent Teacher's Certificate or higher. An appropriate diploma or degree in education is desirable. Proven administrative and planning ability, personal qualities of leadership and initiative are also advantageous (GoPNG 1995).

The requirements are higher at First Assistant Secretary level and above, for example:

Tertiary qualifications preferably post-graduate degree in educational administration, management, planning, finance and budgets, human resources development and training. Extensive experience and demonstrated ability in senior management, financial management and proven leadership qualities at senior management levels. Extensive knowledge of PNG Education Legislation, Education System and government policies (GoPNG 1995).

The data provided by the respondents were grouped into six main categories. These were; a Teaching Certificate; a Teaching Diploma; a Bachelors' degree; a Masters degree and a PhD. Respondents were also asked to indicate other formal certifications they have acquired referred to here as 'plus'. Table 5.2 shows the attained formal awards by the respondents.

Table 5.2 Respondent's Attained Formal Awards

Awards	PhD.	Ma/Deg.	Deg/Dip.	Dip/Plus	Cert/Plus	Cert.
Totals (22)	1	9	7	5		

The respondents in this study are all registered teachers. Majority have progressed through the school system through their professional qualifications and demonstrated ability. Unlike other professions, SEOs career paths have been closely monitored through the Department's Inspectorial System. In this instance, they would be rated among PNG's most successful teachers and headmasters. The trends in appointing SEOs further indicate that majority are former school inspectors.

The data also indicates that 17 of the 22 ( 77 %) respondents have attained a first degree. This is a positive trend toward improving the intellectual capacity of the teaching force and of senior level officers within the System.

There are disparities however which stem from the decentralised Provincial Government System where functions, and terms and conditions of provincial SEOs are the responsibility of each Provincial Government.

Included among many deficiencies of this System is the capacity of provinces to adequately address the professional development needs of provincial public servants. This disparity is widely acknowledged as demonstrated through this statement in 'The Growth of Education Since Independence (1975 -1985)' by NDOE in 1985, which remains relatively valid across all sectors today:

Over the years, training and educational management and planning has not kept up with provincial and national demands. As a result, the bureaucracy has grown much bigger. Also, the quality of management has declined, especially at the provincial level (DOE 1985: 7).

The Education Sector Review (1991) further acknowledges this continuing problem of management in the provinces:

It is recognised that there is generally a lack of planning capacity in the provinces which often results in poor coordination and inefficient application of educational resources. Educational planning in provinces must be strengthened through training and ongoing assistance from NDOE and other central agencies (DOE, 1991: 21).

To show this scenario more clearly, the respondents attained formal awards by designations and by regions (Headquarter and provinces) is illustrated in Table 5.3.

**Table 5.3 Respondent's Attained Awards by Designation**

Awards	PhD	Ma/Deg.	Deg/Dip.	Dip/plus	Cert/plus
Top Management Team	1	3	2	1	
Assistant Secretary (HQ)		5	1		
Assistant Secretary (Prov.)		1	3	4	
Totals	1	9	7	5	

The trend at Headquarters (HQ) is encouraging with 9 of the 10 respondents having attained a Masters qualification, and all except one possesses a first Degree. This indicates a developing high intellectual expertise at this level. This is crucial, especially in the context of trends associated with increasing intellectual competitiveness and educational reforms in PNG.

The picture, subject to inadequate data, is quite the opposite from the provincial group. This group shows only 50 percent of respondents with a first Degree. Included in this group is a former University lecturer (with a Masters degree) who is in his first year as an Assistant Secretary, and another former National High School teacher in his third year of a Master of Education programme (part time).

This scenario provides that senior officers who influence matters related to policy and personnel, and particularly in terms of their role in identifying, selecting, monitoring, training, and promoting or demoting staff must be knowledgeable and competent in order to be more effective.

While there are encouraging trends in Headquarters with higher intellectual expertise as portrayed through this data. There is a need, as identified through the Education Sector Study (1991), to address the professional development needs of SEOs at the provincial level.



## **DEFINING LEADERSHIP: TRADITIONAL AND PROFESSIONAL EXPERIENCES**

### **Introduction**

The data in relation to the respondent's traditional experiences is treated within limits of their family, clan and/or village community structure. All community activities are conducted according to this social structure: marriage, exchange ceremonies, land ownership, social obligations and duties, social rights and all aspects of life are conducted against the background of this family, clan (and sub-clan) and village structure.

Bennis and Goldsmith (1994: 44) view leadership as:

shaped by the experiences from the past. In part, decisions are made about leadership based on what has been learnt from families or schools, from direct encounters with known leaders, or from observations of distant heroes.

This indicates that leadership is a cultural phenomenon, inextricably linked to the values and customs of a group of people (Gerstner and O'Day (1994: 123), and because of this human interaction within social systems reflect these values and behavioural norms (Hallinger and Leithwood 1996).

### **Defining Leadership From Traditional Experiences**

PNG is known for its diversity of people and cultures (Dorney 1990). This diversity presents a way of life unique only to Papua New Guineans whose 'world view' is shaped by their initiation into their own cultural and social heritage through 'actual doing', 'observing' and 'imitating' of parents and elders, and through myths and stories (Townsend 1985, Chowning 1974, Berndt 1972).

Their day to day living are based on gardening, fishing, hunting, hand crafts, and getting along with kinsfolk (Young and Bartos 1977) providing a form of life central to the village community which revolves around and is based upon communal living and sharing through strong family ties, respect for elders, uncles, aunties and in-laws through marriage; strong customary practices.

Such practices as marriage ceremonies, bride-price, subsistence exchange, mourning through sickness, death and mortuary; own dances and folksongs (Ross 1978, Sahlins 1968); and sanctions provided by supernatural powers of magic, sorcery, myths, rituals and initiation ceremonies (Bulmer 1971), popularly referred to as 'esoteric knowledge' (Lawrence 1972, McLaran 1974, Hart (1955). This sacred knowledge is an essential prerequisite for leadership and provides a man's source of wisdom and power (Lawrence 1972).

From this cultural background, respondents in this study were asked to define the term leadership:

- (a) from their family and community backgrounds; and
- (b) through their professional experiences.

Table 5.4 summaries the respondent's perceptions of the term leadership from their traditional family and community experiences.

**Table 5.4 Definitions of Leadership from Traditional Experiences**

Traditional Perspectives	Respondents' Perspectives
1. Inherited leadership	<ul style="list-style-type: none"> <li>- Born to a chieftainship to maintain ancestor's traditions.</li> <li>- Inherited from father and clan line based on communal leadership and cooperative decision making.</li> <li>- Leadership is tied to the clan's status which is maternally inherited through the mother's family line.</li> <li>- Leadership is inherited , posses wisdom, power, knowledge and presides in tribe and community ceremonies.</li> </ul>
2. Communal/group processes	<ul style="list-style-type: none"> <li>- Being concerned and caring for those around me, both living and non-living.</li> <li>- To lead by example in family and community affairs.</li> <li>- Possessing and utilisation of family and community wealth for maintainance of peace and order.</li> <li>- Ensures cohesion, security and trust of family and clan wealth. Initiates and leads.</li> </ul>
3. Personal traits and achievements	<ul style="list-style-type: none"> <li>- Imitate my father who generously assisted those in need and others who sought his help such as in land matters.</li> <li>- A leader is an outspoken person, a wealthy individual, a tribal war-hero who is respected for his deeds.</li> <li>- My father is a war hero from a big tribe who had lots of pigs and was a respected member of the community.</li> <li>- A 'big man' leader in the community who is respected because of his status.</li> </ul>
4. An exercise of influence	<ul style="list-style-type: none"> <li>- A traditional leader leads through his own example and teaches others his knowledge and skills.</li> <li>- A leader sets moral values and lives and leads by example.</li> <li>- Being incharge of his clan/tribe in influencing decision making and groups existence.</li> <li>- Leads in community activities, is listened to and respected by the community.</li> </ul>

**Inherited Leadership.** Ascriptive or inherited leadership is defined as 'a social position gained from the possession of innate qualities, such as age, genealogical rank, or membership by birth of a particular group, category or social class, and also implies a formal office' (Douglas 1979: 3).

Leadership is inherited either through patrilineal or matrilineal succession, usually through the eldest male/son. One of the main reasons for marriage, in many volatile PNG societies, where tribal warfare, social conflicts, competition status and security are the essence of Melanesian life-styles, is to produce children. The more children, especially of male sex, the better.

Although females in some societies where matrilineal succession and bride-price is the norm provides important source of acquiring status and in accumulating wealth. A first born son in the Melanesian context is believed to be a true blessing largely because of the special father to eldest son relationship. In many cases, people also marry polygamously in search of a son or sons, if other marriage or marriages fail to produce one. Alternatively, for the same reason, marriage couples also continue to produce children in search for son(s).

A number of respondents have defined leadership as an inherited status. The following indicates that a number of respondents themselves have inherited social positions naturally through birth, referred to by Narakobi (1983) as a birth right.

- \* Born to a chieftainship, usually to maintain ancestor's traditions.
- \* Inherited from father and clan line based on cooperative leadership and decision making
- \* Leadership is inherited, possesses wisdom, power, knowledge, and presides in tribe and community ceremonies.
- \* Leadership is tied to the clan status which is maternally inherited through the mother's family line.

**Community or Group Processes.** The centre of communal sharing and activity is the village which comprises a number of clans, sub-clans and lineage segmentations. Leadership in this social unit as stated by one of the respondents is 'based on communal sharing and cooperative decision making'. Similarly Ross (1978: 18) states that:

Leaders frequently interact with one another as equals, because of their common involvement in the cooperation and competition of feasting; leader's interaction with his followers is one of inequality. Each leader is the focus of an activity group, and interaction among foci is qualitatively different from other kinds of interaction. With an equal, one negotiates and discusses, rather than commands or conjoles.

The notion of 'sharing' as established in Chapter 2 is associated with functions of reciprocal generosity, cooperation and competition. These responses further emphasise the notion of sharing:

- \* Being concerned and caring for those around me, both living and non-living.
- \* Possessing and utilisation of family and community wealth for maintenance of peace and order.
- \* Ensures cohesion, security and trust of family and clan wealth.

Personality Traits and Achievements. Learning from actual doing, observing and imitating parents and elders, and through myths and stories is a feature of the current leaders earlier experiences. This researcher's prologue demonstrates a similar message as this response below:

- \* Imitate my father who generously assisted those in need and others who sought his help, such as in land matters.

Other responses also illustrate the achievement criteria of leadership:

- \* A leader is an outspoken person, a wealthy individual, a tribal war-hero who is respected for his deeds.
- \* My father is a war hero from a big tribe who had lots of pigs and was a respected member of the community.
- \* A big man leader in the community is respected because of his status.

The Exercise of Influence. Hollander (1964: 1) maintains that 'leadership is a relationship between a person exerting influence and those who are influenced, and that it is best seen within the framework of group process'. He further defines his use of the term 'leader' in general terms in stating that a 'leader denotes an individual with a status that permits him to exercise influence over certain other individuals' (Hollander 1964: 16).

A number of respondents also perceive the terms leader and leadership 'as an individual with status who leads and influences others through his own example'.

Other responses in this domain include:

- \* A leader sets moral values and lives and leads by example.
- \* Being in charge of his clan/tribe in influencing decision-making and group's existence.
- \* Leads in community activities, is listened to, and respected by the community.

In summary, the traditional notions of leadership provided by the respondents have restated both its inherited and its achievement criteria. Elements of succession through patrilineal and matrilineal descent have also been made by a number of respondents who themselves are beneficiaries.

Further, leadership as a communal or group process based on shared leadership involves being concerned about, caring for, and the active involvement of, kinsfolk and others who matter most in the immediate day to day defines PNG/Melanesian leadership as culturally unique, but also contrasts sharply with Western forms of transactional and democratic leadership.

Personality traits and achievement status of the leader have also been emphasised. These include aspects of generosity, being a tribal war hero, or an outspoken person and a wealthy individual, some of which elevates status acquisition and respect. These aspects can be more related to charismatic and transformational leadership.

Leadership as an exercise of influence is another important aspect, which is one of mutuality and cooperation rather than of formal power and authority as in the Western bureaucratic models.

## Defining Leadership from Professional Experiences

Researchers usually define leadership according to their individual perspective and the aspect of the phenomena of most interest to them. Leadership has been defined in terms of individual traits, leader behaviour, interaction patterns, role relationships, follower perceptions, influence over followers, influence on task goals, and influence on organisational culture (Yukl 1989: 253).

After a comprehensive review of the leadership literature, Stogdill (1974: 259) concluded that 'there are almost as many definitions of leadership as there are persons who have attempted to define the concept'. Stogdill suggested the following eleven perspectives of leadership definitions found in the literature. These perspectives are considered useful in analysing the perceived definitions of leadership provided by respondents in this study. Leadership is defined as:

- (i) a function of group processes;
- (ii) personality or effects of personalities;
- (iii) the art of inducing compliance;
- (iv) the exercise of influence;
- (v) a form of persuasion;
- (vi) a set of act or behaviours;
- (vii) a power relationship;
- (viii) an instrument of goal achievement;
- (ix) an effect of interaction;
- (x) a differentiated role; and
- (xi) the initiation of structure.

Using this as a guide, table 5.5 shows a summary of how the SEOs perceived the term leadership in their present work situations. The table only includes those aspects which correspond with the perspectives given by the respondents.

**Table 5.5 Definitions of Leadership from Professional Experiences**

Leadership Perspectives	SEO's Professional Experiences
1. Function of group Processes	<ul style="list-style-type: none"> <li>- Being concerned, caring and envisioning the growth and development of the system and its stakeholders.</li> <li>- Leads by example, listens, involves subordinates, and acts on advice.</li> <li>- Leads with a sound knowledge of the organisation for which he/she is the leader.</li> </ul>
2. Personality and effects of personality	<ul style="list-style-type: none"> <li>- Developed through experience and self-perseverance to do a good job and get recognised by superiors.</li> <li>- Based on ability, capability, performance, and skillful manipulation of ideas which leads to promotion.</li> <li>- Identified as someone with potential and qualities of leadership.</li> <li>- An idealist with vision, plans strategically, provides guidance and involves subordinates towards organisations mission.</li> <li>- Leads by example in performance and by intellectual ability, is decisive and acts collectively.</li> </ul>
3. The exercise of influence	<ul style="list-style-type: none"> <li>- A quality of managing and influencing others to follow you.</li> <li>- A manager, decision-maker, formulates policies and leads by example who also guides and gives advise.</li> </ul>
4. An instrument of goal achievement	<ul style="list-style-type: none"> <li>- The acquisition of knowledge and skills necessary for effective and efficient attainment of organisational goals.</li> <li>- Is leading, directing, setting visions, and coordinating people and resources toward organisational mission.</li> <li>- To determine the direction my Division should observe in order to achieve established standards.</li> </ul>
5. A set of acts or behaviours	<ul style="list-style-type: none"> <li>- Able to guide, lead, decide and have the support of others, based on your qualities and experiences.</li> </ul>
6. Initiating structure	<ul style="list-style-type: none"> <li>- Leaders not only manage, but break new grounds in order to improve services to clients.</li> </ul>
7. A position of authority	<ul style="list-style-type: none"> <li>- Leadership experiences include teacher, headmaster, inspector, senior professional assistant and now an Assistant Secretary.</li> </ul>

**A Function of Group Process.** A focal point of studying influence effects from social interaction shows that leadership affects many other concerns relevant to group processes, including conformity, morale, and social change. The study of leadership must accordingly contribute to knowledge about dynamics of influence processes because, in a strict sense, leadership is neither a unique personal attribute, nor is it separable from social influence more generally (Hollander 1964: 3).



Speaking to this point, Thibaut and Kelly (1959: 289) have said:

In virtually all cases, leadership seems to be analysable in terms of other, simpler concepts ... [every] member of the group can be considered as exhibiting leadership insofar as he exercises power effectively, promotes organisation along functional lines, or has symbolic value.

A number of definitions provided by respondents also emphasise the importance of leadership as a function of group processes. Without a group (two or more people) there is no leadership. The following responses define leadership as:

- \* Being concerned, caring and envisioning the growth and development of the system and its stakeholders.
- \* Leads by example, listens, involves subordinates, and acts on advice.
- \* Leads with a sound knowledge of the organisation for which he/she is the leader-manager.
- \* A manager, decision-maker, formulates policies and leads by example, who also guides and gives advice.
- \* Leads by example in performance and by intellectual ability, is decisive and acts collectively.

Leading by example in performance and through intellectual ability, as well as, being concerned, caring for and involving others in the functions of the group are emphasised here by the respondents.

**Personality or Effects of Personality.** The perceptions of leadership provided by respondents in this study reflect each individual's own inner understanding of themselves through their own experiences. These perceptions come from within their underlying, unseen structures and processes. The following responses reflect their understanding of how their personality traits have played a significant role in their professional lives:

- \* Developed through experience and self-perseverance - to do a good job and get recognised by superiors.
- \* Based on ability, capability, performance, and skillful manipulation of ideas which leads to promotion.
- \* Identified as someone with potential and qualities of leadership.
- \* An idealist with vision, plans strategically, provides guidance and involves subordinates toward organisational mission.

An Instrument of Goal Achievement. Leadership is concerned with people and the accomplishment of goals through the direction of human efforts. The person who successfully marshalls human collaboration to achieve particular ends is a leader (Clemmer and McNeil 1989: 30). A goal is defined as 'what the individual is trying to do' (Lunenburg and Onstein 1991: 108). Goal emphasis behaviours are concerned with motivating subordinates to accomplish the tasks at hand, and work facilitation behaviours are concerned with clarifying roles, acquiring and allocating resources, and reconciling organisational conflicts (Hughes et al 1993: 186). Perhaps the most important step in accomplishing personal and group goals is stating it right in the first place. In this, Hughes et al (1993: 298) emphasise that

goals should be specific and observable, attainable and challenging based on top-to-bottom commitment, and designed to provide feedback to personnel about their progress toward them.

A number of respondents also have emphasised the goal achievement perspective of leadership through the following responses:

- \* Acquisition of knowledge and skills necessary for effective and efficient attainment of organisational goals.
- \* Is leading, directing, setting visions, and coordinating people and resources toward organisational mission.
- \* To determine the directions my division should observe in order to achieve established standards.

**A Set of Acts or Behaviours.** A person or individual possesses certain properties. These are summarised by Barnard (1968: 13) as: (a) activities or behaviours, arising from (b) psychological factors, to which are added (c) the power of choice, which result in (d) purpose. The dictionary defines behaviour as 'to act or conduct oneself in a certain manner'. From these perspectives a number of respondents have also emphasised some of the functions of leadership in an organisational setting. These include:

- \* Able to guide, lead, decide and have the support of others, based on your qualities and experiences;
- \* Is leading, directing, setting visions, and coordinating people and resources.

**Initiation of Structure.** The 'initiating activity' involves proposing solutions; suggesting new ideas; providing new definitions, new attacks on problems, or new organisation of material (Lassey 1976: 11). This follows closely with Lunenburg and Ornstein's (1991:133) view that

initiating structure refers to the extent to which a leader focuses directly on organisational performance goals, organises and defines tasks, assigns work, establishes channels of communication, delineates relationships with subordinates, and evaluates work-group performance.

A number of respondents have also emphasised the initiating functions of leadership. These are:

- \* Leaders not only manage, but break new grounds in order to improve services to clients;
- \* Being able to visualise the present and forecast the future.

**A Differentiated Role.** The large numbers of types of leaders described by earlier investigators have equated leadership with status or the importance of position. Others have equated leadership with esteem, the value of persons regardless of their position. Still others have singled out certain behaviours and called those behaviours leadership (Bass 1976: 67).

Ramoi (1987: 89) in describing the Ethics and Leadership in PNG examines leadership in this way:

consisting of individuals who, holding positions of influence and power, make important decisions affecting PNG as a whole. This includes not only politicians and heads of government departments and statutory authorities, but all other public-office holders under the Constitution.

At least one respondent has equated leadership as roles or positions he has held in his professional career.

- \* Leadership experiences include: teacher, headmaster, inspector, senior professional assistant and now assistant secretary.

In summary, the wide range of definitions provided by the respondents is representative of research findings regarding the complexity in defining the term leadership. The definitions also have restated the view of leadership as a social influence relationship toward group or organisation goals with a number of respondents emphasising its personality traits and behavioural qualities. Only one respondent gave a view of its differentiated role.

## **MOST MEMORABLE LEADERSHIP EXPERIENCES**

### **Introduction**

Leadership is an active, not a passive process (Kouzes and Posner 1987), and leadership produces change (Kotter 1990). This indicates that leadership is a challenge. The challenge may have been an innovative new product, or a reorganisation, but the majority of the cases involved a change from a status quo. They involve challenging the process (Kouzes and Posner 1987: 8).

There are many challenging and interesting life experiences. Some of these experiences may be temporary, while a few remain life-time memories because of the way these may have modelled or shaped a person's behaviour. Senior officers are experienced with demonstrated ability to have progressed through the school system. They are seen to be some of the most successful teachers and headmasters in PNG. Because of this, it is interesting to explore 'what it is' that senior officers remember most about their leadership experiences which may provide useful learning lessons.

Table 5.6 provides a summary of the respondent's most memorable leadership experiences.

**Table 5.6 Respondent's Most Memorable Leadership Experiences**

Leadership forces	Personal leadership challenges
<p><b>1. Job experiences or assignments</b></p>	<ul style="list-style-type: none"> <li>-Appointed deputy principal of a teachers' college was a real challenge.</li> <li>-Being headmaster of a secondary school really challenged my potential- leading to my success.</li> <li>- As deputy headmaster gave me confidence, realised my administrative potential, and made real progress in my career.</li> <li>- As subject master in my second year of teaching challenged and developed my leadership skills.</li> <li>- As superintendent of Community School Inspections challenged me to conquer the experiences of senior inspectors.</li> <li>- Appointed as senior community school inspector was the turning point in my life.</li> <li>- Negotiating with striking university students on Land Registration issue was tense, but had to clarify the principles of justice.</li> <li>- Placed in a respectable position, you experience change, grow in confidence, and gain respect from subordinates.</li> </ul>
<p><b>2. Personal endurance and fulfillment</b></p>	<ul style="list-style-type: none"> <li>- I wanted to succeed like Somare, during the independence era.</li> <li>- As a regional political candidate moulded me to be a good orator and analyst.</li> <li>- Giving my best to solve problems requiring my attention, and assisting people who are in need.</li> <li>- Learned to analyse and seek advice on my decisions, after some bad decisions back-fired on me.</li> <li>- My diplomatic approach with fair and equal treatment wins the support of my subordinates.</li> <li>- Planning and organising regional sports, such as the 1989 South Pacific Games greatly influenced me.</li> </ul>
<p><b>3. Former boss or mentor</b></p>	<ul style="list-style-type: none"> <li>- 'Wisdom' is a key to leadership. I learned this from Sir Alkan Tololo, when he was Secretary for Education.</li> <li>- Firm, yet, humble is an effective trait of my former boss has influenced me most.</li> </ul>
<p><b>4. Formal training</b></p>	<ul style="list-style-type: none"> <li>- Importance of honesty, fairness, impartiality, decisiveness, resourcefulness, and competency are always raised.</li> <li>- As a good Grade 4 student I helped to teach grades 1, 2, and 3 students when their teachers were absent.</li> </ul>
<p><b>5. Traditional experiences</b></p>	<ul style="list-style-type: none"> <li>- The importance of communal sharing and security, where the Chief involves those who matter most in decision making and in presiding over sharing of wealth during ceremonial and exchange transactions.</li> <li>- Adopted traditional communal or democratic style of leadership, based on trust, respect and collective action.</li> </ul>

New Job Assignments and Experiences. Placed in a respectable position, you experience change, grow in confidence and gain respect from subordinates. This is a nicely expressed view by a respondent. Many have experienced challenging moments in this manner and have taken on their new roles, seen both as a 'test' of their abilities and, as a 'turnaround', in their lives.

The following responses express these sentiments:

- \* Appointed as deputy principal of a teachers' college was a real challenge.
- \* Being headmaster of a secondary school really challenged my potential-leading to my success.
- \* As deputy headmaster gave me confidence, realised my administrative potential, and have made real progress in my career.
- \* Appointed as senior community school inspector was a turning point in my life.

In a school system where inspections dictate competition and/or promotion, demotion or even termination. Getting a promotion is a test or a measure of one's ability. The SEOs have successfully jumped these hurdles and consider themselves as most successful former teachers, headmasters, and inspectors.

Personal Endurance and Fulfilment. Personal ambitions, dreams, visions, and goals endures individuals toward achieving or fulfilling these ends. Two respondents for example gave this view:

- \* I wanted to succeed like Somare during the post-independence era.
- \* Giving my best to solve problems requiring my attention, and assisting people who are in need.

Further, learning and experiencing change from within a work situation, or from own mistakes and/or shifting to new situations also have provided challenging moments as demonstrated through these responses:

- \* My diplomatic approach with fair and equal treatment wins the support of my subordinates.
- \* Learned to analyse and seek advice on my decisions, after some bad decisions have back-fired on me.
- \* As a regional political candidate moulded me to be a good orator and analyst.

**Former Boss or Mentor.** Famous quotes or role models also are influential source of challenge. Hughes et al (1993: 34) in emphasising this states that

a boss, especially a very good or very bad one, can be a powerful catalyst for growth. Exceptional bosses are vivid examples of how to (or how not to) put values into action.

Two respondents have been inspired by their former bosses as illustrated by the following responses:

- \* Wisdom is a key to leadership. I learned this from Sir Alkan Tololo, when he was Secretary for Education.
- \* Firm, yet, humble, is an effective trait of my former boss, has influenced me most.

**Formal Training.** As many other factors revolve around formal schooling and learning this aspect was not popularly mentioned. A Senior officer equated the concepts of 'honesty, fairness, impartiality, decisiveness, resourcefulness and competency are always raised in his response.

**Traditional Experiences.** The importance of communal living based on shared leadership is highlighted by two senior officers:

- \* The importance of communal sharing and security, where the Chief involves those who matter most in decision making and in presiding over sharing of wealth during ceremonial and exchange transactions.
- \* Adopted traditional communal or democratic style of leadership, based on trust, respect, and collective action.

## Conclusion

The data from this Most Memorable Leadership Experiences responses constitute interesting and challenging life experiences. The challenges involved the respondents in new job assignments and experiences which tested their abilities as well as ignited a 'turnaround' in their lives to break new grounds; or through their personal endurance(s) to fulfil their life ambitions. Others even have being inspired by their former bosses or mentors, and have learned through formal training, as well as, continuing to maintain their important values of traditional styles and practices.

## FUNCTIONS OF LEADERSHIP: TRADITIONAL AND PROFESSIONAL

### Introduction

Leadership is a relationship (McGregor 1976). This relationship exists in groups or organisations where members interact with one another in order to make something happen. This is how leadership has been defined as a social influence process. Because of this McGregor (1976) provides four major variables now known to be involved in the leadership process. These include the characteristic of: (i) the leader; (ii) the followers; (iii) the organisation; and (iv) the social, economic, and political milieu. Accordingly, this means that leadership is not the property of the individual, but a complex relationship among these variables.

Within these complex and conflicting variables the functions of leadership provided by various writers are to:

- \* influence the culture (Deal and Kennedy, 1982) and overall performance of the organisation (Ogawa and Bossert, 1995);
- \* the definition of organisational mission and role (Selznick 1957);
- \* the embodiment of institutional purpose (Vaill 1984, Starratt 1986), vision and direction (Bennis and Nanus 1985, Kouzes and Posner 1987, Sergiovanni et al 1987, Starratt 1986);
- \* to provide the system of communication; promote the securing of essential efforts; and formulate and define purpose (Barnard 1966: 217).
- \* Establishing direction; aligning people; motivating and inspiring (Kotter 1990: 5).

These functions tend to emphasise three inter-related concepts, which appear to be the key functions related to leadership in organisations. These include 'purpose', 'direction setting' and 'vision', and for the effective alignment of these functions, Kotter's (1990) aligning people, motivating and inspiring functions appear to encompass a logical process.



## Traditional Functions of Leadership

Leadership is a function of group process, whether this is within a family, a lineage unit, clan or the whole community. Leadership in these social units is a shared influence relationship based on communal sharing, shared decision making, and mutual cooperation. This mutuality is exercised through common concern in and care for the immediate day to day physical, social, spiritual and security needs of the family and kin groups. This involves the notion of sharing based on generosity, cooperation, and competition (Ross 1978). The functions of traditional leadership are therefore tailored to these mutual causes and purposes. Table 5.7 shows a summary of the responses provided by the respondents.

**Table 5.7 Perceived Traditional Leadership Functions**

Traditional Functions.	Respondent's Perspectives
(a) Manage and Expedite Community Activities.	<ul style="list-style-type: none"> <li>- Presides in meetings, influences decision making and planning.</li> <li>- Organises community activities such as feasts, weddings, mortuary, hunting, house building, and other public works.</li> </ul>
(b) Sponsors and Presides in Communal Ceremonies.	<ul style="list-style-type: none"> <li>- Accumulates and shares his own, or family and communal wealth through generous giveaway and public feasts, ceremonies and exchange transactions.</li> </ul>
(c) Agent of Social Control and Justice.	<ul style="list-style-type: none"> <li>- Mobilises and shapes public opinion.</li> <li>- Ensures group cohesion and security.</li> <li>- Mediates and resolves conflicts, such as land disputes and compensation payments.</li> <li>- Executes and enforces judgments among followers.</li> <li>- Serves as spokesman for legislation growing out of litigation. acts as repositories of clan/tribal jurisdiction.</li> <li>- Hear appeals, seeks revenge for aggrieved associates and defends followers against revenge.</li> </ul>
(d) Agent of Foreign Relations	<ul style="list-style-type: none"> <li>- Acts as mediator and spokesman in matters of disputes with neighbouring tribes and communities.</li> <li>- Protects and maintains tribe/community heritage and interests from outsiders.</li> </ul>
(d) Posses Wisdom and Elderly Example.	<ul style="list-style-type: none"> <li>- Displays outstanding memory bank of ancestral oral history and traditional land rights.</li> <li>-Teaches the young his knowledge and skills.</li> </ul>

**Manages and Expedites Community Activities.** Part of communal sharing also involves shared physical work or labour such as in gardening, house building, formally organised hunting trips, canoe making and fishing (in coastal areas) and other public works. Leadership in these situations involves communicating with kinsfolk, making plans and decisions about what to do?, who is to do what?, what equipment to use?, when to move?, where to go?, and so forth. It involves their day to day practical activities for their mutual purposes and existence. The response below illustrates these functions:

- \* Presides in meetings, influences decision making, planning, and organises community activities such as feasts, weddings, mortuary, hunting, house building, and other public works.

**Sponsors and Presides in Ceremonial Activities.** Death and mortuary feasts, formal weddings (with all the traditional negotiations, bridewealth payments, feasts and exchanges of food), and feasts to celebrate success, settlement of disputes or other special occasions are most significant aspects of communal ceremonial activities. The functions of leadership on these occasions, although vary considerably from one society to another. The following statement from a respondent notes that a traditional leader:

- \* Accumulates and shares his own, or family and communal wealth through generous giveaway, public feasts, ceremonies, and exchange transactions.

**Agent of Social Control and Justice.** Social obligations to family, clan and village communities continue to remain strong. Custom also remains prominent in the villages, in resolving conflicts over land, bride-price, exchange ceremonies, and in many other aspects of life. Relations between members are characterised by affection, devotion to each other, caring and sharing, but in terms of punishable offences extreme limits were still carried out. Some of these include shaming an offender (Latukeyu 1984), or mediating compensation payment (Ross 1978). In most serious and extreme cases, the ultimate way of settling inter-community land dispute is to go to war- killing people and destroying property. In case of murder- payback killing prevails (Berndt 1962).

Some of the responses from this study also made references to these functions:

- \* Mobilises and shapes public opinion, and ensures group cohesion and security.
- \* Mediates and resolves conflicts such as land disputes, and compensation payments.
- \* Executes and enforces judgments among followers.

**Agent of Foreign Relations.** Traditional Melanesian communities are autonomous sociopolitical units, totally independent of each other. Leadership across territorial boundaries are basically through mediation and exchange transactions. Mediation in relation to land disputes or other social conflicts were by invitation through relayed messages or by calling of the disputing clans/tribes to a common agreed place for settling the dispute. A number of responses also relate to this function:

- \* Acts as a mediator and spokes man in matters of disputes with neighbouring tribes and communities.
- \* Protects and maintains tribe/community heritage from outsiders.

**Posses Wisdom and Elderly Example.** Not all leaders and elderly are wise. Some use their wisdom well, many others don't. Those that are wise and possess memory bank of oral history remain influential. To varying degrees the wise and elderly enjoy respect, and continue to exert considerable influence over their kin and collectively over the community (Bulmer, 1971).

The following responses reflect this function:

- \* Displays outstanding memory bank of ancestral oral history and traditional land rights.
- \* Teaches the young his knowledge and skills.

In summary, among the most common functions of traditional leadership emphasised by the respondents involved to manage and expedite community activities, sponsor and preside in communal ceremonies, act as agent of social justice and control, or as agent of foreign relations, and leaders with wisdom and demonstrate elderly example.

## Leadership Functions in Professional Work

The researcher identified from Table 5.8 below common elements of leadership functions performed by senior officers, and selected from this list what appeared to be more common functions, but what also was considered to be appropriate to the context of this study. The following eight functions were included in the questionnaire: planning, communicating, decision making, organising, building relationships, controlling, managing resources and evaluating. The notions of 'building relationships' (to include: staffing-identification, selection, appointment; developing shared values, work ethics, motivating, inspiring, leading-by-example, etc.) and 'managing resources' (to include: skills in managing resources, people, and information) related to SEOs present roles were also included.

Table 5.8 Components of Leadership Functions in Professional Work

Writer	Components of Process
Gulik and Urwick 1939	Planning: Organising, Staffing, Directing, Coordinating, Reporting, Budgeting (POSDCoRB)
Fayol (1949, in Reeser 1973: 15)	Planning, Organising, Commanding, Coordinating, Controlling.
Gregg (1957), Miklos (1975: 5-8)	Planning, Organising, Coordinating, Evaluating, Decision Making, Communicating, Influencing.
Sergiovanni et al, (1987: 157)	Planning, Organising, Leading, Controlling (Adm. role) Directing, Guiding, Developing, Motivating, Evaluating, Correcting, Rewarding (leadership-role)
Turney et al, (1992:99)	Planning, Communicating, Organising, Motivating and Controlling.

The respondents were asked to rate (in priority order of importance from 1-8) how these functions were evident in their present role(s). The functions were listed in alphabetical order to avoid confusion and possible preempting of results. Table 5.9 summarises how the respondents rated the significance of each of these functions.

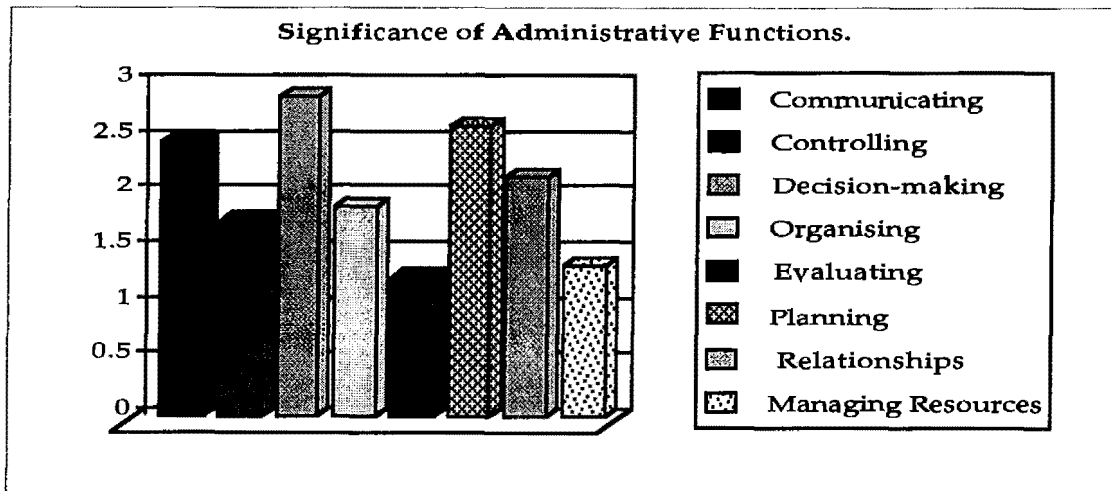
**Table 5.9 Significance of Leadership Functions in SEOs' Roles**

Admin. Functions	1	2	3	4	5	6	7	8	TRS/36 = AVS
Communicating	3	5	2		3		3		89/36 = 2.47
Controlling		1		4	5	5		1	63/36 = 1.75
Decision making	2	4	5	2	1	1		1	104/36 = 2.88
Organising	1		2	5	2	4	1	1	68/36 = 1.88
Evaluating		2	1	1	1	1	4	5	45/36 = 1.25
Planning	8	3	1				1	1	94/36 = 2.61
Relationships	1	2	4	2	4	1	1	1	78/36 = 2.16
Managing Resources		1		4	5	5		1	49.36 = 1.36

\* Total Respondent's Score (TRS) divided by Total Score (TS/36) = Average Score (AVS).

Chart 5.3 is a column graph of how the respondents rated these functions.

**Chart 5.3 Chart of Significance of Leadership Functions in SEOs' Roles**



The graph shows that there is relative importance among all these functions in the SEOs' work. The three which impact the most are decision making, planning, and communicating. These are closely followed by building relationships, organising, controlling, managing resources and evaluating functions. Each of this function is analysed in detail below:

**Decision Making.** Decision making is considered by the respondents to be the most significant aspect of SEOs roles. This corresponds with Barnard (1938), Simon (1945) and Griffith's (1959) definition of administration as 'the art and science of decision making'. A definition which emphasises a shift from 'doing' to 'deciding' (Sergiovanni et al 1987: 57). A decision is defined as a choice between alternatives (Adair 1984, Campbell et al, 1983), and the decision making process includes a dynamic integration of analysing, synthesising and valuing (Adair 1984).

The importance of decision making was also highlighted through the SEOs' Focus-Group discussions reflected in the following statement:

- \* is decisive - poses problems, consults, digests information and takes action; involves systematic problem solving.

The respondents through the survey responses also demonstrate the importance of being decisive as a leader through the following statements:

- \* Must be decisive, initiate and take risks.
- \* Must take responsibility for and be firm in own decisions.
- \* Must be knowledgeable and be decisive.

**Planning.** Planning is considered by the respondents to be the next most important aspect of SEOs present roles. Planning involves setting goals and objectives and developing blueprints and strategies for their implementation (Sergiovanni et al, 1987: 66). The planning tasks include: visioning and formulating mission; policy making and goal setting; designing programmes; determining and allocating resources; and modifying policy plans (Turney 1992: 100). The Focus-Group listings and discussions also emphasised this function:

- \* priorities, plans, organises and reviews staff/organisational effectiveness and productivity, systematically and purposely.
- \* develops realistic, achievable policies, plans, targets/goals and strategies.
- \* possesses ability to write and formulate policy with relevant workplace procedural and technical knowhow.

**Communicating.** The respondents considered communicating to be the third important element of their roles. Laws and Smith (1992) define communication as the sharing of messages and/or attitudes which produces a degree of understanding between a sender and a receiver.

The Focus-Group listing and discussions also point to the importance of communication in the role of SEOs through this statement:

- \* possesses interpersonal/communication skills:
- \* good listener (to subordinates and superiors).
- \* asks questions continually.
- \* interacts/collaborates/consults with team(s) and builds network.
- \* is cultural sensitive (of PNG diversity of people, traditions, values and geography).

**Building Relationships.** Leadership is a reciprocal relationship between the leader and followers. The exchanges or transactions by which leader and followers develop a relationship has been the crux of leadership research. Leaders and followers approach their relationships with needs that require mutual fulfilment. Needs are oriented both toward the goals of the group and each individual's interest in group success, as well as toward the more personal emotional needs of each person (Schein, 1985). Building productive relationships and networks are valued as important part of the operations of senior education officers work.

A comprehensive list and range of responses from the Focus-Group and through the individual responses are a good indication of the significance of this particular function:

(a) Focus-Group Responses:

- \* values mutual respect - cares about, shares ideas and information with colleagues individually and in teams; supportive networker
- \* is honest, fair, reliable and tolerant
- \* possesses mediation and negotiation skills
- \* respects/values the contribution of all individuals/groups
- \* represents interests of 'constituents'
- \* coordinates/networks with other groups and politicians.

(b) Individual Responses:

- \* must be considerate, caring and motivates subordinates to achieve goals.
- \* being considerate and supportive.
- \* naturally must win the respect of followers in what you do as a group.

**Organising.** Organising is defined as grouping work activities into departments, assigning authority, and coordinating the activities so that objectives are met and conflicts minimised (Reeser 1973: 99). Organising is a fundamental function of management because it is through the organising role that the structures are established to facilitate the attainment of the goals and mission of schools (Turney et al 1992: 182).

This response from the Focus-Group illustrates the function of organising:

- \* develops organisational structures and procedures for change to occur - a change culture to enable members to modify patterns of behaviour to reflect new knowledge and insights; changes in the way work gets done; provision of education and support.

**Controlling.** Controlling is concerned with ways of making things happen as they were planned to happen (Megginson et al. 1983: 452). Just as planning sets the courses of future events, controlling assures that the courses are followed, and actual events take place as planned. Thus, planning and controlling functions are collary of each other, because without one, the other would be a meaningless exercise. This function is reflected through this focus-group response:

- \* clearly documents review and developmental processes, and performance criteria/indicators for specific work or positions.

**Evaluating.** To evaluate something is to appraise its quality or to determine its worth (Popham 1993: 7). Popham asserts that educational evaluation is systematic and consists of a formal appraisal of the quality of educational phenomena, such as the outcomes of instructional programmes and their outcomes, educational products or materials, or the goals to which educational efforts are addressed. Some of these functions are listed through:

(a) The Focus-Group Responses:

- \* regularly (through Senior Staff Meetings, Top Management Meetings, Board Meetings or Annual Senior Education Officer's Conferences), and others review organisational targets/goals, strategic plans and performance indicators to report on their effectiveness, and to identify key achievements and shortcomings, and reset future priorities, goals and plans.
- \* collects, analysis and organises information for action planning.



**Managing Resources.** Resources include physical infrastructure, equipment, people, financial, skill, informational and decisional that essentially contribute to the effective functioning of an organisation. Mintzberg (1973) suggests three main categories of administrative roles associated with managing resources with ten other associated roles. These are illustrated in Figure 2.5 (in Chapter 2).

From the Focus-Group a number of responses also relate to the managing resources role of senior education officers. These are:

- \* is cost conscious - effective budget preparation according to needs, benefits, priorities, and imperatives, within resource capacity (human, financial and materials).
- \* possesses mediation and negotiating skills, and represents interests of constituents.

## Conclusion

The respondents in this study rate decision making as the most important function they perform in their present work. This is consistent with their assigned formal duties and responsibilities as managers of education who are exclusively involved in determining and influencing policy, personnel and resource allocation. Further, in carrying out these tasks it is also not surprising that they are relatively engaged in the processes of planning, communicating and building relationships with their subordinates, professional colleagues and others who have vested interests in education.

## DESIRABLE QUALITIES OF LEADERSHIP: A CROSS-CULTURAL COMPARISON

### Introduction

The terms 'trait' and 'quality' are used interchangeably and provide special characteristics of leadership which distinguishes leaders from nonleaders in the leadership process. The 'trait approach' to leadership maintains that people behave the way they do because of the strengths of the traits they possess, which are inferred from consistent patterns of behaviour (Hughes et al, 1993).

Extensive reviews on trait approach to leadership (Stogdill 1948 and 1974, Bass 1981, Yukl 1989, Immegart 1989, Rost 1991) suggest that leaders possess a number of traits/qualities and skills that are not observed in nonleaders. However, the presence of a given theory seems to vary across situations (Lunenburg and Ornstein 1991).

### Identifying the Most Preferred Characteristics of Leadership

Identifying the most preferred characteristics of leadership from the perspectives of practising senior officers was undertaken to provide a cross-cultural comparison with findings from Kouzes and Posner's (1987 and 1993) 'characteristics of most admired leaders' in the United States.

This involved adopting a list of 20 leadership characteristics of most admired leaders from Kouzes and Posner's (1993) study, with slight modifications to the order of listing and a change in the context of the question. Respondents were asked to select from this list their ten (10) most important (in order of priority from 1 to 10) leadership characteristics that they considered to be essential in the field of education.

Table 5.10 summarises how the respondents rated these characteristics.

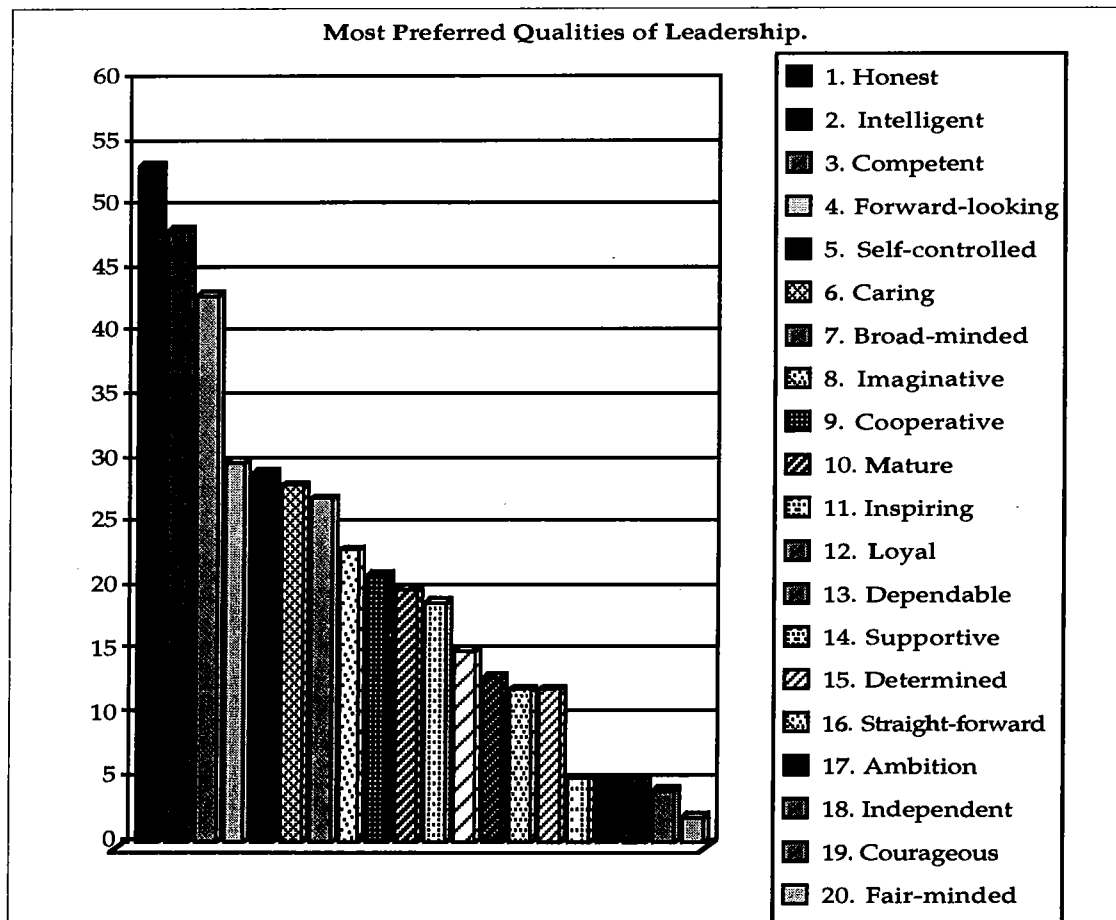
**Table 5.10 Respondent's Perceived Qualities of Leadership**

Leadership Qualities	1	2	3	4	5	6	7	8	9	10	AVS
1. Ambitious		1						1	1	1	5
2. Broad-minded	1	3	1	2		2	1			1	27
3. Caring		1	1	2	4	1	2	2	1		28
4. Competent	1	3	4	3	1	1	3	1		1	43
5. Cooperative		1	1	1	3		3		1	1	21
6. Courageous			1								3
7. Dependable				2		3		1	1	2	13
8. Determined				1	1	1	2	1	1	1	12
9. Fair-minded						1					2
10. Forward-looking	2	2	2	1	2			3		1	30
11. Honest	9		4		2	1	1	1	1	1	53
12. Imaginative		2		1	5			1	1	2	23
13. Independent		1				1					5
14. Inspiring	1		1	1		3	2		2	1	19
15. Intelligent	4	3	5	2		2			1		48
16. Loyal		1		1			1	5	3	1	15
17. Matured	2			2	1		3		1		20
18. Self-controlled		3	1	1	1	2		5	2	2	29
19. Straight-forward	1						1			1	5
20. Supportive					1	3	1		2	4	12

\* (Total Respondent's Score (TRS) Divided by Total Score (55) x 20 Choices = Total Average Score (TAS). For example:  $146/55 \times 20 = 53$ ).

Since the respondents were required to list only 10 most important characteristics of leadership the researcher calculated the total average scores (TAS) in order to produce the required list. The chart below shows the respondent's 10 most preferred qualities of leadership that they considered essential.

Chart 5.3 A Chart of Respondent's Most Preferred Qualities of Leadership



Clearly, 9 out of the 21 respondents (43 %) showing an overall average rating of (53) selected 'honesty' as the most important quality in a leader. Honesty is closely followed by the qualities of intelligent (48) and competent (43). Seven other qualities include forward-looking, self-controlled, caring, broad-minded, imaginative, cooperative and matured show relative equal importance.

This analysis further establishes important and interesting relationships noted from the findings of Kouzes and Posner's (1987 and 1993) studies regarding the characteristics of most admired leaders in the United States and the ratings provided by the respondents from this study. Table 5.11 shows this interesting relationships.

**Table 5.11 Relative Relationships Between PNG Senior Education Officer's Most Preferred Qualities of Leadership and Kouzes and Posner's (1993 and 1987) Characteristics of Admired Leaders**

Characteristics	PNG SEOs Selecting 10 of 20 1997	USA Respondents Percentage of People Selecting	
		1993	1987
Honest	53*	87	83
Forward-looking	30*	71	62
Inspiring	19	68	58
Competent	43*	58	67
Fair-minded	2	49	40
Supportive	12	46	32
Broad-minded	27*	41	37
Intelligent	48*	38	43
Straightforward	5	34	34
Courageous	3	33	27
Dependable	13	32	32
Cooperative	21*	30	25
Imaginative	23*	28	34
Caring	28*	27	26
Matured	20*	14	23
Determined	12	13	20
Ambitious	5	10	21
Loyal	15	10	11
Self-controlled	29*	5	13
Independent	5	5	10

\* Respondent's ten most preferred characteristics of educational leaders in PNG.

Source: Kouzes, M. James and Posner, Z. Barry (1993); *Credibility: How leaders Gain It, Why People Demand It*. Jossey-Bass Publishing. (p.14).

The Table above establishes a clear correlation on at least five out of the ten most important characteristics of leadership. These are: honest, intelligent, competent, forward-looking, and broad-minded. Honesty clearly is the top most important leadership attribute on these three different occasions.

It is also interesting to note from the reverse end of the data where self-controlled, caring, imaginative, cooperative and matured are rated low as characteristics of most admired leaders in Kouzes and Posner's (1993 and 1987) studies, but are rated among the top ten in this study.

Part of this could be attributed to the very diverse cultural contexts and conditions in conducting these different studies, such as technological and environmental differences including both Western and PNG traditional cultures, ethnicity and language usage. As well the different levels and range of research participation, instrumentation and methodology also are likely factors which could account for variations in the research outcomes.

In relation to the quality of 'honesty' these findings establish a common important relationship which Kouzes and Posner (1993: 14) demonstrate in stating that

No matter where studies have been conducted- regardless of country, geographical region, or type of organisation - the most important leadership attribute has always been honesty. Honesty is absolutely essential to leadership. If people are going to follow someone willingly, whether it be into battle or into the boardroom, they first want to assure themselves that the person is worthy of their trust. They want to know that the would be leader is truthful and ethical.

In retrospect to the PNG contemporary leadership problems described in chapters One and Two relating to corruption, lacking public accountability, ethical and intellectual conditioning. It is not surprising to expect wide public calls for honesty, integrity and transparency in leadership. This is further illustrated by Narakobi (1983:50) in his call today of:

leaders who will say what they mean and mean what they say and do both. Inspired and dedicated leaders will inspire workers. More than anything else, we need leaders who will recognise that leadership is a precious opportunity, not to lord over others, but to serve with integrity and uncompromising commitment to eternal values.

This widespread calls for honesty could not entirely be described as similar in magnitude in traditional PNG societies, because firstly leadership was confined to small autonomous social units, and not in large territorial boundaries. Therefore leadership was transparent. Secondly, because in many societies where 'big men' leadership was acquired through 'personal power' (Sahlins 1968, Bulmer 1971), gained through greater achievement and mobility (Ross 1978), and manipulation of wealth (Kessing and Kessing 1971). Leadership is firmly established as it is also transparent gaining the people's trust and confidence in the leader.

For these reasons honesty although is very important and in fact is associated with transparent leadership, both Bulmer 1971, and Ross 1978 found that traditionally the 'ethic of generosity' is foremost in the behaviour of leaders. This establishes the ethic of generosity as highly consistent with and a prerequisite of the PNG and Melanesian Shared Leadership Model.

A brief discussion of each of these ten important qualities of leadership are provided in order to define and outline their significance to the leadership roles of senior education officers.

**Honesty.** The World Book Dictionary defines 'honest' as 'not lying, cheating, or stealing; fair and upright; truthful, just and incorruptible. Honesty and integrity are synonymous terms which mean the quality of being honourable and upright in character and actions. To know for sure whether someone is honest is to observe how he or she behaves. Leaders are considered honest by followers if they do what they say they are going to do (Kouzes and Posner 1987: 18). Consistency between word and deed and between one's values, ethics and standards and the element of trustworthiness are important qualities associated with honesty.

The following responses both from the Focus-Group and through individual responses have also emphasised the importance of honesty:

(a) Focus-Group Responses:

- \* is honest, reliable, and has personal and professional integrity.
- \* is honest, fair, reliable and tolerant.

(b) Individual Responses:

- \* must be honest, competent and reliable.
- \* must be honest, hard working.

Intelligent. Intelligent is rated the next most important quality in this study. This notion of general intelligence is supported by Scarr (1989: 75) who states that 'perhaps no concept in the history of psychology has had or continues to have as great an impact on every day life in the Western world as that of general intelligence.'

This statement by Scarr (1989) is not only confined to the West, but is further advanced by Bulmer (1971:11) in the traditional PNG context in describing 'what anthropologists have been impressed by is the very high level of intelligence and skill in manipulating other human beings shown by the most successful Big Men in the traditional societies of PNG'.

These scenarios define the term 'intelligence' as a person's all-around effectiveness in activities directed by thought (Cronbach 1984, in Hughes et al 1993: 143). It is often associated with level of education achieved, occupational choice, and performance within an occupation (Ree and Earles 1992, Scarr 1989, Schmidt and Hunter, 1992). Research however shows that intelligence alone is not a guarantee of leadership effectiveness or success (Hughes et al 1993: 145).

The following responses from the Focus-Group also restate the importance of being intelligent:

(a) Focus-Group Responses:

- \* is knowledgeable about the big picture-national and international perspectives.
- \* is a good role model - intelligent, competent, leads by example; consistency between words and actions.

Competent. The World Book Dictionary defines competent as 'properly qualified, able and fit. In other words, knowing what to do, being capable and effective are qualities that enlist others in a cause (Kouzes and Posner 1987: 19). Other important dimensions of competence provided by Kouzes and Posner (1987) include technical abilities, having a winning track record, expertise and skills of leadership, the abilities to challenge, inspire, enable, model, and encourage.

These qualities which are applicable to the work of senior education officers are also restated through their own statements:

(a) Focus-Group Responses:

- \* possesses ability to write and formulate policy; knowledge of relevant workplace procedural/technical knowhow.



(b) Individual Responses:

- \* must have potential, initiates, and takes on challenges.
- \* must be knowledgeable with vision.
- \* must be knowledgeable in the duties, and requirements of the position.
- \* must be knowledgeable and be decisive.

Although these responses are more professional and English language focused, the meaning of being competent, intelligent, socially and technically skilled as well as possessing of certain personality and charismatic traits can be described in about all contexts as applicable and important qualities of leadership. What perhaps is unique in traditional PNG contexts includes the possessing of and practising the skills in certain esoteric (sacred) knowledge, which is a most powerful prerequisite of leadership (Latukeyu 1984, Davis 1977).

Forward-looking. Forward-looking is the fourth important quality which corresponds well with the findings of Kouzes and Posner's (1993 and 1987) studies. The quality of forward-looking is the ability to set or select a desirable destination toward which the organisation should head. Whether it is called vision, dream, calling, goal, or personal agenda, the reality is that people want to know what the organisation will look like, feel like, be like when it arrives at its goal in six months or six years (Kouzes and Posner 1987: 20).

(a) Focus-Group:

- \* has vision and foresight.
- \* is open-minded, flexible, willing to explore a range of possibilities - but able to take a stand when necessary.
- \* involves constituents in developing visions, policies and implementation procedures.

(b) Individual Responses:

- \* lead with wisdom, be alert and predictive.
- \* must understand current situations and develop visions.

Self-Controlled. The notion of a 'self-concept' is a construct of personality theory (Kelly 1955) and refers to the collection of attitudes we have about ourselves. The word 'self-control' is defined in The World Book Dictionary as 'control of one's actions or feelings'. This comes through 'discovering yourself' (Kouzes and Posner 1993), or 'self-knowledge' (Bennis 1989), 'self-consciousness' (Fenigstein, Scheier, and Buss 1975), as in 'self-awareness', 'self realisation' and 'self-fulfillment' (Narakobi 1983). In terms of 'knowing yourself' or 'self-knowledge', Bennis (1989: 51) writes: "To become a leader, then, you must become yourself, become the maker of your life". He observes further that

knowing 'thysel' is the most difficult task any of us faces. But until you truly know yourself, strengths and weaknesses, know what you want to do and why you want to do it, you cannot succeed in any but the most superficial sense of the word (Bennis 1989: 40).

The self-knowledge or knowing yourself concept, especially through the individual responses was the most popularly stated response as demonstrated through the following:

(a) Focus-Group Responses:

- \* is self-disciplined.
- \* is charismatic, self-confident
- \* is a good role model, leads by example.

(b) Individual Responses:

- \* lead-by-example through sacrifices.
- \* must be a self-starter in order to influence subordinates.
- \* knowing and treating subordinates as colleagues.
- \* understanding situations and leading by example.
- \* knowing yourself and others.
- \* knowing yourself and appropriately applying yourself with those around you.
- \* knowing yourself and understanding situations.
- \* knowing yourself and others in order to assist them.

**Caring.** Communal sharing based on reciprocal cooperation, generosity and competition entails both to gain prestige and as a show of greater concern, care, and devotion to one's family, kin and community obligations. Starratt (1996: 87) provides an excellent description about the notion of 'caring' in stating that

Community tends to signify a group of equals who are bonded together in friendship, kinship, and shared values. One does not administer friendship or kinship in the sense of creating or controlling it. Friendship, kinship and shared values come before administration. Administration arises out of communities as they deal with their everyday problems of living and working together. In some cases, the theme of community emerges from the focus on 'caring' as a primary value in the educational process.

Kouzes and Posner (1987) in their studies also found that caring is an action area that reinforces the belief in the importance of followers. By being able to care, and care a great deal about people as human beings, as friends creates an atmosphere of complete trust.

The Melanesian ethic of caring is illustrated through the following findings:

(a) Focus-Group:

- \* values mutual respect - cares about, shares ideas and information with colleagues individually and in teams; supportive networker.
- \* respects/values the contributions of all individuals/groups.

(b) Individual Responses:

- \* must be considerate, caring and motivates subordinates to achieve goals.
- \* being considerate and supportive
- \* naturally must win the respect of followers in what you do as a group.

**Broad-Minded.** Derived from the term 'broad' to mean 'having wide range; extensive; vast, ample; or tolerant. The term 'mind' as in one's way of thinking, knowing, and acting, or as in 'intellect' applies to the knowing and thinking powers, distinct from power of feeling and will. Taken together 'broad-minded' implies the ability to behave or act in a tolerant and understanding manner through effective use of one's vast knowledge and abilities.

A number of responses also indicate an example of the quality of being broad-minded.

(a) Focus-Group Responses:

- \* is knowledgeable about the big picture - national and international perspectives.
- \* is open-minded, flexible, willing to explore a range of possibilities - but able to take a stand when necessary.
- \* is adaptive, innovative (adaptive innovator).

(b) Individual Responses:

- \* understanding individual's needs and aspirations in work environment.

**Imaginative.** The term 'imagine' is to picture something in the mind and the ability to conceive, invent and create new things or ideas or to combine old ones in new forms. The following responses portray an image of the qualities of being imaginative.

(a) Focus-Group Responses:

- \* builds on past achievements - positive images
- \* involves constituents in developing visions, policies and implementation procedures.

- \* is time conscious - manages time and responsibilities effectively.
  - \* constantly learning to work smarter, not harder.
- (b) Individual Responses:
- \* lead with wisdom, be alert and predictive.

Cooperative. Being cooperative entails working together (Fullan and Hargreaves 1991), or willing or wanting to work together, and being united for a common purpose or goal. Leadership is a shared responsibility, fostering collaboration and team work (Kouzes and Posner 1987); collegial relations, sharing and joint work (Little 1990); and developing networking, building relationships, promoting group cohesion and motivation are some inter-related concepts in this domain. After all leadership is a group process. Without the group there is no leadership. It is as Kouzes and Posner (1987:133) say, "the use of we versus I". Some of the responses in this domain include:

- (a) Group-Focus Responses:
- \* facilitates, delegates, empowers.
  - \* is non-authoritarian - delegates responsibility and authority to make decisions that directly affect people concerned.
  - \* seeks to select and develop the best people for the job.
  - \* is a good supervisor - coaches, negotiates, facilitates and empowers.
- (b) Individual Responses:
- \* naturally must win the respect of followers in what you do as a group.
  - \* must be inspiring, motivates and influences subordinates.

Matured. Defined in The World Book Dictionary as 'fully developed in body and mind' entails thinking and behaving responsibly. Level or quality of performance which are admired and provides an example for others because of the belief that only matured person is able to produce something exceptional. A range of inter-related qualities that demonstrate a leader's sense and display of maturity listed in this study include:

- (a) Group-Focus Responses:
- \* can control and direct in situations that are non-negotiable.
  - \* is self-disciplined.
  - \* is a good role model - intelligent, competent, leads by example, ; consistency between words and actions.
  - \* prepared to take and manage risks responsibly - experiments with new (innovative approaches, accepts responsibility for outcomes and their consequences.
- (b) Individual Responses:
- \* must be matured, disciplined and controlled.

In summary, findings from this cross-cultural comparison between the desirable characteristics of Kouzes and Posner's (1987 and 1993) studies of 'most admired leaders' from the United States and the 'most important qualities' of leadership from the perspectives of respondents in this study have established that 'honesty' is the top most important quality of leadership in both situations.

In retrospect to explain why honesty gained such prominence among the respondents it is apparent to link this either to the likely influences of PNG traditional values or as a potential response to the contemporary leadership problems currently faced in PNG. This study suggests that the latter situation is the most likely reason since traditional leadership firstly is confined to small autonomous social units where common trust, sharing and transparency are accepted norms. And secondly because of this the notion of the traditional Shared Leadership is supported by the ethic of generosity (Ross 1978, Bulmer 1971) as the foremost characteristic of leadership in PNG.

This comparison also establishes corresponding findings which includes qualities of intelligent, competent, forward-looking, and broad-mindedness among the top ten essential qualities of leadership. These qualities generally are related to the qualities of leadership provided by Stogdill (1948), which include: (1) capacity (*intelligence, alertness, verbal facility, originality and judgment*); (2) achievement (*scholarship and knowledge*); and (3) situation (*mental level, status, skills, needs and interests and powers of objectives to be achieved*).

Among other important qualities of leadership listed among the top ten by respondents in this study included qualities of self-controlled, caring, cooperative, imaginative and matured. Interestingly, these qualities were listed among the top ten by the respondents in this study, but appeared to be listed lower among the bottom twenty in Kouzes and Posner's findings. Among Kouzes and Posner's top ten were: inspiration, fair-minded, supportive, straight-forward, and courageous.

## IDENTIFYING LEADERSHIP SKILLS/ABILITIES

### Introduction

Identifying effective leadership skills and characteristics is an important prerequisite in the creation of successful leadership preparation programmes (Clark and Clark 1996:18). This study has been directed toward these outcomes. Running parallel with the conception of educational leadership and of the preparation needed for school and systemic leaders requires a strong commitment in three important themes provided by Murphy (1995: 5) as: (1) defining and sustaining educational purpose; (2) developing and naturing community; and (3) fostering personal and organisational growth. In developing and defining these themes involves an emphasis on the following important aspects of organisational leadership listed by Clark and Clark (1996:18) as:

a strong sense of mission, shared vision, webs of communication, breaking down of hierarchies, shared governance, personal development, life-long learning, and learning communities- requires leaders with renewed skills and characteristics than those commonly practised.

In this segment an identification and listing of those essential skills/abilities considered most applicable to the roles of senior heads of educational institutions is made.

### Perceived Traditional Leadership Skills and Values

Table 5.12 lists the perceived traditional leadership skills and values considered by the respondents in this study to be essential and are worth developing through the appropriate school curricula and through personal and institutional professional development initiatives. This list is not conclusive, and in part is considered appropriate to the confines of this study.

**Table 5.12 Perceived Traditional Skills and Values**

<b>Leadership Skills</b>	<b>Respondent's Perceived Skills.</b>
<b>Personality Characteristics</b>	- Oratorical skills, public confidence, expressing meaning, Leads by example in behaviour and performance. - Displays courage and decisiveness.
<b>Managerial Skills</b>	- Decision making and planning skills (strategic, logical, and analytical). - Communication skills, modes and meanings.
<b>Entrepreneurial Skills</b>	- Self-worthiness, self accumulated wealth, perseverance, hard work, organisational and sharing skills
<b>Social Skills</b>	- Interpersonal skills, communal living and sharing.
<b>Traditional Values</b>	<b>Respondent's Perceived Values</b>
<b>History</b>	- History - oral traditions or past histories, legends, stories, songs, dances, chants, migration history, recitation of genealogies, magical formulae, proverbs, botanical knowledge. Vernacular languages, land tenure and distribution.
<b>Social and Communal Values</b>	- Family and kinship values of communal living and sharing. - Shared leadership and shared decision making. - Sense of mutual respect, obedience, cooperation and unity.
<b>Character Values</b>	- Developing character- honesty, perseverance, hardwork, commitment, self worthy, reliability, responsibility, generosity, concerned, caring, wisdom, obedience, and humbleness, etc.

A brief analysis of the respondents' perceived traditional leadership skills and values, although in quite different contexts and for different purposes, resemble some common accepted attributes of Melanesian leadership which remain strongly influential to present formal organisational management and leadership realities.

**Personality Characteristics.** Because leadership is a creation- a creation of followership (Sahlins 1968:164), certain personality and character traits are essential prerequisites for leadership, and not all who would be leaders have them (Ross 1978:15). Some of these important traditional leadership characteristics given by various writers include: demonstration of skills that command respect- magical powers, gardening prowess, mastery of oratorical style, and bravery in war and feud' (Sahlins 1968); and leaders must be hardworking, have a pronounced sense of responsibility, and have oratorical skills in the use of language (Ross 1978); and have a very high level of intelligence and persuasion (either through flamboyant oratory or self-effacing negotiation), generosity, and wisdom, but in situations of war and feud leaders must be tough, forceful and extremely self-assertive (Bulmer 1971).

**Managerial Skills.** Virtually all achieved prestige and upward mobility as leaders come not only through open competition, but through possession of organisation and management skills (Ross 1978) during mortuary feasts, public exchange ceremonies, compensation, brideprice payments and other traditional feasts and ceremonies. In these situations Sahlins (1968) states that being 'decisive' is the deployment of one's skills and efforts in a certain direction: towards amassing goods, most often pigs, shell monies and vegetable foods, and distributing them in ways which builds fame for generosity and compassion.

**Entrepreneurial Skills.** Achieved leadership through own personality traits and renown making gains public admiration and respect. Renown making stems largely from ethics of perseverance, hardwork, giving generously, and through demonstration of skills of organisation and managing important traditional ceremonial occasions.



**Social Skills.** The basic virtues of love, brotherhood, friendship, cooperation and sharing existed in Melanesian societies as they existed in Palestine before or since Christ. Although these values in traditional societies were limited to family and trade circles they are still the very basis of our new modern nations (Narakobi 1983:39). Because leadership essentially involves interrelationship among individuals in groups, or between the leader and his or her followers communication and interpersonal skills are foremost prerequisites of leadership.

### **Perceived Professional Leadership Skills/Abilities**

Improving the professional knowledge, skills and practices of senior officers who ultimately are responsible for identifying, selecting, appointing, developing, appraising, promoting and/or demoting staff must be appropriately prepared to take up their roles with confidence and the responsibilities associated with these roles. Table 5.13 shows the SEO's identified skills/abilities which they considered are worth developing.

**Table 5.13 Perceived Leadership Skills/Abilities in SEOs' Roles**

<b>Leadership Functions</b>	<b>Associated Skills/Abilities</b>
Decision making	political astuteness, conflict resolution, risk-taking, logical and analytical reasoning.
Planning	strategic planning, policy and project formulation, design and implementation.
Communicating	oral, written skills, interpersonal skills, and establishing communication systems and networks.
Establishing Relationships	work ethics, shared values, leading by example.
Organising	role modelling, empowerment and reward systems.
Controlling	discipline, supervision and motivation skills.
Evaluating / Assessing	self-assessment, basic research/evaluation, staff appraisal.
Managing Resources	managing finances, people and information.

These professional skills areas were identified by the respondents through this study as those which are required in order to equip senior officers to be more effective in their work. These skills appear to be generally consistent with those provided by Fullan (1992) in Table 5.14 which lists essential concepts and skills/qualities of the new head.

Table 5.14 Essential Concepts and Skills/Qualities of the New Head

Concepts	Illustrative Skills/Qualities
Vision/greatness	Integrity, listening skills, knowledge, values, analytical powers.
Autonomy	Initiative, internal locus of control.
Courage	Risk taking, values, integrity
Meaning and empowerment in others (internal to school)	Communication skills (listening, writing, speaking), extension of values of autonomy, human relations.
Meaning and empowerment in others (external to school)	Communication, analysis, political astuteness, human relations.
Strategic planning	Analysis, human relations.
Deployment of self	Integrity, self-confidence, persistence, perpetual learning.

Fullan, M. (1992); *What's Worth Fighting For In Headship? Strategies for Taking Charge of the Headship*. Open University Press. (p.31).

Leaders are always looked upon to lead, and to lead well. In this world of complex, competing, and continuing technological changes. Leadership is no longer static and seen as a position of authority. To lead well under present conditions is satisfying, but to lead effectively and successfully is admirable leadership. This brings forth qualities of 'moral and ethical living' ( Starratt 1996), honesty, forward-looking, inspiring, and competent (Kouzes and Posner 1993), and ambitious, competent, and integrity (Bennis and Goldsmith 1994: 3). This study also has identified similar findings in relation to qualities of honesty, intelligent, competent, forward-looking, self-controlled, caring and broad-minded. These qualities and skills are necessary prerequisites of leadership which must be developed in order for leaders to be effective and successful.

## **THE CHANGING PERSPECTIVES OF SENIOR EDUCATION OFFICER'S LEADERSHIP ROLES AND EDUCATION REFORMS**

### **Introduction**

The data for this segment was derived from the 1997 Annual Senior Education Officers' Conference. The theme of the Conference was:

**Planning and Implementation of Educational Change through Adaptive Innovations.**

In the Conference all SEOs (the focus group of this study) were requested to reflect on what they considered to be the key characteristics and skills needed by senior officers in their positions in the National Education System today, and for the foreseeable future.

The purpose of the task was to identify and examine critically the key characteristics and skills that could form the basis for selection and development of prospective senior officers.

This gives rise to the possibility of creating a changing culture of continuing learning and leadership development in what is referred to as a 'learning organisation'.

During the collation and subsequent analysis it became apparent that each category reflected a key 'dimension' of the senior officers' leadership role.

The six dimensions identified were as follows:

1. Educational Leadership
2. Management
3. Productive Relationships and Networks
4. Change
5. Professional Development
6. Accountability

What follows is a listing of responses (key characteristics and skills) after they were collated and categorised in terms of similar or complementary meanings. Each of the six dimensions are discussed in relation to the related literature.

The formal job descriptions of senior officers are specific to nature of jobs and situations. The researcher provided a summary of the related concepts associated with these job descriptions in Figure 2.4 (in Chapter 2). These roles relate to: directing, controlling, coordinating, supervising, planning, evaluating, executive and advisory roles in pursuit of the goals and objectives of NDOE. Generally, these roles tend to be more concerned with management and administrative aspects than with leadership.

What can be noted from this particular segment is a changing perspective of the SEO's own assessment of their leadership roles in the context of comprehensive education reforms in PNG and into the twenty first century.

#### **Educational Leadership Roles of Senior Education Officers**

The educational research indicates that the term leadership is used often as an organisational quality (Ogawa and Bossert 1995), to account for it's success or failure, and also is concerned with how to train or to create organisational conditions conducive to leadership (Duke, 1987). Leadership emphasises innovation and change (Lipham 1981, Kotter 1991, Kouzes and Posner 1987), and leaders are seen as being guided by a sense of what is 'right' (Bennis and Nanus 1985, Bennis and Goldsmith 1994), and by a concern for consequences that transcends rules, procedures and regulations (Duke 1987, Fullan 1992).

Senior education officers work exclusively in an education setting. The redefinition and redirection of the PNG educational mission in 1991 through the Education Sector Review (1991) took on a major paradigm shift. These shifts have recreated a culture of schooling which alienated the students,

teachers and schools from the parents and the community towards fostering renewed collaborative partnerships, greater opportunities and hopes for continuity through a rejuvenated system of schooling. A system which promises 'continuity' and 'relevant education for all' (DOE 1991). SEOs' roles therefore have taken on renewed vision requiring learning something new, with new meanings, new behaviours, new skills, new beliefs, and new concepts.

Fullan (1991: 77) in examining the change theory offers some of these new concepts based on 'collegiality, open communication, trust, support and help, learning on the job, getting results, and job satisfaction'. These concepts are closely interrelated and provide powerful models for work environments and stimulate continuous improvements.

The substance of educational leadership is described by Sergiovanni et al (1987: 72) who offer this description about educational leadership in stating that

Educational leadership is a concept that includes concern for the worth of objectives and their impact on schools and society. Beyond concern for the value of objectives and the overall mission of the school, leadership evokes a quality of living and attractiveness that moves individuals and organisations beyond the ordinary in their zeal, commitment, and work habits. The educational leader is very much concerned with the issues of purpose and direction.

The main task of educational leaders then is to define educational purpose and set directions toward attaining these purposes in relation to educational programme, curriculum and instruction, teaching and learning, and supervision and evaluation.

Many of these characteristics, although are not explicitly stated in similar terms, are highly reflected through the SEO Focus-Groups listing of the perceived characteristics of educational leadership in Figure 5.1

Figure 5.1 SEO's Focus-Group Perceptions of Educational Leadership

- Educational Leadership**
- \* has vision and foresight.
  - \* is knowledgeable about the big picture - national and international perspectives.
  - \* is a good role model - intelligent, competent, leads by example; consistency between words and actions.
  - \* facilitates, delegates, empowers.
  - \* is motivated and can motivate others.
  - \* can control and direct in situations that are non-negotiable.
  - \* is open-minded, flexible, willing to explore a range of possibilities - but able to take a stand when necessary.
  - \* is charismatic, self-confident
  - \* is honest, reliable, personal/professional credibility.
  - \* is self-disciplined.
  - \* is non-authoritarian - delegates responsibility and authority to make decisions that directly affect people concerned.
  - \* is inspiring.
  - \* is analytical.
  - \* develops organisational structures and procedures for change to occur - a change culture to enable members to modify patterns of behaviour to reflect new knowledge and insights; changes in the way work gets done; provision of education and support.
  - \* seeks to select and develop the best people for the job.

### Management Roles of Senior Education Officers

The senior education officers are popularly referred to as 'managers' and 'administrators' (DOE 1991, GoPNG 1983). Managers are popularly viewed as those doing certain behaviours, such as organising, planning, staffing, communicating, motivating, controlling, and decision making (Rost 1991, Laws, Smith and Sinclair 1992). A manager in performing these tasks is concerned with achieving group or organisational goals efficiently and effectively.

These are closely related to the formal role descriptions of senior education officers which relate to the functions of: directing, controlling, coordinating, supervising, planning, executive, and advisory roles in pursuit of the goals and objectives of NDOE.

Taylor and Rosenbach (1989: 5) in support of these notions state that

a helpful way to define management is to see it as a set of functions, most commonly accepted as planning, organising and controlling. The resources involved are people, money, materials, information, and time.

The following management functions provided by the SEOs during the focus-group presentations are also representative of Rost (1991), Laws, Smith and Sinclair (1992), and Taylor and Rosenbach's (1989) definition and lists above. These are listed in Figure 5.2

Figure 5.2 The SEOs' Focus-Group Perceptions of Management Roles

<b>Management</b>	
*	is decisive - poses problems, consults, digests information and takes action - systematic problem-solving.
*	prioritises, plans, organises and reviews staff/organisational effectiveness and productivity, systematically and purposefully.
*	possesses ability to write and formulate policy; relevant workplace procedural/technical know how.
*	is time conscious - manages time and responsibilities effectively.
*	is cost conscious - effective budget preparation, according to needs, benefits, priorities and imperatives, within resource capacity (human, financial and material).
*	constantly learning to work smarter, not harder.
*	collects, analyses and organises information for action planning.

## Creating Productive Relationships and Networks

Leadership is widely viewed as an influence relationship among members of a group, or between the leader and the followers. This influence is based on mutual trust and of non-coercive nature (Rost 1991). Management on the other hand defined by Rost (1991: 146) is an authority relationship between at least one manager and at least a subordinate. This authority is based on a contractual (written, spoken, or implied) relationship wherein superordinate (Boss) or subordinate responsibilities in an organisation. By its very nature, authority includes both coercive and noncoercive actions.

Mutual fulfillment of needs of each individual, the leader, and the organisation, as well as the external sources requires mutual understanding and approach toward building productive relationships. The process of need fulfillment and relationship development requires three major areas defined in Chapter 2 by Chemers (1993) as: (i) coaching; (ii) attribution; and (iii) transactional exchange.

The responses from the Focus-Group list in Figure 5.3 illustrate these relationships.

Figure 5.3 Productive Relationships and Networks

Productive Relationships and Networks	
*	possesses interpersonal/communication skills: <ul style="list-style-type: none"><li>- good listener, ask questions continually, interacts, collaborates and consults, builds networks.</li><li>- cultural sensitivity - knowledge of PNG diversity and values.</li></ul>
*	values mutual respect - cares about, shares ideas and information with colleagues individually and in teams; supportive networker.
*	is honest, fair, reliable and tolerant.
*	possesses mediation and negotiation skills
*	respects/values the contribution of all individuals/groups.
*	represents interests of 'constituents'.
*	coordinates/networks with other groups and politicians.



## Senior Education Officers as Facilitating Change

The recognition that change and its accompanying anxieties and conflicts, coupled with the effective management of educational reforms in PNG is the key issue faced by senior officers. McMurrin (1981: 264) outlines the importance of the recognition and management of change. He suggests that educational leaders can effectively facilitate change through making use of and taking advantage of the following five assumptions:

1. The only thing that is constant is change.
2. Educational institutions (individual schools, local school districts and the National System of Education) are organic in nature and thus 'live', 'breathe' and 'change' continuously as do all living organisms.
3. There is no single 'right way' to organise an educational institution.
4. The force of change in educational institutions can often, if not always, be used to some advantage.
5. Effective educational leaders can use change to the advantage of their district if they become adept at recognising such phenomena early and assist their staff and community to:
  - (a) clarify the problems and needs which change has introduced.
  - (b) bring existing relevant knowledge to bear on the problem.
  - (c) formulate creative hypotheses.
  - (d) make judicious yet direct decisions.
  - (e) implement effective action.
  - (f) examines results objectively and modify these actions appropriately.

The senior officers through the focus-group discussions and listing made the following interrelated characteristics of their roles as facilitating change.

Figure 5.16 SEO's Roles in Facilitating Change

SEO's as Change Agents	
*	able to accept and direct change (proactive).
*	is adaptive, innovative (adaptive innovator).
*	shows flexibility in approach.
*	prepared to take and manage risks responsibly - experiments with new (innovative) approaches, accepts responsibility for outcomes/consequences.

## Senior Education Officer's Role in Professional Development

The term 'professional development' is defined as

the sum total of formal and informal learning experiences throughout one's career from preservice teacher education to retirement. The impact of professional development depends on the combination of motivation and opportunity to learn (Fullan 1991: 326) .

Fullan (1991) further adds that professional development encompasses what the educational professional brings to the profession and what happens to them throughout their careers. Fullan also views that the educator as a life-long learner is the key to future reforms.

In relation to professional development he further states that

professional development provides powerful routes to growth on the job, to combating boredom and alienation, to school improvement, and to job satisfaction...The bottom line is one of change, development, and improvement. Staff and professional development is change in learning materials, in skills and practices, in thinking and understanding (Fullan 1991: 318).

The senior officers in relating their own views about their own learning and development, and their roles as leaders in actively facilitating the growth and development of their staff provided the following:

Figure 5.5 SEO's Roles in Facilitating Professional Development

<b>Professional Development</b>	
*	continually strives to improve own learning and performance - sets organisational conditions to facilitate a learning culture for others.
*	learns new knowledge and skills to improve production and enhance outcomes of change.
*	uses self-evaluation and assesses/evaluates staff performance to identify strengths and weaknesses and to use these to initiate purposeful professional development, and to improve production and job satisfaction.
*	builds on past achievements - positive images.
*	involves constituents in developing visions, policies, and implementation procedures.

## Senior Education Officers and Accountability

While the term 'accountability' was not explicitly stated as such, references to such matters as corruption in government, political adhocacy and manipulation, staff turnover and productivity, responsibility for achieving planning targets, reflected a sense of obligation, responsibility and *accountability* of public office holders. This view of accountability is one offered by Lunenburg and Ornstein (1991:233) in stating that:

Accountability is an aspect of authenticity that describes the leader as accepting responsibility and admitting errors. The authentic leader accepts his/her own actions as well as those of subordinates and admits mistakes when they are made.

In the present context this could be seen as a sixth dimension of leadership roles of senior education officers which could be stated as follows:

Figure 5.6 Senior Education Officers and Their Accountability Roles

<b>Accountability</b>	
*	develops realistic, achievable policies, plans, targets/goals and strategies.
*	clearly documents review and developmental processes, and performance criteria/indicators for specific positions/work.
*	regularly (through SSM/TMT meetings, Divisional/Wing meetings, Annual SEO Conferences, etc. ) reviews organisational targets/goals, strategic plans and performance indicators to report on their effectiveness, and to identify key achievements and shortcomings, and set future priorities, goals and plans.

Within the context of comprehensive Education Reform agenda in PNG this segment of the study illuminates the desire of the most influential senior executives of education to critically assess their present roles today and to identify key characteristics and skills needed to improve their performance in the foreseeable future.

In order for them to take a leading role within this evolving changing processes SEOs have identified six (6) main dimensions to their leadership roles. These are:

1. Educational leadership - relates to defining and setting educational purpose and directions towards achieving these purposes such as educational programme, curriculum and instruction, teaching and learning, and supervision and evaluation. These as provided by Sergiovanni et al (1987) are the substantive aspects of educational leadership.
2. Management - relates firstly as a set of functions most commonly accepted as planning, organising and controlling with support resources to move these functions into fruition are the people, money, materials, information and time. Secondly, as a process of getting others towards achieving group or organisational objectives effectively and efficiently.
3. Creating productive relationships and networks - relates to social and interpersonal influence relationships based on mutual trust and cooperation (Rost 1991) towards mutual fulfilment of needs through three major areas as defined by Chemers (1993) as: (i) coaching; (ii) attribution; and (iii) transactional exchange, or through mutual respect, caring, and sharing ideas and information with colleagues.
4. Facilitating change - as change agents to appropriately adept to and direct change through being adaptive, innovative and flexible, and must be prepared to take and manage risks and accept responsibility for outcomes.
5. Facilitating professional development - the educator as a life-long learner is a key to future reforms (Fullan 1991). This also is the key message to all educational leaders. The bottom line to change, development and improvement requires individuals to adept to change, continually develop new learning materials, in attitudes, skills and practices, and in thinking and understanding. Fostering continuous exchange of ideas and information effectively utilising the total experiences and expertise of individuals and groups available for the mutual benefit of themselves and towards achieving organisational goals is what professional development is about.
6. Accountability - taking responsibility for one's own actions and thereby taking appropriate corrective measures to improve on those mistakes made is what Lunenburg and Ornstein (1991) define as 'authentic leadership'.

## CHAPTER 6

### SUMMARY, CONCLUSIONS AND IMPLICATIONS

#### SUMMARY OF THESIS

This chapter presents a summary of the study and draws conclusions based on findings from the examination of the research data. Further, an outline of the implications of this study are made on roles of individual senior officers as leaders, the senior education officer's group, and on the educational organisation. A number of research issues stemming from this research project are highlighted along with some directions for future research.

#### Purpose of Study

This study set out to investigate PNG senior education officers' views and understanding of leadership from a cross-cultural perspective. These perspectives are based on their traditional family and community backgrounds and their professional experiences. Two aims parallel to this perspectives were:

- (i) to define the meaning of leadership; and
- (ii) to identify and define the key functions, qualities and skills/abilities of the leadership roles of the senior education officers as a basis for informing knowledge and improving practice.

#### The Research Questions

The following research questions provided the basis for the data gathered.

1. What do senior education officers' understand by the term 'leadership'?
2. What leadership experiences have helped to shape the senior education officers' understanding of leadership?
3. What are the key leadership characteristics and skills required by senior education officers to be more effective and successful?
4. What do senior education officers' perceive to be their leadership roles today, and for the foreseeable future?

## Methodology

The study focused on senior education officers within education in PNG. The data was gathered during April and May 1997, a period which coincided with the planned Annual Senior Education Officers' Conference. This Conference provided opportunity for face-to-face contacts with the research subjects, and as well actively involved the researcher as a resource facilitator. Thus enabled the researcher also to deliberate on this research subject and to employ a focus-group methodology, along with the administration of the research instruments.

The data gathered is largely qualitative and descriptive summary and synthesis are evident, except on two specific questions (Question 3C and Question 6) where quantitative ratings given by respondents involved statistical interpretation, especially in the case with Question 6 providing a cross-cultural comparison.

### A Summary of Key Knowledge Areas of Leadership Related to This Study

The decision to identify and define the key knowledge areas of leadership from a cross-cultural setting is based on the perspective that leadership is not endowed alone on individual traits, but is also based on situations and inter-relationships (Stogdill 1948, Hollander 1964, McGregor 1976), and can be learned (Bennis and Goldsmith 1994), studies, taught and practised (Hengst and Monahan 1982).

A presentation of the summary of the main findings related to the nature of leadership knowledge and dimensions of leadership revealed through the reviewed literature in Chapter 2, and the findings of main characteristics and skills of leadership through Questions 1, and 3 are presented in Tables 6.1 and 6.2 below.

- Question 1:      What do SEOs' understand by the term leadership?  
Question 3:      What are the key leadership characteristics and skills required by SEOs' to be more effective and successful?

**Table 6.1 A Summary of PNG/Melanesian and Western Leadership Perspectives, Meanings and Functions**

Leadership Perspectives	PNG Traditional	Western
1. Nature of knowledge	Melanesian knowledge is inspirational, revelatory and Transmissional. Learning is practical and informal through participation, imitation, observation, myths and stories.	Western knowledge is inquiry, reflectivity and creativity. Learning is formal through schools, books, media, and research.
2. Bases of leadership	Base on customary beliefs and practices centred around small, autonomous political clan/tribe entities. Leadership is characterised by communal living, sharing, cooperation, and caring for one another.	Based on social and political groups and organisational processes, characterised by hierarchies, rules, power and authority influence relationships.
3. Succession to leadership	Inherited or ascriptive, achievement and investiture. Holds no formal authority, but operates through trust and consensual decision making.	Inherited (mornachy), elected in and or appointed to office.
4. Leadership perspectives.	Perceived as an acquired social position (Douglas 1979), or a symbolic figurehead (Ross 1978); an act of leading in face-to-face groups (Bromley 1962, Ross 1978); possession of personality traits, skills (Douglas 1979, Ross 1978, Bulmer 1971), and personal power or interpersonal relations (Sahlins 1968); mobilising and manipulating wealth (Kessing and Kessing 1971); and mastery of esoteric knowledge (Lawrence 1972, McLaran 1974, Hart 1955).	Great Man Theory (Stogdill (1974); Group Theory (1930s - 1940s); Trait Theory (1940s - 1950s); Behaviour Theory (1950s - 1960s); Contingency and Situational Theory (1960s - 1970s); and Excellence Theory - charisma, culture, quality, vision, values, peak performance, and empowerment (Rost 1991), and even Management (Yukl 1989, Kotter 1990, Bennis and Nanus 1985).
5. Meanings of leadership	Traditional leadership is 'shared leadership' defined as 'a shared influence relationship among members of a social unit through a mutual quest for their existence'.	Stogdill's (1974) perspective of leadership definitions: (a) a function of group process; (b) personality traits; (c) art of inducing compliance; (d) the exercise of influence; (e) a form of persuasion; (f) a set of act or behaviours; (g) a power relationship; (h) an instrument of goal achievement; (i) an effect of interaction; (j) a differentiated role; and (k) the initiation of structure.
6. Functions of leadership	(a) Manage and expedite community activities; (b) Sponsors and leads communal ceremonies; (c) Custodian of family, clan or tribe wealth (Davis 1977); (d) Agent of social control; (e) Agent of justice; (f) Agent of foreign relations; (g) Posses wisdom and demonstrates elderly example (Ross 1978, Bulmer 1971); and (h) Posses and performs magical and ritual powers (Davis 1977).	(a) to influence culture (Deal and Kennedy 1982), and performance of the organisation; (b) to define organisational mission and role (Selznick 1957); (c) to set institutional purpose (Vaill 1984, Starratt 1986), vision and direction (Bennis and Nanus 1985, Sergiovanni et al 1987); (d) establishing direction, aligning people, motivating and inspiring (Kotter 1990).

**Table 6.2**

**A Summary of Traditional PNG/Melanesian and Western Leadership Qualities and Skills/Abilities**

Leadership Perspectives	Traditional PNG	Western
7. Leadership qualities	<p>(a) Melanesian leaders are respected, admired and are exemplars to others: - must be hard working (Hogbin 1939); (b) Qualities of successful leaders: power, truth, efficacy, potency and good fortune (Ross 1973); achievement, mobility, pedigree, charismatic and character traits (Ross 1978); (c) Qualities of high ranking leaders: - ambition, skill, industriousness, goodness, generosity, cooperativeness, geniality and decency (Oliver 1967); (d) Qualities of prospective leaders: intelligence, industriousness, charisma, mastery of non-physical coercion, and diplomacy (Oliver 1976); (d) intelligence and skill in manipulating others, generosity and wisdom (Bulmer 1971); generosity, intelligence, cleverness, wit, humor, physical strength and grace, good looks, energy, ambition, will and charisma (Ross 1978); (e) In volatile societies: - strength, forcefulness, or toughness and self-assertiveness (Bulmer 1971).</p>	<p>(a) Qualities of leaders with nonleaders: - capacity, achievement, responsibility, participation, status (Stodgill 1948, Bass 1974). (b) Qualities most consistent with leadership effectiveness: - high self-confidence, energy, initiative, emotional maturity, stress tolerance, and belief in internal locus of control (Yukl 1989, Bass 1981). (c) Qualities of balance in leader behaviour: the need for achievement, need for affiliation, self-confidence, risk taking, initiative, decisiveness, and assertiveness (Yukl 1989). (d) Qualities associated with successful leaders: adaptable, alertness, ambitious and achievement oriented, assertiveness, cooperative, decisive, dependable, dominant to influence others, energetic (high activity), persistent, self-confident, tolerant of stress, willing to assume responsibility (Yukl 1989).</p>
8. Leadership skills	<p>Skills of organisation and management; esoteric knowledge, magical skills, technical skills, gardening prowess, military prowess (Ross 1978); oratorical and communication skills, intelligence, negotiation and manipulation skills, bravery and fighting skills, energy and ability (Bulmer 1971); interpersonal skills, logical and analytical skills (Sahlins 1968).</p>	<p>(a) Skills of leaders with nonleaders: Capacity: intelligence, alertness, verbal facility, originality, judgment; Achievement: scholarship, knowledge, athlectism; Responsibility: initiative, dependability, persistence, desire to excel, aggressiveness, self-confidence; Participation: activity, sociability, cooperation, adaptability, humor; Status: socioeconomic position, popularity. (Stodgill 1948, Bass 1974). (b) Skills associated with successful leaders: intelligent, conceptually skilled, creative, diplomatic and tactful, fluent in speaking, knowledgeable about group task, organised, persuasive, socially skilled (Yukl 1989).</p>



## THE ROLE OF LEADERSHIP, CULTURE AND EDUCATION

Among four major significant findings resulting from this study which are demonstrated through Tables 6.1 and 6.2 and throughout the analysis and discussions in this Thesis project are the notions of:

- (i) leadership as cultural practice; and
- (ii) education as cultural construction; and
- (iii) leadership as a challenging process; and
- (iv) The Model of Transcendent Leadership.

**Leadership as Cultural Practice.** This study establishes that leadership is a complex process with complex, competing and contradictory definitions and theories. This generally is because leadership is 'culture specific' (Sarros and Butchatsky 1996), or as 'a cultural phenomenon' (Gerstner and O'Day 1994). These notion emerge as a promising and enriching framework linked especially with the rich and diverse cultures and traditions characteristic of Melanesian societies. In this context the term culture signifies:

the living sum of meanings, norms, habits and social artifacts which give one identity of belonging to some visible community and which gives purpose to existence; of relating to the environment; of associating with friends, enemies and strangers; and of deciding which values are, or are not, important to it (Goulet 1987:169).

However, the literature indicates that currently much of our culture is driven by fears: of unemployment, poverty, rejection, loss of self-respect, loss of control, drugs, AIDS, general social disorganisation and the values that accompany such fears: self-interest, survival at all costs, a bitter dismal of our shared future (Bates 1993). These negative fears are bound to drive the future threshold of the 21st Century to a terrifying world wide threat to life in general (Habermas 1986). Some of these include the spiral of the arms race, uncontrolled proliferation of automatic weapons, structural impoverishment of developing countries, unemployment and growing imbalance in developed countries, problems of overburdening the environment, and the nearly catastrophic operations of high technology.

This gloomy view of the future requires leadership which promote an alternative view of humankind, a one of caring, just, morally responsible, compassionate and ecologically aware species based overwhelming on the goals of social justice and interpersonal people centred theories (Campbell et al 1992, Goulet 1987). In future society people should matter most where all members are assured of equitable chances of developing their potentials and sharing equitably in what their society has to offer.

Public consciousness through the mass media and through leadership and education are seen therefore to be the most appropriate ways towards rebuilding alternative cultures, and thereby working towards satisfying peoples needs and aspirations.

**Education as Cultural Construction.** The role of education as a fundamental process through which culture is constructed and reconstructed through schooling (Kenway, Bigum and Fitzclarence 1992) is another significant finding of this study. In contrast to the context of 'Education in Papua New Guinea', education is more than schooling (Smith 1975). Because education apart from acquiring knowledge and developing skills, also involves forming attitudes related to the values and beliefs of the society which are partly planned, and partly governed by custom and by the chance encounters of childhood. Education thus is concerned with the way in which knowledge is communicated with groups such as the family, clan, village and nation, and in different settings of home, community, and school (Smith 1975).

This study has revealed that the notions of leadership, culture, and education are inseparable. These notions therefore provide a powerful and logical integration of cultures and knowledge across different ethnicity, people and history. Leadership defines social interaction among individuals and between groups of people through the integration of their beliefs, values and knowledge. Education through schooling and other forms of learning provide a powerful tool towards constructing and reconstructing cultures.

## **LEADERSHIP IS A CHALLENGING PROCESS**

**Question 2:** What leadership experiences have helped to shape senior education officers' behaviours as leaders?

The theme 'leadership is a challenging process' is implicit to the notion revealed through this study that leadership is an active, not a passive process, and leadership produces change, innovation and improvement. This indicates that leadership is a challenge. This challenge may be through a new innovation, or a new product, or a reorganisation, but the majority of the cases involved a change from a status quo.

Because life generally holds many challenging and interesting moments. People's behaviours in many cases are also shaped by their life-time encounters and memories. This study also shows that senior officers have gained considerable knowledge from their past and the data constitutes interesting and challenging life experiences.

These challenges involved the respondents in new job assignments and experiences which provided a 'turnaround' in their lives in order for them to break new grounds; or through their personal endurance(s) have fulfilled their life ambitions. Some even have been inspired by their former bosses or mentors, and have learned through formal training. Many others are continuing to maintain their important values of traditional leadership styles and practices.

## **EMERGING CHANGING ROLES OF SENIOR EDUCATION OFFICERS**

**Question 4:** What do senior education officers' perceive to be their leadership role today, and for the foreseeable future?

The terms 'administrators', 'managers', and 'leaders' are all associated with the role of an executive (Taylor and Rosenbach 1989: 5). The perceived roles of SEOs reviewed in Chapter 2 indicates that they are presently regarded more as managers and administrators than as leaders.

The findings of this study provide strikingly newer leadership dimensions consistent with the comprehensive reforms of the National Education System in PNG. These dimensions include:

1. Educational Leadership
2. Management
3. Productive Relationships and Networks
4. Change
5. Professional Development
6. Accountability

A brief summary of each of these six dimensions are provided below:

1. Educational leadership - relates to defining and setting educational purpose and directions towards achieving these purposes such as educational programme, curriculum and instruction, teaching and learning, and supervision and evaluation. These as provided by Sergiovanni et al (1987) are the substantive aspects of educational leadership.

However, educational leadership in the present cross-cultural PNG conditions must go beyond just defining and setting educational purpose and directions to include 'transcending cultural knowledge' through a systematic integration and clarification of culture (beliefs, values, and knowledge) and cultural reconstruction (of beliefs, values and knowledge) through collective social action (Bates 1993).

These processes are significantly necessary because of the way in which the work of senior education officers influence the schooling system in PNG both in terms of policy and through the allocation and distribution of resources. Schooling then is a deliberate intervention in the life of the society which constructs and reconstructs curriculum, pedagogy and assessment which partially represent the range of beliefs, values and knowledge, (let alone the actions) of people in the wider society (Bates 1993).

2. Management - relates firstly as a set of functions most commonly accepted as planning, organising and controlling with support resources to move these functions into fruition through people, money, materials, information and time. Secondly, as a process of getting others towards achieving group or organisational objectives effectively and efficiently.

3. Creating productive relationships and networks - relates to social and interpersonal influence relationships based on mutual trust and cooperation (Rost 1991) towards mutual fulfillment of needs through three major areas as defined by Chemers (1993) as:

(i) coaching; (ii) attribution; and (iii) transactional exchange, or through mutual respect, caring, and sharing ideas and information with colleagues.

**4. Facilitating change** - as change agents to appropriately adept to and direct change through being adaptive, innovative and flexible, and must be prepared to take and manage risks and accept responsibility for outcomes.

**5. Facilitating professional development** - the educator as a life-long learner is a key to future reforms (Fullan 1991). This also is the key message to all educational leaders. The bottom line to change, development and improvement requires individuals to adept to change, continually develop new learning materials, in attitudes, skills and practices, and in thinking and understanding. This also requires fostering continuous exchange of ideas and information effectively utilising the total experiences and expertise of individuals and groups available for the mutual benefit of themselves and towards achieving organisational goals.

**6. Accountability** - taking responsibility for one's own actions and thereby taking appropriate corrective measures to improve on those mistakes made is what Lunenburg and Ornstein (1991) define as 'authentic leadership'.

These changing perspectives indicate senior education officers own assessment of the importance of changing trends in PNG and elsewhere, and generally provides a challenge for them to keep abreast with the changing school culture through the reformed education system. This therefore gives rise to the need to review and to redefine the formal job descriptions of SEOs' to include their newer leadership dimensions.

A Model of 'Transcendent Leadership' discussed in Chapter 3 is the most illuminating finding of this study. This model extends beyond normal leadership boundaries to include the process of transcending knowledge and other activities. This model stems from and is considered as a potential solution to the 'inability of many leaders in PNG to transcend the realities of old traditional cultures and traditions with the introduced new Western knowledge and practices'. This problem is seen to be implicit on leaders 'false consciousness' or lacking 'intellectual capacity' as 'educated persons', and on their 'moral and ethical lives' as leaders.

## The Transcendent Leadership Roles of Senior Education Officers

The literature provides that the promotion of knowledge and the growth of the intellectual capacity of particular persons are among the central purposes of education. Specifically, in the context of comprehensive education reforms, the concept of 'relevant education' is the purported aim of education in PNG (DOE, 1991). This means an education which promotes appropriate attitudes, knowledge and skills relevant to the individual and the community for which he/she is a major player.

These processes exclusively define the substantive aspects of educational leadership as discussed earlier which relates to defining and setting educational purpose and directions towards achieving these purposes such as educational programme, curriculum and instruction, teaching and learning, and supervision and evaluation.

However, faced with the realities of cross-cultural conditions and serious leadership problems generally in PNG this study argues strongly that educational leadership must go beyond just defining and setting educational purpose and directions to include 'transcending cultural knowledge' through a systematic integration and clarification of culture (beliefs, values, and knowledge) and cultural reconstruction (of beliefs, values and knowledge) through collective social action (Bates 1993).

The fundamental basis of the Model of Transcendent Leadership are related to the ethics of:

- (i) moral and ethical leadership; and
- (ii) an understanding of the inner- self concept; and
- (iii) understanding and valuing life-long learning.

## Moral and Ethical Leadership

Extensive reviews of the leadership literature (Burns 1978, Bass 1989, Bass and Avolio 1994, Rost 1991, Yukl 1994, Parry 1996) provide that 'moral and ethical values' are critical to true and real leadership.

Some important approaches toward moral and ethical leadership include:

(a) Offering satisfying and mutually fulfilling services for one another. Involves services of protection and support, care and help, joint action on and celebration of and honouring a common heritage.

(b) Promoting the vision of an ethical school or community. Involves encouraging and developing explicit learning activities toward fostering ethical and moral qualities in the interests of fairness, equality, the common good, human and civil rights, and democratic participation, as well as honouring the ethics of care and justice.

(c) Providing moral goals of leadership. These includes: (i) Releasing human potential; (ii) Balancing the needs of the individual and the community; (iii) Defending the fundamental values of the community; and (iv) Instilling in individuals a sense of initiative and responsibility.

(d) Understanding, appreciating and developing cultural knowledge. In order to transcend cultural knowledge requires people who understand and appreciate their cultures and are excited about and willing to advance knowledge in a positive manner.

(e) Creating an intellectual culture. Requires a revolution of intellectuals, and institutions such as the universities to create a stimulating teaching, and learning atmosphere to encourage growth, and to awaken consciousness of the economic, religious, social, political, and cultural problems PNG faces.

(f) Developing and producing 'educated persons'. Developing and producing integrated and 'educated persons' defined by Starratt (1996: 6) as

a person who tries to understand, appreciate, critique, and participate in his or her culture, traditions and history. Such a person is also one who can participate in the public life of the community, who understands the social and political mechanisms by which the community governs itself, and who handles the necessities of everyday life competently.

## The Self-Development Concept

Ultimately, the quest for leadership is, first, an inner quest to discover who you are, as Parry (1996) and Singer (1990) say of the concept of, 'self-development', as one which entails one's analysis of, and the expansion of, one's value system as a leader'. Through self-development one develops confidence needed to lead. Self-confidence is an awareness of and faith in one's own powers (Kouzes and Posner 1987).

For these initiatives to make a real impact they must come from 'within the inner-self', but more importantly also is for individuals and organisations to 'understand and value the importance of learning in life'. This provides the third crucial dimension toward the process of transcendent leadership.

### Understand and Value the Importance of Life-Long Learning

Parallel with 'leader self-development' is learning to seek and gain new knowledge, skills and attitudes. This process in the traditional PNG and Melanesian sense is characterised by actual doing, imitating and observing, or through stories and myths (Chowning 1972, Townsend 1985, Berndt 1972). Western learning is characterised by inquiry, reflectivity and creativity (McLaughlin 1994).

The new world requires humans to function as essential information and idea resources, creating solutions we have never seen before (Land and Jarman 1993). The literature provides that the learning process are encounched in the following:

**Continuous learning.** Means keeping up to date through making use of theories, points of view, techniques, and practices (Dickenson 1986), and involves seeking knowledge, creating opportunities and acquiring new skills and modes of behaviour daily, and learning new ways of thinking about the organisation and one's role in the organisation. This demands for leaders who have a 'love for learning' (Avolio 1995) and who 'constantly refresh their knowledge base' (Druker 1992).



Some of the general activities for continuous learning identified by Dickenson (1996: 144) include: work experience, reading, training programmes, seminars and conferences, observing others, reflecting, networking, teams and subordinates, feedback, mentors, external committees, and higher education studies.

**Strategic Learning.** Learning is strategically planned toward a specific goal or objective, or planned skills development, decision-making model, or a new innovation, technique, technology, or toward a particular cultural, emergent or an environmental scan approach.

**Organisational Learning.** An organisation which facilitates the learning of all its members and continuously transforms itself, is 'a learning organisation' defined as 'the process of improving actions through better knowledge and understanding ... [which] results in associations, cognitive systems, and memories that are developed and shared by members of the organisation' (Fiol and Lyles 1985 in Sarros et al, 1996: 44).

Some of the main activities of learning organisations include: systematic problem solving; experimenting with new approaches; learning from own experiences and past history; learning from the experiences and best practices of others; and transferring knowledge quickly and efficiently throughout the organisation (Sarros et al 1996: 45).

In as far as leadership knowledge is concerned this study has identified and defined relevant and appropriate knowledge and skills areas that would serve the aims of promoting education in PNG. This study suggests then that school and educational leadership in general must go beyond to provide transcendent leadership in order to effectively and successfully transcend knowledge through various educational programmes and activities.

In other words, they must excel beyond just being leaders to be transcendent leaders who must live and value 'moral and ethical living', and who are 'educated persons' who understand, appreciate, critique, and participate in their own cultures, traditions and history. They are persons who also can participate in the public life of the schools and community, who understand the social and political mechanisms by which these institutions thrive upon, and who handle the necessities of everyday life competently.

## CONCLUSION

This study illuminates substantial and interesting findings related to the meaning and characteristics of the term 'leadership'. Generally the concept of leadership is a complex phenomenon both among the scholarly and for practitioners. It is as a hot word (Rost 1991) on everyone's lips (Bennis and Nanus 1985). It is a concept subject to study and refinement, and can be learned through systematic acquisition of knowledge and specific skills appropriate to leadership functions (Lassey 1976).

Defining the meaning of the term leadership from a cross-cultural setting, and identifying and defining the necessary functions, qualities and skills/abilities of leadership related to these conditions in the process of this study presents a considerable wealth of data that can be used to inform knowledge and to improve practice.

In the PNG context 'leadership as a cultural phenomenon' (Gerstner and O'Day 1994) emerges as a promising and enriching framework linked with the rich and diverse cultures and traditions characteristic of Melanesian societies. Similarly, educational leadership in this study is also seen as an emerging synthesis between traditional PNG life styles and introduced Western ways. This cross-cultural phenomenon therefore calls for the need to 'transcend' between the 'old' and the 'new', considered within the emerging complex and changing regional and international trends.

From the Western perspective leadership certainly is one of the most talked about, written about, and researched topics (Bass 1991), but providing for 'a literature which does not add up' (Rost 1991, Argyris 1979, Hosking and Morley 1988). It is as Rost (1991) describes as; an 'old wine in new bottles', where the traditional great man/woman, trait, group, organisational and management theories that are recast in the new conceptual shifts, emphasising excellence, charisma, culture, quality, vision, peak performance and empowerment.

In the midst of this scholarly phenomenon are also significant breakthroughs, among these relates to a commonly agreed perspective of 'leadership as a social influence process, and not a position. This view argues that one is not a leader- except in name only - merely because one holds a title or position. Leadership involves an interaction between a leader and followers (Hughes et al 1993), in order to achieve a purpose (Rost 1991).

A classical perspective that runs through most of the current definitions of leadership in the literature is that 'leadership is a generic term (Leithwood et al, 1992) which refers to processes characterised by interrelationships among people (Newell 1978). Leadership is about people's behaviour (Davenport and Boles 1975), and leadership processes can only occur in a group of people (two or more) when there is a leader-follower relationship established (Gibbs 1958).

The essential characteristics of leadership (leadership functions, qualities, skills/abilities) needed for the organisations of the future reveals that leadership does influence the overall quality of the group or organisation (Gibb 1976, Fiedler, Chemers and Mahar 1977, Hosking and Morley 1988).

The key functions of leadership then is to 'influence the culture (Deal and Kennedy 1982) and the overall performance of the organisation (Ogawa and Bossert 1995), through the embodiment of the organisational purpose (Vaill 1984, Starratt 1986), vision and direction (Bennis and Nanus 1985, Kouzes and Posner 1987, Sergiovanni et al, 1987), and to provide the system of communication, and promote the securing of essential efforts (Barnard 1966). For the effective alignment of these functions requires Kotter's (1990) aligning people, motivating, and inspiring functions encompass a logical process.

A further key element is the necessary qualities and skills needed by the leader to function effectively and successfully. The literature points toward 'a newer conception of leadership'. Fullan (1992) provides concepts, such as collegiality, open communication, trust, support and help, learning on the job, getting results, and job satisfaction.

While Bennis and Goldsmith (1994) emphasise concepts of vision, communication, innovation, flexibility and inner-directedness, and leaders who facilitate positive work relationships and appreciate ideas and contributions of others.

In this world of complex, competing, and continuing technological and information changes. Leaders are always looked upon to lead, and to lead effectively and well. To lead well under present conditions is satisfying, but to lead effectively and successfully is 'admirable'.

This is what transcendent leadership is about. It is about admirable behaviour and excelling beyond normal limits to bring to fruition extraordinary results for oneself, and more generally for the common good. Transcendent leadership involves reaching a form of excellence in someone or something, or excelling in doing something heroic or extraordinary for the common good.

The processes of being involved in such extraordinary behaviours ultimately come first from 'within the inner-self', and fundamentally through 'moral and ethical living' (Starratt 1996), 'self-knowledge' (Bennis 1989), 'self-development' (Kouzes and Posner 1987, Sarros 1996), and through 'understanding and valuing the importance of learning in life' (Parry 1996), in order to 'create an intellectual culture' (Ramoji 1987, Narakobi 1991), that involves developing 'integrated and educated persons' (Starratt 1996), who are intelligent, conceptually skilled, creative, diplomatic and tactful, fluent in speaking, knowledgeable about group tasks, organised, persuasive, and socially skilled (Yukl 1989).

Through a cross-cultural comparison this study reveals identical 'desirable' qualities of leadership' with those from Kouzes and Posner's (1993 and 1987) studies about qualities of 'most admired leaders' in USA. These studies show qualities of honesty, intelligent, competent, inspiring, forward-looking, self-controlled, caring and broad-minded, as necessary qualities that people desire and admire in leaders.

## IMPLICATIONS AND SUGGESTIONS FOR PRACTICE AND FURTHER RESEARCH

### Implications and Suggestions for Practice

1. The changing role of senior education officers from being managers and administrators to include their newer important leadership dimensions is an important consideration. A review of their formal job descriptions is suggested.
2. The significance of transcending relevant and appropriate traditional knowledge with Western knowledge recognises the importance of the role of transcendent leadership which implicitly must concern all individuals as leaders, and the educational enterprise in its role to promote the growth and intellectual capacity of individuals throughout the country. Moral and ethical living, and creating an intellectual culture through valuing and developing relevant and appropriate continuous learning strategies and innovations are suggested.
3. Leadership is a personal challenge. This challenge involves every leader to look within his/her inner-self, to reassess one's abilities, strengths and weaknesses, and from this to take on self-awareness and self-development initiatives.
4. A Proposal to Review Executive Development in the National Education System in PNG' (Burke and Koro 1997) encompasses the notions of 'creating a learning culture' evolving in 'a learning organisation'. Thus significantly emphasising the importance of 'continuous learning', 'self-development', 'strategic learning', and 'professional development'. The findings of this study supports the reform proposals to review both the general professional development and executive development programmes and activities to incorporate relevant and appropriate knowledge and skills in areas of leadership and management.

A number of important strategies toward general activities for 'continuous learning', some of which may already be in operation, but could be subject to improvement be adopted. These include the following suggested by Dickenson (1996: 144) in 'Maintaining Leadership Effectiveness in the Senior Executive Service'. These are listed in their order of significance:

- (i) work experience
- (ii) reading
- (iii) training programmes
- (iv) seminars and conferences
- (v) observing others
- (vi) reflecting
- (vii) networking
- (ix) teams and subordinates
- (x) feedback
- (xii) mentors
- (xiii) external committees; and
- (xiv) higher education studies.

### Research Issues and Further Study Implications

The potential issues arising from this research project include:

1. There is limited research generally on contemporary, cross-cultural and organisational leadership in PNG. Reviewed ethnographic sources on leadership indicate relevant and wide-ranging resource data available on Melanesian leadership since pre-European contact to 1980. Sources since 1980 is limited. Further research in these areas would potentially provide rich and enlightening source of data.
2. The second issue relates to studying leaders versus the process of leadership. Leadership in this study has been defined as a shared influence relationship among members of a social unit through a mutual quest for their existence. This definition emphasises the notion of 'shared leadership' largely derived through the review of the cross section of related ethnographic literature and from the perspectives of respondents in this study.

This definition however is biased toward only a small sample of senior education officers, and does not include for example traditional clan heads, village elders, or big men leaders.

Similarly, from the formal professional perspective the notion that 'leadership is a process' that can occur throughout the organisation (Bass 1990, Rost 1991), means that it should be researched from an organisation-wide perspective. As it is, it is invariably biased toward perspective of formal authority in an organisational hierarchy. Therefore, to research leadership as a process demands that processual research methods be used (Parry 1996: 169).

The third related issue relates to the appropriateness of survey questionnaire as against multiple research methods in qualitative leadership research. The research reported in this thesis displays qualitative methods based largely on responses through the survey questionnaire and focus-group methodology as well as through relevant theoretical discussion. Because of the apparent subjective nature of qualitative-descriptive research, with methods of data collection and analysis susceptible to biases and distortions make it imperative to use multiple methods in research on leadership (Yukl 1989, Morgan 1993, Gronn and Ribbins 1996). Other Methods such as interviews, document analysis and observations could have provided added data.

#### Suggestions for Further Research

1. Since there is limited research on leadership in PNG calls for the need for more scholarly work in this area, particularly on contemporary leadership, cross-cultural studies on leadership, organisational leadership including political leadership, school leadership and educational leadership.
2. Leadership as a cultural phenomenon offers an interesting and promising area of research. This study portrays only a pathway. Subsequent efforts to validate this data is necessary. Parallel to this is the need also to explore more substantially the 'shared leadership' concept of traditional PNG and Melanesian leadership.

3. Another significant aspect requiring further research is the concept of 'transcendent leadership' and its relationship with the present contemporary leadership problems. Considered as a societal-wide phenomenon this component would have to be investigated at the broader 'macro' dimensions of leadership. It is important that research in this directions include top level leadership, such as political leadership (present and past), chief executive leadership (present and past), academic leadership, and traditional shared leadership (village elders, chiefs and big men).

4. The comprehensive education reforms in PNG gives rise to studies on school leadership, especially the leadership roles of school headmasters or principals at various levels of educational institutions. It is considered essential that leader-follower behaviours or perspectives, and situational variables are also considered. Consideration also of their transformational and transactional leadership roles which presently is gaining considerable attention in the literature is worth cross-cultural comparison and replication.



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**APPENDIX 1**

**Leadership Survey Instrument**

**THE PAPUA NEW GUINEA  
SENIOR EDUCATION OFFICER'S  
VIEWS ON LEADERSHIP:**

**A Cross-Cultural Perspective**

**April - May, 1997**

With approval and assistance from the PNG National Department of Education, the University of Canberra and AusAID. A study toward a Master of Education program 1996 and 1997.

## Leadership Survey Instrument

The following questions can be answered by circling, ticking or writing brief responses in the spaces provided. Please do not write your names in this questionnaire. It is necessary however to include details about you for purposes of data analysis and reporting.

### About you

Sex: male/female                      Name of present position: -----

Name of Division of Education : -----

Length of time in this position:----- year(s), ----- months

Name of the previous position held prior to your present job: -----

Number of years in the Public Service. Please tick the appropriate box below:

a. 0 to 5 years <input type="checkbox"/>	c. 11 to 15 years <input type="checkbox"/>	e. 21 to 25 years <input type="checkbox"/>
b. 6 to 10 years <input type="checkbox"/>	d. 16 to 20 years <input type="checkbox"/>	f. 26 to 30 years <input type="checkbox"/>

My educational background include. Please tick the appropriate box(es):

a. a Teaching Certificate <input type="checkbox"/>	c. a Bachelors degree <input type="checkbox"/>	e. others <input type="checkbox"/>
b. a Teaching Diploma <input type="checkbox"/>	d. a Masters degree <input type="checkbox"/>	Please indicate below: ----- -----

### About meaning of 'leadership'

*The term 'leadership' has many meanings. Whatever views you hold are believed to be shaped by your past experiences. Especially in PNG, this could be acquired through traditional family and community beliefs, values, norms and activities, or through western formal schools, books, media and work experiences. Because of divergent nature of each individual's personal and professional experiences the following open-ended questions are asked to enable you to express as fully and freely as possible your leadership views and experiences.*

Q. 1. What does the term 'leadership' mean?

(a) from your traditional family and community background? -----  
-----  
-----

(b) from your professional experiences? -----  
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### About memorable leadership experience

*There are many challenging and interesting life experiences that shape our behaviors as leaders. While one or two of these situations or behaviors remain our life-time memories, and thereby may become our model examples, others are only temporary. Think of one situation or behavior that stands out as your most memorable experience which may have shaped the way you think and model your behavior as a leader .*

Q. 2. In the space below, please describe as best as you can what this particular situation or behavior is, and how it may have helped to shape your thinking and behavior as a leader. If more space is required use the back page of this paper.

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### About leadership functions in your professional work

Listed below, in Column A, (in alphabetical order), are some of the most common functions performed by senior managers/leaders in professional organisations. In Column B, are some corresponding skills/tasks performed under each or other interrelated functions, which you are all familiar with from your formal training and work experiences.

Q 3. From Column B, put a circle around those skills/tasks that you are least comfortable with in your present job and you would strongly recommend must be included in developing future senior executives. Also please feel free to add any others that are not on the list below. In column C, indicate the preferred order of importance (from 1 to 8), which these functions and their associated skills/tasks have had in your present role.

COLUMN A Functions	COLUMN B Associated Skills/Tasks	COLUMN C Order of Importance
Communicating	Oral, written, listening skills; interpersonal skills of expression (metaphors, symbols, language, etc.); creating communication systems; skills of tact, understanding your-self and of others, etc.	
Controlling	Establishing operating procedures; monitoring; discipline; supervision; motivation, self-control, etc.	
Decision making	Logical/analytical reasoning; risk taking, problem-solving or conflict resolution, meetings and procedures; political astuteness, etc.	
Organising/Directing	Coordinating; influencing; establishing reward systems; coaching; role modeling/self-deployment; delegating/staff empowerment, etc.	
Evaluating	Basic research and evaluation skills, establishing assessment procedures for programs, projects and personnel; self-assessment; staff assessment, supervision, mentoring, staff development, etc.	
Planning	Envisioning; goal/mission setting; policy formulation; strategic planning; program design and implementation; logistical/analytical skills, etc.	
Building relationships	Identification; selection; appointment; clarifying objectives; developing shared values, work ethics, motivating, inspiring, leading by example, etc.	
Managing resources	Skills in managing resources, finance, people and information, etc.	

### About leadership functions in your traditional life

Among many in PNG society, leadership is a birth right. Leadership also is acquired through the demonstration of skill and manipulation, accumulation and distribution of wealth, bravery in warfare, and doing good for others. On the other extreme, possessing and practising sacred magical powers, such as sorcery, myths and rituals, for the good or the worst, also is a form of the traditional PNG leadership function. Identifying the best from both cultures (traditional and western) and developing ways of integrating these in educational programmes provides a way forward.

**About leadership functions in your traditional life (continued)**

Q. 4. In the table below, please list one most important traditional leadership function including its' associated skills/tasks and values, that you would like your children to master, which also is necessary for future leaders to develop. To help you, an example has been provided below.

Traditional leadership function	Associated skills/tasks	values
An Example: Perform Initiations	Knowledge and skills about myths, rituals, taboos, protective magic spells- about cure, gardening, hunting, fishing, etc., or sacred manhood conduct- obedience, courage, bravery, etc.	Values of esoteric knowledge, character building, provisions of security, wealth & personal status, etc.

**About qualities of leadership**

*We all have our own ways, interests and choices about the best type of leader or administrator for certain jobs. Ocassionally, as leaders, we have influenced some such final choices of incumbent leaders through the normal selection process.*

Q.5. In a sentence or two, please briefly describe what you consider is the most preferred quality a leader must have . For example, 'Knowing yourself and appropriately applying yourself with those around you':

-----

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Q.6 . Listed below, in Column A (arranged in alphabetical order) are 20 leadership characteristics commonly found among most admired leaders. In column B, please list by selecting from Column A, your ten (10) most preferred (order of priority) leadership characteristics you consider are essential in the field of education and training.

COLUMN A Common Leadership Characteristics	COLUMN B Diserable Qualities of Leadership
1. Ambitious	1. -----
2. Broad-minded	2. -----
3. Caring	3. -----
4. Competent	4. -----
5. Cooperative	5. -----
6. Courageous	6. -----
7. Dependable	7. -----
8. Determined	8. -----
9. Fair-minded	9. -----
10. Forward-looking	10. -----
11. Honest	
12. Imaginative	
13. Independent	
14. Inspiring	
15. Intelligent	
16. Loyal	
17. Matured	
18. Self-controlled	
19. Straight-forward	
20. Supportive	

**Your Further Comments About Leadership or This Study**

**In the space below, please feel free to add any further comments you wish to make in relation to leadership in this study:**

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-----  
-----  
-----

**I am grateful to you all for spending your time to complete this questionnaire, and in sharing your invaluable knowledge and experiences about this difficult, but important and worthy topic. For purposes of its future use, I will provide a report of this study to the National Department of Education, and an outline of the significant outcomes to each participant.**

**In order for me to appropriately report and publish your responses I am also seeking your permission, through signing your signature below, for me to use and *only extract your written responses in their original form.* Other than this, all information supplied in this questionnaire shall be treated with strict confidence.**

**Signature: -----**

APPENDIX 2

International Students Office  
University of Canberra  
P.O. Box 1, Belconnen  
ACT 2616.

April, 1997.

Dear -----

**Subject: A Case Study of Senior Executives Perceptions of Leadership in Education in Papua New Guinea.**

The meaning of 'Leadership' and the issue of; "*What type of leadership is necessary for the 21st Century?*", probably are among the most contested problems being addressed at the present time. This, for me, has inspired a significant challenge I believe faces not only educationists faced with reforms of the National Education System, but for Papua New Guinea as a whole.

Basically, the challenge involves envisioning the leadership necessary to move people, resources and organisations to greater heights. An appropriate beginning towards achieving this end should be to focus on those that exert the most influence. For this reason, senior executives, which includes all officers at Assistant Secretary level and above, who presently are active participants in education at both national and provincial levels have been chosen as the focus of this study. This group of professionals by virtue of their merits hold considerable personal and professional qualities and experiences. They influence policy, personal and organisational growth, and are also key agents of change. In the context of current education reforms their continued influence certainly will impact on future directions. By studying the perceived qualities and experiences of these executive leaders, ways of understanding and developing leadership are sought.

Data collecting instruments include a survey questionnaire, interviews and literature search.

Your time and assistance is kindly requested to write brief responses to the following questions, which would be addressed in more detail during the interview. The schedule is in several parts, and each part has a specific focus with brief explanations followed through with one or two related questions. As well, a combination of closed (listing, or one/two word) and open-ended (short descriptive) questions, have been specifically designed to collect as much useful data as possible. Please read each part carefully and answer the questions as best as you can in the spaces provided.

All information will be kept strictly confidential. Because of the importance of your role and the special knowledge about leadership qualities, skills and values you will provide, requires your permission to use original quotes from your written responses for purposes of analysing and reporting the findings. I would greatly appreciate your indication through your signature at the bottom end of this interview schedule.

With sincere gratitude for your co-operation and assistance.



P. Koro

APPENDIX 3



**DEPARTMENT OF EDUCATION**

TELEPHONE: 301 3524  
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TELEX: NE22193  
FAX: 301 3544

P.S.A HAUS  
P. O. BOX 446  
WAIGANI  
PAPUA NEW GUINEA

File: PC2-1-25  
DATE: 11 April 1997

**To: All Senior Executives at Assistant Secretary Level and Above**

**Subject: A Case Study of Senior Executives' Perceptions of Leadership In Education in Papua New Guinea.**

Mr. Koro's study addresses the topic, 'Leadership In Education'. It is an interesting and worthy topic, both for himself and its implications for the Department of Education. Because of this, the Research and Evaluation Committee has approved this research to be carried out involving senior executives at both national and provincial divisions of education.

Mr. Koro's plans to use survey questionnaires and carry out interviews with selected individuals is supported.

Please offer him your assistance through written or oral interview responses.



**P. Bald**  
Secretary for Education