# Discipleship in Lentera Papua

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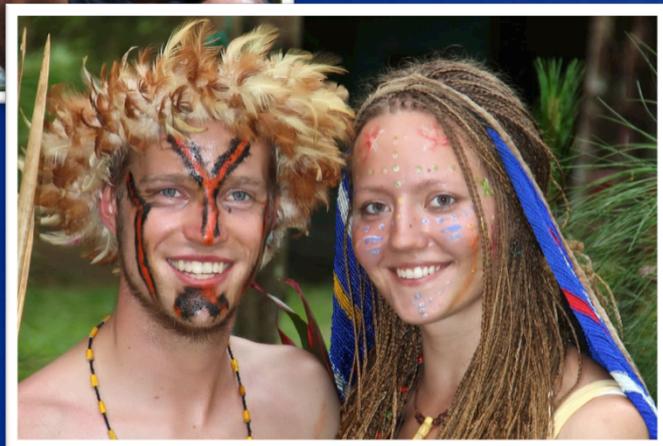
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A description of practices and structures contributing towards the development and sustaining of a culture of discipleship in Lentera Papua within the Papuan context

Yayasan Lentera Papua

Christelijke Hogeschool Ede

DISCIPLESHIP IN LENTERA PAPUA

A description of practices and structures contributing towards the development and sustaining of a culture of discipleship in Lentera Papua within the Papuan context

Thesis for Bachelor Theology or 'Godsdienst Pastoraal Werk' at Christelijke Hogeschool Ede (CHE)

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'*Love and acceptance have transforming power*'

(Unknown)

'How we live together is the most persuasive sermon we'll ever get to preach'

(Christine D. Pohl)

Contents

Preface

The thesis in front of you is the result of a long process of cross-cultural work, readings, culture shocks, long conversations and personal experiences that I will carry with me forever. One and a half year ago I stepped into an adventure, which I could never have imagined at that time that it would bring me so much. My wife and I moved to Papua and lived there for eight months. The research in Papua brought my own family history closer to me, as my parents worked for 14 years in Papua during the 70's and 80's. I learned complete new aspects of God, cultural backgrounds and social structures. Through this I could also look to my own conceptions and culture-bound identity from a fresh perspective. Every culture has its strengths and weaknesses. I discovered my own (also cultural shaped) weaknesses even clearer: my individualistic worldview, materialism, egoism, little faith, my judgements and prejudices and my dissatisfaction about small things. I learned so much from the Papuan culture. Some things are: flexibility, enjoying the moment, celebrating, sacrifice, mercy with other people, forgiveness, hospitality, gratitude, satisfied with little, the value of relationships, improvisation and serving God, even if it is against the culture or expectations from others.

The subject in this thesis is discipleship. This area was quite new for me, especially discipleship in a cross-cultural setting. I did not want to study it only from books but I wanted to experience it. Afterwards, I can say that the combination of literature, daily experiences and people on the right time and the right place taught me a lot. Most principles for discipleship are applicable in all kinds of contexts. In my hometown Nieuwegein, where I'm living and working right now, many aspects are recognizable and can be used in the cross-cultural missional we are involved in.

During this research also some big challenges came on the way. Sometimes it was hard to get to the real problems and deeper intentions of people. Thanks to many conversations with great people, I got the change to slowly understand certain cultural patterns and backgrounds better. The multitude of intertwined social problems in a third world country like Papua have made a big impact on me. I will never forget the skin-and-bones hands and arms of our friend Hengry, who died suddenly because of AIDS. Evil can hold an entire society in its grip. Many times solutions were not available, the only thing left was: 'being there'.

The process of writing this thesis also became a big challenge for me. As my wife and I returned home, we experienced a 'reversed culture shock'. I started questioning everything. What does it mean to be a Christian in my own society? What do Christians wrong in The Netherlands? In the year after our return, I started working as a missional worker and had several interesting projects, so getting the focus to finish the thesis was quite challenging. Writing this thesis in English was also a huge challenge for me. Finally I got the impulse to work for several weeks in a row on this thesis. That helped to finish it, and here it is.

During my work and research in Papua, I made a short documentary about Lentera Papua. I highly recommend readers to watch the movie to get a better understanding of Lentera Papua. The web link can be found in the bibliography of this thesis.

I am grateful to so many people. First, I want to thank my brother and sister in law, Geerten and Jessica Vreugdenhil, who asked us to come to work in Lentera Papua. They gave my wife and me lots of responsibilities and trust. They shared their lives with us, as we lived in their 'garden' in our own little house. I want to thank them deeply for all the hospitality, endless talks, wisdom and inspiration they offered us. They are living out their discipleship values. You made the period in Papua unforgettable. As Geerten, my brother, immigrated to Papua when I was 8 years old, I have never really had the possibility to learn to know him. Working together in this setting was a dream from both of us. Thanks for being such a trustful, funny, faithful and helpful brother and soul friend. You are an example for me in many things, thank you for believing in me, and many others.

Second, I want to thank all our colleagues and friends of Lentera Papua. You guys made us feel at home and welcome in Papua. From the beginning you welcomed us as part of the Lentera family. Benny and Nerry, collaboration with you was very special to us. You shared your life with us. Your patience was wonderful when we did not understand things. Your lives were an example of living as disciples of Jesus, making the difference in Papua.

Third, I want to thank many experienced experts I met in Papua. Scotty Wisley, talking with you about discipleship and 'Christian life' impacted me enormously. I will never forget those weekends in Bokondini. Sometimes you meet someone just at the right time. That was exactly the case with getting to know you. Your thoughts on Netaiken discipleship and animism in Papua also helped me a lot. You are a big inspiration and example for me in imitating Jesus Christ. I highly recommend Appendix C, D and E, which are documents Scotty gave me. They were a great source and reflect pretty much all the lessons he has learned on discipleship in Papua. I think Lentera builds mainly on the foundation of what God has done through Netaiken (discipleships program, most Lentera people have finished).

Fourth, I want to thank my promotor, Robert Doornenbal. You encouraged me time by time to push through and to see the totality of the area of discipleship. Thank you for your time in revising my drafts and giving helpful feedback. You were there when I needed someone to discuss with. I am most thankful for your ability to believe in me and to empower me to write this thesis.

Lastly I want to thank my wife Wiljanne. We did this adventure together, from the beginning to the end. When I gave up, you persisted. And when I had a hard time writing this thesis, you supported and assisted me. Your love means everything to me, and together with you I want to go where God sends us further.

Theo Vreugdenhil, August 2015

Summary

Lentera Papua is a young organization in the highlands of Papua that currently operates a flying company where they train local pilot and mechanic students. They also started an elementary school. Lentera wants to do discipleship by being a Christian community, where they train people in a holistic way to become professionals in serving God and their fellow man. Lentera consists of a young multicultural team of 40 adults and 23 children. Lentera needed a substantiated discipleship approach, suited for the Papuan context, to be implemented in the organization. The overall purpose of this research is to describe such a contextualized discipleship method for Lentera.

Many elements of the Papuan culture are important for discipleship in Papua. On account of a colonialist history, exploitation by multinationals, politics, violence and difficult cultural changes, the situation in Papua contains multi problems like a failing education system, a lack of sexual morality and on a personal and social level a 'collective inferiority complex'. Through patterns of discrimination, Papuan people deal with a very low self-esteem. The default culture in Papua is status, wealth and money oriented. Leadership in Papua is paternalistic, short-term focused and is based on following directions, which results in poor critical thinking skills and a tendency to be passive. Most learning is focused on transaction rather than transformation. It seems that 'learning by doing' in combination with a 'feedback' system describe the common learning style in Papua.

Young Papuan Christians nowadays are fourth generation Christians in Papua, since the missionaries came. Still many animistic patterns are present in the Papuan society. Animism is a belief system that is characterized by a desire to control and manipulate spirits and spiritual forces. A certain measure of manipulation and self-interest enters into all animistic relationships. Most Lentera people mainly changed their worldview during Netaiken, a discipleship program. For Lentera people, it is difficult to deal with animistic family patterns; family pressure is experienced as the biggest problem for healthy family life and personal growth.

The biblical concept discipleship is based on the life and the statements of Jesus. Discipleship starts with a loving God who invites us, through Jesus, to 'follow Him', on a journey of 'taking up the cross'. It is a journey of spiritual growth where the Holy Spirit builds Christ-like character. Discipleship at the core is the transmission of God's love, one life to another, where people get a true self-perception and a true God-perception. Four different topics describe the main consequences of discipleship in Papua, according to the specific context of Papua and the capabilities of Lentera: 'spiritual formation', 'self-perception', 'loyalty and trusting God' and 'serving others'.

Challenges in Lentera concern a hunger for status, money management and dealing with temptations like lust. Already great victories are made in the lives of many Lentera people. A cross-cultural team with a balance of grace and growth helps people to grow towards a complete devotion to God in all areas of life. A strength based approach in combination with a feedback-system and intentional and accountable relationships, result in structures like Growth Groups and mentoring. As many people in Lentera still struggle with a low self-esteem, they experience a growth in true self-perception when they build dignity and start valuing themselves. Reciprocity, giving job responsibilities and internships or study abroad seem essential practices and structures.

In the area of loyalty and trusting God, a correlation exists between the degree to which people keep distance to their family and the struggles they have with family-life and their surrender to God. People need to learn to 'hate their father and mother', undergo persecution in that area and change to a Christian worldview. Modelling and identification are essential practices in this context. Some people are great examples in Lentera. In the area of serving others, the lifestyle of the staff is a powerful method of change.

The results of this research help people to understand and apply discipleship in Lentera Papua and similar contexts. The role of staff in Lentera is to understand the needs and challenges and use their responsibilities to form a Christian counterculture with effective practices and structures.

1 Introduction

1.1 Lentera Papua

Lentera Papua is a young, local, Christian organisation located in Wamena, the main city in the highlands of (West) Papua, formal Irian Jaya. Lentera started in 2009 when a group of people discovered that more and more Papuans are having a desire to learn how to fly and serve their own country and people with airplanes (Lentera Papua, 2011a). As aviation is the main way of transportation on the island, Lentera trains local students to become a pilot or mechanic. To do so, Lentera operates a commercial flying company where students can be trained and Lentera can create income at the same time. Also the ground crew at the airport is being trained by running the company. In that way Lentera creates jobs where people are being trained 'on the job'. The founders also felt that there is a big need for discipleship for the young generation of Papuans. In the fast changing and complicated environment of Papua, people are longing for role models, encouraging situations and practical education about how to apply their Christian faith in their daily life. Besides the training of flying skills, mathematics and English, Lentera Papua wants to be a vessel for discipleship in their community setting. Students and staff are building character by sharing their lives and faith. Lentera strives for a holistic approach in which staff and students can grow in serving God both spiritually and practically by learning a profession. By living as disciples of Jesus they want to be practical examples for their own families and other communities they are part of. Lentera wants to stimulate and educate their students and staff to have impact on their own family and friends.

In 2012 Lentera people also started a primary school beside the aviation program: 'Sekolah Sinar Baliem'. This literally means 'Light beam School in the Baliem valley'. The local Lentera staff and their friends worried about their own kids when they saw the dysfunctional schooling system in Papua (See chapter two). They wanted good education for their own children and for the next generation of Papua's. The start and the progress of the school are made possible through funding raised by the aviation program. The teachers and the staff of the school are part of the discipleships-community Lentera Papua. Summarized, Lentera is now active in three departments:

1. 'Aviation Department', running an aircraft company to create income.
2. 'Training Department', students are being trained to become a pilot.
3. 'Education Department', the elementary school: Sekolah Sinar Baliem.

'Lentera' is the Indonesian word for lantern, which refers to Matthew 5:14-16, where Jesus talks about the 'light of the world' and the lantern on its stand to give light to everyone in the house, so that 'they may see your good deeds and praise your Father in heaven'. Lentera wants to be an environment where people can learn how to be that light.

1.2 Central problem

The central problem of this thesis can be described thus: In Lentera there is not yet established an explained format or an elaborate structure to stimulate and sustain a culture of discipleship. Certainly discipleship is happening, because staff and students have relationships and share the same goal of following Jesus in their daily lives. But no formal structure for discipleship in Lentera was formulated yet. The cultural, social and spiritual background of the people working in Lentera ask for a specific approach in regard to discipleship, one in which community is primary, so extensive study needed to be done to secure a specific discipleship approach also for future staff. Lentera needed a substantiated, outlined discipleship approach with concrete structures to be implemented in the organisation. The leaders of Lentera identified these needs, which led them to invite me as a Theology student to come to do this research about discipleship in Lentera Papua. The current leaders of Lentera asked me to do research in the area of cross-cultural discipleship in the Papuan culture. They also gave the opportunity to try my findings and ideas about discipleship in Lentera.

1.3   Purpose and objectives

The situation described above leads to the overall purpose of this thesis:

A description of practices and structures contributing towards the development and sustaining of a culture of discipleship in Lentera Papua within the Papuan context.

Some more specific objectives of the present study can now be outlined as follows:

Objective 1:   This thesis seeks to be an introduction, guideline and background document for the discipleship vision of Lentera; for the current and future Lentera staff, whether Western of Papuan. It describes the discipleship approach in depth because little documentation regarding discipleship in Lentera exists yet.

Objective 2.   This thesis seeks to analyse relevant elements of the Papuan context and the specific approach of Lentera in this context.

Objective 3.   This thesis seeks to describe the core aspects of discipleship in a Biblical and practical way.

Objective 4.   This thesis analyzes existing elements of discipleship in Lentera Papua. It will assess the Lentera program in order to see whether the program is achieving its objectives.

Objective 5.   This thesis seeks to formulate clear recommendations of practices and structures that can be implemented to develop and sustain a culture of discipleship in Lentera. The advice will be underpinned by the discussed theory and observations of the culture and research on the area of discipleship.

Objective 6.   The outcome of the study, the recommended method of discipleship, will be piloted and implemented in Lentera while I am in Papua. This means that I work together with local staff in Lentera to make them responsible for the process, with the knowledge that I am in Papua only temporarily.

According to the first objective, the audience of this thesis is the current and future staff and students of Lentera Papua, both Papuans and Westerners. Consequences for this thesis are 1) this thesis needs to be written in English so that all people can read it and 2) the context needs to be described from Western and Papuan perspective, especially relevant for the different cultural dimensions.

The validity of the proposed discipleship model will be measured by the outcomes: does it help achieve the goal or purpose of discipleship. Measuring something like 'faith' is impossible. And yet it needs to be visible in daily life through behaviour change when people grow in faith through the presented and implemented structures for discipleship in Lentera Papua. It will be reflected in a certain 'culture' and it must be noticeable in a certain atmosphere where character building takes place. The outcome of this research wants to help establish a culture and an environment within the organization where people can grow in faith. Discipleship does not happen automatically and a community will not stay a healthy community without a clear intention and steady efforts. 'The character of our shared life –as congregations, communities, and families– has the power to draw people to the kingdom or to push them away. Good communities emerge at the intersection of divine grace and steady human effort' (Pohl, 2012). This thesis wants to stimulate human efforts to sustain a long-term vision on discipleship with lasting effects.

1.4   Definition

The different aspects in the formulation of the purpose of this thesis, seen above, need to be defined more before we formulate answers to the research questions. What is a 'culture of discipleship' and why the use of 'practices and structures'?

1.4.1   'Culture of discipleship'

The formulation 'culture of discipleship' pays attention for a certain description of discipleship, which will be outlined now. In this thesis I use the following definition of discipleship, containing specific aspects deriving from the context of Lentera. (In Chapter 5, the different dimensions will be discussed and substantiated more elaborated):

Discipleship is the **transmission of God's love, one life to another**. Discipleship takes place in a culture of **intentional and accountable relationships** in which we walk alongside other disciples in

order to **encourage, equip, and challenge** one another in building Christ-like character, based on the Word of God. People transform to the image of Christ through the transformational power of the Holy Spirit to the glory of God. It empowers people to love God and to be **agents of change** in their own communities. Discipleship brings all areas of life under the lordship of Jesus Christ in **dealing with injustices** and **animism**. Discipleship changes behaviour by **modelling and identification**, in a **community** of **honesty, trust, openness and authenticity**. Discipleship transpires in the context of **daily activities in co-labouring** and **reciprocal relationships** where people learn to **value themselves** and **love others**.

The term 'culture' is used because discipleship cannot simply be limited to a program with a formal curriculum. Jesus 'turned the entirety of everyday life experiences into one big classroom for the twelve and wove the threads of his instruction most naturally into the overall pattern of ordinary events' (Krooneman, 2011). Loosely defined, I think of culture as something people do without thinking. Culture emanates from what we value, which inevitably becomes the way we see life (vision). When communicated consistently over time, what we value becomes the culture of that people group. Creating a –counter- culture with Christian practices, is a powerful change agent because people will start doing it without thinking twice. It's just the way people do life. New people will experience it. Shaping culture starts with what we value. Christian practices can be a great starting point to create values that emerge from the Bible.

1.4.2   'Practices and structures'

The formulation of practices and structures forces me to think in terms of verbs and concrete behaviour besides theological terms or terms of organization only. In reflecting on what builds up and what breaks down communities, we want to look at some core practices based on Bayars understanding of the gospel of Mark (Bayar, 2012). Bayars work around discipleship is deeply rooted in theology and biblical thinking, without much specific cultural interpretations. This makes it very useful for this research, as I need to contextualize discipleship to the Papuan setting. In chapter four and five, the different aspects of Bayar will be discussed.

Thinking of a way of life as made up of a constitutive set of practices breaks a way of life down into parts that are small enough to be amenable to analysis. It helps me to observe and see what is actually happening already and how it can be strengthened in Lentera Papua. Rather than speak of a Christian way of life as a whole, therefore, we shall speak –in imitation of Dorothy C. Bas- of Christian practices that together constitute a way of life abundant. She defines Christian practices as 'things Christian people do together over time to address fundamental human needs in response to and in the light of God's active presence for the life of the world in Jesus Christ' (Bass, 1997). Woven together, practices form a way of life. Every community has practices that hold it together; for Christians, practices can also be understood as responses to the grace we have already experienced in Christ, in light of the word and work of God, and for the sake of one another and the world'. Pohl writes: 'It is tempting to talk and write about community life in abstract and idealized terms, when we focus on actual congregations and communities, we often notice the failures - the betrayals, the hypocrisy, the grumbling, the closed doors. While we don't usually notice practices when they are functioning well, we surely notice when they have failed or are violated. Giving attention to practices opens up a more textured and grounded approach to community life. It also allows us to draw important insights from very ordinary experiences and situations' (Pohl, 2012).

Knowing that creating a discipleship culture is a priority, it's vital to understand that structure follows culture. You could say that culture is the electricity and structure is the wires and cables the electricity flows through so that it functions effectively and efficiently. Structure allows the culture to be reproduced. This is where organization, systems and processes come in; they work together to achieve the values (Bonifacio, n.d.). This is where also leadership comes in: to clearly define what is valuable; to cause these values to form the way members see life (their vision); and to relentlessly communicate these values in as many ways possible. As I said earlier, the starting point is a change in values among leaders and members because values deal with the heart. More explanation about the used practices and structures will be described in chapter five, where we use them to analyse Lentera.

1.5 Methodological Issues

Before going into the actual content of this thesis we need to know how the answers to the research questions were obtained and what issues of methodology were involved. How did I gather the information and how did I process the data that I found? How did I make sure my descriptions and interpretations are right and applicable in Lentera Papua? Finally I will explain how I decided to present it by explaining the content of the chapters.

The Papuan culture is not a written but an oral culture, which means that surveys simply don't work well. For example, my wife and I organised a marriage seminar for the married couples of Lentera. We wanted to know where most marriages were at the moment, so we made a survey. It took much more time than we expected for the attendees to complete it, and later in personal conversations and men- and women-only workshops we discovered that some questions just weren't understood or answered honestly. It indicates that Western measuring instruments or research methods hardly work in a story-based, non-written culture like the Papuan culture. Therefore, I used the method of participant observation. Especially for me as a Western researcher working in a complete different cultural setting then my own, it first required a lot of listening and observing. I report a lot of my own experiences and stories from others to try to come to a more common point.

I executed the data collection in Lentera Papua during November 2013 until June 2014. The methodological approach of this thesis can be described in the following components: relationships, learning by doing, experienced experts and theological literature.

1.5.1 Relationships

During my time in Papua I became friends with the staff and students of Lentera, I spent time with them and I was a co-struggler in life. I learned their language (as far as possible in seven months) and I dived into their culture and their stories. We were from the same age group, which helped a lot to identify with each other. My wife and I started to take part in ordinary social life in the Papuan context. We started to invest in relationships with the Lentera people and we started language lessons. We were part of the community and we lived in the same city. My wife and I went camping with them, we went on motor trips and we had dinner together. We shared joys and sorrows. We listened to all the stories and asked a lot of questions. We were there when a little baby was born (in the Papuan culture all friends and family come together during the childbirth and wait till the baby is born). And we were there when people were sick or when people died (one of our good friends died of AIDS in the period we were there). We shared our life with the people around us and others shared their lives with us. In that way I heard many personal stories and I could check theories from literature in everyday life. I observed the community during daily work, management meetings and during free time.

1.5.2 Learning by doing

My wife and I worked in the Lentera team every day of the week of those seven months. We had a salary, just like everyone. While I did observations I was doing theoretical research and I was writing my thesis. I had the freedom and the position to work as a 'discipler' and try out different discipleship 'methods'. I tried all kind of structures in Lentera Papua: growth groups, fellowships, devotions, fun-nights, picnics, man-only retreats, mentoring, coaching, etc. My wife and I organised a two-day 'Love & Marriage Seminar' (Vreugdenhil, 2014a) and we went to villages where I was asked to preach on a Sunday (Vreugdenhil, 2014b). I could start the important process of aftercare, when I still wrote my thesis. I hope that in that way, the given advice is already partially anchored in the organisation. I made a specific group of people responsible for discipleship and I trained them. I also made an informational movie of the organisation Lentera Papua (Vreugdenhil, 2014c), for which I had to interview people and make a script together with a Lentera colleague. During a management meeting I leaded a process of making a SWOT analysis of the organisation and I had the change to ask others to be part of this process. I practised discipleship while I was studying discipleship.

1.5.3 Experienced experts

The main source of information was a series of conversations with experienced people working in Papua. Most of them are leaders and founders of local organisations or discipleship communities similar to Lentera Papua. I planned conversations with them where I could ask questions. They have

had the time to learn from mistakes and see results over a longer period of time. I put high emphasis on their experiences and the literature and articles they advised me to read. In addition, I read their blogs and followed them on social media and discussions on Internet. Very helpful and close sources were my own brother and sister in law, founders of Lentera Papua, who have worked in Papua for a long time now. The people I met here had a big impact on my life and on my interpretations of reality. They helped me to find a way and get an overview of the field.

1.5.4   Theological literature

Before going to Papua I spoke with my teachers about discipleship, cross cultural work and worldview. They advised me some important books or authors in those fields. I bought those books and started reading them while making notes. I used Lentera Papua's official documents to describe the program's vision, mission and its goals. I also started to make a research plan and started to look for articles, papers and similar scholarly theses on the Internet. The books recommended by the 'experienced experts' got high priority.

While following the described methods, I made notes, diagrams and started writing down quotes. I wrote down recurrent topics from the stories I heard and the sources I studied. Those themes became more important and I started to go deeper into them. I tried to make an overview of all topics including their interconnection. I asked feedback from others who were willing to read parts of my research, or discussed different points of view with me.

1.6   Content of Chapters

This thesis started with an introduction, to make the goal and the approach of this thesis clear. The second chapter will describe the Papuan context, the history and the culture with its characteristics. The third chapter will describe the context of the organisation Lentera Papua. The fourth chapter is an exploration of some of the biblical understandings of the concept discipleship. The fifth chapter integrates previous information and analyses the current difficulties and opportunities in Lentera Papua. It provides recommendations for discipleship in Lentera, based on the research findings. Finally an evaluation with reflections on the outcome of this research will close this thesis. Each chapter has its own focus:

Chapter 1:   Introduction
Chapter 2:   Which elements of the Papuan culture are important in relation to discipleship in Papua?
Chapter 3:   What characterizes the organization Lentera Papua?
Chapter 4:   What is the biblical basis of discipleship?
Chapter 5:   What is the actual situation of discipleship in Lentera Papua and which practices and structures can contribute to develop and sustain a culture of discipleship in Lentera Papua?
Chapter 6:   Evaluation

2 Context: Papua

Which elements of the Papuan culture are important in relation to discipleship in Papua?

Understanding a culture and how it developed can be crucial, especially if that's what you're attempting to change. Grigg (1990) states: 'The –Western- missionary must go deep into the soul of the people. That inner soul is deeply moulded by one's culture, a culture that may include values close to those of Christ, as well as others directly opposed to him' (p. 62-63) The perception of which values need transformation, at which stage of Christian development, and how this can be accomplished requires a deep understanding of the culture and the historical setting. As explained earlier in 'methodological issues' this is a mix of information from literature and stories that I experienced. Because discipleship is about a constant change in the heart, it's essential to know how Papuan people think and why they act (motivations). First I will describe some background issues concerning Papua: history, politics, cultural changes and the effects thereof on social and personal identity and moral behaviour. Secondly I discuss some essential cultural facts values, with special attention to leadership. Thirdly I will focus on common learning styles in Papua. Fourthly I will describe the spiritual background, the worldview of the Lentera People, which are almost all Papuan people.

2.1 Background issues: history, politics, cultural change

2.1.1 Colonialism

In 1526 the Portuguese arrived on an island in the Pacific and named it "Terra dos Papuas" – the land of the curly headed (Sollewijn, 1992). Since the 18th century, the South Pacific island of West Papua has been an object of imperial ambition, with the British, German, Dutch and Japanese laying claim to parts of the island at different times. In 1898 The Dutch colonized the island they called West New Guinea. Under the Dutch the territory was the easternmost limit of the far-flung Dutch East Indies. The declaration of the Indonesian Republic in 1945 brought most territories of the former Dutch East Indies under Indonesian sovereignty - except for the western half of the island of New Guinea, which remained under Dutch control. In the 1950s the Dutch government began preparing the territory for independence through a process of decolonisation. However, the path to independence was intercepted when the government of the new Republic of Indonesia launched a military operation in December 1961 for the 'return' of Papua (then known by Indonesia as West Irian). Coming at a time of intense Cold War politics, Indonesia's military expansionism attracted international attention. The historical record also shows that US investors had recently secured a stake in Papua's natural wealth.

2.1.2 Multinationals

Since the times of colonialism, the indigenous people in West Papua have seen their land and forests being exploited by timber and palm oil companies. West Papua has immense natural resources, which has encouraged logging and deforestation (Voices Of Youth, 2012). Multinational corporations began extracting the natural wealth of the Papuan people. The Suharto government signed the first contract with American multinational Freeport in 1967, two years before West Papua was even officially part of Indonesia. Today, the same company is mining the world's largest gold deposit in Grasberg in West Papua. The Javanese migrants reap the benefits of wealth and job creation fuelled by the exploitation of West Papuan natural resources (Budiardjo, 2010). The Government in Jakarta piles up the tax receipts from the multinational mining companies, which operate outside of internationally recognised environmental standards, and the Papuans themselves remain the poorest ethnic group in Indonesia. More recently, Western support for East Timorese independence – and signs of such support being extended to West Papua – have been easy to frame as vehicles for the West's neo-imperial manipulation and pursuit of the region's abundant mineral and petroleum resources (Pelcher, 2012). The Papuan province is the richest province in terms of natural resources in Indonesia, but they have the lowest human development index of the country (Reckinger, 2014c).

2.1.3   Politics

Indonesia was mandated to administer an UN-supervised referendum on the future of the territory in 1969, the so-called 'Act of Free Choice'. Instead of organising a one-men, one-vote referendum, Indonesia handpicked a council of 1,026 tribal leaders from a population of more than 800,000, who would decide on behalf of the Papuan people whether the territory would integrate with Indonesia or opt for independence. Faced with coercion and intimidation, the council returned a unanimous decision in favour of Papua's integration with Indonesia. Papuans, cheated of a real chance for self-determination, describe the 1969 consultation as an 'Act of No Choice' (Macleod, 2011). Power was formally transferred to the Republic of Indonesia. West Papua became a province of Indonesia.

Since the Special Autonomy in 2001, affirmative policy has become justified politically as "buying off Papuans" by giving them public positions as well as "autonomy" funds. Experts concur that this approach has resulted in public positions in Papua being filled by individuals with inadequate skills, knowledge or capacity to perform their functions, further contributing to the image of an ineffective and dysfunctional Indonesian state in Papua. Local Papuan political elites are well known for boasting about the amount of financial resources available from Jakarta that they can misuse, squander, and waste — indicating a poor sense of responsibility and accountability in using the financial concessions made by Jakarta (Marthinus, 2011). Local elections in Papua are corrupt, 'where indigenous elites vie for favour from Jakarta and compete against each other for position and power' (Macleod, 2011). Almost all candidates bribe and most Papuans themselves know very less about the political issues. They vote the candidate giving most pigs to their family or tribe. Elections in Papua are a time of tension and danger (Anderson, 2014).

2.1.4   Violence

Since then the territory has been the scene of one of the most protracted, complex and volatile conflicts in the Pacific. After the fall of former Indonesian President Suharto in 1998 the struggle for self-determination and independence underwent a transformation from a poorly armed and decentralised network of guerrilla groups fighting in the mountains and jungles to a popular nonviolent civilian-based movement in the cities and towns (Macleod, 2011). From the outset, the majority of Papuans opposed Indonesian rule and they resented the way they had been denied their right to govern themselves. In response to this opposition - both from armed groups and the general population - the Indonesian government resorted to violence and oppression. This is the background to the colonisation by Indonesians that threatens the existence of indigenous Papuans - and the root of the conflict that continues today. Amnesty International estimates that Indonesian forces have killed at least 400,000 Papuans since the '60s (Gawler, 2005). Guerrillas of the OPM (Organisasi Papua Merdeka; the Free Papua Movement) are being trained in the midlands of Papua and in villages in PNG, close to the border. Once in a while an attack is made on an Indonesian police station. In revenge Indonesian Special Forces burn down entire villages. Another example is the tension around the Papuan 'morning star flag'. It is an officially forbidden symbol, but very popular among the Papuan people.

The 'Pacific Media Centre' and 'Pacific Journalism Review' released a status report in 2011 about Pacific Media Freedom. The report describes the media situation in West Papua as the most serious case of media freedom violation in the pacific (Perrottet, 2011).

2.1.5   Slow motion genocide

Papuans, a mix of more than 300 tribes of ethnic Melanesians and mostly Christians, have little in common with the Muslim Indonesians. In the 1970s and 1980s, the Indonesian state accelerated its transmigration program, A special brand of Javanese imperialism ensued under which tens of thousands of Javanese and Sumatran migrants were resettled to Papua. In addition, these Indonesians take jobs away from the Papuans who therefore remain the bottom layer of the population in Papua. In West Papua, it has resulted in the Papuans becoming an ethnic minority in their own country. The Papuan population diluted from 97 percent in 1960 to about 50 percent in 2000 (Faith Based Network on West Papua, n.d.).

A report prepared for the West Papua Project at the Centre for Peace and Conflict Studies, The University of Sydney from 2010 projected a population breakdown for West Papua in 2020: Papuan population 28.99% Non-Papuan population 71.01% from the total population of 7,287,463

inhabitants. Together with shockingly facts in health areas it doesn't seem strange to call this process in Papua a 'slow motion genocide' (Elmslie, 2010).

Almost all Papuans have strong feelings of anger and dissatisfaction with this *'transmigrasi'* and the 'Indonesian oppression'. Highlanders are often subject to especially severe forms of the racism that most Papuans face in the Indonesian urban context (Pelcher, 2012). There is a deep underlying discontent with Indonesians amongst ordinary Papuans. Thus far West Papuan efforts for change have faltered. According to Macleod (2011), this has to do, among other things, 'with the internalised beliefs of West Papuans themselves. Change seems almost impossible because of disunity, competitive Melanesian "big men" politics, internalised self-limiting beliefs such as a belief that Papuans are stupid or not capable of affecting change, tribal divisions' (Macleod, 2011).

2.1.6 Cultural changes

Many tribes from the interior mountainous areas of Papua Province of Indonesia have only emerged out of the Stone Age about sixty-five years ago or less. All of them are still trying to catch up with the twenty-first century and its rapid development (Krooneman, 2011). Three generations ago, every valley had its own tribe with their own language and their own habits. Sometimes there were mixed marriages, but always arranged. As the missionary 'reached' the interior with the use of the small aircraft, so did the migration of people begin. A new unprecedented mobility between the villages and towns of Papua came. Many people seek their fortune in fast growing cities like Wamena, the main city of the central highlands of Papua. Wamena is full of typical Third World problems: drugs, alcohol, street kids, orphanages, garbage-problems, corruption, etc. 'The rapid social changes since the Indonesian takeover and the imposition of a capitalist system have led to a considerable 'anomic' generation of young Papuans[1]. 'In the last 50 years Papua quickly progressed from the Stone Age to the computer age leaving many questioning how to live as Christians in this new era. Leaders who grew up in isolated valleys steeped in animism and tribal warfare now make decisions about economics, politics and education on a large scale' (Development Associates International, n.d.). The current generation of Papua's finds it difficult to define its place in society, ill at ease in the middle of two different socio-economic and cultural systems. Many Papuans feel uncomfortable to participate in the traditional customary rituals as they consider them out-dated, but they are not able to profit from the capitalist consumerist system either as they often lack the spending power and the qualifications required to take part in these modern rituals' (Reckinger, 2014b). An example: in the past, people knew 70 kinds of 'ubi' (sweet potato), traditionally the main food in Papua. Youth of today only know about five kinds of sweet potato. Another example, quoting a German friend who works for an Indonesian NGO: 'Now everything in Papua is about money. The whole culture has become money focused, everything is money money money'. I've literally seen a Papuan chief throwing around two traditional nets completely full of paper money. People grab what they want and buy smartphones or a flat screen TV. Why work hard if they can get wealth by having good connections with powerful leaders? 'The loss of identity markers and disorientation has led to low attendance of formal education, considerable alcohol abuse and domestic violence amongst others (Reckinger, 2014b). Lingenfelter experienced ditto issues in Papua New Guinea: 'The default culture mode of the local New Guinea community accepts that cheating is the norm, getting caught is a sin, and self-interest is the primary driver for human behaviour' (Lingenfelter, 2008, p. 85.).

In sum, it is clear that it is a huge change from tribal life to western life, from village to city, and many Papuans cannot deal with it in a proper way. As Wisley, an experienced development worker in Papua, said: 'it's a moral disaster, people don't have the time and assistance to deal with all the changes'.

2.1.7 Education system

2.1.7.1 Failing education system

The formal system of schooling in Papua has so far failed to serve the community very well. Papua does not have its own educational system. The Indonesian schooling system with a different approach and different learning styles then usual learning patterns in Papua is used in Papua. Krooneman, who

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[1] Anomic seems a matching term as is is 'a state or condition of individuals or society characterized by a breakdown or absence of social norms and values, as in the case of uprooted people'.

promoted on leadership training in Papua, describes it as following: 'The teaching style in Indonesia is textbook-based instruction by the teacher who is invested with authority. The textbook itself, however, is the ultimate authority and is rarely criticized. The position of the teacher is definitely at the front of the class and instruction is almost exclusively done in a monologue style. Passing the exam seems to be more important than learning, critical thinking, and creativity. Therefore the students lack practice in critical reflection and asking questions (Krooneman, 2011).

2.1.7.2   Immersion versus extraction

One more important issue on education in Papua describes Krooneman (2011) as 'the difference in teaching by immersion or extraction'. 'When young Papuan or Indonesian students, who have grown up speaking a regional language, are going to elementary school they are immersed in the official Indonesian language and culture. Since many students are continuing their education away from their local area they are extracted from their own regional culture and immersed into another. Although this emersion has benefits for the acquisition of the new language and culture it definitely alienates the students from their own background and may make re-entrance and service in their own community difficult'.

2.1.7.3   Teacher absenteeism

A report on 'Teacher absenteeism in Papua' (UNICEF, 2012) shows that half of the elementary teachers in the highlands of Papua don't show up in their schools. The kids then simply don't have education. And what do teachers really teach if they, as their role models, are not even capable of coming to school?

Beside the teaching style difficulties and the teacher absenteeism, corruption also plays a major role in the poor functioning of the schooling system. On elementary and high schools most kids don't learn to read and write, but they pass their exams by meeting the 'demands' of the teacher. Everything is for sale, even a Master's degree or a PGD.

2.1.8   Sexual morality

Another widespread problem concerns sexual morality. 'Over the past half-decade, long-standing values about courtship, pre-marital sex and reproduction are being radically challenged. Casual sexual relations were previously controlled by social norms and taboos and families and clans held much more control over marriages. But these have been severely eroded by the loss of cultural identity and the rapid changes that have come to Papua in recent decades' (Reckinger, 2014b). Hearing testimonies from some of our trusted friends, polygamy and promiscuity in Papua form a raging wildfire that is out of control. Prostitution is everywhere. It seems people have lost moral boundaries in this area (Gray, 2015).

2.1.8.1   False beliefs

A visiting anthropologist recently told that Papua is now experiencing their sexual revolution the West had in the 60's and between low basic education and a whole series of false myths, the Papua people are on a course of self-destruction. Most myths I heard from experts in Papua derive from widely accepted animistic beliefs. A widespread belief for example is that you cannot get pregnant with only one sexual encounter. This gives permission for single, one-time events with impunity. Another accepted belief is that a pregnant woman must not have sex. It will damage the baby and the baby will most likely be mentally disabled, small in stature or both. While a mother is breast-feeding, she cannot have sex as the sperm will travel up into the milk and it will make the baby cry. Feeding can last up to three or four years old, for married men a great temptation. Polygamy seems very hip and chic for some headman in Papua nowadays. If you have money, you buy cars, houses, smart phones and lots of women to establish a 'big man' repertoire. There is a widespread acceptance in Papua in the belief of the 'aiwa', a local love spell. Essentially, if you are thinking about a woman, or man, you have been spelled upon and you are now a victim of an external force that is thought futile to resist (Gray, 2015). Besides the animistic beliefs all the new technics like smartphones, TV and Internet undermine the sexual morality. Through these media pornography became widely available and no one seems to warn for the dangers.

2.1.8.2   HIV

As can be expected from the above, Papua has an enormous HIV problem compared to the rest of Indonesia. Papua only holds 1,5 percent of Indonesia's 237 million people, but its HIV/AIDS levels are reported to be 15 times higher than the national average (Reckinger, 2014a). The main factors contributing to this epidemic is sexual transmission through unprotected intercourse, primarily through sex workers and cheating on a grand scale. The epidemic does not spread at random, but follows the fault lines of society, putting the most disenfranchised segments of the population at risk. Large-scale social forces – political, economic and cultural – determine who will be at an augmented risk of contracting HIV (Reckinger, 2014a). Many Papuans are suspicious of awareness raising campaigns conducted by Indonesians, and some are even reluctant to visit hospitals staffed with Indonesian nurses and doctors (Reckinger, 2014b), because they don't trust Indonesians. It is counterproductive to blame Papuans for their promiscuous and careless behaviour, as it ends in shame and isolation for those infected. 'The poor standards or complete lack of health services and education throughout the region not only facilitate the spread of the disease, they also severely impede any efficient response to the epidemic. Almost three-quarters of indigenous Papuans live in remote rural areas, and they must walk, sometimes several days, in order to access health care. HIV keeps advancing at an alarming rate, across tribal and generational boundaries, following only the patterns of societal dysfunction' (Reckinger, 2014c).

2.1.9   Conclusions & reflections

2.1.9.1   Collective inferiority complex and low self-esteem

As stated in the paragraphs above the current situation in Papua contains multi problems on account of their history, politics and difficult cultural changes. On a personal and social level these matters are causes for a –you could call- 'collective inferiority complex'. Through patterns of discrimination and exercise of power, Papuan people deal with a very low self-esteem. They are raised in a context where they were seen as 'nobodies'. They feel stupid and hurt. They also feel powerless because of the fast changes and the absence of assistance and good role-models to learn from.

Most Papuans have a strong urge for freedom and believe that becoming an independent Papua will solve most problems. Many Papuan Christians sympathize with Zionist ideas. Israeli flags are very popular and people want to compare themselves with the forgotten people to which God promised a land of milk and honey. Stories about Martin Luther King and Nelson Mandela are popular. The situation with the 'collective inferiority complex' in Papua is comparable with Indians in North America or ex Sovjet countries.

Board members of a Papuan leadership and language training school, TITIP, agree that low self-esteem is one of the most important problems of the Papuan students (Krooneman, 2011). During their upbringing, their primary school time and even while doing their jobs, most Papuan people hear that they are stupid and are not worth anything (Vreugdenhil, 2014c). They experienced almost only negative feedback or even punishment (See chapter 2.3 'Common learning styles'). 'The inferiority complex of many young indigenous Papuans, exacerbated by the mainstream Indonesian discriminatory attitudes that view indigenous Papuans as stupid and backward, leaves them prone to falling into poverty and risky behaviour' (Reckinger, 2014b).

2.1.9.2   Identity

Developing an identity as a person is difficult in Papua. Culture, education, environment, character, etc. contribute to the development of a self-image. During Netaiken, a discipleship program in Papua, Scotty Wisley discovered something essential in their exchange program. American students formed duos with Papuan students for two semesters (six months). They shared their live (they even shared a room) with each other. This resulted in a tremendous growth in faith. The Papuan students got a boost in self-esteem as the American students saw the strengths of the Papuans and complimented them explicitly. Their encouragements not only provided a healthier self-image but also a growth in their relationship with God. For many people it was a liberating discovery to hear from others that God loves them unconditionally. Apparently it is essential to develop a healthy identity as a person to develop a healthy identity in Christ. A loving community creates an environment where people can

experience this. In chapter four and five we will see that this is an important key concept in discipleship in Papua.

2.2 Papuan and Melanesian culture

Lingenfelter, who served in The Pacific, uses the concept 'default culture' to get a clearer understanding of multicultural teamwork and the challenges of cross-cultural leadership. He explains: 'Default culture is the culture people learn from their parents and peers from birth, with all the inherent strengths and weaknesses of their society. Every person on a multicultural team brings to the team and its relationships a default personal culture, formed during one's childhood and early development. These personal cultures have within them varying values, expectations, and definitions of roles and processes for behaviour that become the default for each person when he or she faces a crisis. This default set of values provides a sense of security and order when the circumstances around them create anxiety and stress' (Lingenfelter, 2008, p. 71-72.). Not only in crisis and stress certain values are important to know, but also when we try to contextualize discipleship concepts. Lingenfelter states that there is an alternative 'culture' Christians learn: 'Christians usually have some understanding that their new life in Christ calls them to an alternative lifestyle (Col. 3:5 and Col 3:9-10)' (Lingenfelter, 2008, p. 71-72.). The Peruvian theologian Tito Paredes describes a similar concept: 'God is both affirmative and judgmentally present in every culture (Shine, 2008) As we seek to understand some parts of the Papuan culture in this chapter, we will try to discover the default culture so that later we can outline a 'counterculture' of Christian practices that form an opposite or completion. For each part, I will try to add my own experiences and make an application to what I experienced. That makes it concrete and it demonstrates the relevance of the information I discuss. I limit myself to two areas: leadership patterns and cultural values.

2.2.1 Leadership patterns

As discipleship has everything to do with patterns of (self)leadership, a brief description of leadership patterns in Papua and in Melanesian cultures in general is in order. Krooneman writes about leadership styles that characterize Melanesian cultures. 'Usually Melanesian people groups consist of small units from less than a hundred to about a thousand people. Several of these groups together constitute a cultural linguistic unit. Within these smaller units are groups of men around a men's house. The leaders of these groups are the so-called 'Big Men'. Seniority in the clan is of importance for this as. Big Men are characterised by the ability to manipulate others and organize large-scale activities, success in the accumulation of wealth (pigs, valuables and garden produce), generosity in dispensing it, proved prowess in warfare, and possession of special knowledge, usually magic. Big Men are often very competitive based on how much they can give and receive.

Beside the 'Big Man' concept of leadership, Papuan people nowadays are also confronted and influenced by Indonesian leadership styles, since the people of Papua have received more autonomy the last 10 years under the Indonesian rule. 'Many Papuans now have a leadership role in the provincial government and at the lower levels of district, sub-districts, and villages. In many cases, the aim of the new leadership is economic development of their province, to gain political power and to obtain economic advancement for their followers' (Krooneman, 2011).

Krooneman (2011) observes a difference between Indonesian leadership patterns and the Big Man concept. 'Indonesian leadership is hierarchical and status-oriented. Saving face is important and relationships often follow the patron-client pattern (paternalism). In Indonesian government institutions people are important based on their status in society, their education and position. Titles are significant and always mentioned. This kind of leadership is has become a model for many educational and even church institutions in Papua'.

2.2.1.1 Transaction versus transformation

Krooneman comes with an important conclusion when it comes to discipleship, a process of personal growth. 'Both the Indonesian and Papuan styles of leadership seem to be centered primarily on the idea of transaction rather than transformation. The interdependence between leaders and followers is usually aimed at preservation of the status quo or at development of the area. The focus is on mutual benefit and loyalty. It is seldom aimed at moral transformation as its main objective' (Krooneman, 2011). Dan Seeland complements this conclusion by saying that in Melanesian cultures 'knowledge is

seen as one of the bases of leadership' (Lingenfelter, 1986, p. 9.). Knowledge, then, necessarily equates with power. 'In the Melanesian context, it is common for leaders to purposefully hold back knowledge, or to hold certain knowledge in secret. To hold back that knowledge, or to maintain it as one's personal possession, thus becomes the means of maintaining one's leadership role, and controlling influence within the society' (Lingenfelter, 1986, p. 10.).

Lingenfelter also reflects on this in the light of a biblical definition of leadership. 'Knowledge is clearly seen to be an essential part of biblical leadership. But more importantly, for the sake of the body, church leaders are called upon to be imparters of knowledge. Leaders are not to hoard knowledge, or to hold it in secret. Rather, they are to impart it to others, who will also take that knowledge, and continue to pass it on (2 Tim 2:2)' (Lingenfelter, 1986, p. 10.).

Krooneman (2011) provides some important observations when it comes to Christian leadership in the Papuan context: 'In a context like this, values-based leadership, servant leadership, and transformational leadership can help to strengthen the moral aspect of leadership, as well as the social and spiritual welfare of the people'.

2.2.2 Cultural values

Doing discipleship in another culture than your own has some challenges. Grigg (1990) describes his own process of adapting to a new culture: 'I needed to learn numerous other cultural values. Among them were the role of woman, consensus decision-making, and group centeredness' (p.86.). Grigg sees the role of the 'missionary' / 'discipler' as someone who constantly has to contextualize and adapt himself to the new culture. 'Cultural change is primarily a matter of inner change: change not at the level of external behaviour, but at the level of our inner emotional responses. Knowledge, study, wisdom, experience, and language are all necessary. It is here that dying to self is critical' (Grigg, 1990, p.45.). He describes: 'Change in my emotional responses comes even more slowly, as I move from individualism to group-centeredness; from the Kiwi authoritarian, structure-oriented leadership model to Filipino consensus decision-making; from a male-dominated society to a matriarchal society; from frugality to a celebrating lifestyle; from an egalitarian society (all men are equal) to a traditionally status-oriented society; from achievement-orientation to people orientation' (Grigg, 1990, p. 45.).

Hofstede (2011) has done extensive research on cultural dimensions and the comparison of these dimensions between different countries. The first dimension is power distance (PDI). The second is individualism (IDV). The third concerns masculinity (MAS). The fourth dimension is uncertainty avoidance (UAI). Later on, Hofstede added the fifth value of long-term orientation (LTO). We discuss only four of them, since masculinity does not seem to have much influence on the focus of this thesis. Bass and Stogdill (1990) is one of the few other studies that pay attention to leadership in different countries and cultures. They state that there are four dimensions of values that affect leadership behaviour in different cultures. Those values are traditionalism versus modernity, particularism versus universalism, idealism versus pragmatism, and collectivism versus individualism. In the following dimensions of Hofstede I will also add insights of Bass and Stogdill's study.

2.2.2.1 Power distance

A high power distance means the extent to which the less powerful members of a group accept and expect that power is distributed unequally. In his research Hofstede shows that Indonesia scores highest on the power distance dimension. The implication of this score on learning is apparent in a very teacher-centered style of education in which the teacher receives ample respect and authority. The students are told what to do and they obey the teacher (Hofstede, 2011). A high power distance means that in Indonesia status is ascribed. Whether the teachers do a good job or not, they are rendered respect because of the role they play in the culture. In the setting of Lentera Papua this results in a tendency from Papuan people to always agree with Western or non-Papuan team members because they are seen higher in status. I experienced this over and over again. I first needed to make fun of myself or share my own weaknesses before my Papuan colleagues would open up and dare to take the lead or to even say something from their heart.

2.2.2.2   Individualism versus collectivism

Individualism is the opposite of collectivism and is the degree to which individuals are integrated into groups. Indonesian culture also scores very high with regard to the dimension of collectivism. Its opposite value of individualism has actually the lowest score according to Hofstede's dimensions. Harmony needs to be maintained and relationships are of much more value than tasks. Krooneman (2011) states: 'In the field of education we notice that the implication of this value results in a larger emphasis on teaching how to 'do' than on teaching how to 'learn'. 'Only learning how to do results in passive rote learning instead of emphasis on learner autonomy'. Bass and Stogdill state in this context that 'people in traditional societies are more responsive to authoritarian or paternalistic leadership. They expect job security and to be looked after as a person' (Bass, 1990). 'The ideal collectivist leader is paternalistic, taking good care of the in-group. A good boss is nurturant, supportive, and like a father. In societies that favour collectivism, people are more concerned with one's relations with others, and achievements of the team and one's group is more important than in one's personal achievement' (Bass, 1990).

Countless examples from can be mentioned here. Collectivism can have very positive effects on someone's life as a disciple of Jesus. Naturally there is already more attention for others then for them self. The process of building community, such as the body of Christ, is already a natural process for many Papuan people. People first belong to a group and second they develop as a person. One occasion probably symbolizes how collectivism can also affect people in a negative way. We went on a man-retreat with all the male Lentera Papua students and staff. One evening someone appeared to have taken a large amount of alcohol with him. When some man decided to go drinking, many just participated. The group pressure made many men suddenly put their own morality on the side. In a conversation that followed next day, one said: 'But everyone started drinking anyway?' Another example shows that relationships are valued higher than tasks. A colleague, who did the flight schedules, did not dare to say no when a family member asked for a flight. Lying and running loss is apparently more important than disappointing someone you have a relationship with.

2.2.2.3   Uncertainty avoidance

Uncertainty avoidance indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. On this topic, we see an interesting difference between the Papuan and the Indonesian culture. In the Indonesian culture the second highest score is found in uncertainty avoidance. Such a score results in the intolerance of deviant ideas and people. Students are expected to become just like the teacher with the same control mechanisms and rule orientation. Creative out-of-the-box thinking is discouraged in the Indonesian culture. The Papuan culture however, seems to view creativity, new situations and new ideas very positive. Two Dutch development workers, working in a local clinic in Wamena describe the Papuans as 'very creative and good at improvising. Just because there is often little planned in advance, Papuans can adapt well to new situations. Papuans have always lived close to nature and have learned to adapt themselves quickly.'

2.2.2.4   Long term orientation

Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. It is very clear that the Papuan culture scores very high on Short Term Orientation. Thus, the Papuan culture is more passive, in comparison with more active Western cultures for example. Azghari (2007) also makes the distinction between active and passive cultures. An active culture attaches importance to the actual actions / achievements. A promise is a promise. In a short-term and passive culture, like the Papuan culture, often words remain words. Out of courtesy and respect things are promised, but they are not always carried out; it does not come into action. An active (Western) culture seeks confrontation: people are direct and committed to honesty. In a passive culture they want to keep up the harmony. To express an intention is more important than to actually realize it. In passive cultures personal opinions are often kept for themselves. This is done to preserve the harmony as much as possible. It's all about keeping good relationships. Showing initiative is not appreciated in a passive culture, while an active culture is happy with initiators. Boss and Stogdill note that 'in

traditional, pre-industrial, agricultural societies (like Papua) there is no sense of urgency nor pressure of time. Life is naturally paced; punctuality and long-range planning are unimportant' (Bass, 1990).

I observed several situations where short term orientation effected people's view on personal growth and taking initiative in discipleship relations. After a devotion some students said: 'Thanks for sharing this; now I know this, I change my behaviour and I'm in the next level of faith. I am changed now.' It seems that Papuan people tend to not realize the difficulty of long term –social- change. Beside this tendency to be blind to the long-term effects, they probably also wanted to give me, in the role of a teacher, the desired response. Another effect from the strong short-term orientation in Papua is the widespread thinking that slow training and practicing something over and over is not needed to grow. People seem to give up early because they tend to focus on short-term results only. On the other hand I have learned a lot from the ability of people to 'enjoy the moment' despite struggles and difficulties in their life. Short-term orientation also puts more emphasis on 'trust in God', where Western people tend to trust in themselves by arranging and ensuring themselves from everything. Krooneman (2011) applies the short-term orientation in Papua further: 'the low score on thrift and perseverance in Indonesia is one of the factors -besides some simple economic factors- in the poor maintenance of the school buildings, the poor planning for supplies and the high absence rate of the teachers'.

2.2.3   Conclusions & reflections

The Papuan values of high power distance, collectivism, and low tolerance for uncertainty result in a leader directed, authoritarian, rule-based system, which propagates itself. Cheating and corruption happen on a large scale. Common leadership patterns in Papua lead to a default culture in Papua. The default culture in Papua is status, wealth and money oriented and often focussing on 'saving face'. Leadership is paternalistic, the person of the leader is important. The high score on power distance corresponds with a learning style of following directions and rote memorization, which results in poor critical thinking skills and a tendency to be passive. Critical thinking skills and initiative are essential for the development of a person or a culture. Learning is focused on transaction rather than transformation. Together with the short-term orientation this seems to make real change difficult in Papua. In the Papuan culture knowledge is something to keep for you. It is evident that knowledge is inseparably linked to power. But while power remains the possession of the select few in the Melanesian context, that power needs to be extended to all seen from a biblical perspective (Krooneman, 2011).

For discipleship this implicates that it's essential to frequently share vision and celebrate victories to keep people motivated and willing to work on growth although change is not yet fully visible. Also the role of the leader / discipler seems to be important, as followers automatically look up to them. Wisley emphasizes the importance of modelling. 'We need to be in community to the point where others can see, hear and experience the positives and negatives of our lives. God often works best through our failures and sin. When we get angry and treat someone disrespectfully and everyone sees it and then we go and humble ourselves and repent, apologize and reconcile, we have been a discipler who will change lives. Separateness neuters discipleship because it takes away all the senses except listening which is roughly 10% effective as a learning tool' (Wisley, 'Netaiken Discipleship', Appendix D).

Wisley also warns for double standards in discipleship, because they 'are generally seen as hypocrisy and erode the credibility of the staff person' (Wisley, 'Netaiken Discipleship', Appendix D). Focussing on the default culture teaches us that Papuan people are good in relationships and improvising and that they integrate in community easily.

2.3   Common learning styles

Living among small, young families and working at a primary school (my wife was doing that), was a good situation to observe the area of child-raising patterns (the basis of indigenous training concepts (Grigg, 1990, p. 45.)) Through those observations and literature about child raising patterns I want to get a clearer picture of indigenous training concepts; I want to get clear what learning styles Papuan people have. The required method of discipleship needs to take these concepts into account. People are already familiar with those methods and they are 'wired' in that way.

2.3.1   Child raising patterns

Viv Grigg, working in the Philippines, described an interesting feature of Filipino child-raising patterns, very similar to such patterns in Papua. 'Control and discipline are not maintained by punishment for violation of principles, but rather by the presence of the mother (or aunt, or older sister), who constantly limits and molds the child's behaviour according to the responses of people around' (Grigg, 1990, pp. 45-46.). To be active and enterprising is to be naughty: an active child is difficult to control.

I often heart our friends shouting at their kids: 'don't run around, sit still!' Shame seemed to be the critical element. Often I would hear 'watch out and listen to me, otherwise Theo gets angry'. In the streets I often heard: '*Orang Barat lihat*' (Western man is looking). In Papua (and other Melanesian and Asian countries) it is common to use shame to make a child obedient. The other side of the story is that making someone angry is seen as a great sin. So you obey to please the other. Grigg concludes: 'Later in life, the same social mechanisms function in the development of ministry and Christian leadership: constant sensitivity to the group: molding each other little by little; shaming a group member if he oversteps the mark. Groups are very conscious of what onlookers think of the group as a whole, lest they be shamed' (Grigg, 1990, p. 45.).

2.3.2   Asabano children

Christopher A. J. L. Little investigated and described the learning style of children from a certain tribe in Papua New Guinea (culturally very close to Papua). It tells us something about how Papuan people are used to learn. It describes still recognizable patterns of Papuan people, also adults.

'Asabano adults rarely give children verbal instructions relating to skilled activities, nor do they think of themselves as teaching children when children are in fact learning. Most verbal interaction occurs solely to correct errors -and even then it is extremely limited- suggesting that Asabano children learn primarily through observation and self-directed discovery that occurs under the guidance of more skilled individuals. The child imitates not 'models' but other people's actions' (Little, 2013). Christopher A. J. L. Little (2013) mentions that Guadalcanal (Solomon Islands) children are 'intimately involved in the activities of adults and thus 'learn by doing as well as by hearing,' with little or no explicit instruction. Children can become competent simply through work, as any losses from mistakes are insignificant'. 'Critical is the feedback system provided by parents and peers, whereby children are notified if they err, which provides a mechanism for correcting and supplementing children's knowledge'. It is a form of 'trial and error learning'. Christopher A. J. L. Little advices to not focus on teaching, but 'incorporate them in every life task, so that children learn themselves, by keen observation. Mothers do not teach their daughters to weave, but one day a girl may say, 'I am ready. Let me weave'. Likewise, Wogeo children of PNG become competent in skilled activities 'through direct participation in everyday tasks. The child may watch the adults for a time and then, without any encouragement imitate them as best as it can' (Little, 2013).

2.3.3   Conclusions & reflections

It seems that the most common Papuan learning styles describe themselves by three terms: shame, imitation and learning by doing. These findings correspond exactly to how the Papuans articulate their own learning style: 'Learning by doing' was a common term when I asked about the learning styles of my Papuan friends. They explained to me that they have learned most by experiencing. When I asked 'what made you change the most, when you look back?', I often got the answer: 'Scotty Wisley' or 'Geerten Vreugdenhil'. They explain that they were their examples, their role models in the time they 'started believing' or experienced a 'renewal in faith' or 'learned how to live as a Christian'. People to look up to and behaviour to relate to and to copy is seen as their number one learning style. So modelling and imitation is very powerful in the Papuan context. Repeatedly I heard stories from my Papuan friends where Scotty Wisley taught them something by doing something different then the default culture was used to. Shame or negative feedback by parents or teachers is also a recurrent theme. As my friends described their changes, during a discipleship program called 'Netaiken': 'we needed a very strict approach with penalties when we made mistakes or when we did not keep our promises, that helped us to grow and that made impact in our lives'. The 'learning by doing' concept and the 'feedback' system seem to be very helpful in formulating a discipleship style that fits the Papuan culture. It focuses on practicing faith by trying it and learning from mistakes instead of only

focussing on acquiring knowledge or a teacher directed way of learning. If this is how people are used to learn and develop, these concepts also apply to spiritual learning and training. In chapter five we will try to apply these concepts to a certain discipleship method.

2.4 Spiritual background

Most topics mentioned above are closely related to the worldview behind people's behaviour. If we think about discipleship it is important to know what spiritual background people have. We will see that most concepts explained above derive from animistic beliefs.

First we will briefly describe the background of mission in Papua. Second we will focus on animism and discuss different experiences around animism in Papua. My purpose here is to find the root beliefs of animism so that we can strengthen the body of believers in Papua who still struggle with wrong beliefs. I fully agree with Wisley, when he writes: 'I write this with the understanding that Christianity in every culture has lies/heresy and wrong beliefs. My Papuan Christian brothers have helped me to see major areas of wrong belief in my cultural Christianity such as individualism cloaked in "responsibility/work" and materialism cloaked in stewardship'. We are all somewhat defeated Christians seeking to live as victorious Christians. My questions are not about salvation but about the victorious Christian life in the context of Papua' (Wisley, 'Current Animistic Beliefs'). I discovered animism mainly through relationships with my friends and colleagues of Lentera Papua, through experiences and case studies of Scotty Wisley and through literature about animism.

2.4.1 Mission in Papua

Historically, Melanesian culture is rooted in animism. In 1855 missionaries came into Papua, they landed in Manokwari, on the western side of the island (WorldWatch Monitor, 2008). Many other missionaries followed them. Since the 1950's missionaries came in the highlands of Papua. Large numbers of Papuan people have since then responded to the Gospel of Jesus Christ and have received Him as their Savior, and many churches have been established (Krooneman, 2011). Local leaders accepted the gospel and many people followed them. Some of the first generation Christians broke radically with the old '*adat*' (habits); most cannibalism and tribal fights ended. Other people participated from the sideline and never experienced a real process of change. Many missionaries immersed themselves in, and gave themselves to (and sometimes died for), the culture and lives of Papuan tribes people. Along the way a minority of the missionaries conducted themselves in living in their own social bubbles, 'serving' at an arm's length, relating to the locals in a paternalistic way. Other foreign churches experienced great difficulties in the process of transferring and releasing the churches to local leaders. Several mission and church organizations have developed programs to train Papuans in discipleship and leadership while improving their skills and education. Team Joshua, Pondok Pemulihan, Netaiken, Village Heartbeat, TITIP and Lentera Papua are good examples of such training programs (Krooneman, 2011).

Young Papuan Christians nowadays are fourth generation Christians in Papua. As already explained they have to deal with many difficulties in the fast changing society in the highlands of Papua. Not many local churches seem to cope and accompany these challenges very well. Corruption and sexual debaucheries occur widely in churches. According to the 2010 census, 83.15% of the Papuans identified themselves as Christian with 65.48% being Protestant and 17.67% being Roman Catholic. 15.89% of the population was Muslim (mostly Indonesian people) and less than 1% were Buddhist or Hindu. There is also substantial practice of animism by Papuans (Badan Pusat Statistik, (n.d.).

2.4.2 Animism and Christianity

In animism, God can exist, but then he is beyond our abilities to know him or to communicate with him directly and individually. Thus, animism can coexist with Christianity, Islam and other religions. Although all his students were Christian already, Wisley experienced a significant change in student results some years ago during ABA Netaiken (discipleship and language training with students aged 18-28 primarily from the central highlands in Papua) when he added content to deal directly with animistic beliefs in contrast to Biblical beliefs. 'With this change in our program to deal directly with animistic beliefs, our attrition dropped from the 20-30% which we have had for 10 years to 5% this semester'. An animistic belief system was still rooted in most Christian students. He asked questions to elicit the Papuan worldview of his students, especially in regard to science. Summarised he

concludes: In an animistic worldview 'all is mystery and secrets can only be understand by those with special powers'. He continuous: 'my students believe that we cannot understand the world because it is all supernatural mystery and thus they don't even try. They want to know 'the right answer' but they have no interest in 'understanding'. Scotty found that 9 of 10 of his students were 'functionally animistic in their beliefs on problem solving. For example, the problem was a plane crash. The students focused on 'who was offended or didn't receive enough payment for what' in the past and 'who cursed the plane/pilot as a result'. The input was all from witchdoctors, uncles and '*tuan tanah*' types (Gods of the earth). Thus the conclusion was based totally on the supernatural spirit world and the idea of appeasement and payment and thus the solution was more payments for appeasement'. 'There seems to be a general belief that all events are spiritually controlled and related and generally 'caused' rather than 'happen'' (Wisley, 'Current Animistic Beliefs').

Many people I spoke with primarily said that God is angry, forbids everything (taboo), distant and not concerned with us as individuals (one can draw a correlation here with the norm on fathers and children). Many Lentera people shared visits to a witchdoctor, mostly earlier before they experienced a change in their lives. Wisley writes: 'The majority of our students have some sort of spiritual bondage issue that, according to them, is a curse, generational issue or a result of fetishes or eating sacred pork. In the first place they did not see a direct clash between Christianity and their beliefs. Church leaders last year where asked 'what is the biggest problem the church faces in Bokondini?' Unanimous answer: 'Flying Witches' (Wisley, 'Current Animistic Beliefs', Appendix C). As almost all Lentera people were Netaiken students, they have a similar background as described above.

Wisley compares animism with materialism to make clear how wrong belief systems work, just the same as in Western countries. 'Thus the Christian with animist beliefs doesn't see a contradiction just as a western materialist doesn't see the contradiction in his or her life. When a western materialist faces a problem he turns to his bank account and his other 'material' resources and when those are exhausted he goes to God. The animistic Christian then would first turn to the '*dukun*' (witchdoctor) or elders and when all else is exhausted he tries the church. He might start with asking the pastor to pray but if the pastor doesn't have the power then he will go to the next power. I suspect that the line is so thin it might not even exist between a pastor and a witchdoctor praying, for many Papuans both have special powers and special connections with supernatural powers' (Wisley, 'Current Animistic Beliefs', Appendix C).

2.4.3   Animistic worldview

Animism is a wide and complex subject but Van Rheenen's (1991) definition helps to describes it: 'Animism is the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and, consequently, that human beings must discover what beings and forces are influencing them in order to determine future action and, frequently, to manipulate their power'. It is like Grigg concludes: 'For an animist good and bad spirits co-exist. Good spirits assist people to do good and to heal. Life is spent in appeasing both bad and good spirits' (Grigg, 1990, p. 120.).

2.4.3.1   Power

The essence of Animism is power. Animists seek power to control the affairs of everyday life. Power of the ancestor to control those of his lineage, power to kill a newborn or ruin a harvest, power of magic to control human events, power of impersonal forces to heal a child or make a person wealthy. 'Animism's foundation is based in power and in power personalities' (Van Rheenen, 1991). They believe that only by use of the powers can they be successful. During my work in Lentera I experienced this idea when three interns tried to get a permanent job in Lentera. They desperately search for information to ward off evil and manipulate the powers to do their bidding. Honesty doesn't seem to be important; Westerners are carriers of truth but animists are carriers of power.

2.4.3.2   Fear and cursing

Van Rheenen (1991) writes, 'animists live in continual fear of these (spiritual) powers'. Animists are not concerned so much about offending the supreme God; instead, their concern is of a more immediate nature in that they are afraid of offending the local spirits. They realize that an offended spirit will inevitably exact retribution in the form of injury, sickness, failure, or interpersonal strife. Because animism is focused on curses and harming others, animists live in suspicion and in constant

fear. Wisley experienced that one of the biggest challenges in working cross cultural with Papuans is: 'the constant suspicion that we are trying to hurt, stop or take away their opportunity. My students share that the first assumption about academic failure, inability to have children, deformed child, injury and everything else is that someone has cursed them'.

2.4.3.3   Cargo cult

Cargo cult is also still an existing concept part of animism. Cargo cult basically teaches instant wealth gained thru supernatural means, which always involves secrets and sacrifice (Wisley, 'Current Animistic Beliefs', Appendix C). Many Papuans do not believe that the basic business principles development workers promote are actually true. Netaiken students could not be convinced of normal economic systems until Wisley forced them to run a business themselves. Students, then, were amazed that they can come up with a lot of money in one semester selling donuts three days a week. Fundamentally there is still the basic belief of cargo cult. There are those who have gotten beyond this belief but the fear of being cursed then trumps their business success.

2.4.3.4   Spirits attached to land

Land ownership also seems to be very important in Papua. Land can't seem to be 'purchased'. It seems that there is an animistic belief involved. Spirits of ancestors are believed to stay in the basic geographic area especially in a clump of trees or the like. People regularly say 'if we don't have sons who will take care of our land?' Asking further questions it is not so much 'our land' but 'our spirits after we are gone attached to that land'. Lentera people are building their own houses currently, most of them got land from their parents or uncles. They couldn't say no, and now family members manipulate them to offer a place to stay for nephews who study in the area. Some Lentera people were able to buy land for themselves. They experience less influence from greedy uncles and were able to really 'leave their father and mother, unite to his wife, and become one flesh' (Genesis 2:24, Palmer, 2011). As we already see, animism plays a big role in family life as well.

2.4.4   Family life

Family life (the basis of indigenous group structures, social relationships, and value systems) in Papua is also deeply rooted in animistic beliefs. It is important to get clear what social patterns Papuan people have and how they experience social relationships and family life. Together with our colleagues Benny and Nerry, my wife and I organised a 'Love & Marriage Seminar' (Vreugdenhil, 2014a) a weekend of workshops, hilarious games and honest conversations. We found deep cracks of brokenness, but also dazzling eye-openers and victories.

Most couples in Papua marry because they turn out to be suddenly pregnant. The Papuan culture with close family relationships does not leave lots of space for dating and getting to know each other before marriage. So most couples really get to know each other with a crying baby around them and living in a house full of other family members. Family pressure is experienced as the biggest problem for healthy family life and personal growth. There are beautiful sides to a collectivist culture, but how family relationships are formed -at this time- is often very unhealthy. Almost all seminar attendees admitted that their house virtually never was their 'own spot'. Family members come and go and sometimes they even stay a few weeks, demanding dinner ready every day. Little quality time remains for a married couple, with all its consequences.

2.4.5   Kinship

Moreover, the pressure of older family members (especially uncles), often with an animistic worldview, is hard to resist. One time one of our colleagues had to leave his house, because uncles were destroying everything inside his house 'because a curse was on the house'. 'While animism primarily seeks to control and manipulate the spirit world, there is, at the same time, a certain measure of manipulation and self-interest that enters into all animistic relationships' (Seeland, 2007). Wisley reflects: 'Papuans are trained to be very generous and this is a wonderful beauty in this culture. However, underlying this beauty is fear. 'Westerners refer to the 'social pressure' but the scary reality I am finding with my students is that they can't say no to anyone because they are doing prevention. They are preventing 'at all costs' the curse that will come on them'. Kinship is central to animistic systems. A man will 'control those of his lineage'. This is not limited to one's lifetime but continues

on after death and this spirit of the ancestor has tremendous power' (Van Rheenen, 1991). Thus, the *'tuan tanah'* (Gods of the earth) or the uncles have tremendous power because of kinship. Uncles have huge control over the family and it seems that many 'curses' are attributed to offended uncles that haven't been respected. The general belief that I encounter is that we must be very careful about offending anyone who has power over us through kinship or land rights. A common answer when someone was failing out of school, got a sickness, had a financial hardship, an injury or accident stems back to 'this uncle wasn't paid for something, therefore he must have cursed me'.

When a boy is born in a family, the number one thing to *'ganti'* (change) his name to the name of some ancestor. Raising him, loving him, training him and so forth is very secondary in importance. Ancestor worship often requires the entire family to participate and if one member does not, everyone is affected. This makes it difficult for a singular Christian in the family to continue to live in a household of animists.

2.4.6 Conclusions & reflections

2.4.6.1 Animistic belief system

Although most people in Papua are Christian, there is still lots of believe in animism. Animism is a belief system that is characterised by a desire to control and manipulate spirits and spiritual forces. According to an animist, this world is the realm of the spirit world and the supernatural that we cannot understand but can seek to appease and manipulate. It seems that animism holds that there is always a deeper cause in the spiritual world for everything including sickness. People search for power to control those forces and through that control others. Fear is a generally present in the Papuan society. Some people have more power, because they possess secret knowledge or a connection with the source of wealth.

The primary belief that hinders every aspect of development or change is 'we cannot understand'. The second deathblow to development is the belief that 'we have no control'. As Wisley states: 'I have seen a strong fatalism in the church and my students. People that fear and worship nature become incapable of governing nature'. Animism is a belief system that we cannot control in a physical sense but only control through the spiritual. 'Conversion or change of beliefs is the only available civilized (i.e. voluntary) method of social and spiritual change' (Wisley, Current Animistic Beliefs, Appendix C). Unless root beliefs change we are wasting our time in education, health, church, training and community development activities. Animistic beliefs create poverty in the social, economic, education, health as well as other areas of life (Grigg, 1990).

2.4.6.2 Power encounter

There are two types of encounters often used in the fear and power driven animistic context. These are the power encounter and the truth encounter. A direct confrontation with an animistic belief through a power encounter had a big impact on Benny, my Papuan director during my work in Lentera Papua. During Netaiken, a pig (sacred animal in Papua) destroyed the garden of the school time after time. This garden was vitally important for the school but no one dared to do anything against it, since the owner of the pig was a local witchdoctor with a lot of power. Scotty Wisley struck up a series of conversations with the students. Eventually they came to the conclusion that this was not fair and that fear was ruling the people. So they started talking to the owner of the pig. The witchdoctor did not want to listen and emphasized his power to curse others. After months of discussion and warnings, Scotty Wisley ultimately picked up a bow and arrow and shot the pig down. Everyone was terrified and feared a curse or negative impact on the school. So Scotty prayed, 'God, if you are stronger than the forces of the evil spirits that nothing will hurt us now'. And no curse came, no negative things happened. That was the moment, Benny said, 'where I changed my worldview, my belief system'. 'Apparently the spirits did not have the ultimate power but God, so I just need to trust in God rather than fear of humans and spirits.' They will never forget the incident. This example also shows that the 'learning by doing' concept is related to a 'power encounter' approach. They changed their belief mainly by experiencing that the animistic system was not true and God was mightier.

3 Context: Lentera Papua

What characterizes the organization Lentera Papua?

Since we know more about the Papuan culture now, we want to introduce the organisation Lentera Papua more detailed. Many aspects of the organisation can be traced back to cultural and historical issues and failures in the Papuan society. I will refer back to them in this chapter. It's important to get an image of the organization with all the different aspects and different people to know to which context the prescribed discipleship method needs to apply to. First I want to describe the origination of the organisation Lentera Papua; its history and its development. Second I repeat their vision and mission. Third I describe four core values that I found, which form the basis of the organisation. Lastly I describe the community of Lentera Papua more detailed.

3.1 History and development of Lentera Papua

3.1.1 Origination of Lentera

Lentera could never have started without already existing programs and experiences. All Lentera students and most of the staff are Netaiken alumni. Netaiken is an English language school and discipleship program of four years where a lot of Papuan students experienced a change of *'netaiken'* (Indonesian for 'heart'). The program varied from mathematics, biblical courses, internships, exchange programs with American students, studies in family life, etc. Wisley, one of the founders of Netaiken, states: 'We have seen dramatic change in the lives of many of our students as they have responded to the discipleship environment that we have created seeking to follow the example of Christ' (See Appendix D). The Christian community development workers Scotty and Heidi Wisley (who were founders of Netaiken) and Michelle McGuire started the so-called Aviation Training Program (pre-pilot training) during the Netaiken program. Therefore some alumni of Netaiken specialized in mathematics and more technical subjects. 'The students showed technical skills, a kind and serving attitude and were interested in aviation' (Lentera Papua, 2011a). Around 2008 they approached Geerten and Jessica Vreugdenhil, at that time MAF (Mission Aviation Fellowship, a worldwide mission organisation offering aviation) pilot and his family. They were asked if they could help the students to get more aviation training. For some years Geerten and Jessica Vreugdenhil already felt that they wanted to work more with the locals. They joined the program and in September 2009 'Yayasan Lentera Papua' officially started, together with a board consisting of local Papuan leaders. Timmy Gurik, a youth friend of Geerten Vreugdenhil (Geerten grew up in Papua) became head of the board. Lentera did not start as a flight school, but as a training program to prepare aviation students for further training abroad. Further training in countries like Canada or the USA was and is necessary, since the level of education in Papua is still very inadequate and no possibilities of pilot training exist yet in Papua.

3.1.2 The first years

At the start of Lentera, the management consisted of Geerten and Jessica Vreugdenhil (flight training and management), Michele McGuire (teacher mathematics and ground school) and Benny Wenda (local director, one of the oldest Netaiken Alumni). The first students were Albert, Frenky, Noor and Aben. In 2009 Geerten started flying with AMA (another mission aviation organisation). Geerten's salary was used for the training program. On every flight, Geerten took one student along for training. Beside that the students had ground school, where the basics of aviation were being thought. As part of the program Lentera started small groups, together with biblical lessons.

After one year Lentera grew bigger, as the marked for flying in the highlands of Papua is very lucrative. Lentera started leasing an airplane and they started running their own airline business under operation of Tariku (a locally operated airline). As they builded their own buildings at the airport and needed a dorm and classrooms for the students, the need for ground crew and carpenters came up.

3.1.3 **Jungle Blessing**

Most new people in Lentera were Netaiken alumni, who called themselves 'Jungle Blessing'. That is another existing structure what became important for Lentera. The Netaiken alumni started meeting each week in small groups to share a meal and encourage each other to follow Jesus. Jungle Blessing was created to hold the spirit and the enthusiasm created by the four-year discipleship program Netaiken. At that time the question was: how to carry on with the discipleship vision in daily life, after those four intense and fruitful years. Jungle Blessing worked for a while, but after some years, it seemed that people lost interest and soon small groups stopped and only big Jungle Blessing events like Christmas or Eastern were visited. Jungle Blessing was a separate structure besides the forming of the Lentera community, but important because most of the Lentera people were in Jungle Blessing.

3.1.4 **Challenges**

After the 'setting up stage' of Lentera internal corruption issues, lack of mental support, personal struggles of students and cultural differences were some of the struggles Lentera Papua had to face. Other people already told the founders: 'This will never happen, Papua's are not ready to become pilots, the initial level of the students is way too low'. But Lentera Papua continued. People experienced this also as spiritual warfare. The cooperation with 'Tariku' delivered a good income in the first time, but also started causing a lot of stress because of corruption issues in the management of Tariku. These issues caused a lot of worries in the Lentera management. In 2010, two important leaders, and founders, Geerten and Jessica Vreugdenhil had to leave Papua for one year because Geerten got a burnout. They came back and at that time all energy had to go to running the aviation business, setting up and leading the young organisation and training the aviation students. New jobs were created, more buildings were build and the primary school (SSB) started; Lentera Papua was growing very fast as organisation. From 2008 to 2013, the total amount of people working with Lentera Papua increased from 9 to 40. As the community of Lentera Papua grew bigger, it seemed also that a division arose between committed people, who shared the mission, and people who saw Lentera Papua more as normal work without the discipleship part. Discipleship was always the core of the mission, according to the founders. But because of the fast growth, the need for management and other reasons, the founders admitted that more attention was needed for discipleship. The staff and the students worked together every day, so relationships deepened and modelling and learning from each other certainly took place. But no focus or elaborate structure for discipleship existed suited for this big group of people. This need was seen, and was one of the reasons for this research.

3.1.5 **School and new staff**

In 2011 a group of Lentera and Jungle Blessing people got the idea to start a school for their own kids. As the education system in Papua is very weak (see chapter 2.1.7. 'Education System'), they did not want to send their kids to already existing schools. The school started also in Wamena, in one of the buildings of Lentera. Lentera supports the school, financially and with people and training. SSB came officially under the umbrella of the organisation Lentera. Nas Gombo became the director of the school and Nerry Wenda became principal.

From 2011 Lentera Papua was sending pilot students to the USA and Canada to get further training and licensing. The students are connected to a local church, where they made friends. Up to 2015 one Papuan student managed to get all licences. Two other students are still working on some licences. Two students stopped due to different reasons. Two mechanical students are studying in Jakarta for their mechanical licencing.

In 2012 another experienced pilot family joined Lentera for one year: Pappy and Mio Frey. They fitted in the vision and approach of Lentera and did a lot of good work but after one year he and his family had to leave because their organisation wanted something else for them. In 2014 and 2015 two other pilots and their families joined Lentera: Jaap-Jan & Willeke Jongkind and Kees & Cora Brand.

3.2 **Vision and mission**

The vision of Lentera Papua, formed in 2008 by the founders is:
'A Papuan generation, which is ready and capable to serve God professionally'.

The mission of Lentera Papua is:
'To be a Christian organization that trains and disciples the young generation of Papua to become professionals in serving God and their fellow man through Aviation, Education, Medicine and Social Services' **(**Lentera Papua, 2011b).

The vision and mission of the organization leaves space for further expansion to training in health care and social work. More detailed, Lentera Papua describes a whole range of activities and training possibilities through the flight program (Lentera Papua, 2011c):
- Train pilot and mechanic students, training opportunities in each position of program: scheduling, administration, radio communication, loading, visa application western pilots, keeping grounds, etc., income for Lentera program (scholarship, etc.).
- Take pilot students on all flights: they learn decision making, preparation for flight school, see need of peoples in villages, help with technical needs in villages (hydro, solar, radio, generator, batteries, etc.).

3.3 Core values
Based on the mission- and vision statement, on observations and on interviews, it seems that Lentera Papua has three main values. First, Lentera uses a holistic approach to training, where staff and students can be transformed into Christ's image and where they are also taught a profession. Second, Lentera wants to equip Papuans to serve their own fellow men. Third, Lentera has a desire for justice, where all activities and elements for training serve the same goal: a just world; the Kingdom of God.

3.3.1 Holistic development
The Lentera program focuses on holistic development, including a change of heart, and this keeps the people connected to Papua. By being a community and by giving people access to each other's life, the organisation wants to be more than just flight training. The term 'integral mission' is helpful in this context. Lentera focuses on various dimensions: both the development as a disciple of Jesus and the development as a participant of the society, by learning a profession. If the heart of Lentera students and staff is unchanged and they do not love the Lord, nor the people of Papua, they will only use their job in Lentera Papua for their personal gain. So the vision of Lentera Papua is 'to disciple the young generation of Papuans'. The ultimate goal is to train people to become more like Jesus; to follow Him in all areas of their lives. So Lentera puts much emphasis on character building. Relationships, flight training, ground school, practical instruction, lessons, devotions, friendships and communal celebrations all focus on Christian character traits like humility, love, faith, kindness, gentleness, self-control, and service. These traits are taught and modelled -albeit imperfectly- by the staff and students. This teaching goes both ways, as cultural-, age-, gender- and character differences can be a great opportunity to learn from each other. Together we are the body of Christ.

3.3.2 Serving fellow men
Similar to other programs like the 'Leadership Development Program' from Compassion, Lentera profoundly wants to equip people to serve God in their own context. Lentera is not focused on emergency relief, but focuses on structural help through education to a whole young generation of Papuans. By discipline Papuans in a holistic, life-changing way, Papuans can start serving other Papuans too. The concept of 'citizenship' applies here. Serving their fellow men, their fellow citizens. Training people in citizenship is very comprehensive and will include transformations in many areas. For example on a personal level, people have to overcome an attitude of inferiority or fatalism (See 2.1.9. 'Conclusions & Reflections'). They find out that they are precious and that they are gifted with talents. On the social level, there is the need to work on skills and learning to participate in an organization. An exciting challenge in this process is the avoidance of acting as 'copycats' (Krooneman, 2011); people copy directly what the teacher says or does. This is a huge challenge, as we have seen in chapter two that society teaches a learning style of following directions and rote memorization, which results in poor critical thinking skills and a tendency to not take initiative. True empowerment encourages people to create their own ideas and apply those (Diaconal methodology, 2009). This is what Lentera wants to do. Lentera stimulates replication so that every member of the Lentera community can be a change maker for his own context. A large amount of people can be

influenced if a core group of believers change to a radical Christian life attitude. Lentera wants to create the environment where everybody can develop their skills and faith so that the 'Light shines for others'.

The commercial flying in Papua is also an expression of 'serving fellow man', as aviation is essential in the process of social and economic progress in Papua. Air transport holds the main part of the local infrastructure, as the highlands of Papua are one of the words roughest and unreachable places. With aviation, healthcare can have better access to villages and medical evacuations can be done. Education programs and teachers can now reach people they would never be able to come without air transport.

3.3.3   Desire for justice

Another core value is the desire for justice. We saw in chapter 2, that due to the history of Papua and cultural issues, all Papuans are longing for justice. As so many Papuans lack dignity, Lentera wants equality within the staff, whether Papuan or Western. No colonialist patterns, no top-down approach ('Western people come to tell you something'). Everyone is a disciple, a learner of Christ. The focus of Western staff is to become one with the Papuans. Lentera wants to build their dignity, so that they value themselves and do not see themselves as cursed among the people of the world. 'We need to steer them to nation building and to building the Kingdom of God'. An approach where everybody is equal is necessary for this. Students of Lentera do internships in other countries and go abroad for their training. That is also a reason why students get their licences abroad. Also internships, for example at Yayasi (Mission Airline in Papua) and a diving resort at Raja Ampat (Papua Diving) run by Max Ammers. New environments help them to discover their dignity. It gives them self-confidence to be in a culture where others do not denigrate them, because they are 'stupid Papuans'.

Lentera gives priority to students and staff of Papuan ethnic origin in order to raise the level of education and to give opportunities to the Papuan people. As already discussed in chapter two, the poor access and the lower quality of elementary and secondary education result in lower exam scores for Papuans compared to students from other areas of Indonesia. The result has been that they have had less chance of acceptance into institutes of higher education (Krooneman, 2011). That is why Lentera wants to bring justice in the Papuan society by providing an opportunity for Papuans. The fact that Lentera Papua exists is already a big statement for a many Papuan people. The presence of such a unique organisation that educates Papuan pilots is already a big step into justice. As Pilots have a high status in Papua, the fact that Papuan people can become pilot now has a big impact on people. Youth starts believing that Papuan people are not stupid and that through education they can achieve something great. People have only seen white people flying airplanes in Papua, so Lentera is part of a revolution, when they now train black, Papuan people to become pilot.

Many development organizations in third world countries depend on donations from Western countries. But because of the big amount of money in Papua and the great need for flying, the aviation program can fund the whole organisation. The Western employees of Lentera have sponsors to cover their home-costs. Beside that they get their own salary from Lentera, equal to the salary of the Papuan staff. So also in the area of salaries, justice is a core value.

3.4   Description of the community

I used some parts of 'The Community Tool Box' (Community Tool Box, n.d.) as a resource to describe the community of people working in Lentera Papua.

3.4.1   Community demographics

It's vital to understand who makes up the community. Lentera Papua consists of a young multicultural team of 40 adults and 23 young children (most children are younger than 5 years old). The racial origin of most people is Papuan (33 of the 40 adults). Three married couples are from The Netherlands, one woman is from Java (Indonesia) and one woman is from America.

Most Papuans are from the central highlands between Mulia, Silimo, Elelim and Mapenduma making up roughly 8 highland tribes. Most are 3rd or 4rd generation Christians who have completed high school in Wamena and whose parents are church leaders, teachers or government employees. Most Lentera people are married (29 people are married and 11 are single). 18 people are married and both involved in Lentera, for example, a combination of a teacher at SSB and a ground crew employee at the airport. All married people own or lend a piece of land. Some people builded their own house on a new bought

piece of land, which had very positive effects on their family life (uncles did not have a reason anymore to squeeze everything out of the family). Most Lentera people have come to realize that this is the only good way to deal with the family pressure, so most of them are planning to build their own house or they just started building.

The mother language of most people is the language of their tribe. 'Bahasa Indonesia' (Indonesian) is their second language, which they learned from elementary school. Most Lentera people speak quite good English. That is because they studied at Netaiken, the English language school and discipleship program. 75% of all Papuan Lentera people have finished Netaiken, which means that they have a lot of shared experiences (many of them were in the same classes). They know how it is to live in close community and experienced at Netaiken a 'born again process' or 'rediscovery of their faith'. Most Lentera people discovered God for the first time during Netaiken. They learned to deal with animism, so it is at Netaiken were most of them 'really changed by the Grace of God'.

All pilot students are male, 2 are married and 4 are single. For single men it is easier to study abroad without taking their family or living separate from their family. Lentera want to stimulate Christian family life and always advices the family to go with the student.

Of all 40 adults in Lentera, 9 are staff. They are appointed as leaders, belonging to different departments and with different responsibilities. 7 of the 40 people have the special task to teach and train others in different areas and in different departments of the organisation (a computer training for example is useful in different departments). Most of those teachers are Westerners, including my wife and me.

For a visual display of (1) age groups in Lentera and (2) different jobs in Lentera see 'Appendix A: Community demographics'.

3.4.2   Setting: community in Wamena

Wamena is the main city of the central highlands in Papua with approximately 40.000 inhabitants. The city is famous for the big marked where hundreds of people from surrounding villages sell their fruits, vegetables, pigs, crafts etc. Because of its isolated location, the only form of access to the town is by air travel. It is the world's biggest city, completely independent on air travel. Public transportation in the city consists of *'becak'* (bicycle taxi) and *'ojek'* (motorbike taxi). Most Lentera staff and students own their own motorcycle to travel. Housing is an important theme for most Lentera People, especially when they were able to buy it themselves. They are proud of their homes, mostly build by themselves.

Most Lentera people live in the city Wamena. Some live in small villages close to Wamena (20 minute motorbike drive). Lentera Papua owns two places in Wamena. One is a terminal at the airport and the other one is a piece of land where they started building housing for staff, classrooms and a dorm for the students. Later this second place became also the place for 'Sekolah Sinar Baliem', the primary school they started in 2011. At this moment they are building a new school, close to place where they run the current school. The people of the Lentera community gather on those places every day. The ground crew work at the airport, and the elementary teachers and director work at the school. They cook and eat their lunches together and most days after work there is time to meet and build relationships. Every once and a while the whole community, both school and airport, comes together to celebrate things, to eat or to have a fellowship or a devotion. Besides that, people meet each other unorganised, as friends or family. They visit each other or go out for a Sunday afternoon picnic at the river for example.

Most Lentera people are members of a local church, which they visit every Sunday. This varies from reformed to evangelical and charismatic churches. Many Lentera People are active in their church by leading youth groups, doing worship, etc. Most Lentera people are seen as 'examples' in their churches. This is a great opportunity for Lentera to have a positive influence in local communities.

4 Discipleship: biblical and practical reconnaissance

What is the biblical basis of discipleship?

It is undeniable that there is a lot of attention lately for discipleship in and around churches and parachurch organisations (Doornenbal, 2012, p. 254.). The word 'discipleship' describes a movement towards or a focus on 'practical faith' or 'living the way Jesus did' in the Christian tradition. The word 'disciple', for example, implies more than the word 'Christian'. Being a disciple, a follower of Jesus, is considered a more conscious choice of the believer to actually follow Jesus in a way that is life changing. Discipleship does not always happen under the same name and different people do not always mean the same thing. Other terms that indicate approximately the same reality are spiritual growth, spiritual formation, character development, imitation of Christ, sanctification, growth in Christian maturity, character formation, growing in grace, learning to live a holy life, practicing the Christian virtues, etc. (Doornenbal, 2012, p. 232.). Of course, all these terms have different connotations for different readers. The term discipleship can be helpful to describe a specific method or format for Christian training in a certain community. In this thesis I search for a method of discipleship that is applicable within the organisation Lentera Papua, since discipleship is their ultimate mission. First I will introduce the field of discipleship from a biblical perspective. Second, I describe some notions of Christian community, which is essential when we talk about discipleship. Third, present-day definitions of discipleship will be quoted.

4.1 Biblical basis

Surely the Old Testament also has aspects of the concept discipleship, but the biblical basis can mainly be found in the Gospels of the Bible. Mark 8:34 clearly indicates what characterizes discipleship (Bayar, 2012): 'Then he [Jesus] called the crowd to him along with his disciples and said: 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me' (Palmer, 2011). Discipleship begins with this invitation of Jesus, 'follow me', to a journey of 'taking up the cross', a journey of growth and learning. In this verse Jesus is inviting everyone (the crowd), including the twelve disciples.
Discipleship starts with love. God loving people, and people loving God and one another. 'I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another' (John 13:34-35 NRSV).

4.1.1 Jesus' example

In the way Jesus spent time with his disciples, we can find a model for discipleship. He spent three years with his twelve disciples as a teacher and friend. Ogden observes that 'He had a short timetable and had to bring his replacements to a state of readiness' (Ogden, 2003, p. 81.). This was clearly full-time intensive training, the kind that is not necessarily required of all people. It would demand leaving homes and jobs. But Jesus clearly modelled a way of discipline a group of people. They had to 'leave everything behind' to follow Him. It is clear that following Jesus Christ is costly. Scholars like Bonhoeffer (1995) wrote extensive about that 'cost of discipleship'. In his Sermon on the Mount Jesus made it very clear that living with him meant walking a road less travelled. 'Enter through the narrow gate,' he said, 'for wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it' (Matthew 7:13-14). Jesus promises to give anyone who will follow him abundant life (John 10:10), but he makes it very clear from the beginning that to follow him is difficult and costly. Jesus ends the Sermon on the Mount with a parable, which points out that a wise man (a disciple of Jesus) hears His words and puts them into practice (Matthew 7:24). Discipleship is not narrowly focused only on the 'words' of Jesus but also the 'life and example' of Jesus, as recorded in Scripture. Bayar states: 'Jesus is the inaugurator of the eternal kingdom of God. No less a person than God himself calls us to follow him. The call to discipleship occurs as the triune God involves himself directly with the disciples by means

of the incarnate Son of God. While Jesus appears as a mere human being, ready to suffer, he turns out to be God the Son as well. The disciples are thus not following a new teacher, but God himself' (Bayar, 2012, p. 59).

4.1.2 Persecution

Bayar emphasizes in this context 'Withstanding temptation and persecution; Being watchful' as part of discipleship. 'Some form of persecution is to be expected as we follow Jesus. Watchfulness applies also to coming temptations and trials, in which we will be enticed to deny our dependence upon Christ.' 'The disciple will progressively surrender to God to such a degree that external opposition, persecution, and temptation will not easily shake him or her. Clearly, this points to the fact that spiritual battles are part of the disciple's reality. Prayer is the only means by which to navigate these obstacles. Jesus is our victor; we have no strength, wisdom, or strategy apart from him.' (Bayar, 2012, p. 118). In chapter five we will see in which areas this persecution applies in Papua.

4.1.3 Paul's method

Paul's 'method' of discipleship is a different kind of mentoring from Christ's in that it was practiced for the first time after Christ had ascended to heaven and had sent his Holy Spirit. 'This time the mentor was not the God-Man Jesus. It was always going to be fallible human beings from this point on' (Baxen, 2011). Paul makes an apparently audacious statement in 1 Corinthians 4:16: 'Therefore I urge you, imitate me'. Paul continues, 'For this reason I have sent Timothy to you, who is my beloved son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church'. The term 'son' Paul uses to refer to Timothy captures the essence of the mentor - protégé relationship. It is apparent from the text that Paul wants to present the life of Christ not only through preaching, but also in his example. Ogden identifies 'spiritual parenting' as Paul's views of discipleship. Spiritual parenting can be understood as leading a believer from infancy to adulthood (maturity). Ogden outlines a discipline process that progresses from 'infancy' to 'childhood', then to 'adolescence' and finally 'adulthood' (Ogden, 1990, p. 105). 1 Corinthians 11:1 says 'Imitate me, just as I also imitate Christ'. Here again we see that Paul exemplifies how we mentor people to Christ, not to ourselves. We can highlights two terms now: 'imitation of Christ' and 'spiritual growth'.

4.1.4 Imitation of Christ

Following the example of Jesus can be called the 'Imitation of Christ'. In several Christian traditions, the process of becoming a disciple is called the Imitation of Christ (*Imitatio Cristi*). This concept goes back to the Pauline Epistles, stated above. 'The canonical Gospels, Acts, and the Epistles urge disciples to be imitators of Jesus Christ or of God himself. Being imitators requires obedience exemplified by moral behaviour' (Longenecker, 1996).

At the very end of his ministry Jesus institutes the Great Commission, commanding all present to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you" (Matthew 28:19-20a). Jesus has incorporated this practice into the very definition of being a disciple and experiencing discipleship. Disciples are called to bear witness to Christ and what he has done in their lives. This is a witness borne out of experience (Baxen, 2011).

4.1.5 Spiritual growth

We have seen that discipleship at its core is the process of growing as a disciple of Jesus Christ. This applies to all Christians and requires obedience exemplified by moral behaviour. This can be called 'spiritual growth' or 'spiritual formation'. It requires a constant transformation where people are learning. The Apostle Paul stressed transformation as a prerequisite for discipleship when he wrote that disciples must "not be conformed to this world" but must "be transformed by the renewing of [their] minds" so that they "will be able to test and approve what God's will is – his good, pleasing and perfect will." (Romans 12:2, Palmer, 2011). Several other verses from Scripture describe the process of spiritual formation. The goal of spiritual formation is spiritual maturity. This goal is described in Ephesians 4:13 where Paul says that the apostles, evangelists, pastors, and teachers need to 'build up the body of Christ until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ'. Maturity in faith

and in Christ will be evident by perfect love (1 Corinthians 13:4-7), by the fruit of the Spirit (Galatians 5:22-26), and by having our mind constantly focused on what is noble, right and pure (Philippians 4:8-9). Therefore a disciple is not simply an accumulator of information or one who merely changes moral behaviour in conformity with the teachings of Jesus Christ, but seeks a fundamental shift toward the ethics of Jesus Christ in every way, including complete devotion to God (Baxen, 2011).

4.1.6 Self-perception

Bayar defines discipleship as a 'double crisis of self-perception and God-perception': 'The dual focus of self-perception (I am loved into godliness) and God-perception (God is eternally triune and includes me/us in his mission) has clear interpersonal consequences. Especially in the context of Papua, a healthy self-perception is an important theme. In the end, loving God with mind and heart, loving self, and loving others are interrelated realities' (Bayar, 2012, p. 65). Bayar explains that following Jesus 'involves cutting all ties and dependencies (including idols and addictions) that inhibit our full availability to Christ and thus obedience to God's will. It means surrendering control of self-determination. The result is a real-life dependence upon Christ, including love of God, love of others, and love of self (Mark 12:30-31)' (Bayar, 2012, p. 97) Bayar states that following Christ initially means to 'leave behind and to go along with Christ'. In the broader sense it means 'to let go of all that which hinders full availability and service to Christ'. Since Christ comes in the name of the Father, following Jesus means doing the will of God' (Bayar, 2012, p. 100). Bayar states that 'if we do not see ourselves as Christ sees us –as self-sufficient and broken as well as exceedingly loved and precious to God- we will be disciples who miss Jesus' core call to follow and surrender. He calls us to repent in an ongoing way from our autonomy and to turn to ever-increasing dependence on him in the midst of his ongoing love in all areas of our lives. If we do not learn to see ourselves as Christ sees us, we will merely 'do' Christianity without radical, sustained inner change' (Bayar, 2012, p. 82) 'A wrong self-perception goes in the direction of egocentric self-chastisement and plays perfectly into a psychological disposition of self-abasement. But, salvation means, among many other things, restoration to the image of God. Christ's disciples are not diminished in personhood and significance, but are instead restored to true existence' (Bayar, 2012, p. 101).

4.1.7 Discipleship and purification

Bayar uses the term 'purification' to make spiritual growth concrete. He states: 'As people continue to follow Christ, they must find out where there are elements of a hard, autonomous heart-attitude, which persists in self-reliance and self-righteousness. It is absolutely necessary to be purified. We must know our specific personality weaknesses and particular temptations of the heart' (Bayar, 2012, p. 109). Without a proper self-understanding, growth in Christ like attitudes and demeanour is impossible. Bayar mentions various defilements mentioned by Jesus with a subsequent list of reversals of these defilements initiated and facilitated by Christ.

Theologically there is no difference between the command to 'believe in Jesus' and the command to 'follow Jesus'. The call to conversion is an invitation to discipleship. Spiritual growth is simply matching my practice with my position. Now, my position in Christ is perfect: I am complete in Him. But I need to progress in my practical life in a way that is commensurate with my position. 'I am saved, but I need to involve the Lord in all aspects of my life'. That is a learning process. This also means that all kinds of didactic principles can be used to initiate effective learning processes. In the Christian tradition several 'practices' or 'disciplines' are helpful resources, which will be outlined later in this chapter and in chapter five. However, as Bayar emphasizes: 'Jesus is far more interested in transforming the character of his disciples than in their particular behaviours. Jesus knows that changed hearts and minds will lead to godly actions' (Bayar, 2012, p. 97).

4.1.8 The work of the Holy Spirit

Discipleship is not that we ourselves want or find something, but is found in God who speaks to us. According to Nullens (2006), 'Discipleship always takes place in the arena of Spirit and Word'. Discipleship is not an ascent to God, but the work of God in us. 'Discipleship is a relationship between the one being discipled, the one who is the discipler, and Jesus Christ himself. Theologically speaking, our relationship with Christ is through the Holy Spirit, who connects us to Christ, and Christ Himself who connects us to the Father. The Holy Spirit makes discipleship possible. He calls us into a

relationship with the Father and the Son; He maintains the constant and permanent relationship with the Lord whom we follow' (Baxen, 2011). 'The call to discipleship is thus a call to reliance on Jesus for restoration of life with God rather than on autonomous human effort. Discipleship, therefore, brings real hope in that it is not just a movement of following Jesus now, but marks the beginning of an eternal relationship' (Bayar, 2012, p. 62). Both Biblical terms 'discipleship' and 'sanctification' describe for the most part, an identical process, but look at it from different perspectives (Baxen, 2011). Discipleship can be viewed, as the part we as believers play, in cooperating with God as he seeks to accomplish his work in our lives, and sanctification looks at the same process as the Holy Spirit working in us to make us Christ-like and holy. According to Berkhof, 'Sanctification may be defined as that gracious and continuous operation of the Holy Spirit, by which he delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God, and enables him to perform good works' (Berkhof, 1958, p. 532).

The apostle Peter writes in 2 Peter 1: 'His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness' (verse 3). He continuous: 'make every effort' (verse 5 and 10), 'to confirm your calling and election' (verse 10). We must therefore strive for our virtues. Virtues are trained character traits, habits that become a part of our nature (Nullens, 2006, p. 283). People cannot be forced or pushed into spiritual formation. They need those who lead them to 'accompany them, to mentor them, individually and within communities; to support, challenge, inspire, listen, talk, and provide places offering the free and fearless space for them to ask the big questions of life' (Krooneman, 2011). With the words of Paul, God 'created us in Christ Jesus to do good works, which God prepared in advance for us to do' (Ephesians 2:10, Palmer, 2011). We need good works, exercises and concrete things that characterize a Christian lifestyle.

4.2   Christian community

4.2.1   Community

Discipleship happens within the context of a relational community of faith. 'At the very foundation of discipleship lies the fact that Jesus never trains merely one disciple by himself or herself. Rather, from the start, Jesus engages a group of disciples. Immediately, then, there is not only a teaching dimension between Jesus and the respective disciple, but also a horizontal reciprocal teaching and learning dynamic among the disciples. Because Jesus is present among his disciples today by means of the Spirit, that same pattern is perpetuated in the twenty-first century. Regardless of the question of how the process of making disciples is envisioned, those who disciple and those who are being discipled always enter a relationship of reciprocity' (Bayar, 2012, p. 125). 'Disciples are made in 'iron sharpens iron' intentional relationships'' (Ogden, 1990, p. 42-43).

Individuals have a greater impact on people than laws or principles; they do not command, but demonstrate values. Moral transformation occurs mainly by example, by identification and participation in the life of another. It happens mostly by deeds, through practice. Ethics are fundamentally transmitted by inspiring people and not by abstract ideas. Thus, discipleship always presumes the context of a community (Nullens, 2006, p. 164, 171, 279). Spiritually labelled, we are strengthened and encouraged in our walk with the Lord, as we edify one another in the fellowship of faith. This far exceeds sitting in the same building every Sabbath or Sunday morning.

Pohl states: 'Jesus explicitly linked the truth of his life and message to our life together. The Word who became flesh and lived among us - full of grace and truth - expects that our relationships with one another will also be characterized by grace and truth. And so, for two thousand years, Jesus' followers have been forming communities built and sustained by love, though often also fractured by sin and corruption'. 'When folks enjoy being together, share celebrations, and walk through hard times with grace and love, the beauty of their shared life is deeply compelling. Human beings were made for living in community, and it is in community that we flourish and become most fully human' (Pohl, 2012).

4.2.2   Intentional & accountable relationships

The intensity of a community can, of course, have varying degrees. People can literally live together, or a community can choose to meet each other regularly and live separate, in different areas. People can live in a dorm, but can also live in separate houses on a shared terrain. Pohl sees a danger when

communities are not so intentional: 'While we might want community, it is often community on our terms, with easy entrances and exits, lots of choice and support, and minimal responsibilities. Mixed together, this is not a promising recipe for strong or lasting communities'. In contrast thereto Pohl states that in 'communities in which we grow and flourish, last over time and are built by people who are faithful to one another and committed to a shared purpose' (Pohl, 2012). The term 'intentional' indicates a certain level of commitment and a shared goal (discipline each other). It is required to create an environment where people are both challenged and enjoy comfort. 'Community life certainly has moments of incredible beauty and intense personal connection, but much of it is daily and ordinary. Our lives are knit together not so much by intense feeling as by shared history, tasks, commitments, stories, and sacrifices. A combination of grace, fidelity, and truth makes communities safe enough for people to take the risks that are necessary for growth and transformation. The winsome and life-giving character of Christian community is often accompanied by profound difficulties arising from disagreements and betrayals. Unless participants are prepared for the inevitable challenges, when difficulties develop, they will quickly become wary of moving toward deeper involvement in any church or community. The testimony of our shared life is crucial, but it is also fragile' (Pohl, 2012).

Ogden strongly emphasizes the importance of accountability in discipleship relationships. 'We need someone to hold us accountable to our obedience to Jesus Christ. Few believers have lined up a trustworthy and competent partner who will hold them accountable to specific and measurable goals' (Ogden, 1990, p. 45-46). Ogden states that small groups are the best way to manage accountability: 'My conviction is that the primary way people grow into self-initiating, reproducing, fully devoted followers of Jesus Christ is by being involved in highly accountable, relationally transparent, truth centered, multiplying discipleship units of three of four persons' (Ogden, 1990, p. 54).

4.2.3   Serving others

Christian community separates believers from the 'world'. If Christians live properly together, it brings people out of a life of sin into the Kingdom of God and it leaves worldliness behind. Believers can live separate, holy lives because of the safe environment of the Christian community (Bonhoeffer, 1954). Christians need a certain level of Christian community to be empowered to form a counterculture, based on Christian principles. Separated Christian communities have, paradoxically, brought many major political changes into societies. They can be true lights and bright beacons on a hill by setting out a clear counterculture. Deriving from the basis of a safe Christian community, believers are encouraged to stay in contact with 'the world' and actively live out a just Kingdom of God in their own communities and relationships. The Christian community empowers people to be change agents. Krooneman (2011) states that 'people often learn and grow best when they are taken out of their comfort zone and when they are immersed in an unfamiliar environment'. Serving others 'can be a helpful tool or even a discipline in spiritual formation'. Going out into the interior to do service projects can provide people with such an experience of spiritual transformation, 'because Jesus' followers often have an intuitive, instinctual realization that faith in the incarnate Son of God expresses itself in part in care for the bodily, corporeal needs of those who lack such things as food, shelter, clothing, and access to adequate health care' (Krooneman, 2011). Christian community is others-centered.

The best testimony to the truth of the gospel is the quality of our life together. Jesus risked his reputation and the credibility of his story by trying them to how his followers live and care for one another in community (John 17:20-23). 'How we live together is the most persuasive sermon we'll ever get to preach' (Pohl, 2012).

4.3   Present-day definitions of discipleship

To clarify the term discipleship and to see how other scholars appoint the term discipleship, I quote four present-day definitions of the term discipleship. Later in chapter five, I formulate and clarify my own definition of discipleship, which is final answer to the research question, briefly defined as: 'how to do discipleship in Lentera Papua'.

Greg Ogden uses the following definition of discipleship:

'Discipling is an **intentional relationship** in which we walk alongside others disciples in order to **encourage, equip, and challenge** one another in love to grow toward **maturity in Christ**. This includes equipping the disciple to **teach others** as well' (Ogden, 1990, p. 129). He makes this practical by adding three 'environmental elements': 'When we (1) open our hearts in **transparent trust** to each other (2) around the **truth of God's word** (3) in the spirit of **mutual accountability**, we are in the Holy Spirit's hothouse of transformation' (Ogden, 1990, p. 154).

Rick Warren defines discipleship as following:
'Discipleship is the **process of transformation** that changes us to be increasingly more **like Christ** through the **Word**, the **Spirit**, and **circumstance**. Growth is both mystical and practical; God has a part but we have a part as well. Discipleship is based on **continual repentance**.' He explains his strategy: 'The strategy we've used for 32 years (purpose driven) is a systematic, sequential **catechism** that moves people along the predictable stages of discipleship **from unbeliever to believer** to **member** to **maturity** to **ministry to mission**, based on Jesus' model. If you don't have a **process**, you aren't making disciples, because spiritual growth is not automatic. Discipleship is **intentional**, **incremental**, **relational**, **covenantal**, **habitual**, and **incarnational'** (Warren, n.d.).

Jos Douma, one of the leading Theologians in The Netherlands when it comes to spiritual formation and discipleship, uses this definition:
'Discipleship is the **process of learning** where **God's children** grow in **Christlikeness** and invite others to follow **Jesus**. Obedient to God's **commandments**, inspired by **God's Word** and **led by God's Spirit**, in the context of their **daily activities and relationships**. Focused on **sharing the gospel** with those around us. He adds practical instructions: This discipleship learning process cannot work without **disciplined commitment** (intentional devotion) and **accountability** (accountability in a community) (Douma, 2014).

Viv Grigg defines discipleship as:
'Discipleship is a **commitment** of **one life to another**, through thick and thin. Discipleship brings together all areas of life – social, economic, political, and spiritual - **under the lordship of Jesus Christ**. Discipleship has a social and political component that deals with today's **injustices**, an economical component to bring **development** in poor areas and a spiritual component that has to deal with **animism**. Discipleship is the **transmission of life to life**. It is **caught**, not thought. It is a fire that breeds fire. Discipleship is **God's love** being poured out through one life into another, until the second life catches that love. It is **faith** imparted by one to another. It is an absolute **commitment** to the **word of God**, **communicated** in the midst of ministry as men and women **co-labour together'** Grigg, 1990 p. 62, 77).

5 Discipleship applied to Lentera Papua

What is the actual situation of discipleship in Lentera Papua and which practices and structures can contribute to develop and sustain a culture of discipleship in Lentera Papua?

In chapter two, we discussed various cultural issues relevant for discipleship in Papua. In chapter three, we have focused more closely on the organization Lentera Papua. We saw that the organization operated around three core values: holistic development, serving fellow men and desire for justice. Chapter four laid a biblical basis for the concept of discipleship and mentioned various current-day definitions of discipleship. Now it is time to bring all those sections together. This chapter describes practices and structures that contribute towards development and sustaining of a culture of discipleship in Lentera Papua. It focusses on the central elements of discipleship, which explicitly apply to the Papuan context, values of Lentera Papua, Biblical reflections on discipleship and reflections on Christian community. Discipleship is a command for all Christians and thus it is incorporated in the Lentera organisation. We will see that a training program, a work context and a primary school are a great framework to build a discipleship program on.

First, a definition of discipleship in Lentera, with a clarification is in its place. This definition of discipleship is formulated to be operational in Lentera Papua, it forms the basis of this chapter and it is a short answer on the main problem of this thesis: 'discipleship in Lentera Papua'. Second, I implement the different aspects of the definition further by working them out in four main topics. There are probably many other consequences of Jesus' impact in the lives of his disciples, but these four core characteristics constitute, according to this research, the foundational building blocks for discipleship in the context of Lentera Papua.

5.1 <u>Definition</u>

To come to a definition I used the Biblical reconnaissance of chapter four and applicable phrasings from present-day definitions (see 4.3 'Present-day definitions of discipleship). I adjusted them to the Papuan context where I focussed on concrete practices, which form the basis for the rest of this chapter. The practices are 'verbs' or, in other words, 'things [Lentera] people do together over time to address fundamental human needs [in the context of Papua], in response to and in the light of God's active presence for the life of the world in Jesus Christ' (Bass, 1997).

Discipleship is the **transmission of God's love, one life to another**. Discipleship takes place in a culture of **intentional and accountable relationships** in which we walk alongside other disciples in order to **encourage, equip, and challenge** one another in building Christ-like character, based on the Word of God. People transform to the image of Christ through the transformational power of the Holy Spirit to the glory of God. It empowers people to love God and to be **agents of change** in their own communities. Discipleship brings all areas of life under the lordship of Jesus Christ in **dealing with injustices** and **animism**. Discipleship changes behaviour by **modelling and identification**, in a **community** of **honesty, trust, openness and authenticity**. Discipleship transpires in the context of **daily activities in co-labouring** and **reciprocal relationships** where people learn to **value themselves** and **love others**.

5.1.1 <u>Clarification</u>

The core aspects of this definition need more clarification. The four topics, which will be discussed later in this of this chapter, form a more comprehensive analysis.

'Transmission of God's love, one life to another' and **'Intentional and accountable relationships'** point out that discipleship always happens in the context of relationships (4.2 Christian community) and that it all starts with a loving God. Discipleship at the core is 'God's love' being poured out through one life into another, until the second life catches that love (4.1 Biblical basis). The transformational power of the Holy Spirit builds Christ-like character, based on God's Word (4.1 Biblical basis). '**Encourage, equip, and challenge'** indicates that discipleship relationships in Papua

need to be focused on potential, strengths and giftings, where people experience dignity and start '**valuing themselves**' in the way God looks at us as beloved children of Him. A balance of grace and growth, in an environment of both challenge and comfort is essential (4.2.2 Intentional & accountable relationships). Especially in the Papuan context, where low self-esteem and issues with self-worthiness is omnipresent (2.1 Background issues). '**Reciprocity**' and '**honesty, trust, openness and authenticity**' are requirements for such a process, to avoid paternalistic patterns or 'people-pleasing' (2.2 Papuan and Melanesian culture; 2.3 Common learning styles). The term '**agents of change**' emphasize the mission of Lentera Papua to '**love others**' and to be 'lights in the world' (3.3 Core values). Fighting '**injustices**' already starts with the fight against the so-called 'collective inferiority complex'. But it is also expressed in the nature of Lentera by providing air transport in Papua. Lentera has housing projects for Lentera people and Lentera's vision leaves space for 'social services' (3.3 Core values). As described in chapter two, Papua still has substantial practice of '**animism**'. It is a belief system, deeply rooted in culture and thus, in every Papuan (2.4 Spiritual background). To change this, '**Modelling and identification**' needs to take place where people live a Christian life, with trust in a personal God, who cares about everyday issues (2.4.6 Conclusions & reflections). Not motivated by fear, power or personal gain, but by living as an example of a disciple of Jesus. A '**community**' is needed for discipleship, where people model different –often culturally determined-strengths (4.2 Christian community). We have seen in chapter three that Lentera practices this in **daily activities in co-labouring** at the airport or at the primary school. Discipleship is teached by example. The lifestyle of a person becomes his lesson.

5.2 Four main topics

Now we will describe wat is happening already in Lentera Papua and what not, and which aspects still need improvement. In chapter two, some applications concerning discipleship in Lentera are already made in each 'conclusions & reflections' part. Because most findings are interrelated and because applications for discipleship deriving from such a complex context as Papua can be countless, I need to prioritize and arrange the main issues. Some issues will only be discussed briefly or will be mentioned as possible topics for future research in chapter six: 'Evaluation'. Now four main topics will be outlined in detail. I selected those four topics as a synthesis of the biblical basis described in chapter four and certain issues deriving from the context in Lentera. Bayar (2012) forms an important basis for the normative side of this analysis. With each of the four topics, I integrate the theory of chapter four into practise, taking the capabilities of Lentera into account. All bold marked concepts from the definition above will be elaborated further in these four topics. I categorize the four topics as following:

1. Spiritual formation
2. Self-perception
3. Loyalty and trusting God
4. Serving others

There are many other consequences of the impact of discipleship in Papua, but these four core topics are, in my opinion, the most relevant to the specific context of Lentera. The division in four topics helps me to analyse and recommend issues on discipleship in Lentera Papua in a structured way. I describe how embeddedness in the Papuan culture has impact on people's pursuit of each part of discipleship, for good or ill. Some circumstances or cultural values can make a particular issue in a particular context very costly. I am not measuring a certain degree of holiness, but I try to map which elements of discipleship in Lentera get attention, and which get less attention. Stories emerging from the context of Lentera Papua will be used to analyse discipleship in Lentera Papua. We will see that Benny and Nerry Wenda are examples for most other Papuan Lentera people. They are both staff; Benny is overall director of Lentera and his wife Nerry is principal at the primary school. I will often describe their development, to raise their example as a positive way of dealing with the certain issue.

The role of staff in Lentera is to understand the needs and challenges of these four topics, and then act as a catalyst within the organisation's leadership. So this chapter points the leadership of Lentera at their responsibilities in the area of shaping the community of Lentera to form a counterculture. Bayar describes this important dynamic of counterculture: 'the rule of God stands above political structures, national affiliations, and ethnic loyalties. It provides the fundamental parameters of a disciple's identity and belonging. Belonging to Jesus is belonging to his kingdom rule. Jesus' authority, will, and

character form and shape the hearts and lives of his people, resulting in a God-centered worldview in contrast to rival world views' (Bayar, 2012, p. 90).

An important input for the next content comes from a meeting, just before I left Papua, where all the Lentera staff came together to talk about the ongoing discipleship within Lentera. One of the worries, expressed at that meeting, was how new people – staff and students – without a proper discipleship-program background (like Netaiken) can get 'socialized' in discipleship within Lentera. Therefore, and also to keep the discipleship goal clear, we decided to make an overview of the activities and structures and describe who is responsible for what. So many of the following recommendations came out of that meeting. The notes of that meeting are added as 'Appendix B'.

Each of the four issues will be discussed in a systematic way. First we describe what we see in Lentera concerning the topic. Which victories, opportunities or deformations do we see and why do we see them? Is there a possible explanation based on the cultural or biblical issues we discussed earlier? We connect the issue with the context. Second we look at the topic in a normative way. What is the desired situation? What are biblical or theological thoughts on this? The ideal situation will be described. Third, the question left is: What can Lentera do to change the current situation into the desired situation? So lastly we look at the issue in a more pedagogic and didactic way. It focuses on 'making every effort'. How can we help people in Lentera to be disciples in daily life? I address practical ways of how the 'opportunities' can be strengthened and how can be dealt with the challenges.

5.1   Topic 1: Spiritual formation

As we have seen in chapter four, discipleship at its core is the process of transformation as a disciple of Jesus Christ. This process can be called spiritual formation. It requires a constant transformation where people are learning. So spiritual formation requires obedience and is exemplified by moral behaviour. Discipleship can be viewed as the part we as believers play, in cooperating with God as he seeks to accomplish his work in our lives. 'The Holy Spirit delivers the justified sinner from the pollution of sin and renews his whole nature in the image of God, and enables him to perform good works' (Berkhof, 1958, p. 532). The winsome and life-giving character of Christian community is often accompanied by profound difficulties arising from disagreements and betrayals. Unless participants are prepared for the inevitable challenges when difficulties develop, they will quickly become wary of moving toward deeper involvement in any church or community' (Pohl, 2012).

5.1.1   Current situation

So now we will investigate in which areas of life we see weaknesses in the Lentera people and which areas of life they have already 'brought under the lordship of Jesus Christ'. As we describe the current situation in Lentera it's easy to focus on the defilements only, but I will try to show both sides and I realize that I am failing just as much as the Lentera people do.

5.1.1.1   Status

One of the core problems in Papua may be summarized as an insatiable hunger for status, in the areas of authority, economic standing, societal honour, personal rights and sexual relationships. Pilots have almost the highest status in Papua, since most villages in the highlands of Papua are entirely dependent on air transport. For example, one of the Lentera pilot students landed in a small village in the highlands. After the landing, random women came to him and began to kiss him spontaneously. So status certainly is a temptation for future Lentera pilots. Traditionally, 'Big Men' have the highest position in a village. With all the changes and development in Papua (see 2.1.6. 'Cultural changes') knowledge, gadgets, cool motorbikes and Western friends are things that give people a lot of status. As Lentera also provides in financial welfare by being everyone's employer, it can be a temptation to join Lentera to get a high status. Many people in Lentera have learned, by example, that status does not make them happy or powerful. For example Yusak, a very faithful employee at the airport, handling finances and very actively involved in the Lentera community. He has a background as a street kid, and learned many hard lessons in dealing with his family. For him it would be very easy to be proud and powerful because of his job in Lentera and because of his Western friends. But his life is a great example of humbleness.

5.1.1.2   Money-management

An area where many Papuan Lentera people still have to grow in, is learning to manage money and possessions rather than 'having an unbiblical but cultural concept of generosity' (Wisley, see Appendix D). Many Lentera people tend to give everything away to family members and then forget their own family. We have already discussed that this implies that they have to say more 'no' to their own families and friends, but money-management also needs practical education on 'How to use money wise in the Papuan culture'.

5.1.1.3   Dealing with temptations

During a men-retreat with Lentera, someone appeared to have brought alcohol with him. On one evening, half of the group became drunk. Group pressure (collectivistic culture) certainly played a big role, but I also questioned myself whether these men really had learned how to have self-control or withstand temptations. It seemed that many people were behaving as 'teenagers'. Offcourse many aspects played a role in this specific situation. A conclusion can be that they still don't have the resources, or the power to act and to behave themselves in such situations. Probably the collectivistic default culture with the focus on transaction rather than transformation (2.2.1.1 'Transaction versus transformation') creates an inability of people to control their behaviour, especially in a context of group-pressure. More research in the area of behavioural changes or psychology would be interesting. From a Christian perspective, I can conclude that getting drunk and loosing self-control is a sin, which needs purification and sanctification.

Another area I need to mention here is sexual sin. When I started doing Growth Groups (explanation will follow later) with the Lentera men, everybody choose 'lust' as their root issue concerning their faith. It came out that all men where addicted to porn, and one even was cheating while he was married. We talked about this topic a lot, and when we started working on it, victories were made. One day, somebody even burned his SD cards, full of porn, as a ritual to break with old habits. The Growth Groups had a big impact on the people (and on me). Not everybody joined, only the 'real committed' people, because the time to meet was Saturday morning 7:00. We (the staff and some other who started the Growth Groups) purposely chose that time, to symbolize the 'cost of discipleship'. Many Lentera people already had really good experiences with Growth Groups from Netaiken. Since I have left the Growth Groups have continued, so this is certainly something to implement in the organisation Lentera.

Off course in many other areas we could describe sin. Most of the time, we cannot speak generalized about these things; it differs per person. But the things mentioned here have quite a big impact on the faith of many Lentera people.

5.1.1.4   Victories in Lentera

From all the stories I have heard and all the experiences I had during discipleship in Lentera, I can say that Lentera already creates a culture where people grow spiritually. One friend of mine always beat his wife, but he changed. 'What made you change?', I asked. He said: 'mainly through the example of others in Lentera, who judged that behaviour, but still loved me'. He added: 'before, I never read the Bible, but now I do it almost every morning and I try to apply it during the day. I have the feeling that God speaks to me, through his Word, as some topics I read correspond exactly with things I experience'. So we can conclude that personal devotions are clearly a way God purifies and sanctifies us.

Many other victories and good examples can be mentioned here. One example is the growth of one married couple, which was really struggling in dealing with their animistic family. Uncles demanded all their money and took all energy, so that they were not able to work on their relationship and the parenting of their kids. But because of the friendship and mentoring of a staff couple they learned more and more how to build their marriage and how to deal with the animistic influences from their families.

I observed also that Papuan people are very good in building relationships and integrate in a community. The collectivistic culture is in this way a big opportunity for discipleship. On a natural way, people join the Lentera community. Being committed to community is mostly for (more individualistic) Westerners a difficulty.

The last 'victory' I want to mention here is the positive impact of modelling on family life. As the result of the default culture in Papua, parents used to have quite a big distance to their children. Children are usually seen as annoying and incompetent. But in Lentera we see the opposite. Geerten, who knows common child raising patterns very clear because he grew up in Papua, says the following: 'I enjoy when I see Lentera fathers with children on their laps, playing games and building father-son or father-daughter relationships. This is very countercultural, but beautiful to see God's love expressed in those family relationships. That is where a healthy society starts, the small, safe and loving community of a family'.

5.1.2   Desired situation

In the introduction of this topic I already emphasized that the desired situation is a culture of discipleship where people transform to the image of Christ. Lentera Papua wants to 'train and disciple the young generation of Papua to become professionals in serving God and their fellow man' (3.2. 'Vision and Mission'. Now I want to describe the desired situation according spiritual formation in two different concepts: 'Cross-cultural discipleship' and 'intentional spiritual training'.

5.1.2.1   Cross-cultural discipleship

Often our weaknesses and strengths have to do with our cultural background. As I mentioned in the preface of this thesis, I discovered my own (also cultural shaped) weaknesses even clearer: my individualistic worldview, materialism, egoism, little faith, my judgements and prejudices and my dissatisfaction about small things. I learned so much from the Papuan culture. Some things are: flexibility, enjoying the moment, celebrating, sacrifice, humility, mercy with people, forgiveness, hospitality, gratitude, satisfied with little, the value of relationships, improvisation and serving God, even if it is against the culture or expectations from others. The experiences in Lentera show us that working in a cross-cultural team can be very fruitful. A strength based approach says 'wow, my Indonesian co-worker is incredibly strong in the area of hospitality and generosity. I want to learn from her strengths. We see the other person's strengths and seek to apply them to our own lives (Wisley, 'Netaiken Discipleship', Appendix D).

5.1.2.2   Intentional spiritual training

The goal of spiritual formation is spiritual maturity. 'Maturity in faith and in Christ will be evident by perfect love, by the fruit of the Spirit, and by having our mind constantly focused on what is noble, right and pure. Therefore a disciple seeks a complete devotion to God in all areas of life. We are called to reflect God's transforming grace in our dysfunctional families, churches, friendships, work, worldview, disciplines, etc. We will not be perfect by any means but we will be changed' (Bayar, 2012, p. 123-124). 'As people continue to follow Christ, they must find out where there are elements of a hard, autonomous heart-attitude, which persists in self-reliance and self-righteousness. It is absolutely necessary to be purified. We must know our specific personality weaknesses and particular temptations of the heart. Wisley states: 'God can use incredibly damaged and messed up people as long as they are willing to train themselves to be channels for His ministry of discipleship. We don't have to be perfect, we have to be intentional and committed' (Wisley, 'Netaiken Discipleship', Appendix D). All kinds of didactic or pedagogic strategies can be used. Intentional discipleship contains accountability in discipleship relationships. Small groups are the best way to manage accountability according to Ogden (1990). Now let's see how this applies to Lentera Papua, in which methods / structures of spiritual training Lentera can do spiritual formation.

5.1.3   Practical approach

In Lentera we see many great things happening already, but also some 'improvements' can be made. Next subjects, Growth Groups, Mentoring, Community and Personal devotions try to prescribe some important approaches for spiritual formation. Some aspects are already implemented in Lentera. Other aspects are recommendations for improvement, based on this research.

5.1.3.1   Growth Groups

Wisley already implemented so-called 'Growth Groups' in the Netaiken program. Netaiken had a large campus but it was made up of cell groups; small communities within the larger community. 'When the community gets too large it loses the intimacy, accountability and ability to disciple'

(Wisley, 'Netaiken Discipleship', Appendix D). Wisley explains Growth Groups further: 'we make small same gender groups that meet once a week. During the first few weeks students and staff will chose an area they feel God wants them to change or strengthen. Each person in the group, including the staff facilitator, will then form a strategy with consequences and rewards to train for spiritual growth. The staff person then is like an aerobics instructor who leads by example while encouraging, pushing and holding accountable all the members of the group. The staff person also becomes an advisor. The student will say "I feel that my weakness is self-centeredness… how do I change this?" We base this training on John Ortberts "The Life You've Always Wanted" which is a layman's version of 'The Disciplines'. Growth Group is not a Bible study, prayer meeting or fellowship time it is about training for spiritual growth. It is intense and involves hard work and is uncomfortable because everyone in the group should be pushed each time. Those not interested in growth will drop out. God will give them another chance' (Wisley, 'Netaiken Discipleship' Appendix D).

This approach requires quite a lot of skill from the staff person leading the group. Bayar (2012) emphasizes some important aspects when it comes to dealing with status. 'Like the Corinthian church (which also had a status problem according to Bayar), was in need of a transparent servant of Christ, a man tried in the fire of adversity, pain, and rejection. Lentera Papua needs thoughtful, authentic people who submit to absolute truth in a humble way, while realizing that they are in much need of growth themselves. A holistic witness is given by persons and communities who are thoughtful, open with their own weaknesses, and boasting in the weighty grace of God and not in themselves' (Bayar, 2012, p. 123). Each group starts with testimonies where staff starts and share their hurts, failures and the victories God has won in their lives. This transparency then carries over to others. When they hear for example how she was never loved by her father and how destructive belief's and behaviour patterns affected her, others can also share who they really are. Staff has to give others the ability to hurt them and then you can have trust.

'Jesus leads his disciples and us to face the true defilement of the core of our personhood. He confronts us with the fact that we do not have in and of ourselves the power and resources to reverse the defilement of our core being. Only the divine Son of God can atone for the guilt of our defilement, cleanse that defilement, and progressively heal the illnesses it carries' (Bayar, 2012, p. 111). So we need reversals of the defilements, an opposite of the sin, to keep 'aiming at the restoration of the heart toward true worship. They involve nothing less than turning from idolatrous human-centeredness to God-dependence and Christlikeness' (Bayar, 2012, p. 112). Wisley uses the exact same approach. He gives an example: 'if a person wants to be rid of a "critical spirit", then he should chose to grow in the spiritual opposite of criticalness. He should then choose the discipline of encouragement or building others up. For the man dealing with lust or pornography it must be seeking intimacy with God or a similar growth area. We need daily disciplines to make change happen, because usually it takes a lot of training and time to change habits. Our focus must be on what is beautiful, good, holy, Godly rather than focusing on what is sinful and evil' (Wisley, 'Growth Groups', Appendix E). It is essential to frequently (especially in the short-term oriented Papuan culture) celebrate victories to keep people motivated and willing to work on growth, although change is not yet fully visible.

Growth Groups create a great 'feedback-system', for personal reflection. Most People do want to grow and learn, but they want a shortcut, a fast result. But often we forget that most growth is through pain, disappointments and hard work.

5.1.3.2   Mentoring

It seems that common Papuan learning styles describe themselves by three terms: shame, imitation and learning by doing (see chapter two). Shame or negative feedback, used by parents or teachers is essential in the learning style of Papuan people (See 2.3.2. 'Asabano children). As Lentera people said: 'we needed a very strict approach with penalties when we made mistakes or when we did not keep our promises, that helped us to grow and that made impact in our lives'. The 'learning by doing' concept and the 'feedback' system seem to be very important in formulating a discipleship style that fits the Papuan culture. It focuses on practicing faith by trying it and learning from mistakes instead of only focussing on acquiring knowledge or a teacher directed way of learning.

The importance of a 'feedback-system' can be reflected in Growth Groups, but also in a mentoring structure in Lentera. Mentoring creates a feedback system in a relational setting. We cannot tolerate sin, but if we take down every sin too hard, there is no effect. A 'gentle reproof' is needed.

The current mentoring in Lentera focuses mainly on study development of the students. Other mentoring in Lentera is more modelling in daily life, instead of intentional, person-to-person mentoring. I highly recommend intentional mentoring as a structure, for new people as well as for some current Lentera people, by assigning a mentor to them. This will probably be someone from the staff. A 'discipler' / mentor must see the potential that Christ sees and not focus on glaring faults that seem to be screaming out to be fixed. Wisley states: 'We don't have to do it perfectly right, we just have to get close enough to let the Holy Spirit ignite the lives around us and that means we will have to go against the flow, the policy, the culture and the way it is, especially in a cross-cultural context we must seek to understand and identify by asking a million questions. We must accept the answers no matter how ridiculous or far-fetched they seem and put off judgment or sermons until after we have taken it to God, examined ourselves and then wait for the Holy Spirit to make an opportunity' (Wisley, 'Netaiken Discipleship, Appendix D).

It would be good if Lentera also plans evaluations with each person. In Netaiken, staff did an evaluation each middle and end of the semester. 'Staff sits down with each student and give them 4-6 areas that they are doing really well in and one area plus a strategy for what we would like to see them change in. This builds clear communication and is a great encouragement to students. They love this and often say to us 'nobody has ever encouraged me like this before, thank you so much'' (Wisley, 'Netaiken Discipleship, Appendix D).

5.1.3.3   Community

Some of the best discipleship takes probably place in daily situations. A work floor context like Lentera (operating an aircraft and working at a primary school) is a great vehicle for discipleship, as modelling and imitation can take place every day, during work. A long drive to town or a long flight together is probably the best vehicle for discipleship that we have. As we saw in chapter two, imitation and learning by doing are common learning styles in the Papuan culture. Modelling and identification needs to take place where people live a Christian life, with trust in a personal God, who cares about everyday issues. A 'community' is needed for discipleship, where people model different –often culturally determined- strengths. Discipleship is teached by example. The lifestyle of a person becomes his lesson. Especially in a culture with a high power distance (2.2.2. 'Cultural values'), the role of the leader / discipler is important, as followers automatically look up to them and copy their behaviour.

Because we need access to each other's life, we need a community with transparency, openness and vulnerability. 'Seeing how we treat our children, love each other, take care of our stuff, share, repent, hurt, laugh, cry, deal with disappoint and failure… these are the life changers if people get access to our lives' (Wisley, 'Netaiken Discipleship', Appendix D). A community needs to have a good balance between grace and growth. Or with other words: a culture, which is both encouraging and challenging.

The Lentera community wants to be 'a light for others', so Lentera people are not very separated from their own communities or the society. This is a great opportunity to serve others (See topic 4), but it's also challenging to not get out of focus. Many distractions are there for the Lentera people. Wisley mentions in this context the danger of distractions: 'Each discipleship program uses a different strategy to not get overwhelmed by distractions, so it is important to figure out a way to minimize the distractions and keep the focus on Spiritual Growth. The distractions might be town, cell phones, schooling for children or a host of other good things. Getting these under control in order to keep the focus is the key. Satan will constantly work to create distractions to keep you off the focus' (Wisley, 'Netaiken Discipleship, Appendix D). On the other hand, Lentera does not want to separate itself for all these situations, where they also have a mission: exemplify and live out a Christian lifestyle, so that others can see 'our good deeds and praise our Father in heaven'. The balance between being a close and safe community and serving others will be a challenging one.

An important key in establishing a safe and pure community is commitment. 'In order for the necessary trust there has to be a strong commitment established so that the relationship will withstand sin, confrontation, betrayal and hurt within the community. This needs to be established at the start in a concrete way. "I won't give up on you until you do." We have to be committed to each other even when we know we will be betrayed. Commitment is lived out in the plan that we have to achieve our goals. If we say we are committed to a life of discipleship but don't have an intentional plan of how we will do it, it will be discouraging and probably never achieve the intended goals. The individual

must make a commitment to open him/herself up to the community but it also involves everyone making a commitment to live up to certain standards and expectations. Those who are unwilling to follow the standards will either destroy the community or exclude themselves from it' (Wisley, 'Netaiken Discipleship', Appendix D).

My observation is that Lentera can increase their effectiveness to create more commitment to community. Pohl (2012) uncovers the roots of our immaturity: 'while we might want community, it is often community on its own terms, with easy entrances and exits, lots of choice and support, and minimal responsibilities. Mixed together, this is not a promising recipe for strong or lasting communities. Our lives are knit together not so much by intense feeling as by shared history, tasks, commitments, stories and sacrifices'. It is therefore that commitment in community holds the communities together over time and through which people experience the healing and transforming grace of God.

5.1.3.4   Personal devotions

Lastly I want to emphasize the importance of personal devotions. Since Jesus is in heaven, we can only experience a relationship with Him through the Holy Spirit as we engage in the activities of prayer, Bible study, fellowships, singing, etc. Personal devotion with Bible reading and prayer helps us to nurture our dependence on Christ, and builds our trust in Jesus as He actively navigates us through the challenges of life. This is also how we gain access to God's power and victory for us on a daily basis, which puts the sinful nature to death, and feeds the spiritual nature. This kind of devotional experience is not limited to an hour in the morning, but is a consciousness of Christ, his presence, his power, his divine perception that enables us to live every moment of everyday under the Lordship of Christ. In fact the goals for Lentera people must not simply be to spend time reading the Bible and praying, but to have a desire to do it and to enjoy it, and to do it because they love Jesus and spending time with Him. 2 Timothy 3:16 emphasizes that God's Word is useful for 'a righteous life'. The deep conviction is that good works start when we listen to the voice of God, as it sounds in his Word.

5.2   Topic 2: Self perception

5.2.1   Current situation

We have seen in chapter two that many historical events and cultural patterns cause this collective lack of self-esteem. The ugly effects of indignity caused by the Papuan history discolor the true image God has of Papuan people. They have been told that they were not important. They were hardly ever encouraged. Many Papuans suffer from a negative self-image. It is like Bayar describes 'they have this voice inside saying: 'I am no good'. This so-called 'collective inferiority complex' of many Papuans hinders the 'full availability and service to Christ', also for many Lentera people.

In Lentera Papua some people have made big steps in this area, others still struggle with it. The loving community of Lentera heals people, as people see each other's gifts and also start encouraging each other in their strengths. Some Papuan staff has been discipled for many years and are now discipline other Papuan people. But still, Benny said to me: 'the hardest thing for me to do, is believing in my strengths and in myself. I cannot believe that others value me, I need to hear it time after time'. Benny explained to me how his father played an important role in his life: 'My father was a very special man, everyone knew that. He saw my potential and never beat or humiliated me. He dared to choose his own patterns. That was outstanding. So now I want to be that example for my kids too'. Benny and Nerry are one of the first Netaiken alumni. That means they spent more time than others with Scotty and Heidi Wisley and with Geerten and Jessica Vreugdenhil. Benny: 'learned to value myself through the friendships with them'. 'They treat me as an equal college, they trust me and give me responsibilities'. In this area, Lentera is doing great. Some people experience a huge growth in self-esteem, just because they get responsibilities and are being seen as equals. People learn while they are doing new jobs and task in the organisation. An important goal is to empower and trust people. Love and acceptance have transformational power.

The fact that some people in Lentera raise their kids in a radical different way than their own parents raised them, already shows that real change in this area will be most effective for next generations. Maybe the 'collective inferiority complex' is too complicated to change older people, but the approach

of Lentera is already enormously successful for the new generation. The children of the Lentera people are brought up in a different way and are treated completely different than in the default culture in Papua. Also the children at primary school (Sekolah Sinar Baliem) have a totally different basis than their peers in other local schools. They are not beaten, there is attention to personal growth and school contains a loving culture. Teachers are always there, they have attention for all students and do not place themselves above them. The children at SSB (Sekolah Sinar Baliem) are not told that they are stupid and teachers even play fun game with them during the breaks. These things are unimaginable in other local schools. So where Lentera builds op the identity of many people by forming a loving community, it also breaks a destructive cycle for the next generation of Papua's.

Some people in Lentera still struggle with their self-esteem. For example, when we had a Lentera gathering, most Papuan students and staff would enter the room and sit in the back, giving space for Western staff. This 'lowering yourself attitude' automatically happens, it's how they were raised. It seems that the Papuan people as a nation, are all beaten down. As we saw in chapter two, many Lentera people also lack dignity. This affects their leadership's qualities like courage to stand up and to say something important. During management meetings in Lentera, Papuans always said less than the Western staff. The problem was not they had nothing good to say in a meeting. The quality of the Papuan staff is beyond dispute. But the passive attitude of dependency clearly formed an obstacle for Papuan staff to take the lead at certain moments. People said they were 'afraid to make mistakes'. There is a common fear to fail. We see the effects of a low self-esteem clearly in the area of leadership. For leadership in Lentera the attitude of inferiority and the root belief 'we have no control' (deriving from animism) leads to fatalism or fear to take responsibilities. Many Lentera people have grown up in broken family relationships. For such it may take months to establish a clear picture of God the Father as just, merciful, dependable and loving.

A person without an identity has often difficulty to integrate desired behaviour in their life. For example: Lentera people can cognitively know they should not be drunk. But they very quickly forget this under the guise of 'the whole group does it'.

5.2.2   Desired situation

Now, let's focus on the desired situation in the area of self-perception. Bayar uses the term self-abasement is this context: 'in self-abasement self is still in control and remains at the centre of our being. If following Christ is, at its heart, transferring control to him and letting him be at the centre of your live, how can you still retain control in order to self-abase?' With this wrong interpretation, you are 'self-denying' by making yourself small. You yourself wrongly define what it means to 'bear the cross', namely, to go through the hardship and martyrdom of life in self-centered self-reliance. Rather than a call to self-abasement, Mark 8:34 summons us essentially to the surrender of control. This includes surrendering to God the self-abasing inner voice as a form of 'negative pride'. You are not meant to calculate your worth, even by self-abasement. Instead, you will now have to say to yourself: 'The eternal God loves me, and he seals that love by the sacrificial death of his eternal Son. Who am I to say that I am no good if God attributes such significance to me?'' (Bayar, 2012, p. 103).

Self-perception is the work of God in and through Christ to pursue us in love restores us to wholeness and personhood. Bayar's solution points to the heart of Christianity: 'The very coming of the eternal Son of God to the disciples and to us means that we are valuable in God's eyes. Christ's death for us speaks of his love for us and of the value he attributes to our humble lives and the grand goal of godliness to God's honour. The aim is not self-denial; the aim is being at the free disposal of Jesus.' How can you follow Christ after having turned yourself into nothing? How is it possible to receive the love of Christ if you persist in man-centered, miserable self-management which the Bible calls 'sin' and Paul calls 'flesh'?' (Bayar, 2012, p. 104). While the Christ-centered focus is foundational and central, redemption also affirms God's creation of the individual personality by transforming it. The glorious goal is to be free for Christ's will, adventure, and ways. Following the will of God is not like following the will of human beings or following default –Papuan- culture, which deforms one's self-perception. It is very important to understand that the cost of discipleship includes love for the individual personality that God created, including our own. According to Leviticus 19:18, we are called to love our neighbour as we love ourselves. 'The goal of the call to discipleship is life in Christ-dependence. This results in a community of people who are being purified, who are not afraid to be in

various settings of contemporary culture because the power and claim of the Master is stronger than the claim of the culture' (Bayar, 2012, p. 105).

A healthy self-perception not only values someone as a beloved child of God but also dares to admit weaknesses of themselves. Accepting yourself completely, 'I am okay the way I am', is an indispensable base for building discipleship relationships and reaching out to others. If we do not see ourselves as Christ sees us –as self-sufficient and broken as well as exceedingly loved and precious to God- we will be disciples who miss Jesus' core call to follow and surrender.

5.2.3 Practical approach

Now let's see how Lentera Papua strengthens and builds up a healthy self-perception by forming a counterculture in this area. And in which didactic structures can the leadership of Lentera develop and sustain a right self-perception? I recommend two concepts / practices for Lentera Papua to work on the area of self-perception: reciprocal relationships and suggestions for community.

5.2.3.1 Reciprocal relationships

Bayar emphasizes that 'transformation happens in the process of life to the one who disciples as well as to the one who is being discipled. The Great Commission (Matthew 28:19-20) leads us into a process of reciprocity in discipleship. This means that we are learning from each other wherever we are'. In discipleship reciprocity we discover an active give-and-take dynamic, which is far from one-way. Rather, discipleship dynamics are characterized by learning together in dependence upon Christ what it means to grow as his disciples' (Bayar, 2012, p. 126). Westerners seeing a Papuan brother only as their project or ministry is dehumanizing. We have to get far beyond that by forming meaningful friendship relationships. As Grigg (1990) states: 'We will never become completely one with the people. They will always be guests in a culture despite mastery of language, understanding of cultural values, and depth of relationship. But every threshold between cultures, which can be made low, needs to be made as low as possible'. For example, the Western staff needs to learn Indonesian. In reciprocal relationships, students are as much messengers to the staff as the staff is for the students.

Bayar concludes: 'What is so liberating about reciprocal discipleship is the fact that the discipler does not stand in the centre. Rather, God is at the centre. We all, individually and corporately, move toward God in the process of discipleship. We learn the deeper truth of God's own mission when we enter into sincere discipleship reciprocity. This means that we need to continue to learn to break through cultural, ethnic, national, and language barriers to make room for growth of the worldwide community of faith' (Bayar, 2012, p. 127).

In many organisations in Papua, I saw Western staff struggle in the area of reciprocity. People only had compassion with their Papuan colleagues but did not treat them with respect. Many missionaries need to grow in understanding the Papuan culture, rather than quickly judge from their cultural 'superiority'. But in Lentera Papua I observed a very equal culture, where nobody feels superior. It is a great opportunity for Papuan people to grow, in this culture of Lentera Papua. Already many Lentera people are grown in their self-perception due to the staff, who are encouraging and empowering others.

5.2.3.2 Suggestions for community: encourage, equip and challenge

Carl Musch, doing discipleship with the Aboriginal people, recalls the importance of encouraging relationships in a multicultural team when it comes to cross cultural discipleship: 'It is all about identification; i.e. "if he can do it, then I can, too" and "if it works for him then I can suppose it will work for me". Musch therefore surrounds himself in a team where Aboriginal people are the majority. The Aboriginal people are, just like many Papuans, used to being disempowered. Musch states: 'It is hard to convince them that 'white people' might really believe that they have something important to contribute – that their input will really make a difference to outcomes and how these are reached' (Musch, 2010).

Wisley writes in this context: paternalism says "I'll take care of you" and never delegates because the "parent" never feels the "child" is really ready and able to do it'. So 'help people to prove themselves and rise to the occasion. Strive for excellence rather than perfection' (See Appendix D). Empowering is giving people the authority or power to do something. It is about making someone stronger and more confident.

A Christian community where people are equal and where people are encouraged, equipped and challenged is very important in this context. A community like Lentera creates a healing culture, where different dimensions are integrated. In Lentera Papua most people call each other 'bro' or 'sis', whether someone is talking to staff or to students. This is a clear and a good sign of equality. But a community is even more important when it comes to pastoral care, as many people have to deal with a 'trauma' (inferiority complex). The road to healing is usually a long one. A loving community affirms people to see themselves as God sees them. Both the good and the bad sides of someone's character. Others often see our strengths and weaknesses better than that we see them ourselves. A safe community can create such an environment, where people are encouraged in their strengths and challenged in their weaknesses.

The approach to send people abroad seems to be a very helpful one. Now, Lentera only applies this to the pilot-students, where we can see huge changes. According to Geerten Vreugdenhil 'students come back with much more self-confidence and decisiveness'. I highly recommend this to more people in Lentera. Lentera can sent people out for training, whether specific Christian discipleship or the learning of a profession. The new environment, where they will be seen as equals (you don't find such environments in Papua), will certainly contribute to the process of getting a healthy self-perception.

5.3   Topic 3: Loyalty and trust in God

5.3.1   Current situation

When we try to analyze this practice, the main things I tried to observe were: 'In what do people in Papua and Lentera put their trust?', 'What hinders them being faithful, putting their full trust in God?' and 'What are people's greatest loyalties?' Bayar (2012) writes in this context about purification: 'As people continue to follow Christ, they must find out where there are elements of a hard, autonomous heart-attitude, which persists in self-reliance and self-righteousness. It is absolutely necessary to be purified (Bayar, 2012, p. 109). Finally, this is a question about which idols are present in the Papuan culture and in Lentera.

5.3.1.1   Animism

We have seen in chapter two that the former belief system of Papua is animism. From the default culture in Papua, with still many animistic habits, we still see influence in Lentera. In animism, fear is the main drive to change or take initiative. People think they cannot understand the world, but they can seek to appease and manipulate, so that that everything goes well with them. Animism is a belief system that we cannot control in a physical sense, but can only control through the spiritual. While animism primarily seeks to control and manipulate the spirit world, there is, at the same time, a certain measure of manipulation and self-interest that enters into all animistic relationships. What I observed is that people tend to appease or please others to get somewhere. For example, many people in Lentera think that only 'friends' of the staff can be selected for the pilot-training program. Where Lentera wants to select people based on their qualities, many people try to please others. Besides that, some Lentera people tend to see a special message or a reason behind every experience. For example, when something goes wrong on the work floor, people will directly start thinking about a reason for it. Did someone sin? Or is there a demon active? Such patterns have everything to do with animism. It is thus a worldview issue: do we still need to please spirits or manipulate powerful people, or is there a God in control of everything, where we can put our trust in?

I observed another weakness in Lentera when it comes to dependency on God. Many Lentera people have a feeling like 'we can handle anything ourselves, if we put enough energy and money into it'. In animism, successful living results from a constant search for appeasement of the spirit world. This appeasement occurs by some sacrifice, ritual, or perhaps by the use of magic. But sometimes it seems that Lentera is used as just another possibility to success. Beside 'I want to serve God, that's why I want to work with Lentera', Lentera is just another 'magic gate' to success, power or status. People can build a 'headman' / 'Big Man' status (chapter two) by starting pilot training with Lentera. I am not saying that this is a main issue in Lentera, but I certainly see this as a challenge, Lentera staff needs to be aware of.

The Papuan culture, by origin animistic, has surely demonic influences. The continued heritage of animism, the appeasing of saints, spirits, and even God himself, is in direct contradiction with the

biblical view of humanity. Perceiving success as the blessing of the spiritual powers (or added graces from God) leads to an 'it's up to fate or God or spirits' attitude, that precludes pre-planning, management skills, and commitment to work with the hands. That causes further typical third world problems like unemployment, inadequate housing, lack of education, broken social structure, etc. (Grigg, 1990, p. 96).

5.3.1.2 Family

In Lentera some people seem to be not very into community (approximately 25%). I tried to observe what made them different than the other –committed- Lentera people. My observation is that the people, who are not really into the Lentera community, still have stronger connection with their own –mostly still animistic- family. The 'less-committed' people have family members staying in their house continuously, and in many times because of that have money shortage, less time for their wife and kids, less time for the Lentera community, et cetera. As we have seen in chapter two, ancestor worship often requires the entire family to participate and if one member does not, everyone is affected. This makes it difficult for a singular Christian in the family to continue to live in a household of animists. The pressure of older family members (especially uncles), often with an animistic worldview, is hard to resist. Many Lentera people struggle with this. Benny Wenda even said that 'the biggest problem for many people here in Papua is the way they are still connected with their families'. Uncles not only demand money, food and a place to stay (sometimes in return of the bride price they paid some time ago), but also prescribe all kind of lifestyle choices. Many Lentera people do not feel free because of that, but they feel they have to obey because of the strong power of their family. Some see the progressive example of Benny and Nerry Wenda, and also would like to say 'no' to their families. I observed an increasing awareness of 'sinfulness' in this area. People are slowly following Benny and Nerry's example and keep more distance to their families. But most of the time they are afraid for the possible effects: angry uncles, disappointed parents and maybe even negative effects from the spiritual world.

5.3.2 Desired situation

I want to describe the desired situation according the issue of loyalty and trust in God in three different concepts: Hating father and mother, persecution and worldview.

5.3.2.1 Hating father and mother

Being faithful and trusting God is according to Bayar one of the core characteristics of discipleship. This involves consciously entrusting ourselves to Jesus in the midst of unbelief. A Christian putting ultimate trust in God, does not need other 'idols' to replace this source of security. 'Faith in God's purposes leads to the removal of idols among human beings and the restoration of true worship. Fear for family, being struck in animistic expectations from family members or fear for spirits are not part of 'freedom in Christ'. Luke 14: 26-27 is in this context a very challenging message: "If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters –yes, even their own life- such a person cannot be my disciple. And whoever does not carry their cross and follow me cannot be my disciple." 'Carrying their cross' for Papuans certainly has to do with breaking bondage with their animistic family to a level where they can say: 'Now I am not influenced by them anymore, now I can start reaching out to them, to teach them what I have learned. Again I want to use the life of Benny and Nerry Wenda as a clear example of how to obey and trust God, instead of trusting family or animistic patterns.' When Benny and Nerry married, Benny said to all their uncles: 'I don't want a bride price (so uncles cannot claim things in return) and I don't want you and your children living in my house. I want to leave my father and mother and start my own family.' He bought his own piece of land, built his own house and he spends time with his wife and children (were most Papuan fathers only hang out with friends without knowing anything of their wife or children). The example of Benny and Nerry Wenda has big impact on other Lentera people. Others can certainly see that such choices need to be made if they really want to serve God.

Offcourse people need to seek for a balance between respect for their father and mother and keeping a healthy distance. Too much distance to their families is also not desired, because the Lentera community does not want to be an alienated culture that doesn't reach the communities and families of the Lentera people. Topic 4 ('Serving others') discusses this further.

5.3.2.2 Persecution

Benny sometimes suffers because of his choices; it is a form of persecution. His family laughs at him: 'Why are you driving your motorbike together with your wife? Why don't you hang out with us and why do you spend time with your kids?' Persecution is part of discipleship: 'Some form of persecution is to be expected as we follow Jesus. The disciple will progressively surrender to God to such a degree that external opposition, persecution, and temptation will not easily shake him or her. Clearly, this points to the fact that spiritual battles are part of the disciple's reality' (Bayar, 2012, p. 118). Trials and temptations are opportunities for growth. People learn most clearly what it means to be fully loyal to God when the deformations of trust and loyalty in God (the wrong tendencies in the Papuan culture) are clear. Than it is clear which temptations will come in this area.

5.3.2.3 Worldview

Jesus teaches that faith's greatest enemy is fear. Trust and fear cannot coexist in our hearts (Bayar, 2012, p. 106). Trust in the living and powerful God fends off the temptation to become intimidated and overwhelmed by darkness and opposition (Bayar, 2012, p. 107). Since the basic culture in Papua is rooted in animism, basic follow-up begins by confronting a worldview of a pantheon of good and evil spirits (Grigg, 1990, p. 65). If Christianity is only concerned with the ultimate issues of sin and salvation and not offers an integrated, holistic worldview, animists will choose to cope with the immediate, everyday needs through power and manipulation. Spirits control the daily events of their lives and fear and appeasement are the results. The danger of only providing scientific solutions ('the metaphysical world and spirits do not exist') for spiritual cases, is that people will stay with an animistic belief system, but then use Christian terms or practices for it. As noted above, animists seek practical answers to everyday life issues, so if people fail to understand the complexity of these issues, syncretism will occur (Sahuleka, n.d.).

The answer to avoiding leaning too far towards power evangelism and syncretism is to present the gospel with a holistic approach. Hiebert (1982) shows that animists do not make the typical western dichotomy between natural and supernatural. A middle level of the spirit world, with spirits to appease, plays a crucial role in the lives of animists. Excluding the middle level of the spirit realm and moving straight to the creator will allow for animists to continue practicing their rituals required for successful cooperation with the intermediary spirits. So discipleship must be practiced by people willing to stay and invest in the lives of others and help them sort out cultural issues in a contextualized way. Hiebert states that 'the missionary must teach the former animists how to address cultural issues themselves, applying scripture to their lives, and coming to a consensus to biblically deal with the issue' (Hiebert, 1982).

5.3.3 Practical approach

In chapter four we have seen that Christians need a certain level of Christian community to be empowered to form a counterculture, based on Christian principles. Lentera Papua can be that community, to help people to be not under influence of animistic ways of dealing with issues. Lentera needs to form a new family of brothers and sisters, where people are drawn towards the light. To change people's worldview into a Christian worldview, modelling and identification needs to take place where people live out a Christian life, with trust in a personal God, who cares about everyday issues (2.4.6 Conclusions & reflections). Not motivated by fear, power or personal gain, but living as an example of a disciple of Jesus. People learn from role models and examples of people dealing with the hard issues of life in a Godly way. Regarding the topic 'loyalty and trust in God' I want to address two things: dealing with animism and dealing with family.

5.3.3.1 Dealing with animism

In '3.4.1 Community demographics' we have seen that 10 of the 40 Lentera people have no Netaiken background, so some of them have not really broken with animism, or they miss practical ideas to arrange their lives in a Christian way (churches often are not capable in doing that, see chapter 2). To tackle this, the Lentera staff formulated three strategies (see appendix B):

- Intentional mentoring of new staff by assigning a mentor for the new staff and students to introduce them in the way of working within Lentera, focused on job-related activities as well

as on discipleship aspects related to e.g. daily family life, spiritual life, etc. (We will deepen this out in topic 3).

- Bible-studies at least every two weeks (we will deepen this out in topic 3)
- Organising seminars, at least each half year: deepening typical Christian topics relevant for Lentera Papua, for example the topic animism. The approach described above (Worldview) can be used in those seminars / retreats. Seminars / retreats work really well in the Papuan context, as people are used to organize big parties and meetings.

Wisley (See Appendix D) comes up with an approach to animism, through which different worldviews will be proposed against the biblical worldview. 'It is important to bring concrete cases out in the open and let the light shine on it and then it will wither. Satan has his power in the secret things, the dark and hidden. I believe that our number one goal is to coax all this out into the light. Going in with scripture blazing and a 'how can you belief this nonsense' attitude only causes guilt which wants to hide.' He continues: 'I have been most successful by first confessing a heresy/wrong belief that I have held and sharing how the light of truth destroys it and sets me free. Then I raise a corresponding animistic belief. For example, I will make three columns on the board and explain Western materialism in one column, Papuan cargo cult in the other and then ultimately I list Biblical truth on money and wealth. Then I realize what a heretic I am and am forced to make some belief/lifestyle changes. And others also get the opportunity to see the lies of their own belief system and the truth of God. More importantly this method also provides a safe environment for closet animists to come out into the light.

Finally, the previous issues point to the fact that spiritual battles are part of the disciple's reality. 'Prayer is the only means by which to navigate these obstacles. Jesus is our victor; we have no strength, wisdom, or strategy apart from him' (Bayar, 2012, p. 118). Lentera needs to be aware of the spiritual warfare, where the opponent of God wants to hold people in fear without freedom. It is therefore that the Lentera staff pointed out (appendix B) that 'we need prayer meetings, to stay watchful and to pray for wisdom, as spiritual battles pass through Lentera people and Lentera as an organisation'.

5.3.3.1   Dealing with family

In the first place people need to see examples like Benny and Nerry, who learned how to deal with family issues. They model a life without bondage and other Lentera people admit that 'their life is more free; they can decide what they want, without the meddlesomeness of their family. They live without manipulation, without fear'. Following the example of Benny and Nerry Wenda, one of the first steps in dealing with family issues, is making the subject open for discussion. People need to be empowered to talk about this with their own families, so that they understand why some counter-cultural choices, like creating a certain distance with the family, are being made. At the marriage seminar, we had one workshop with the special focus on this topic. While Benny and Nerry shared their experiences, one other couple left, because it came to close to their situation I guess. But after one year with many conversations in a relational setting, we can already see change in their behaviour in regard of their family. They builded their own house, explained to their family that they wanted their house for their own, etc. In that context I believe the housing project (chapter 3) is a very important tool for Lentera. People are stimulated –by getting a loan- to buy their own land and to build their own house. In that way, their home does not belong to ancestors or family, who can say something about it.

A real danger for Lentera staff is that the same animistic patterns repeat themselves within the Lentera community. If a 'higher' or 'more powerful' staff member in Lentera takes over the role of 'Big Man' (see chapter two), we go back to paternalistic relationships again. It may be that some Lentera people tend to put all their trust in, for example, Geerten Vreugdenhil. 'He will sort everything out. He is the one we can rely on. He becomes the good guy, who cares for everything and everyone, with opportunities to solve problems'. Lentera has to avoid such paternalistic patterns otherwise they are trapped in the same bondage of many family issues.

5.4   Topic 4: Serving others

In the mission of Lentera Papua we read that Lentera wants to equip people to serve God in their own context 'to become professionals in serving God and their fellow man' (See 3.2 Vision and Mission).

The question is: how is Lentera pursuing that goal now ('Current situation') and how can Lentera train their people to serve their fellow Papuans more? (Desired situation' and 'Practical approach').

5.4.1 **Current situation**

We can find many different reasons, concerning the default culture in Papua, why serving others (not family or friends) is a challenge for Papuan people. Firstly, it is common for leaders in the Melanesian context to purposefully hold back knowledge for others. To hold back knowledge, or to maintain it as one's personal possession, thus becomes the means of maintaining one's leadership role, and controlling influence within the society (See 2.2.1.1 'Transaction versus transformation'). It is evident that knowledge is inseparably linked to power. But while power remains the possession of the select few in the Melanesian context, that power needs to be extended to all seen from a biblical perspective (Krooneman, 2011). Secondly, the education system in Papua creates people with poor critical thinking skills. Learning in Papua is focused on transaction rather than transformation. Critical thinking skills and initiative are essential for the development of a person or a culture because the status quo need to be questioned before development can start. Thirdly, a short-term orientation seems to make real change difficult in Papua because it contains a tendency to be passive. To reach out to others, a certain active attitude is required.

These patterns are probably also present in Lentera. I observed that most Lentera people really have a will to serve other Papuans. A certain eagerness to share a Christian lifestyle, and ultimately share Christ with others, exists in many Lentera people. They want to share the liberating discoveries they experienced themselves. A phrase, which is often used by Lentera people, is: 'Together we can make the difference'. Some Lentera people working at the airport even printed a large banner with those words and hanged it at the airport. Lentera families are quite different than most Papuan people around them. For example, dads play with their children and give their wife's attention. Also in the area of honesty, money management and many other areas, Lentera people model a Christian lifestyle, which is counter-cultural. So they serve others by modelling a Christian lifestyle, which is the most powerful method of change, I believe.

The challenge for Lentera is that many Lentera people do not have the decisiveness or the initiative to actively start influencing their own communities and families by also explaining why they do things different. Teaching others and reaching out on a social level, which is part of the vision of Lentera, still doesn't seem to get much attention right now. But again, Benny and Nerry are great examples in this area. They are actively involved in their church in their village, Gunung Susu, where they teach the young people and where they are a source of information for many others. They organize soccer tournaments with young people who are likely to follow a wrong path and many people in the village come to seek advice from Nerry and Benny. Benny also shares his faith and practical applications of discipleship in his church. Much information they share is new for their neighbours, even very basic things like animism and loving family relationships. These examples of Benny and Nerry a very powerful tool for Lentera, to show how 'serving others' can be put into practice. There are also people in Lentera, who like to start serving others with social services, but they need more help to start up and make a realistic and workable plan.

A strength of most Papuans is that they are humble. As we have seen that Papua's tend to have a bad self-image, this seems to become a gift when it comes to servant leadership and serving others. The staff at Lentera Papua is giving an excellent example in servant leadership. They don't fall in the pitfall of telling the truth 'too direct' or feeling 'superior', which is very important when it comes to serving others. People in Lentera also voluntarily serve one another in love, prayer, and attention. That is where serving others start: serving and loving your own people.

The process of starting the primary school, in 2011, also follows a beautiful example of serving others. Initially Lentera people and their friends wanted to find a solution for their own children, as the schooling system in Papua is very bad. But soon they figured out that starting a school themselves also was a wonderful opportunity to offer good education for others. As the school is open for anybody, it has opportunities to serve the local community (right now, there are long waiting lists, as people see that Sekolah Sinar Baliem is a very good school). At this time, the school organizes a parents meeting each month. Parents get to hear how things are going at school, but also a training with specific topics is part of such a meeting. My observation is that the relationships with the parents and the teaching aspect thereof, can be improved even more to have more impact on the local community.

5.4.2   Desired situation

In 4.2.3 'Serving Others' we already laid a basis for the desired situation, concerning this topic: 'Deriving from the basis of a safe Christian community, believers are encouraged to stay in contact with 'the world' and actively live out a just Kingdom of God in their own communities and relationships. A Christian community empowers people to be change agents in their own environments. True empowerment encourages people to create their own ideas and apply those (Diaconal methodology, 2009). This is what Lentera wants to do. Lentera stimulates replication so that every member of the Lentera community can be a change maker for his own context. A large amount of people can be influenced if a core group of believers change to a radical Christian life attitude. Lentera wants to create the environment where everybody can develop their skills and faith so that the 'Light shines for others'. The basis for this process is 'God's love being poured out through one life into another, until the second life catches that love' (Grigg, 1990).

Serving fellow citizens first includes a transformation on a personal level. People have to overcome an attitude of inferiority or fatalism (See 2.1.9. 'Conclusions & Reflections'). They find out that they are precious and that they are gifted with talents. People also have to make the transition from 'I am happy with what I have' to 'I can also go out and share myself with others'.

Serving others is also expressed by speaking about God to others. 'A natural consequence of being impacted by Christ's loving pursuit of us in that we will speak to others about him. This conforms to Christ's explicit will that 'all gospel must … be proclaimed to all nations'. The followers of Christ are not only learners and do not only reflect essential character traits of the kingdom. They are also called to testify to that reality as an expression of their ongoing dependence upon Jesus' (Bayar, 2012, p. 119-120).

5.4.3   Practical approach

The main goal is achieved: Lentera people are changed people, and in that way they model a Christian lifestyle to others. Through their relationships they show how to live 'in the light', and others can see how they do that. The challenge is: are the Lentera people also able to rise to the occasion and use opportunities to also speak about their changes and about God. In this area, Lentera people need more training; especially in the school (Sekolah Sinar Baliem) there are many opportunities to train the local community in, for example, parenting, child-development, wrong animistic patterns and other biblical topics. As the school can exploit the relationships with the parents more, they can also try to disciple them more and form a community of parents.

The Lentera people have many opportunities to serve fellow Papuans in humble servanthood. As we saw in 2.1 'Background issues', many destructive patterns are playing a role in social live in the highlands of Papua. Poor education, bad social healthcare and many street kids in Wamena are just examples of areas where Lentera people could start ministering. So the question is: 'how can Lentera train and mentor their people to serve their own communities as leaders and use their new skills (like teaching English, mentoring others, teaching discipleship, healthy family life, handling money, dealing with animism, dealing with new technology, etc.) as an opportunity for ministry?

As a first step, Lentera people should be aware of the needs around them. Bringing people in contact with the needs can be an important step. Then, when people have ideas and a feeling that God asks them to serve in a specific area, Lentera should embrace this initiative and try to make people owners of it and give them the resources they need to achieve their 'calling'. This can be: send them out for some training (like Lentera also sends people out to be trained as pilots and mechanics). Or maybe people only need finances and transport. 'Learning by doing' is a great learning style, as people can just start doing something. People, then, need to be encouraged to follow their dreams and their giftings but also need to be mentored by the Lentera staff.

Lastly, the school needs more –Western- people to train the teachers and to ensure quality. Geerten: 'the school has committed people and the school already stands out, compared to other local schools, but I think the school needs a fulltime Western coach to continuously ensure the quality of the education and to push people towards development. People with long-term orientation seem essential in a team, when it comes to sharing and applying vision. It seems that Papuan people tend to be too easy satisfied with the status quo. They do not yet have enough resources to train their own people. I really believe in working in a cross-cultural team, as only then all kinds of different giftings come together to achieve the goals.'

6 Evaluation

At the end of this research it is good to evaluate what I have done. In chapter two, I described different elements of the Papuan culture, which are important in relation to discipleship in Papua. The historical, political and cultural aspects form the basis of the context of the people involved in Lentera. In chapter three, the organisation Lentera Papua is introduced, to show the specific context where discipleship takes place. Chapter four formed the foundation of a biblical understanding of discipleship. Chapter five described the actual situation of discipleship in Lentera and integrated the elements of the context and the biblical understanding into a model of practices and structures that develop and sustain a culture of discipleship in Lentera Papua. In this section, some evaluative comments will be discussed concerning the value of the research, limitations of the research and directions for future research.

6.1 Value of the research

This thesis seeks to be an introduction, guideline and background document for the discipleship vision of Lentera. This thesis helps new Lentera staff to understand the complicated context of Papua and the background of the organisation Lentera. It describes a cross-cultural discipleship approach, suited for the context wherein Lentera Papua operates. It provides an analysis of the way Lentera is obtaining the goals described in their vision and mission. Current and future Lentera staff, whether Western or Papuan, can use this thesis to get an overview of the different aspects concerning discipleship in Lentera.

This thesis is not only relevant for Lentera Papua. I believe that discipleship is a command for all Christians, so many concepts of this thesis will be useful in other contexts or countries as well, especially similar cultures, but also Western or European countries. The Netherlands, for example, has become a multicultural society where many different people from different cultures are also connected in Christian communities. My experience is that many people forget to contextualize and forget to adapt their discipleship approach to certain cultural aspects. In these communities culturally bound patterns similar to the context of Papua play a role.

6.2 Limitations of the research

The limitations of this research mainly follow from the chosen methodology: participant observation. As I observed Lentera and the people of Lentera, I also started doing discipleship in Lentera. I was part of the process of discipleship, which I needed to investigate, so I had an observing as well as an acting role. In this way I could observe and analyse the people of Lentera and their challenges in real life. A common pitfall using this method is a selective way of observing. As my own family and I were involved in the very process I was analyzing, it has been a challenge now and then to be objective and switch between these two different roles. Conversations with other 'experienced experts' helped me to be aware of this.

The critical analysis of the organizational aspects of Lentera could have benefited from a specific method to analyze the organizations´ effectiveness. This analysis is now mainly carried out through things that caught my attention while I was working within the organisation. A framework for observation, designed beforehand, would have prevented a view too much coloured by my own paradigms.

6.3 Directions for future research

During this research I had to limit myself to the core issues concerning discipleship in Lentera. I came across many issues that would benefit from further research. I want to mention two specific areas.

The first area is leadership and management in the organisation Lentera. As my wife and I worked in Lentera, I observed that the organization is quite young and unexperienced concerning leadership and management. Because of the fast growth of Lentera and many challenges (3.1.4. Challenges) they had to face, decision-making processes and organizing structure within the organisation has just started. The different background issues I discussed, like the different cultural values, also influence the leadership styles and ask for a specific management approach. Because the structure of the organisation also affects the method of discipleship, it would be interesting to analyse which cultural-

bound aspects or leadership- and management theories apply to the context of Lentera. For the current leadership it would be helpful to get recommendations on leadership and management, based on literature and an analysis in Lentera.

'Behavioural changes theories' is the second area I recommend for future research. This is a more psychological area, but also from a Christian or missiological point of view, this area could be deepened our more. In chapter four and five I discussed that discipleship at its core is a process of growing as a disciple of Jesus Christ. This requires obedience exemplified by moral behaviour. It requires a 'constant transformation where people are learning' (4.1.5. Spiritual growth). Now, which processes, seen from a scientific view, happen exactly in this transformation and what aspects can to be implemented in discipleship methods? Theories or ideas in that area are probably useful in cross-cultural discipleship.

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Appendix A: Lentera Community demographics

Agegroups in Lentera (in years)

Age group	Value
40 and up	10
36 to 40	2
30 tot 35	3
26 to 30	17
21 to 25	4

Jobs in Lentera (from 40 in total)

- Airport Crew: 14
- Airport Management: 2
- School teacher: 9
- School management: 2
- Aviation students: 6
- (orange): 7
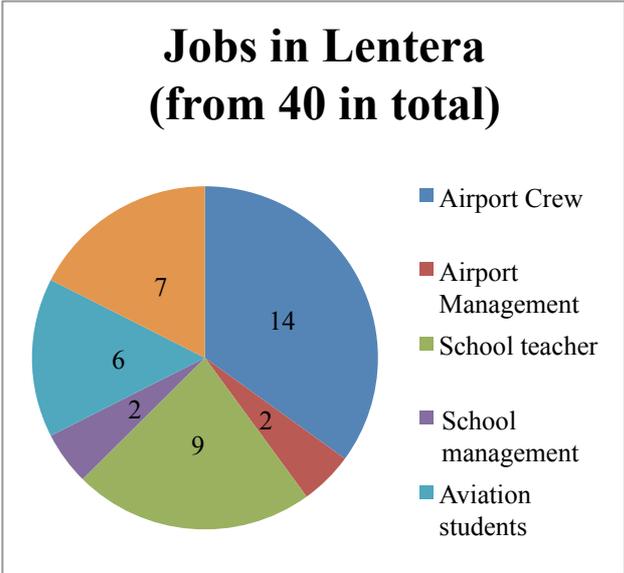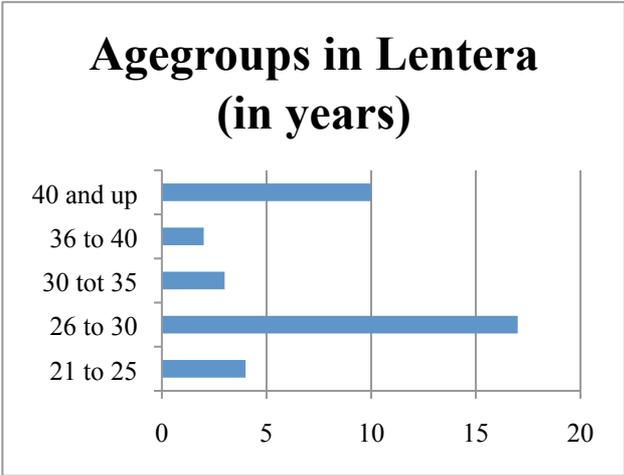
Appendix B: Notes Discipleship Meeting Lentera

27 January 2015, 9:00 – 14:00
Present: Nas, Benny, Theo, Kees, Jemat, Elco

We discussed the ongoing discipleship within Lentera. One of the worries that was expressed is how new people – staff and students – without a proper discipleship-program background can get 'socialized' in discipleship within Lentera. Therefore, and also to keep the discipleship goal clear, we decided to make an overview of the activities and describe who is responsible for which activity.

Summary of current and new discipleship activities in Lentera

1. Everyday work-life together, informal relationships, friendships
Responsibility of all staff.

2. Intentional mentoring of new staff.
Assign a mentor for the new staff and students to introduce them in the way of working within Lentera, focused on job-related activities as well as on discipleship aspects related to e.g. daily family life, spiritual life, etc.
Responsibility to assign a mentor at the base: Jemat; at SSB: Nas.

3. Bible-study / devotion / renungan.
Every two weeks on Friday afternoon, one hour. One week at the base (12h), one week at SSB (14h).
*Responsibility***:** team consisting of Elco, Kees, Nerry of Ida (Nas will ask them), person at the base (Benny will come up with a name). As soon as the team is ready, they will start.

4. Seminars
Each half a year a seminar of one or two days. Suggested topics:
Marriage / family life
Animism (Scotty)
Leadership (Timmy, Elco)
Money (Scotty, Elco)
Healthcare (Wijnanda)
Responsibility: management team meeting will decide when the seminars will happen and ask a team to organize it.

5. Events
Community-life includes that staff meets for special occasions or without a special reason. Such events include:
picknicks
Christmas /new year gathering
Man's trip
Women's retreat
Fun-night
Movie-night
Sports
Outreach
Responsibility: bottom-up organization, staff can propose. MT meeting evaluates whether there is sufficient event-based activity.

6. Growth groups

The groups meet every week. There are currently four groups.
Responsibility: for each of the groups: Benny, Nas, Nerry, Willeke.

7. Prayer meeting
SSB: every Monday 12-12.30h
Base: when time allows.
Responsibility: SSB: Nas?

8. Evaluation of discipleship @ Lentera
Every three months we will meet to discuss what is going on in terms of activities but also to evaluate the staff and students within Lentera in terms of discipleship, needs, challenges and achievements.
Responsibility: MT + Elco, Jaap-Jan/Willeke

Appendix C: 'Animistic Beliefs in Papua' by Scotty Wisley

Observations on Current Animistic Beliefs among Christians in the Central Highlands of Papua

I. Introduction.

This is a cautious and exploratory thought paper seeking feedback. I am trying to broaden the research in order to determine if my findings are bias, inaccurate or only representative of a small group or area.

I write this with the greatest respect for Papuan Christians who are brothers and sisters in the faith. **I write this with the understanding that Christianity in every culture has lies/heresy and wrong beliefs.** My Papuan Christian brothers have helped me to see major areas of wrong belief/heresy in my cultural Christianity. Such as Individualism cloaked in "responsibility/work" and Materialism cloaked in Stewardship.

I write all this with great respect for missionaries, church leaders and others who have gone before me and in no way am I suggestion that conversion was not genuine or that Papuans who hold animistic, heretical or wrong beliefs are not saved. If this was the case, 99.99% of the Christians in the world would not be saved. We are all somewhat "Defeated Christians seeking to live as Victorious Christians." **My questions are NOT about salvation but about the Victorious Christian Life in the context of Papua**.

My tentative theory comes from a socio economic perspective and says that **"Animistic Beliefs create poverty in the social, economic, education, health as well as other areas of life**. I believe that I have missed the root issues for the last 13 years which is the primary reason for my failures in the areas of CD, Capacity Building and Training. I define poverty in a holistic sense which means spiritual, social, health, education and economics are all areas subject to Poverty. As a Christian I believe that poverty is caused by sin but I don't not come anywhere near a prosperity theology either. I believe that belief is where salvation lies, I believe that belief is what controls our daily decisions and actions.

My purpose here is to find the root wrong beliefs so that we can strengthen the body of believers here in Papua. Unless root beliefs change we are wasting our time in education, health, church, training and CD activities. Creating Opportunities, Capacity Building, Training, and Income Generation are all nice but they will shatter upon the rocks of animistic believes because if we don't know they are there.

II. Experiences and Limitations that have formed the Theory.

From 1996-2004 I rarely heard any mention of animistic beliefs or practices from Papuans apart from "that was the old way, but not anymore." My readings of missionary literature seemed to assure that animistic beliefs and practices where wiped out for the most part. In 2004 I taught the Master's level students at the GKII program in Wamena and was very surprised to find strong animistic beliefs amongst my students who ranged from 25-55 years old. Until this time I largely ignored the whole realm of animistic thoughts and practices applying myself to providing opportunities most specifically through capacity building and training. This is the role the church leaders asked me to fill.

In the last 2 years I am constantly encountering animistic beliefs in the two groups I interact with. Why? I am not sure?

--I might be "finding" what I am looking for thus my purpose in getting input from others.

--It might have been buried all along but people were too afraid to talk about it.

--It has taken me this long to get the trust and depth of relationships for people to share what is actually here rather than "what we are suppose to say to the white westerner."

--Of is there a resurgence (herrijzenis) of Animistic beliefs. This one seems more and more likely as I read the OT and see the Israelites mind-boggling ability to return to idolatry every 20-40 years in spite of Gods miraculous intervention.

My experience/observation are focused mainly with the following two groups.

a) Netaiken students, aged 18-28 primarily from the central highlands between Mulia, Silimo, Elalim and Mapenduma making up roughly 8 highland tribes. Most are 3rd generation Christians who have completed high school in Wamena and whose parents are church leaders, teachers or government employees.

b) I spend about 3 hours a week with local church leaders in Bokondini, aged 40-60, mostly graduates of Bible school in Kelila, Mulia and some from STT GIDI. (This group seems to reflect pretty much the same believes as the Master's level students with GKII in Wamena in 2004).

Two Test Cases.

1) Last year some leaders in the mission aviation community suggested that pilot/mechanic training must start with children 5-6 years old because Papuans cannot thinking critically, analytically and do problem solving (these skills are apparently learned at age 5-10). To assume that a group of people who has lived for thousands of years without any outside help cannot problem solve or think critically seemed totally ridiculous to me so I set out to test it. I took 10 of my students who were interested in pre aviation and asked them to write down several problems their families had encountered and how those problems were solved. Then I gave them several problems and asked how they would solve them. Each one followed the basic pattern, a) define the problem, b) research past, present and future, c) gather as much feedback/input as possible from sources, d) attempt a solution, e) if it doesn't work start at "b" and try again.

I found that the "steps" to problem solving are exactly the same but what fills in those steps is radically different between Animistic beliefs and Scientific. I found that 9 of 10 of my students were functionally animistic in their beliefs on problem solving. For example, the problem was a plane crash. focused on "who was offended or didn't receive enough payment for what" in the past and who cursed the plane/pilot as a result. The feedback/input was all from witchdoctors and uncles and tuan tanah types. Thus the conclusion was based totally on the supernatural spirit world and the idea of appeasement and payment and thus the solution was more payments for appeasement. This study done 14 months ago radically impacted my thinking. I am in complete disagreement with the conclusions the aviation/education group made but their "theory" drove me to dig deeper and I am very grateful for that.

2) Last year in Semester 4 I lost 5 students out of 20 which is about the ratio we run on. We have tried so many things to lessen this number but it has stuck to the point where we are almost fatalistic about it. We just increase the number of students we receive from 20-40 so that we can finish a 3 year program with 5-10 graduates. We lose 20-30% of our students EVERY SEMESTER. We have another 20-30% who finish in the D range in 2-5 classes.

In January I started with a new group of students here in Bokondini which gave me a "fresh test case." 6 of these students came "failing more than 3 classes" from semester 3 but the staff didn't have the heart to kick them out. Each year the educational quality of students entering our program DECREASES. Thus, these students are weaker than last year and far weaker than those we received 5 years ago.

This semester I had one student leave after 2 weeks for family reasons. At mid terms I had 4 that were going to fail apart from a miracle. Final grades came out yesterday and there was a miracle. For these 4 who made 50's on the midterms they had to pull 90's on their finals. 18 of 18 passed. Out of 180 possible grades we have 70 A's and 73 B's. This is phenomenal. Any other semester we would have 40 A's and 40 B's and the remaining 100 would be C's,D's and F's. I am convinced that this dramatic change is due to beliefs about education and identity.

The only significant change we made from last year was in a class called Adult Learning/Critical Thinking. This semester I changed the content to deal directly with Animistic Beliefs in contrast to Biblical beliefs. We start with science and I explained that God made the universe and he put rules in place to govern it such as gravity, heat rises and so forth. This idea was brand new for them although each is a high school graduate who has taken science courses before including a science course taught in our school in a previous semester. I then asked questions to elicit the Papuan Worldview of my students especially in regards to science. Summary is basically, "All is mystery and secrets that only those with special powers can understand." This answer then led us into the realm of aviation, mechanics and computers where "outsiders help special secret powers to reveal these mysteries but they are unwilling to share this knowledge. Many Papuans consider them to be 'tuan tanah'." So, we dialogued on this for 4 months. To summarize all that here is impossible but the jist of it is that **my students believe that we cannot understand the world because it is all supernatural mystery and thus they don't even try.** They want to know "the right answer" but they have no interest in "understanding." Math is magic and they know before they start that they will fail apart from divine intervention. This is true for all sciences which includes economics.

With this change of dealing directly with Animistic beliefs our attrition dropped from the 20-30% which we have had for 10 years to 5% this semester. I did not have one academic failure or have to kick anybody out for any reason. This is phenomenal and the only thing I can attribute it to is directly dealing with the rocks of animistic belief that have shipwreck so many of our students.

So, with these two test cases I venture some thoughts.

III. Common Animistic Beliefs.

I've listed the Common Beliefs of Animism that I've taken from general research on the web, mostly from Van Rheenen, and then added the "current context" as what I see the correlation to my experience. (By the way, I only read the stuff on Animism 3 weeks ago and in many ways I wish I would have done this "before" my research but in another way I am glad they were independent as it gives me more confidence as to the validity).

1) **"Animism is the belief that a "vital essence or spirit" inhabits all physical objects.**

Current Context. When there is disaster, death, accident, injury or sickness the general response I hear is "alam tau", "tuan tanah tau", buatan orang", and so forth. There seems to be a general belief in both groups (students and church above) that all events are spiritually controlled/related and generally "caused" rather than "happen." (I've even wondered why I never hear Papuans use the word "terjadi".)

However, I am seeing this belief in other areas. <u>The Testimony Project</u> is a book of stories from freedom leaders, mostly pastors from all the major denominations here. Every story in the book contains elements of this belief. "The police arrested me on……5 weeks later a plane crashed killing all the governement officials…." Do we believe that God causes plane crashes? Is the arrest of a pastor in his "clerical robes" related to the death of these men? This is the basic belief of "alam tau" that I hear from 5 years olds to the leaders of denominations that seems to be transferred into Christian clothing. Some of the basic tenets in the GKIP movement are "revitilation" and "cargoism" at their core. I regularly get questions from my students about what their pastors and church leaders teach in regards to this "interconnectedness" of the spirit world and daily events.

2) God:
a) In Animism, God exists, but He is beyond our abilities to know Him or to communicate with Him. Thus, Animism can coexist with Christianity, Islam and other religions.
--I have wondered why my students have so little personal relationship with God. Their view is primarily that God is angry, forbids everything (taboo), distant and not concerned with us as individuals. (One can draw a correlation here with the norm on fathers and children).

--At least half of my students have shared of visits to the witchdoctor. Most of our students upon entering our school hold some sort of fetish. The majority of our students have some sort of spiritual bondage issue that, according to them, is a curse, generational issue or a result of fetishes or eating sacred pork. Virtually all of my students believe they are the cursed decedents of Ham and thus are destined to be servants or helpers but never the leader. They do not see a direct clash between Christianity and what I have listed here.

--Church leaders last year where asked "what is the biggest problem the church faces in Bokondini?" Unanimous answer, "Flying Witches."

b) God, *Ultimate/Immediate Issues:* "Formal religions are concerned only with the ultimate issues of sin and salvation; but animism offers the power to cope with the immediate, everyday needs." Spirits control the daily events of our lives. Fear and Appeasement are the results.

--I have been frustrated and confused how such strong Christians who exhibit so many fruits of the spirit in a Christian lifestyle immediately jump to the conclusion that falling and breaking ones arm is a result of a curse and that party must be paid and all the uncles must be paid by the "victim" for "the spilling blood."

--Thus the Christian with animist beliefs doesn't see a contradiction just as a western materialist doesn't see the contradiction in his/her life. Missionaries have said "I've got to live in the world" as rational for certain behaviors or attitudes that they don't feel matches with true Christianity. When a western materialist faces a problem he turns to his bank account and his other "material" resources and when those are exhausted he goes to God. (I should know, this is my habit). The Animistic Christian then would first turn to the dukun/witchdoctor or elders and when all else is exhausted he tries the church. He might start with asking the pastor to pray but if the pastor doesn't have the power then he will go to the next power. I suspect that the line is so thin it might not even exist between a pastor and a witchdoctor praying, both have special powers and special connections with supernatural powers? In the answers from my students I am finding that there seems to be the same "core belief" in regards to seeking supernatural power through prayer to God and thru the dukun. This is a very scary thing to me but I haven't pursued it enough to have a theory.

3) *The power of the Spirits*: In animism, the spirits and the instruments of magic have the power either to do harm to others or to bring benefits to us. Power is Sought to Control Life, animists seek power to control the affairs of everyday life. The essence of Animism is power--power of the ancestor to control those of his lineage, power to kill a newborn or ruin a harvest, power of magic to control human events, power of impersonal forces to heal a child or make a person wealthy. Animism's "foundation is based in power and in power personalities" (Kamps 1986, 5). Animism is a power religion based upon manipulation and coercion of spiritual powers.

--The Ketua Klasis in Bok shared with me last week, "we now know why our pastors have lost their spiritual power, the pastors wives have used magic to take it way." This is the exact same belief I read last week from <u>The People that Time</u> Forgot in regards to the Damal tribe pre gospel. Women were regularly blamed for cursing men and "eating their souls" or taking away their power. Every week I have people coming to me with questions that are related to finding the secrets, the information for gaining/losing power. In the west we are Information Era but I don't think we spend nearly as much time seeking information as the average Papuan does. The information that Papuans are seeking is tied to the supernatural rather than the scientific.

--Suspicion. Because Animism is so focused on curses and harming others then Papuans live in suspicion. One of the biggest challenges in working cross cultural with Papuans for us is the constant suspicion that we are trying to hurt, stop or take away their opportunity. This is not aimed specifically at westerners but at everyone. (I think this is one of the reasons I do well in working with Papuans, I am extremely suspicious for an American. I have the mentality that everyone is out to get me and I have to always be on my guard. In the end I have to admit that this is fear). Incredibly amounts of time, money and energy are spent on seeking knowledge about who is trying to stop, hurt or take away from me. This is also a major blame area for why failure happens. My students share that the first assumption about academic failure, inability to have children, deformed child, injury and everything else is that someone has cursed them.

4) *The Concept of Sin*: Animists are not concerned so much about offending the Supreme God; instead, their concern is of a more immediate nature in that they are afraid of offending the local spirits. They realize that an offended spirit will inevitably exact retribution in the form of injury, sickness, failure, or

interpersonal strife. Van Rheenen writes, "Animists live in continual fear of these [spiritual] powers" (Van Rheenen, *Communicating Christ in Animistic Contexts*, 20).

--Last month we had a session on "democracy" with the pastors/church leaders in Bok. During the question/answer time about the campaign the pastors realized their voices had been bought with pork and cash and the power of the church sold to the highest bidder. They had 1 day before the election to retract but they would not. They were in a terrible state because they had just realized that what they had committed to do was wrong but they would not back out even when I suggested they could just give the money back. I used the analogy of a man coming to repent and ask Christ into his heart and realizing for the first time that an adulterous relationship was wrong. He says to the pastor, "I've committed to meet her tonight and so I don't want to break my word, although I know this is wrong I must go ahead with this but I want to repent and accept Christ now." This was all clear and they were in turmoil because they knew they were that man but it wasn't "as simple" as that. There was fear. These same men are quick to back out of promises. They regularly "threaten" to give the money back for the purchase of property and such. This was different, there was fear in their eyes. I suspect that the belief about eating pork combined with the fear of power personalities was the cause. It seems that many of the new "Big Men" in politics are believed to have supernatural spiritual power in some form. Why else would these men, some of them who braved the early years of the gospel and the 77 war, not do what their consciences told them was the right way? The pastors were terribly grieved but frozen in place by fear. In the end they all made the decision to offend God rather than the "power personality."

--In talking about giving and the problems of Papuan businesses the term "cari nama baik" always comes up as the reason to give bon and bankrupt themselves. They will always say this is bad but with a laugh attached. As I go deeper into why "nama baik" is so important it generally comes down to the fear of being cursed. Papuans are trained to be very generous and this is a wonderful strength/beauty in this culture. However, underlying this beauty is fear and satan has taken a good thing and hidden something destructive below the surface. Westerners refer to the "social pressure" and Indonesians say "sosial tinggi jadi..." but the scary reality I am finding with my students is that they can't say no to anyone because they are doing prevention. They are preventing "at all costs" the curse that will come on them for one of the Papuan 7 deadly sins, "not giving to everyone who asks, especially family" which has Biblical backing. I've taught money management, strategies for dealing with Bon and the 20 other challenges Papuan businessmen face but the single most effective change has come in dealing with this animistic belief that one will be cursed for not giving! We westerners often call church leaders and pastors "dishonest" for their handling of money but I think we might be missing the mark. It probably isn't dishonesty so much as fear of being cursed

5) Divination is the means to determine powers controlling the animists' life which is not available by natural means.

--Animists live in constant fear.

--They believe that only by use of the powers can they be successful.

--They desperately search for information to ward off evil and manipulate the powers to do their bidding.

Cause. Animists are never completely confident that all powers are lined up on their side. When confronted with unexpected evil, they typically ask questions like "Who has caused this affliction to come upon us? Why has it happened to our family at this particular time? What power is troubling us? Has this been caused by an ancestor? By some spirit? By witchcraft? Who can help us discover the cause and source of this evil?"

When I ask my students about what happens at a funeral the basic answer is that the group spends 3 days trying to determine the "actual" cause of death and then who was responsible for that death and how much they have to pay. Tremendous time and wealth goes into this seeking information beyond the natural/scientific or obvious. A typical response is "The doctor said he died of TB but his mother had a dream the night before that a snake came out of his mouth so we know someone used power to eat his spirit and that is why he died from TB. Now we must find who killed him." If virtually every death is "caused" and thus must be "paid for" this creates a massive hole/waste in the economic system. Proverbs teaches that "sudden wealth is like a vapor" and we see the same with those who win the lottery in the US. My observation is that this sort of economic redistribution in a group context does not lead to economic growth no matter what the hard anthropologist might say!

--This might offer explanation of how the men can spend so much time in huddled groups whispering whether on Jalan Irian or in the Men's Hut. One of my major frustrations is the time "I waste" listening

to these men who come to discuss all the secrets and all the "warm up time" to actually get to the point. My thinking is changing. I used to believe these guys were just lazy and didn't care about their families. Maybe these men are desperately seeking to protect their families and clan and bring good to them? Are the power huddles where men are actually seeking to find that source, power, answers, path to wealth and so forth?

6) "Kinship is central to animistic systems." A man will "Control those of his lineage". This is not limited to one's lifetime but continues on after death and this spirit of the ancestor has tremendous power. Thus, the "tuan tanah" or the uncles have tremendous power because of kinship. In tribal context then tribalism becomes a venue thru which animism functions?

Current Context. Uncles have huge control over the family and it seems that many "curses" are attributed to offended/snubbed uncles that haven't been respected. The general belief that I encounter is that we must be very careful about offending anyone who has power over us through kinship or land rights or they may "boat Sesutu".
Common answer I get from my students about failing out of school, sickness, barren wife, financial hardship, injury or accident stems back to "this uncle wasn't paid for _____ therefore he must have cursed….."
Ancestors seem to be the most fear of the spirits and thus the graveyard or place of death is a very scary place. Ancestral spirits seem to be top priority to the people I talk with
Question. Any of you want to stay single and serve God? 100% answer, no. Why not, "Keturunan" You want a boy or a girl? "Boy". Why" "Ganti nama Bapak."
In teaching marriage and family life to both groups the overwhelming belief that I am confronted with that the sole purpose of marriage is to have a son who will carry on the line so the name will not be lost. The number one thing is that the boy is born to ganti name. Raising him, loving him, training him and so forth is very very secondary in importance. I think my students are even fuzzy on "why" this is so important but they know that it is vital!
Land Ownership In Papua. Major problem because land can't seem to be "purchased". I am finding there is an animistic belief involved. Spirits of ancestors are believed to stay in the basic geographic area especially in a clump of trees or the like. My students regularly say "if we don't have sons who will take care of our land." Asking further questions it is not so much "our land" but "our spirits after we are gone attached to that land."

Tribalism then has its roots in the animistic beliefs that the ancestors control the lineage and we are back to the beginning of this discussion where the spirit world controls our daily lives.

IV. Concluding Ideas and Tentative Applications.

1) The wealth of Papua is burned up in animistic beliefs. Appeasement is never ending and all consuming. The time spent seeking "supernatural knowledge for causes" is phenomenal. The energy focused on cursing and removing curses is massive. It doesn't matter how much money, time and wealth is in the hands of Papuans if they hold animistic beliefs because this worldview is a poverty causing black hole. Papuan men are busily at work trying to determine the elusive secrets that control the health, wealth and opportunities of their clans. When one from their clan succeeds they attribute it to their hard work and sacrifices and thus have rights to the benefits he receives as they have helped open the way with intervention in the spirit world.

2) From my perspective, "We cannot understand" is the primary belief that hinders every aspect of development. The focus is shifted away from education, health care and any other scientific worldview based activity/intervention. Papuans with animistic beliefs do not believe that science or God is the underlying controller/cause of any daily events. This is the realm of the spirit world and the supernatural that we cannot understand but can seek to appease and manipulate. Its all smoke and mirrors. Education is magic and one needs to get a special piece of paper but the meaning of education and the process is lost. In economics the belief is that there is a limited

amount of wealth and by supernatural means we must block others from getting it and gain access through sacrifice, secrets and appeasement. In health care the ultimate cause and cure lies in the hands of the spirit world and the medicine does have some power if in conjunction with the will of the spirits.

3) The second death blow to development is the belief that " we have no control." I have seen a strong fatalism in the church and my students. There are so many phrases in Indonesian that represent the belief from "apa boleh buat" to "Hendak Allah" and on. Western Christians have the belief that we were entrusted as stewards of this world and thus we have control. Vishal Mangalwadi (The Quest for Freedom and Dignity) concludes that India would be richer than Switzerland if this animistic belief were not in place. He says that basically animism makes people unable to control their environment to bring about positive change such as irrigation, controlling flooding, hydroelectricity and 1,000 other 'nature controlling' interventions such as roads. He states that "Our ancestors feared, deified and worshipped the river. That's why they built temples, instead of dams. People that fear and worship nature become incapable of governing nature." The road to Bokondini is a perfect example of this belief in action. Why is there no maintenance? We can blame corruption but why is it so easy for the maintenance money to be corrupted away? I believe there is a belief system that we cannot control in a physical sense but can only control through the spiritual. "Conversion or change of beliefs is the only available civilized (i.e. voluntary) method of social change." When there is an important event in Bokondini the pastors gather and pray to stop the rain.   Is this animism or Christianity? Fine line there.

4) Faithful in small things, gathering little by little vs. instant wealth.
c) Papuans tend to be very generous with their material possessions especially if that creates and indebt ness/interdependency but they tend to be very stingy with their knowledge because information/knowledge is the secret to their power.
d) Instant Wealth. Wealth, Success and Opportunity are gained through "opportunity" which comes from the supernatural and thus appeasement, ancestors, etc.. are what open the way for this. The idea of stewardship, faithful with small things and so forth is minimized in comparison to the "big things" of keeping the spirits happy."

5) Education. We start at age 4-5 in very small incremental steps preparing the child for a virtual life sentence of 12-20 years behind the desk. It is an every day plod with incremental increases. We make the excuse for Papuans about learning style and being more "seasonal" in activities rather than the long term self discipling. Being an ADD guy myself I have a lot of sympathy for this but I think we are missing the mark.
I think we are back to the two core beliefs that conflict with animism. The first is that "we can understand" and the second is that "we do have control." Why be disciplined and plod along if you don't believe in the process? This is why I did so badly in school from 7th-10th grade, I saw no point in it. It wasn't cause I was stupid.
This semester we started an excellent TK in Bokondini. I am completley satisfied with the quality education my children are getting in it. We started with 9 Papuans, 2 Javanese and 1 American child. After one month all but 2 of the Papuans dropped out. It wasn't instant thus it obviously was not the right answer? I don't think "lazy" or "seasonal" or "distracted"
3 of the high school teachers in Bok are my friends and are good strong Christian men. They just gave a "retest" for the final exam and each student brought 4 chickens and the teachers wrote all the answers to the test on the board for the students to copy onto the exams. The educational system is simply a formality that we have to get past in this life that we cannot understand. I asked one of these teachers to help us in Math this semester. 3 of the 18 students understand the material he is teaching. Solution, put the students into 3 separate groups to take the final.

6) Health Care, Malaria, AIDS. It seems that Animism holds that there is always a deeper cause in the spirit world for everything including sickness. I teach my students about mosquitoes and

malaria and they all understand but they will not spray their rooms, sleep in mosquitoes nets or even keep the screen door closed. I can bore you with an extremely long list but the basic question is, with all this teaching why doesn't behavior change? A smoker may enjoy his addiction so much that he refuses to stop even though he knows he is killing himself but I don't see any positive benefit to the students in these areas. The more I dig the more I find that they do believe that one gets malaria from a mosquitoes IF that is what the spirit world is directing. On the other hand, if all is well in the spirit world then he can be bitten 1000 times and will never get malaria. (I've found that I can see how this is very believable and can be "backed up" with examples). One recent testimony went like this. "I had sex with so many girls but I never got HIV because "God" did not allow it. He has another purpose for me and thus he saved me from this." Most teenagers believe they are invincible which is why they make good soldiers but this goes beyond even that.

7) **Business/Economy/Money Management.** Cargoism basically teaches instant wealth gained thru supernatural means which always involves secrets and sacrifice. My Business syllabi teaches the opposite but I cannot convince students of this until I FORCE Them to run a business themselves. They are amazed that they can come up with 1 juta in a semester selling donuts 3 days a week. They see all the Javanese running around Wamena but they do not believe that the basic business principles we and others promote are actually true. Fundamentally there is still the basic belief of cargoism and why kill yourself selling pisang goreng when that isn't the way? There are those who have gotten beyond this belief but the fear of being cursed then trumps their business success. Those who succeed seem to have overcome the fear of the curse or be in a "power position" spiritually. We can teach all the business principles and provide start up capital and micro loans and everything else but it isn't going to get anywhere till the basic beliefs change. This goes for money management as well because there is no reason to do the money management we have trained people in. It doesn't work from the animistic belief worldview.

8) **Prevention and Maintenance.** We have noticed an overwhelming ability to ignore mechanical/physical maintenance on vehicles, houses, water systems and other Physical objects. Phrases like "barang ada karena saya ada" and "orang penting, bukan barang" are the covers for deeper beliefs. After years of training about certain core important safety issues in mechanics we find that they are ignored. This has hampered pilot/mechanic training. However, we have seen an incredible focus on social prevention and maintenance. It seems that the vast majority of wealth in Papua is spent on this form of prevention and it is primarily fear driven. Prevention and Maintenance of physical objects is ignored because it is minor in comparison to the greater reality of the spirit world. Machines are controlled by the spirit world more than by how often one changes the

V. Concluding thoughts in Dealing with Animistic Beliefs.

1) The fastest way to drive this back underground is to go on a teaching campaign condemning it and beating it with scripture. I think this is the last thing we want. We want to bring it out in the open and let the Light shine on it and then it will wither. Satan has his power in the secret things, the dark and hidden. I believe that our number one goal is to coax all this out into the light and the UV rays will take care of the problem. Going in with scripture blazing and a "how can you belief this nonsense" attitude only causes guilt which wants to hide.

2) I have been most successful by first confessing a heresy/wrong belief that I have held and sharing how the light of truth destroys it and sets me free. Then I raise a corresponding animistic belief. For example. I will make 3 columns on the board and explain American Materialism in one column and then Papuan Cargoism and then list Biblical truth on Money and Wealth. This is great for me cause then I realize what a heretic I am and am forced to make some belief/lifestyle changes. More importantly it provides a safe environment for closet animists to come out into the light.

VI. My Questions.

1) What is your experience in relation to animistic beliefs in the context you are in? I.e., am I way out to lunch here? Do I need a long furlough? Are my groups I am dealing with not representative of the whole?

2) If there is general truth in this paper what kind of strategy can we form to deal with it on THE BROAD SCALE? Is there some way we can empower and equip the church to deal with this emerging threat?

Appendix D: 'Netaiken Discipleship' by Scotty Wisley.

A number of people have been asking us about discipleship. This document is an effort to compile what we have learned, much of it through failure, in these last 9 years of cross cultural discipleship. This is what we believe but please go to scripture as that is our common frame of reference.

Definition. Discipleship is the command given as the great commission to all believers wherever they may be on this earth. Discipleship is the process of equipping, training, empowering and sharing vision from one person to another person with the full intent that they will increase as you decrease. Discipleship is intentional shaping ones life so that he/she will be the most effective channel for the Holy Spirit to flow.

Role Model is Christ. As we read the Gospels we seek to apply everything we can learn from the Christ model of discipleship to *our context.* There are a host of great authors and materials to draw from but the core must be Christ. John Ortbergs The Life You Have Always Wanted, Viv Grigg's Companion to the Poor, Neil Anderson's Victory Over the Darkness are good books to start with.

Ingredients. Discipleship is like making bread. There is banana bread, donuts, bagels, cornbread, angle food cake, wheat bread and 50 other kinds of bread but it is all bread because it has the same basic ingredients with certain variations. Discipleship can look very different but there comes a point where removing certain ingredients will mean that it is no longer discipleship. There is great variety but there are certain non-negotiables.

I) Attitude. Everything is Dependent on our Attitude otherwise it becomes legalism or empty form and ritual.

a) Brotherly Love. We do not have enough love so we must first pray that we would be a channel for God's love to flow through otherwise we will hurt, mislead or damage those we seek to help. (Remember, cult leaders use almost all the same strategy as discipleship does but they destroy people). When we have God's love for someone we see what God sees… beauty, strength, power…His child that He created and said "it is good." We see in ourselves and others in discipleship ministry that God can used incredibly damaged and messed up people as long as they are willing to be a channel for His love. The love He gives us is generally for a brother/sister and not for "our child." It is a love based in respect and dignity rather than pity because the disciple is the one who will not only replace us but go further than we have. We can even see this with the ultimate example of Christ. Although he was God He didn't condescend to his disciples but called them friends. We are fellow humans so how much more should we consider ourselves friends and siblings than even Christ did. His disciples went to the ends of the world while he didn't step out of Israel. In a sense, His ceiling was their floor. He was their stepping stone just as John the Baptist was His.

b) Commitment to Community. This is one of the hardest areas and the single greatest hindrance to discipleship especially for westerners. Ray Pritchard says that Contemporary American Homelife is referred to as "cocooning" which is similar to life in a medieval castle of one family. Home is a quiet, safe, retreat away from the world where we separate ourselves. We go in and pull up the drawbridge and the next day we lower it and go out again. Americans are some of the loneliest people in the world because only a very few are invited across the drawbridge and into the castle. This is the norm and we assume it is the way it is suppose to be.

Pritchard says "God intended that His children would live together and that in living together, they would help each other along the way. It is God's will that we live together as brothers and sisters in a

family relationship so that we can love each other, encourage each other, admonish each other, hug each other, pick each other up when we fall down, rejoice together, weep together and correct each other when we make mistakes."

As Count Zinzendorf said, "There can be no Christianity without Community."   Without a serious commitment to community, which will determine virtually everything about our lifestyle, we should be very careful in seeking to be involved in discipleship.

The individual must make a commitment to open him/herself up to the community but it also involves everyone making a commitment to live up to certain standards and expectations. Those who are unwilling to follow the standards will either destroy the community or exclude themselves from it.

c) Respect. Discipleship goes both ways. The discipler is often discipled more than the disciple. We must start these relationships seeking the strengths, Christlikeness and the Potential that Christ sees in the individual. A focus on what they are lacking, their weakness and their sin will guarantee the failure of the relationship. When Christ first saw Peter he was anything but a rock but Christ saw the potential in him until Peter believed of himself what Christ saw in him. As a discipler we must see the potential that Christ sees and not focus on glaring faults that seem to be screaming out to be fixed.

d) Understanding. Especially in a cross cultural context we must seek to understand and identify by asking a million questions. We must accept the answers no matter how ridiculous or far fetched they seem and put off judgment or sermons until after we have taken it to God, examined ourselves and then wait for the Holy Spirit to make an opportunity.

2) Intentional Lifestyle. Permeated by these 4 attitudes we intentionally form a lifestyle that is based on the Christ model. Like the Rich Young Ruler we often want "all I have now" plus cross cultural discipleship relationships. We can't have both but we can have more. The rich young ruler chose worldly wealth, security and status instead of a life that was far more satisfying and fulfilling. What we must sacrifice is tiny in comparison to the reward.

Where we live. A life of Discipleship doesn't work with American Cocooning. The command is to love your neighbor thus we must carefully choose our neighbors and not let it "happen" because of a mission house or rent or convenience to our work/ministry area or the host of other reasons we choose our houses. Our safety will be in the community not in the fence or dog or night watchman. Often we hear "the Lord gave us the perfect house" and we sometimes wonder if maybe it was Satan who opened up that opportunity to make that family ineffective.

We can invite others in or we can go join them but it must be an intentional choice to be in community with those we are seeking to be in discipleship relationships with. It doesn't just happen because building contractors, administrators and planners don't put factor in discipleship in a cross cultural, cross economic and cross status context as their priority when the build bases or design housing complexes.

We don't have to do it perfectly right, we just have to get close enough to let the Holy Spirit ignite the lives around us and that means we will have to go against the flow, the policy, the culture and the way it is.

3) Modeling. Again, Cocooning will steal the opportunity the number one ingredient in discipleship. We need to be in community to the point where others can see, hear and experience the positives and negatives of our lives. God often works best through our failures and sin. When we get angry and treat someone disrespectfully and everyone sees it and then we go and humble ourselves and repent, apologize and reconcile we have been a discipler who will change lives.   Separateness neuters discipleship because it takes away all the senses except listening which is roughly 10% effective as a learning tool.

Staff and their families must live by the same or higher standards than the students do. This includes treating people with dignity and respect, humility, handling money, integrity, gossip, repentance, following the rules and policy. There will be certain differences in rules for staff and students but the community rules must be followed by all. If students are expected to come on time then staff must do the same. Double standards in discipleship are generally seen as hypocrisy and erode the credibility of the staff person.

4) Transparency/Vulnerability. Seeing how we treat our children, love each other, take care of our stuff, share, repent, hurt, laugh, cry, deal with disappoint and failure… these are the life changers that separateness steals. I don't know if there is anything harder for staff to do than to go to a new student and apologize for something we have done wrong. It is not easy to stand up in front of a class and share our weaknesses and failings in pride, lust, anger, unforgiveness and so forth but these are the very things that allow the students to come to us and say, "I have a problem, can we talk."

5) Commitment. In order for the necessary trust there has to be a strong commitment established so that the relationship will withstand sin, confrontation, betrayal and hurt. This needs to be established at the start in a concrete way. "I won't give up on you until you do." Again, the example is Christ with the 12 and especially Judas the Betrayer. We have to be committed to each other even when we know we will be betrayed. God tells us "I want relationship with you and here are the standards, you are the only one that will break it and that will happen when you want something else more than relationship with me. I will not break our relationship."
Commitment is lived out in the plan that we have to achieve our goals. If we say we are committed to a life of discipleship but don't have an intentional plan of how we will do it it will be discouraging and probably never achieve the intended goals.

6) The Standards. We don't compromise the standards to keep harmony or relationship as in the end compromise destroys relationship. However, we are constantly looking for redemption by seeking to live mercy and intercession. God does not compromise His standards but He gives a way out when we repent.

7) Economic, Social, Cultural Standards. In a cross cultural discipleship context everyone will initially be a little bit uncomfortable most of the time. It takes time to form a new Christlike culture that will be comfortable for everyone. The economically rich will share their wealth and live more simply because they see that their money and stuff is a hindrance to true wealth. The socially rich will share their friends and relationships. The language and cultural understanding rich will share their insights and abilities. Those stuck on doing things "the right way" as determined by their culture will learn to respect other ways and adopt a Christlike culture rather than what seemed so right from birth. We will value the relationships so much that we will sacrifice the things that hinder relationship like cocooning or deception. The language, the food, the vehicles, the buildings, and the housing will be inclusive of all members but each member will be responsible to the standards set by the community.

8) Focus. Jesus traveled around with the 12 and by staying constantly on the move he kept the focus on forming a community. In Netaiken we have chosen to form a community by not being in town where there are so many distractions. YWAM brings a small group to a base for a short period of time where most are foreigners. Each discipleship program uses a different strategy but it is important to figure out a way to minimize the distractions and keep the focus on Spiritual Growth. The distractions might be town, cell phones, schooling for children or a host of other good things. Getting these under control in order to keep the focus is the key. Satan will constantly work to create distractions to keep you off the focus.

9) Enjoy Each Other. Jesus called his disciples Friends. There were times of frustration, anger, and reprimand but Jesus enjoyed them, he hung out with them, he ate with them, he traveled with them and lived with them. It was life together. Being someone's project or ministry is dehumanizing. We have to get far beyond that by forming meaningful friendship relationships.

10) Discipline and consequences must offer a choice and be redemptive. When a student or staff person fails, falls into sin or breaks a rule we don't pull out the policy manual and beat them over the head with it. We are committed to the standards we have set but redemption and restoration are the main goals of any consequence or discipline.

Summary.

From our experience I would say these attitudes and Intentional Lifestyle principles are the key ingredients without which I cannot envision discipleship happening in an effective way. We have seen at each of the 8 campuses we have been involved with that God uses very damaged and messed up people who are WILLING to train themselves to be channels for His ministry of discipleship. We don't have to be perfect, we have to be intentional and committed.

Practical Application of Discipleship in Netaiken.
This is how we are trying to apply the attitudes and lifestyle defined above.

1) A training or education program is a great frame to build a discipleship program on. There are many other frameworks such as work, ministry or even adventure programs. Local leaders asked us to run an English and Leadership program. We feel that discipleship is a command for all Christians and thus had to be incorporated. We do not sacrfice the excellence of our education program for discipleship, on the contrary, both programs push the other towards excellence.

2) Creating an Environment for Staff.
a) 3 small campuses vs. 1 large campus. We might run one large campus but it will be made up of cell groups that are small communities within the larger community. When the community gets too large it loses the intimacy, accountability and ability to disciple. Jesus had 12 plus a number of others like Mary and Martha. There comes a point where even with a student staff ration of 5/1 this discipleship component is lost in the overall size of the group.

b) Isolation and focus. We seek to remove ourselves from distractions thus we have strategically chosen campuses for this purpose which makes for logistical challenges. Cost of transportation, health care, children's education, and so many other factors become a challenge as we seek to run the programs in a way that keeps the focus. In Vanimo students are in a foreign country so we can be right in town and form the discipleship community whereas setting up in a town like Wamena makes it very hard to keep the focus although it is much easier logistically.

c) Interdependent. We form our programs in a way that we need expats and locals to work together to be successful. We intentionally need each other. One controversial way we do this is that we don't encourage our new expatriate staff to learn Indonesian because this is one more way we can create interdependency amongst our team.
We incorporate as many tribal and denominational groups as well as nationalities as we can. This brings all the strengths of the body together and creates the "iron sharpening iron" environment that in unity brings spiritual growth.

d) Vehicles and Housing. We don't have separate housing and vehicles for expat and national staff. We seek to minimize as many economic, social and cultural hindrances as we can. We are now taking steps for staff salaries to be standardized for all staff. The westerners learn to live more simply and we seek to meet in the middle. This is probably one of the hardest issues for westerners involved in cross cultural discipleship.

e) Strength Based Approach which is fully aware of the weaknesses inherent in each culture as well as personal weaknesses.
For Example. We see that our westerner staff generally need to work on;
1) Learning to open up our homes, share our space rather than cocooning,
2) Learning to share our possessions and our money rather than cling to our unbiblical but cultural concept of Stewardship
3) growing in humility and respect for local people and culture rather than feeling we have the right way and all the answers
4) growing in understanding rather than quickly judging from our cultural "superiority",
5) Become aware of our dishonesty especially in raising funds/perception management and repent from it.

We have found that our Indonesia staff need to work on;
1) Drawing clearly boundaries for home life rather than having a 24/7 open door policy,
2) Learning to manage money and possessions rather than having an unbiblical but cultural concept of Generosity
3) Grow in confidence that we each have God given talents, abilities and insights to bring to the table
4) grow in understanding rather than quickly being suspicious and
5) become aware of deception and dishonesty for the purpose of "harmony/pleasing" and repent.
There are many more but these 5 examples show how we can help each other as a cross cultural team. But the strength based approach says "wow, my Indonesian co worker is incredibly strong in the are of hospitality and generosity. I want to learn from her strengths." We see the other person's strengths and seek to apply them to our own lives.

f) Experiential Education. Give Opportunities with clear expectations and instruction and good follow up. Help people to prove themselves and rise to the occasion. Strive for excellence rather than perfection. Paternalism says "I'll take care of you" and never gives the opportunity because the "parent" never feels the "child" is really ready and able to do it.
Respect and seeing the potential in staff says "It is time for you to learn how to drive the car. We need to have each staff person as capable and equipped to fulfill every role possible in this organization. Each afternoon for the next 2 weeks at 4pm we are going to have driving lessons for all staff who have been in the program for more than one year. Once you learn to drive the car you can use it in accordance with our school policy. If no one else needs it for school purpose then you can use it for personal but you must pay rp2,000 per kilometer and you must wash and clean it after you are done. If you are in an accident or break something you are responsible to pay for that….etc.. Our expectation is honesty and integrity and the story of the talents is the basis for how we will handle the use of this talent."

g) Unity. Gossip, Slander and any other divisiveness must be quickly taken care of as it is Satan's most effective tool in destroying the effectiveness of the community for discipleship. Unity must be an all time priority which means staff meetings and keeping the channels of communication open and free. It also means putting a strong consequence in place for the divisive person… "warn them once, twice and then after that have nothing to do with them" as scripture says. Prayer request, sharing, venting and so forth must all have the clear understanding that "if we talk about this we are making a plan for a mediator or direct communication with this person about this issue otherwise it is gossip or slander and unacceptable."

h) Intentionality. Netaiken expects staff to spend 30 hours a week in fullfilling their job description and 10 hours a week in discipleship. These obviously mesh together in many ways but as a Christian ministry we don't hope that discipleship will happen, we plan for it to happen. These 10 hours each week are focused on building trust and creating relationships that will become avenues for discipleship. At first these are sports times, school activities and watching movies together or going for a swim at the river. As we begin to see who the Holy Spirit is drawing towards us we intentionally set out to invite these students over for coffee or dinner or hang out and create more of a sharing environment. We don't want to show favoritism and as a staff we seek to cover all the students but each staff person should seek to find who God has for him/her. God loves all his children and He won't leave one out but we might if we don't implement and intentional relationship building plan with hours set aside to achieve it and accountability in our organization to make sure we are not substituting the less import for the eternal tasks.

Building a Discipleship Environment for Students.

1) Building Trust.

a) Transparency. Each new group starts with testimonies where staff start and share our hurts, failures and the victories God has won in our lives. This transparency then carries over to the students. When they hear a staff person share how she was never loved by her father and destructive belief's and behavior patterns this sparked they too can share who they really are. You have to give the students the ability to hurt you and then you can have trust.

b) Listen to more than what is said. The saying goes "people need to know how much you care before they care how much you know." As they share their lives when we really listen we can learn a tremendous amount but in listening and asking questions we show that we care. What they do and don't share shows what is important to them, their love languages, their weaknesses and strengths, their fears. As we know them we can love them in a way they feel loved and that builds the bridges of trust that are strong enough to bear the weight of truth.

c) Destructive patterns and habits based on wrong beliefs will begin to emerge. Some will come shooting out first thing others take years to emerge. Resist addressing them directly or publicly. Pray, seek wisdom and ask the Holy Spirit to do his work in that life and open up the opportunity. We are constantly amazed at how often students come and say "I just feel that this area of my life is messed up… can you give me some advise?" Then we say, "funny you should ask about that….." The best discipleship happens when the disciple comes with a question rather than when the discipler comes with a sermon or correction.

d) Unity. We seek to form a safe environment where slander and gossip are not tolerated but Biblical reconciliation is constantly promoted. Students will become vulnerable in growth group and other times of sharing only if they know that what they share is safe and will not be passed on to others without their consent. Papuan and Western Christians can be totally blind to their own patterns of gossip and slander often in prayer meetings and the context of sharing. This cannot be tolerated as it destroys the relationships we are seeking to build.

2) Building Relationship.

a) Picking the Community. Jesus called some to his community who refused to join because they couldn't accept the standards. Jesus didn't change the standards to let them in. His mother and brothers were not even part of this community nor could the rich young ruler accept the standards. There were many others that Jesus didn't accept like the demon possessed man (Legion) who wanted to follow and Jesus made him stay. The standards we set are a filter but there also needs to be the additional filter of prayer and guidance that shows us what will be best for that individual. Sometimes our community will not be beneficial for people or will not help them take the next steps in growth that God wants for them. This is hard to know without clear guidance from the one who really knows them!

b) Life Together. We live on one complex that brings us all together. The community must be inclusive and housing, walls, rules and policy determine the attitude that makes it inclusive or exclusive. We have one water system, one electric system, one set of vehicles and tools and everything else that is necessary for our life as a community. When one person is out of water we are all out of water. When one person gets a blessing he tends to share with his friends in the community. The "walls" around the community push us together.

b) Eating together. Staff and students eat lunch together 5 days a week and staff often have a few students over for a meal to get to know them better. Eating together bonds people of every culture. It is a time to mix up and intentionally sit next to someone you don't know. It is a time of telling stories

and laughing and sometimes it is a very silent time. This also goes directly against the status system and creates a leveling opportunity.

c) Sports and Work time bring us together at a deeper level. Students work 10 hours a week in the garden and on chores around the campus. Staff often join in with them during this time. We have sports twice a week and it is a great time for students strengths and abilities to shine while staff puff along as best they can. These are both good "leveling times" which break down barriers in relationship and putting staff and students on the same field. We need everything we can to break down the status system that divides us.

d) Fun night is a time each week where we laugh and play together at the same time as experiencing aspects of different cultures and being stretched and challenged in creative ways.

e) Taking someone along. When a staff person has a task often he or she will pick a student or two and say "come with me" for the express purpose of getting closer to that person. Some of the best discipleship takes place in this context especially on the long drive to town and back. The car is probably the best vehicle for discipleship that we have!

3) Growth Group. Training versus Trying. We make small same gender groups that meet once a week. During the first few weeks students and staff will chose an area they feel God wants them to change or strengthen. Each person in the group, including the staff facilitator, will then form a strategy with consequences and rewards to train for spiritual growth. The staff person then is like an aerobics instructor who leads by example while encouraging, pushing and holding accountable all the members of the group. The staff person also becomes an advisor. The student will said "I feel that my weakness is self centeredness….how do I change this?" We base this training on John Ortberts "The Life You've Always Wanted" which is a layman's version of The Disciplines. Growth Group is not a Bible Study, Prayer Meeting or Fellowship Time it is about Training for Spiritual Growth. It is intense and involves hard work and is uncomfortable because everyone in the group should be pushed each time. Those not interested in growing will drop out. God will give them another chance.

4) Evaluations and Expression Session. Midsemester and end of the semester staff sit down with each student and give them 4-6 areas that they are doing really well in and one area plus a strategy for what we would like to see them change in. This builds clear communication and is a great encouragement to students. They love this and often say to us "nobody has ever encouraged me like this before, thank you so much."
Expression Session is designed to give student the opportunity to voice community issues and discuss them. This happens once a month or when staff feel there might be a need to talk about issues. Sometimes it if 5 minutes long and other times it can be an hour. This is not a time to deal with individual problems but opens up the channels of communication for group issues while they are still small and haven't become divisive. This must be carefully controlled by a facilitator or it can get destructive.

5) Staff meetings always include the question of "how are the students doing, anyone looks like they might be in sin, discouraged, proud…. Anyone we need to help before it gets to be a big deal? Finding the problems while they are small is a huge help. A student with a bit of a bad attitude because he feels he was given a smaller portion of food intentionally by the staff person is a whole lot easier to deal with than the same student who runs away in the middle of the night or steals something for the same reason.

6) Chapel and Classes. All Biblically based and each morning we start with devotions and Sunday chapel is a time of address community issues and attitudes. Business class involves memorizing 20 Bible verses and looking at Paul the Tentmaker and Jesus the Carpenter. We spend weeks on money management and stewardship all based out of scripture.

7) Experiential Learning. Let students fail without the "I told you so" attitude. Taking the business class example. Give people opportunities with clear expectations. When they do it "their way" and fail then they pay for the damage and learn the hard way but at least they learned and will never forget it. When a student is lazy and doesn't do a good customer survey to determine needs and goes ahead and starts a business that fails we cannot bail him out at the same time as we don't rub his face in it. We continually tell the students that we are here for you and when you need help come to us. When the student comes we ask a lot of questions. What went wrong? What should you do next time? How can you get out of this? We care, we listen and we help but we don't mother or "save" them from the consequences of their actions.   If they do it a second time then there is a bigger consequence and so forth but there is always opportunity and always grace. When the student comes to the end of the semester and has only made rp400,000 they don't pass the class but we say we will give you a chance this summer but you have to make twice the target amount in the same amount of time and it has to be through business. The same principle of experiential learning applies for spiritual formation such as honesty, selflessness and prayer.

8) Consequences and Discipline must be redemptive. When God is forced to deal with our sin or failings he always looks for a redeemer and a way out. Satan wants destruction, God wants redemption. However, people often will not change without pain or consequences as Lewis says, "Pain is God's megaphone to a dying world." Therefore when a student (or staff person) sins or breaks the rules we always seek redemptive consequences. Anger, gossip, slander or silence are destructive. The first step is to try and determine if the person is repentant or just scared of consequences. The best way to determine this is to give them an opportunity to make up for what they have done. If they have been dishonest with money then we say "you can continue on with us if you will pay back 5 times the amount that you took and you must earn all of this by cutting the grass with a machete for the next 2 weeks." We have then given the person grace and the opportunity to prove what is in their heart. If they feel like the consequence is unjust or too difficult they will leave themselves if they are grateful for the chance to try again they will express that. Our job as the discipler is to invite them back in to the community while asking them to leave their sin or destructive habit outside of the community so that it doesn't continue to destroy them anymore.
We must keep the standards that we have set but the Holy Spirit can show us redemptive ways to achieve the heart of God without breaking the standards. If a staff person goes out to join the student in cutting the grass that can be more redemptive than the student doing it all alone. Mercy is the most powerful medicine for repentant heart but it is only fuel for the fire of the unrepentant that "proves" how unjust the staff person is.

9) Hit the key areas over and over again in different ways with different speakers.
1) Identity in Christ. 2) Status/Caste You are worthless. 3) Form a New Culture. 4) Father heart of God. God delights in you, you bring Him joy! 5) Responsibility, Honesty, Trust. 6) Lust, Sex, Dating, Family. 6) Victim Mentality, Dependency and all related Poverty issues. 7) Forgiveness, Revenge, Hate and Resentment. 8) Living like Christ in the midst of segregation/caste system. 9) Fear and Suspicion vs. Trust. 10) Animism vs. Trust in God.
Teach on these, ask others to share on these and then wait for the opportunities to help students apply them to their lives. Sometimes our staff have spoken on Identity in Christ 10 times but somebody who drops by for 20 minutes shares their testimony and all the sudden the lights come on for that student.

10) Failure is tremendous opportunity. Peter and his denial of Christ.   There are always consequences but always grace and restoration for those who seek it.   Failure is a tremendous opportunity for each of us to keep the humble heart that God needs to use us while learning important life lessons. God doesn't throw people away cause they are a little banged up or because they failed or fell into sin. David, Jonah, Paul, Abraham, Moses… every example in Scripture is a person who was a major sinner that God used because they were willing to humble themselves and repent after sin. Finding the sinless person is impossible but finding those with the heart that hungers to be close to God is success. We know people far better through failure than through their successes.

11) Be a coach, see the potential and Caste the Vision. Encourage, push, and make accountability happen. "I know you can do this, I have seen the strength in you!" "Don't get lazy on me here, you have what it takes." "Something is wrong, you are hiding something from me… are you willing to talk to me about it?"

One job of a discipler is to get the eyes of Christ for the disciple. What can they be, who can they become, what strength lies buried that God wants us to discover and nurture?

Summary.   Please do not think that we are saying by this document that this is the only way to do discipleship in Papua. This is simple to share what we have learned as we have watched it work in our context. We have seen dramatic change in the lives of many of our students as they have responded to the discipleship environment that we have created seeking to follow the example of Christ. Our program is flawed and falls short just as all of our staff do but Love covers a multitude of sins and God does amazing stuff.

Appendix E: 'Growth Group' by Scotty Wisley.

Growth Group

The Purpose of Growth Group is Spiritual Growth. It is not a prayer meeting, a Bible study or a teaching time. Spiritual Growth is very similar to Physical Growth. It requires a balance of nutrition, training, self discipline which we can control and divine input which we cannot control.

What We Can Control, Our Role.
The main purpose of food is to fuel a healthy body. Bulimia is the condition of those who have forgotten the purpose of food and have become gluttons who seek to avoid obesity but starve themselves in the process. They are controlled by food. Not only do they waste the nutrition and money but do damage to their bodies and more importantly to their souls. Those suffering from Bulimia think about food every waking moment of their day and yet are racked with guilt and fear that others will know "who they really are." Spiritual Bulimia is the same. We run from one teaching to the next preaching to the next worship to the next study because we are so "hungry" for truth but in reality we are starving. We can become spiritual gluttons who are only concerned with taste and experience and yet we are not digesting and processing these truths. Spiritual Bulimia is one way that Satan deceives us off the path of true Spiritual Hunger into insatiable lust for knowledge and experience that never benefits anyone and only harms us.

Those who consume, and keep down, more than they need as an energy source will become obese and then discouraged and depressed about their condition. They become lethargic and unable to live a victorious life because they are enslaved and hindered by the excess "energy" they carry. This is also true of spiritual food with the added damage of pride. Proverbs says that "knowledge puffs up" and this is true of spiritual obesity. We can see this in the Pharisees of Jesus' time and many of the highly educated Christians of our own day. In America we have so much spiritual food at our finger tips that it is easy to sit at the feeding trough all day long and suddenly find ourselves unable to get up and get out and do what our bodies, minds and souls were designed for.

If Satan can't starve us spiritual he will push us to the other extreme of spiritual obesity. Growth Group seeks to bring a balance. Growth Group is designed to help participants actively live out their faith to form a healthy spiritual lifestyle. We generally have plenty of "feeding" but are weak in the "exercise" department. GG focuses on the later knowing that most of us have plenty of the former.

Ingredients

The ingredients for a growth group are designed to counter the threats that Satan will use to neutralize the effectiveness of this group and it is guaranteed that he will come in fast a furious to attack it. There is nothing He hates more than the children of God APPLYING spiritual truths to our lives.
The group should be 3-8 people who are committed to spiritual growth and generally this works best as men and women's groups. Visitors are not allowed unless the whole group approves beforehand.

1) **The Facilitator** is the "enforcer" of the rules and guides the meeting. Each week a different person facilitates the group. The facilitator ensures that certain people don't take over the group and others don't retreat. He/She will draw out those who tend to hide and help the verbose to be "short and sweet." The Facilitator will seek guidance from the spirit if there is a person who might need more time during a particular meeting. It might be necessary to put a maximum time limit per person. The meeting should not exceed 2 hours and generally works best at just 1 hour. The facilitators main goal is to help each person get to "the root."

2) **The Holy Spirit is the Teacher.** No one is allowed to come "prepared to teach" or bring a book or study or even the Bible. Those are all important but not the purpose of growth group. GG does not replace bible study, prayer groups or worship times. It is expected that each member will be "feeding" outside this exercise group.

3) **Vulnerability is vital.** A) Nothing shared in the group is allowed to leave the group on penalty of being excluded from the group. B) Everyone must actively participate or excuse themselves from the group. Nothing shuts down real sharing more than the fear of gossip or the spectator who sits back arms folded watching and listening but not participating. If someone wishes to "pass" then they should not come.

4) **Roots rather than Symptoms.** Participants must be committed to dealing with the root issues rather than symptoms or platitudes. Root issues are always SIN. Sin causes Sin so often symptoms like Anger, Gossip, Pornography, etc are smaller sins resulting from a root sin. Often we will be tempted to have "spiritual sounding" growth areas such as "I want to pray or read scripture more." These would not be root issues.
Anger is generally rooted in fear so the sin to go after is fear and anger will disappear on its own.   Gossip is generally related to our own sense of worthlessness/inferiority and pornography is generally seeking intimacy but not from God. Dealing with symptoms like anger, gossip, porn simply exhausts us and detracts us from dealing with a killing disease because the root sin sends up shoots of other sins faster than we can chop them off. If a participant starts with a symptom and asks the group to help them find the root then that would be very acceptable but the root is the goal.

5) **No Preaching, Teaching or "Identifying."** Everyone in the group is there as a learner. Participants are allowed to ask questions of the one who is sharing but they are not allowed to give advice, counsel or tell their experience unless that is solicited. Questions are designed to help the "sharer" get to the root causes and to what the Holy Spirit is reveling to him and the facilitator must be on the lookout to shut down the person who disguises a sermon in question form. The facilitator must quickly shut down those who are full of "empathy" and want to share their similar experiences which are good but dilute the experience where the empathizer actually hijacks the experience.

6) **Positive vs Negative Growth.** If the person wants to be rid of a "critical spirit" then he should chose to grow in the spiritual opposite of criticalness. He should then choose the discipline of encouragement or building others up. For the man dealing with lust or pornography it must be seeking intimacy with God or a similar growth area. Our focus must be on what is beautiful, good, holy, Godly rather than focusing on what is sinful and evil. As long as Satan has our focus he is winning even if our focus on him is to fight him. There is nothing Satan hates more than to be deliberately ignored and jilted by our love for Christ.

7) **Accountability**. Each week each member will have an opportunity to share how they are progressing in their area of growth, praise God for what is happening and seek input, counsel or support from the group. The group commits to pray for each individual each day.

How does it work?

The first meeting will be to explain the purpose, rules and how it will work which then gives potential participants a chance to decide if they want to come back. Each participant should spend the first week in prayer asking the Holy Spirit what area of his/her life He most wants to grow. One person will volunteer to be the facilitator for the following week but all participants must support him/her.

Second Meeting. Each Participants will share a spiritual area in which they believe they need to grow in over the following 4-5 months. The facilitator will then open it up to the group to ask questions to help make sure this is a root issue rather than a symptom. When all are agreed that it is a symptom then it is given back to the individual to make a "positive growth strategy."   This is not a time for the rest of the group to tell him what he should do but he should spent the week seeking guidance from the Holy Spirit about "How" he should grow. The group will then pray for that individual and hold him/her accountable and help them during the week to achieve their goals.

3rd meeting and onwards. Certain members may have difficulty putting together a realistic growth strategy. Some have too high of expectations and will set unachievable goals for themselves that will only lead them to fail, be discouraged and drop out. Others will be unable to put a strategy together and will constantly be thinking of "new miracle cures" when they simply need a step by step spiritual exercise program. The facilitator and the group will need to step in and help the member make a realistic and manageable growth strategy. For example, someone working on gossip will set a goal of a) praying daily that God will reveal to them who needs encouragement, b) encouraging 1 person a day in person (I saw you helping Mrs. Waldon at Walmart today, that was really kind of you, I think you have the gift of helps") and c) "spreading encouragement behind that person's back" to at least 2 other people. ("I saw Amy helping Mrs. Waldon with her grocery shopping. She really has the gift of helps.") This would be plenty for the first 3-4 weeks until it becomes easy and then the group might need to challenge the member to take it on up to the next level.

Each week the facilitator will guide as each individual shares with the group how they are doing in their specific area. If the member would like, he/she can then invite input or discussion after their chance to share. The facilitator will guide this discussion. After each person shares there should be encouragement that demonstrates Christ's love and the groups affirmation.

Some common issues.

1) Some members will be tempted to change their area of growth every few weeks. This should be discouraged by the group until all see that there as been significant growth and improvement to the point where it has become a habit/lifestyle. It generally takes at least 2 months of active discipline before it has become a habit. It is generally best to make it a habit and then keep adding to that habit for at least 4 months before going on to a new area.

2) Some members will seek to add new areas of growth and this should be discouraged. This is the sign of Bulimia and will lead to discouragement. Generally we need to work hard on one area at a time and then slowly add more disciplines after the first has become a habit. Again, 4 months is probably a good target before a new area or new discipline is introduced.

3) Empty talk. The facilitator will guide the conversation by keeping all empty talk, Especially empty God talk, out of the group. Participants need to be real and only talk about what they really mean. For example, a participant might say "I feel like I should be more efficient with my time because I get up too late to pray." The facilitator will follow that up with "do you really want to grow in time management or are you just feeling bad about it? If you are serious we will help you." If the answer is "yes" then the facilitator will ask questions of the individual and the group in order to help make a plan for how this participant can change in this specific area. Members will volunteer to call at 5am to wake them up so they can pray and so forth. If this is just a "wish" then it does not need to be stated in the growth group. Growth is serious business and this is a place of training, not dreaming. The facilitator will ask each week how this person is doing in their goals and plan for time management and most importantly he will help the individual keep focused on the greater goal rather than the rules/discipline or habit.

4) The facilitator will be aware of the time and keep the sharing moving and focused. If a person is rambling or rabbittrailing then the facilitator will get them back on track. This can be done in a number of ways such as "I think you lost me there… you were talking about your struggle with encouragment and now we are off somewhere else. Can you tell us more about last week and why you think you failed?" It might need to be more direct with "your time to share is running out so lets make sure we here the most important stuff you want to share with us this evening."