

**BOOKLET OF PERSONAL REFLECTION QUESTIONS  
AND TEAM EXERCISES FROM:**

**LATIN AMERICAN  
VOICES  
ON LEADERSHIP**

**THEIR  
EMERGENCE  
AND  
GROWTH**



**LISA MARIE ANDERSON-UMAÑA**



Nuevos Senderos: Editorial of Christian Camping International,  
Latin America

This is a work of non-fiction built on research-based findings. Therefore, the participants in the investigation have been assigned pseudo names when quoted.

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Author's page: [lisa.nuevossenderos.la](http://lisa.nuevossenderos.la)

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Scan the QR code to obtain your free copy of all the personal and team reflection exercises in Microsoft Word format.



**1**

How do you think leaders emerge?

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**2**

What have you observed in your own context regarding leaders forming other leaders?  
How and when does this happen?

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**3**

Why might some leaders form leaders while others do not? Think about the qualities of leaders who form other leaders and leaders who do not.

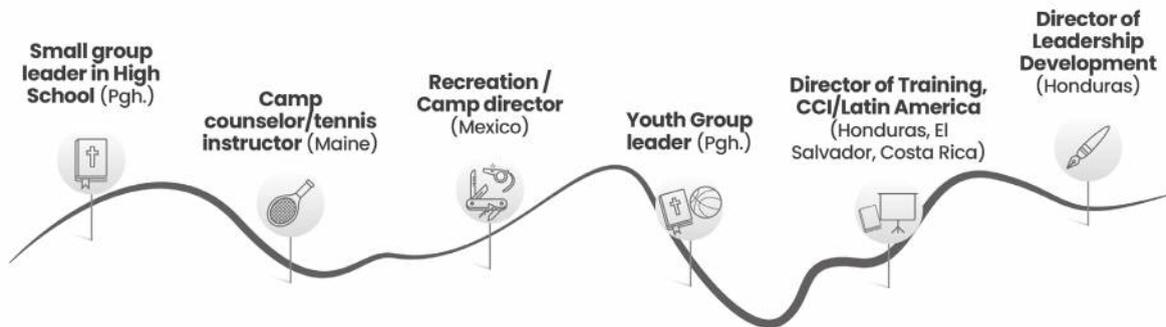
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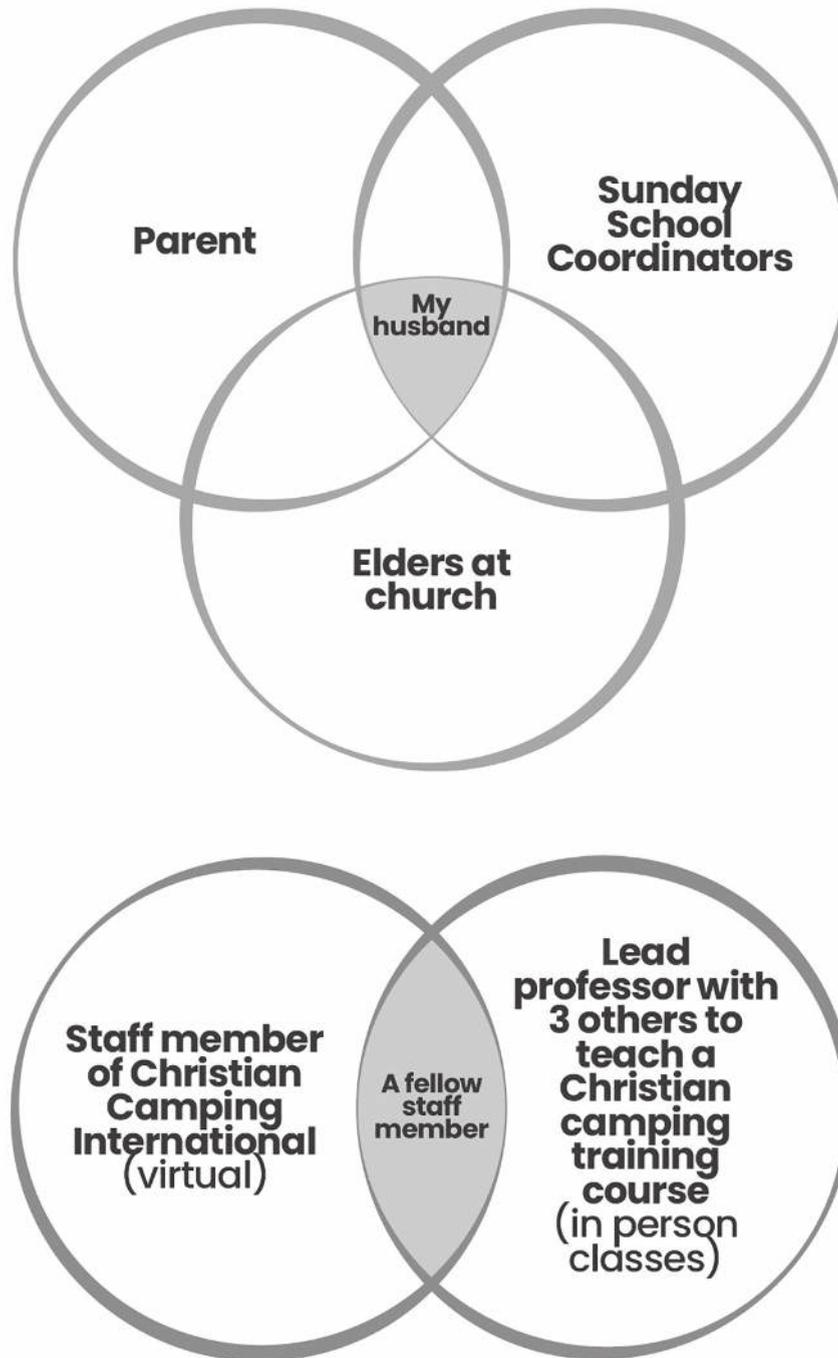
**FIGURE 1:** Leadership emergence and growth occur within a cultural context



**FIGURE 2:** Example of the leadership roles the author has held in her life

4

In the space below, plot out your own leadership timeline. Note or draw an image of where you are currently exercising leadership (it may be in more than one sphere). Then work your way backwards, making note of the various leadership roles you have had over your life, until you end up at the very beginning of your leadership journey.



**FIGURE 3:** Example of the teams the author belonged to at one point in time

5

Using one or more Venn diagrams, create an outline of the teams to which you belong. If you serve with the same people on different teams, you can visualize this using shaded interconnecting circles. Make notes within or around the circles to indicate your degree of influence or decision-making power, whether the team is virtual or in-person, and how often you work together. This exercise will clarify your spheres of influence.

6

**DISCUSSION:** In the hope of fostering an environment of openness and vulnerability, share some highlights from your personal self-reflection exercises.

After this time of sharing, make note of the commonalities you share with others and any noteworthy differences you have observed among yourselves.

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7

**DISCUSSION:** Each person in the group should share their answer to the following question: In what ways have you thought of leadership as a theme to be studied? Why does leadership need to be studied?

After this discussion, make note of the consensus your team has reached regarding leadership as a theme to be studied. Be sure to note any feelings that this discussion might have brought to the surface, such as enthusiasm, ambition, hopefulness, discouragement, fear or anxiety.

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8

What have you done in the past to encourage and grow other leaders? In the first column name three concrete actions you have taken to grow leaders. In the second column, evaluate the effectiveness of those actions.

**DISCUSSION:** Share your results with the team.

ACTIONS TAKEN TO GROW LEADERS	EFFECTIVENESS OF THESE EFFORTS
1.	
2.	
3.	

**TABLE 1:** Concrete actions you have taken to grow leaders and the effectiveness of those actions

9

Based on your team discussions, think about this question again: Why might some leaders form leaders while others do not? What have you learned from your team members contexts and environments? What are the similarities and differences with your own?

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	CULTURAL DIMENSION	RESPONDENT QUOTES	INFLUENCE ON EMERGENCE AND GROWTH AS LEADERS
1	<p><b>Low vs. high tolerance for ambiguity, also called “uncertainty avoidance”</b></p> <p>Latin American culture has a high tolerance for ambiguity.</p>	<p>“It wasn’t anything I planned.”                      “I wasn’t looking to become a leader.”                      “Things just turned out that way.”                      (Comments heard by Victor)</p> <p>There was a strong sense of the person “going with the flow” of circumstances and not striving to control, plan or determine his or her own destiny.</p>	<p>The processes of emergence and growth were permeated with a sense of contentment and trust that God was in control of the circumstances of their lives. They seemed to live with few regrets for how things worked out in their lives despite many having had difficult backgrounds.</p>
2	<p><b>Specific vs. diffuse culture</b></p> <p>Latin America has a more “diffuse” culture, which appreciates blurred lines between leaders and followers, relationships, personal spaces and tasks. Whereas a “specific” culture has very clear, solid lines between work and personal life.</p>	<p>“One of the mistakes our authorities make is to just call us when we haven’t sent in a report or the check. But they do not know if you have had an accident, if you’re in a bad situation, if income has decreased, if you are not doing well emotionally, if your health is poor. There is no accompaniment. When there is no accompaniment, we feel like we’re in a desert, we feel alone. But that leader, a great man, a great preacher, he would call me and say, ‘I’m calling to ask how you are doing. How is your husband? How are your children? I am interested in you; I’m not calling about work.’ That was what helped me the most” (Adriana).</p>	<p>The follower expects her leader to inquire about personal issues in her life, not just work-related issues. Emotionally, she feels distress when the relationship is just about work and experiences comfort when personal care is extended.</p> <p>Feeling cared for and comforted is a vital part of being “accompanied”, which was the most common process the pastors named as helping them emerge as leaders.</p>

CULTURAL DIMENSION	RESPONDENT QUOTES	INFLUENCE ON EMERGENCE AND GROWTH AS LEADERS
<p>3 <b>Image of limited good or “fixed pie” vs. image of unlimited good or “expanding pie”</b></p> <p>The Latin American culture would appear to have a proclivity towards an image of limited good. Instead of a mindset of seeing goods or assets as unlimited, able to flourish and increase, they think there’s a finite amount of “good” to go around, thus believing that every time one person profits, another loses.</p>	<p>“The culture resists change due to the existence of a ‘poverty mentality’ that emphasizes limitations and minimizes possibilities” (Adriana).</p> <p>“We can’t do it.”                      “We are poor.”                      “We need help, like a work team, from the outside.”                      “I don’t see how we could ever do that.”                      (Comments heard by Adriana)</p> <p>“Once they realized I wasn’t a threat, the leaders accepted me” (Samuel).</p> <p>“The older leaders considered me a threat, so I had to look for another space to serve” (Marcos).</p>	<p>The pastors were not familiar with the term, “limited good,” but used the term “poverty mentality”, which resembles an image of limited good.</p> <p>When this concept of “limited good” was explained to the pastors, the illustration of a fixed pie was used to show that if a leader considers the asset of power as limited, they will naturally assume a position of protecting their slice of the pie. This would result in leaders perceiving other leaders as threats.</p> <p>The pastors mentioned that doors to service (to leading) were opened or closed according to how much of a threat they considered you to be.</p>
<p>4 <b>High and low power distance</b></p> <p><i>Caudillismo</i> is a prototype of leadership in Latin America. It reflects its cultural values as described by Glen Caudill Dealy (1992). Subsumed in <i>caudillismo</i> are other cultural dimensions such as high-power distance, machismo or and paternalism.</p>	<p>“Well, it is true, <i>caudillismo</i> is a part of the environment we live in, it is part of our history, and so leadership in church is bound to reflect that” (Benjamin).</p> <p>“Our denomination’s leaders have sat around this very table, wondering if we should not be more <i>caudillista</i> in our approach to leadership since the largest and fastest growing churches in Honduras have that style of leadership and the people seem to expect that” (Bruno).</p>	<p>This aspect of the Latin American culture, while not a part of any of the interview questions, was apparent in the behaviours of a high-power distance leader, such as showing a strong insistence on submission and authority, paternalism, the use of titles and status symbols, and valuing loyalty.</p> <p><i>Caudillismo</i> has a virtuous side as well as a shadow side. The shadow side clearly represses leader emergence and stunts the growth of leaders. The virtuous side of <i>caudillismo</i> provides the paternalistic care expected by the followers and the strong, clear direction required by the churches.</p>

	<b>CULTURAL DIMENSION</b>	<b>RESPONDENT QUOTES</b>	<b>INFLUENCE ON EMERGENCE AND GROWTH AS LEADERS</b>
5	<p><b>Status by ascription vs. achievement</b></p> <p>Latin American culture tends to accord status and authority by ascription, not by achievement.</p> <p>The descriptions provided by the pastors did not show the culture ascribing the elderly status, rather the older leaders ascribing themselves a higher status.</p>	<p>“The older adults looked down their noses at us. They questioned our ability to teach them anything” (Diego).</p> <p>“They said we were babies and were dismissive of our leadership” (Marcos).</p> <p>“They ridiculed us, saying, ‘What could you ever teach us?’ (Mauricio).</p> <p>“I changed your diapers, young lady, what can you teach us?” (Adriana).</p>	<p>The older leaders’ “self-ascribed high status” had a very negative impact on leader emergence. It tended to create an environment of fear of failure and strong pressure to live up to the often unrealistic expectations of the elder leaders.</p> <p>It stunted the growth of the younger leaders by closing spaces for them to exercise leadership.</p> <p>The growth of the older leaders was also in danger of stagnating, since they refused to listen to the “new ideas” from the younger leaders.</p>
6	<p><b>The Latin American culture is self-effacing vs. self-enhancing</b></p> <p>Modesty is appreciated. Bragging and boasting are not common or viewed positively.</p>	<p>They would introduce themselves with their name followed by, “Your servant” (<i>Su servidor</i>).</p> <p>“We started the project.”: In English we would have said, “I started the project.” But the Spanish language uses the first-person plural us and we rather than I and me.</p>	<p>This approach made the leaders feel closer to their followers and vice versa. This promoted greater trust, which in the end helped leaders venture out and emerge.</p> <p>The leaders spoke about their own achievements in a collective manner, which made his or her followers feel included.</p>

**TABLE 2:** Summary of the cultural dimensions observed in the pastors’ descriptions and their influence on how the pastors emerged and grew as leaders

**10**

As you read through Table 2, review and annotate the information while thinking about your own setting:

1. In Column 1: Mark with a large PLUS (+) sign the cultural dimension that you are most familiar with. Mark with a large MINUS (-) sign the dimension that you are least familiar with.
2. In Column 2: **Highlight** any of the supporting respondent quotes that sound familiar to you.
3. In Column 3: Underline any of the cultural dimension's influence on a leader's emergence and growth that you have seen or heard personally.

**11**

Think about any other cultural values or dimensions that influence the growth and emergence of leaders in your setting and write them here. These could come from your national, local or organizational culture.

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**12**

Give an example of a cultural dimension influencing the emergence and growth of leaders in your setting. Do not worry about terminology, identifying the influence and its effect is enough.

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13

How would you describe a typical leader in your cultural context?

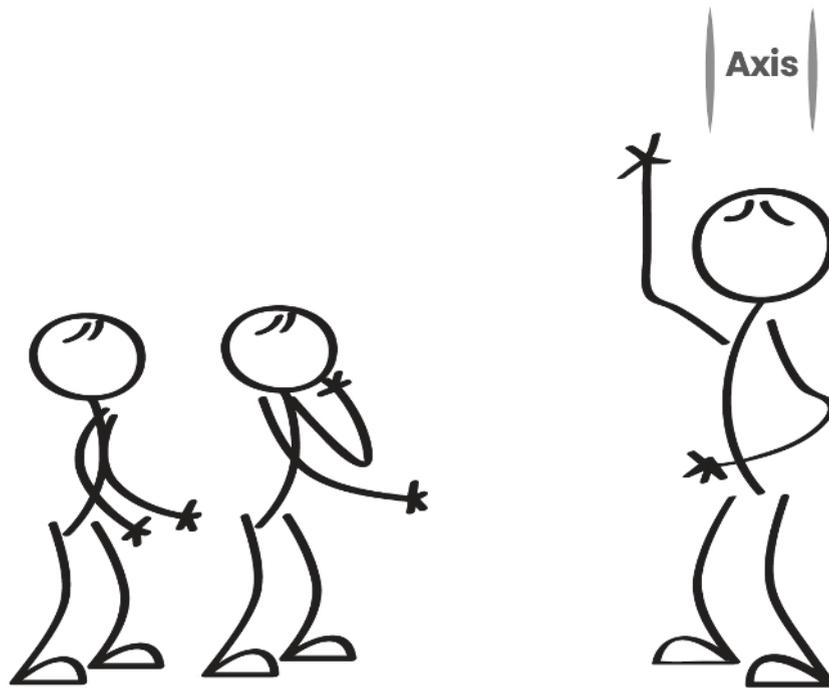
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**FIGURE 4:** All authority rests on the caudillo and all communication revolves around him

HIGH POWER DISTANCE	PATERNALISM (PATRÓN)	MASCULINITY	LATIN AMERICA'S CULTURAL VALUES
<p>High power distance leaders tend to:</p> <ul style="list-style-type: none"> <li>• Distinguish themselves by insisting on the use of titles or status symbols</li> <li>• Not share or delegate authority</li> <li>• Assume a paternal posture of looking out for and taking care of their followers</li> <li>• Expect unquestioning obedience from employees</li> </ul>	<p>Key characteristics of paternal leaders (<i>El Patrón</i>):</p> <ul style="list-style-type: none"> <li>• Autocratic and directive</li> <li>• Seldom delegates work</li> <li>• Seldom uses teams</li> <li>• Uses formal top-down communication</li> <li>• Avoids conflict and is relationship oriented</li> <li>• Expected to be assertive and aggressive.</li> </ul>	<p>While there is no monolithic conception of masculinity, some characteristics of masculine-centric leadership styles are:</p> <ul style="list-style-type: none"> <li>• Gender roles are clearly defined</li> <li>• Protective posture is assumed toward the females of the household</li> <li>• The head male authority figure may assume the role of a benevolent dictator</li> </ul>	<p>Latin American cultural values (to which they aspire):</p> <ul style="list-style-type: none"> <li>• Respect for one another's dignity, for example, being careful to greet each individual present and not offend anyone</li> <li>• Enjoyment of leisure and prioritizing time with friends and social activities</li> <li>• Appreciation for grandeur, be that in architecture or in oratory</li> </ul>
<ul style="list-style-type: none"> <li>• Not ask subordinates for input, but rather make unilateral decisions</li> <li>• Prefer hierarchical relations</li> <li>• Consider other leaders a threat</li> </ul>	<p>Paternalism is a style of leadership considered culturally appropriate to Latin America and involving social exchange. It entails fatherly benevolence, concern and consideration for the individual and their family</p>	<ul style="list-style-type: none"> <li>• The male shoulders the role/responsibility of providing for the family's welfare (often considers employees, such as domestic help, as family)</li> </ul>	<ul style="list-style-type: none"> <li>• Esteem for generosity, for example, sharing their food and personal space.</li> <li>• Admiration for manliness, and likewise, affirming a woman's femininity</li> </ul>

**TABLE 3:** Facets of *caudillismo* explored through social science perspectives

14

Re-read the different facets of *caudillismo*. Can you recollect an experience with a leader that reflects one of these descriptions? Please tell the story in the space below.

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**FIGURE 5:** Categorization of cultural differences: Duane Elmer, *Cross-cultural connections*



**FIGURE 6:** Modified categorization of cultural differences: Added “not as good” (a form of negative attribution)

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Return to the timeline you created in Exercise 4 of your own leadership journey. Think about to your own cross-cultural exposure or experience.

Mark on each stage of your own timeline, or on sticky notes attached to it, the following:

- Each country or culture you interacted with and for how long;
- A + or – to indicate whether you perceived it to be positive or negative experience and why.
- When did you read books or articles about your host culture? What insight did you gain from your reading?
- Consider the personal anecdotes I shared of cross-cultural blunders and misunderstandings. Can you remember any pertinent incidents you experienced? What did you learn from them?

16

**DISCUSSION:** As a team, discuss the cultural differences between your country and another using the Hofstede Insights app.

Summarize the insights related to leadership and make note of any pertinent points.

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**DISCUSSION:** As a team, consider the cultural dimensions I discovered in my research (see Table 2). Discuss the cultural dimensions you have all personally observed in your context.

18

**DISCUSSION:** Using my researched academic knowledge and your experiential knowledge, discuss the attributes of a typical leader where you work or serve. Remember that a leadership prototype, or culturally endorsed implicit theory of leadership, is based not on the leader's concept but the follower's concept of what a leader should be. Discuss what a follower would expect from a typical leader where you work or serve and how a follower would respond to them.

Describe the prototype leader where you work or serve from the follower's perspective.

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**NOTE:** This process is designed to help you gain an understanding of your culture's prototype of leadership. This usually cannot be accomplished in one sitting. Hopefully as you and your team advance through this book, your understanding of the influence of culture on leadership will increase.

**19**

Describe one virtuous aspect of your culture's prototype of a leader.

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**20**

Describe one shadow side of your culture's prototype of a leader.

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**21**

Thinking about your own leadership style, how similar or different is your approach to leadership and to working with followers compared to your country's prototype?

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**22**

Cultural values are often hidden and may require help to discern. I have found Glen Caudill Dealy's description of Latin America's five cultural values a helpful resource to understand the culture (see below).

As you read through the cultural values, underline or **highlight** the aspects that help you explain some of the customs you have encountered in Latin America.

In the margins note your own observations of the cultural values that underpin the customs and practices you have experienced.

For example, learning about the Latin American "appreciation for grandeur" helped me finally understand the importance of starting a meeting by sharing greetings and extending words of welcome (rather than "just getting started").

**LATIN AMERICA'S CULTURAL VALUES (THE VIRTUOUS SIDE) BY GLEN CAUDILL DEALY (1992)****1. Respect for the dignity of the person**

Dignity alludes to good manners, but it goes beyond simply following good manners like formal greetings, codes of proper attire and compulsory forms of polite speech. To help make this distinction, the Spanish word *dignidad* will be used. ... The North American value of 'doing your own thing' is an affront to personal *dignidad*, for example, laid-back conduct, slurred single-syllable speech, careless dress and minimal hygiene.

Elizabeth Brusco points out that the ultimate goal is to be respected—to be attributed dignity—in spite of skin color or poverty (1995). The biblical concept of *imago dei*, each person being made in the image of God, underlies this dignified treatment of one another.

The importance of saving face and keeping one's *dignidad* intact is even part of the Spanish language whereby one can avoid fixing blame for personal mistakes that were not intentional (accidents) by saying, "The cup fell" (*se cayó la taza*), or "It broke itself" (*se rompió la taza*).

For the North American learning the language, it seems like a lack of responsibility not to make the individual own up to his or her mistakes, since the value of saving face (protecting one's dignity) is not as strongly felt as in the Latin American culture.

Harry Triandis speaks of Hispanics as having a distinguishable "cultural script" of *simpatia* (1989). This word has no equivalent in English but "refers to a permanent personal quality where an individual is perceived as likeable, attractive, fun to be with, friendly and easy-going."

**2. Enjoyment of leisure**

Leisure in Latin America is understood as "time to enjoy." There is a famous Spanish saying: "*Salud, amor, dinero, y tiempo para gozarlos.*" (Health, love, money, and the time to enjoy them). Thus, festivity and joviality are abundant no matter the socioeconomic class. Joyce Osland studied the culture of Latin America and identified "humor and joy" as a distinguishing theme which corroborates the cultural value of leisure (1999). There is much to be admired in a society which places a high value on relationship building and time to enjoy them.

In contrast, one of the founding fathers of the USA, Ben Franklin, said: "Time is money." Many North Americans tend to view time as something to be saved, invested and spent wisely.

Latin Americans have never glorified participation in production per se... working is not an end in itself but rather a means to achieve leisure; business is a way to get enough money to enjoy life.

**3. An appreciation for grandeur**

Grandeur is evident in a love for beauty, formality, fashionable dress and predilection for protocol, for example giving an opening speech or allowing guests who arrive to a meeting the opportunity to "speak a word" or "bring greetings." The author's first experience of grandeur occurred while attending a birthday party in Mexico City. All the family and friends sat around a group of children who were taking turns reciting poems, playing the piano, reading excerpts from books and making little speeches, all to the festive applause of those present, young and old alike. The Mexican's deep appreciation for beauty in prose, music and oratory was evident.

**4. A high esteem for generosity**

Generosity has several faces, one of which is amply testified to by many short-term workers in Latin America who make comments such as, “They had so little, comparatively, but they served me the best food they had. Little did I know that due to their generosity, their meal was only rice and beans because they had served me the meat.” Testimonies like this abound; scarcity does not diminish the cultural value and practice of generosity.

I became acquainted with this value while sitting next to a stranger on a bus. As the stranger opened a bag of chips to munch on, she turned and kindly shared her bounty.

Collectivism weaves an intricate web of close, interdependent relationships. Siblings, parents, godparents, uncles, aunts, nieces, nephews, cousins, neighbors and friends relate to one another closely, often in physical proximity and most often emotionally intertwined. Generosity, helping one another, is the glue that helps keep the bonds strong. People help those who have helped them and do not injure those who have helped them. Generosity is key for success in leadership, which depends largely on building personal ties of loyalty with their following.

**5. An admiration for manliness (masculinity)**

The last overarching cultural value to describe the “ought” or the cultural conditioning of Latin American society is manliness. Chivalry is not dead in Latin America. For the most part, women still wait for the man to open the door; fathers and older brothers are protective of the women of the house; and women act in a “ladylike” manner, expecting men to flatter and compliment them. Of course, modern times and globalization have brought changes, but chivalry is still expected and appreciated.

Wilmer Villacorta, who researched in the Andean community, clarifies that within familism manliness is seen positively, as a unifying factor, where the father and older brothers assume a protective posture of care and protection for the family (2008). It describes a male who values honor, courage, responsibility and strength in his role as a husband or father.

**23**

How did you first emerge as a leader? Complete the map by answering the questions about your emergence as a leader in as much detail as possible.

I have provided one of my own emergence stories as an example below.

This is what the Lord says: "Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls."

Jeremiah 6:16 NIV

What happened?

Who was involved?

When did this happen?



**Where were you?**

**Tell it like a story,  
an anecdote.**

**How you emerged as a leader?**

24

Describe the path or pathways which link the “puzzle pieces” of your leadership emergence and growth together. How did the time, place and people involved influence your leadership emergence?

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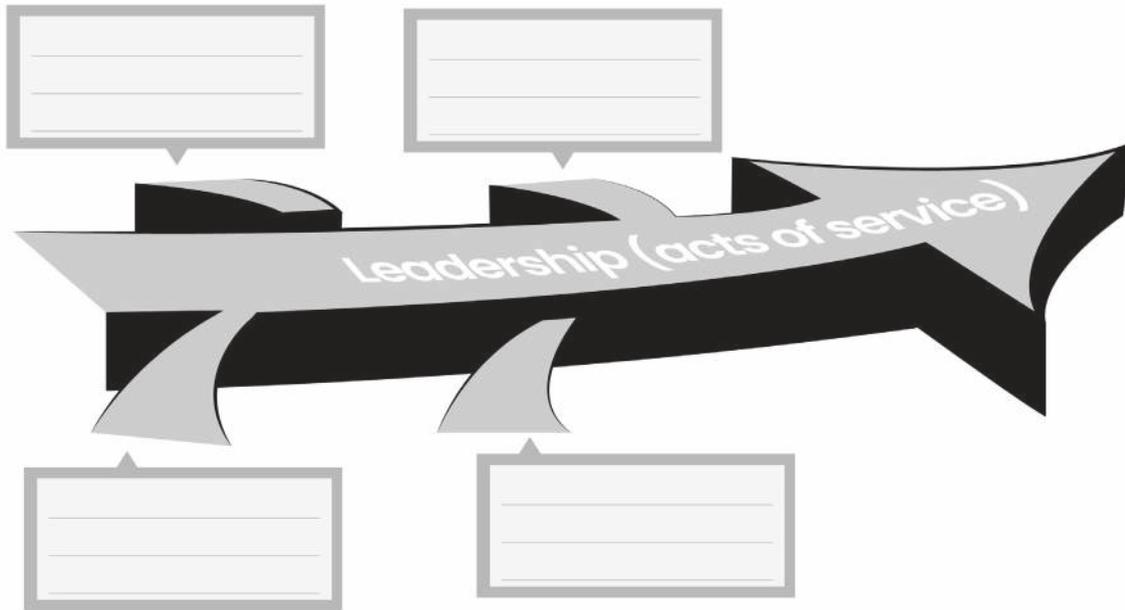
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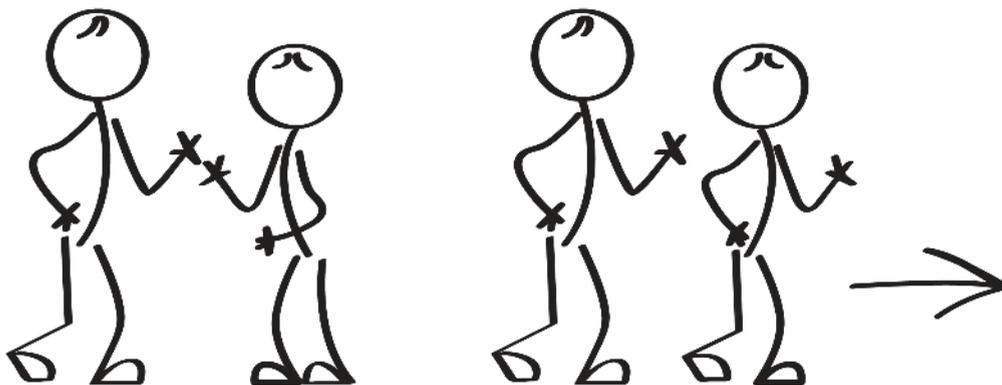
**FIGURE 8:** On-ramps to emerging as a leader

**25**

Take a few minutes to reflect on the processes God used to help you emerge as a leader and complete your own on-ramps on the arrow below.



**FIGURE 9:** Personal on-ramps to emerging as a leader



**FIGURE 10:** Intentionally accompanying someone to help them emerge

WARNING SIGNS OF CAUDILLISMO GONE ASTRAY	CORRECTIVE ACTION
<ul style="list-style-type: none"> <li>• Making their word law</li> <li>• Not allowing discussions or demanding that all decisions must go through them</li> <li>• Insisting on the use of status symbols, titles and privileges that set them apart</li> <li>• Making the road difficult for up-and-coming leaders by closing spaces for service</li> </ul>	<ul style="list-style-type: none"> <li>• Delegate authority and responsibility to trusted leaders</li> <li>• Prior to a meeting, ask key individuals for their input</li> <li>• Broaden the leadership base by creating spaces for others to serve</li> </ul>

**TABLE 4:** Corrective or redemptive actions regarding *caudillismo*

PROCESSES RELATED TO THE WORK OF OTHERS	PROCESSES RELATED TO THE WORK OF THE INDIVIDUAL
<p>They emerged through a friendship with someone who saw something in them, loved them and accompanied them during an important period of their life and ministry.</p> <p>Key quote: “If anyone I need to thank, it’s that missionary who took me in” (Elias).</p>	<p>They emerged by noticing needs and looking beyond obstacles to see possibilities.</p> <p>Key quote: “I noticed, I observed, I saw a need....” (Orlando).</p>
<p>They emerged because someone opened up a space for them to serve.</p> <p>Key quote: “I started because someone opened up a space for me to serve” (Mauricio).</p>	<p>They emerged because they acted with initiative, responsibility and excellence.</p> <p>Key quote: “Something must be done” (Franco).</p>
<p>They emerged due to a divine plan that produced a growing conviction of God’s call and purpose for their lives.</p> <p>Key quote: “I know God’s eye has been on me. I know God has chosen me from the womb of my mother, as Jeremiah 1:4-5 says, and I have been appointed by God to shepherd the broken and weak sheep like Ezequiel 34:16 indicates” (Caleb).</p>	<p>They emerged through the practice of zealously sharing the gospel almost immediately after their conversion.</p> <p>Key quote: “I don’t want my friends to go to hell” (Adriana).</p>
<p>They emerged in response to God’s work in their lives, moved by a deep sense of gratefulness.</p> <p>Key quote: “I’ll never forget where the Lord brought me from” (Hugo).</p>	<p>They emerged by placing themselves beside people in need and then responding with compassion.</p> <p>Key quote: “Visiting the garbage dump formed me” (Juan).</p>
<p>They emerged by nomination or politics.</p> <p>Key quote: “He was appointed to that position. Let’s see if God’s blessing is on him. If it is, it was God’s call” (Hugo).</p>	<p>They emerged by taking risks repeatedly and increasingly.</p> <p>Key quote: “You just have to take a leap and believe what God told you” (Marcos).</p>
<p>They emerged due to firsthand experiences in ministry.</p> <p>Key quote: “I learned to swim by being thrown into the water and that’s how I learned to do ministry as well” (Benjamin).</p>	<p>They emerged due to a spirit of achievement (overcoming) and sense of nonconformity with the circumstances that was evident at a young age.</p> <p>Key quote: “I used to say as a child, ‘I’m going to be someone’” (Samuel).</p>

**TABLE 5:** Summary of twelve processes identified in the pastors’ descriptions of their emergence as leaders

**26**

Closely examine the twelve processes illustrated in Table 5. Highlight the processes that are most similar to those that shaped your own leadership journey (you can refer back to your timeline of leadership roles from Exercise 4 and your map of emergence from Exercise 23).

**27**

Read over Table 5 again. Are there any processes unique to your emergence not mentioned in Table 5?

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## 28

This next section recognizes the divine processes at work in all those involved in the emergence of leaders. Prayer is one of those divine processes. I invite you to pause, find a quiet space and work through the prayers suggested below. Feel free to add your own, as the Holy Spirit leads.

1. Lord, give me the wisdom to observe those who are within my sphere of influence to discern two or three people whom you want me to accompany.
2. God, give me the eyes to see what you see in them. Give me the patience and diligence to observe them in different situations. Open my eyes to notice any leadership indicators such as initiative, sense of excellence and responsibility.
3. Lord, give me the courage and the proper timing to approach them, develop and fortify a relationship, and eventually name and affirm their eternal value for your Kingdom, noting the specific ways they bring you glory and honor.
4. God, grant me creativity to accompany them and have them accompany me in natural, culturally appropriate ways. I give you permission to push me out of my comfort zone, oh Lord, that I may be bold enough to take risks for your sake and glory.
5. Lord, remind me of how your example of investing in a few (first twelve, then three closer disciples) changed the course of history.<sup>1</sup>

We believe God answers prayer. In faith that even now he is answering your sincere prayers, let us take some concrete steps towards application of the principle of Accompaniment.

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<sup>1</sup> Remember that within Jesus' group of twelve disciples (leaders who he accompanied), there was a group of three with whom he was closer. There was also one individual with whom he was closest and who called himself "the beloved disciple".

29

On Figure 12 write down the names of some of the people with whom you work who could be considered potential leaders.



**FIGURE 11:** Potential leaders yet to be discovered

**30**

On Figure 12, write your name beside the taller figure in the silhouette. Choose one person in whom you see God is already at work and whom you would consider accompanying. Write his or her first name beside the other figure.



**FIGURE 12:** Who might God want you to accompany?

**31**

Read over Table 5 again, thinking about one of the potential leaders you identified. Which of these processes has God already initiated for this potential leader? Have you discerned any processes in their lives that are included on the list in Table 5?

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**32**

In what contexts are leaders or signs of leadership currently being observed?

For example, as a team of Sunday school coordinators, we are observing both the middle and high school classes for potential Sunday school teacher aids. As the church's board of elders, we are conscientiously observing both the men's and women's discipleship classes for potential elders.

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# 33

If you are not currently actively looking for emerging leaders, I suggest that you return to the previous section on prayer (Exercise 28). Take time to pray through each of the items as a team. May God give you the heart and the eyes to see potential leaders. Amen.

With the hope that God will answer your joint prayers, describe the specific contexts or situations where you can begin to look for potential leaders and engage as God's co-participants to accompany emerging leaders.

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# 34

**DISCUSSION:** Consider your team members. Who among you tends to uplift and encourage others? Who takes close notice of the people around them? Who is accompanying who?

Use the following instructions to label Figure 13.

Step 1: Give the people drinking coffee the names of team members already engaged or ready to co-participate with God in helping new leaders emerge.

Step 2: On the placemats, write the names of the potential leaders who are being accompanied or who you can start to accompany



**FIGURE 13:** Who will you accompany?

**35**

Think about the space and time spent **inside** your church, ministry, camp or organization.

Brainstorm to come up with at least three different ways to accompany someone in this setting.



**FIGURE 14:** Where does accompaniment take place

For example, our team of Sunday school co-ordinators would take turns meeting individually with each teacher right after class once a semester, both to give feedback on their teaching and to find out how they were doing. We would invite the established teachers to do the same with the high school students who were serving with them as teacher aids.

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36

Next, think about the spaces and time spent **outside** the church, ministry, camp or organizational context. Where and how can you accompany an emerging leader?

Brainstorm to come up with at least three different ways to accompany someone outside of their setting.

For example, something that I have started doing is to invite the emerging leader to accompany me on errands. Some errands are related to the ministry and others are just as an excuse to hang out. Given the custom of “*sobremesa*” in Latin America, I often include sharing a leisurely meal and conversation afterwards.

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**37**

There is not a strict leadership profile of attributes someone must possess, but rather a few hopeful signs of potential. When asked what someone else noticed in them, the participants in my study bashfully said, “Initiative (not waiting to be asked before taking action), responsibility (they did what they said they would do) and excellence (working hard to achieve high-quality results).

Suggest two or three clear signs or characteristics your team will look for in an emerging leader.

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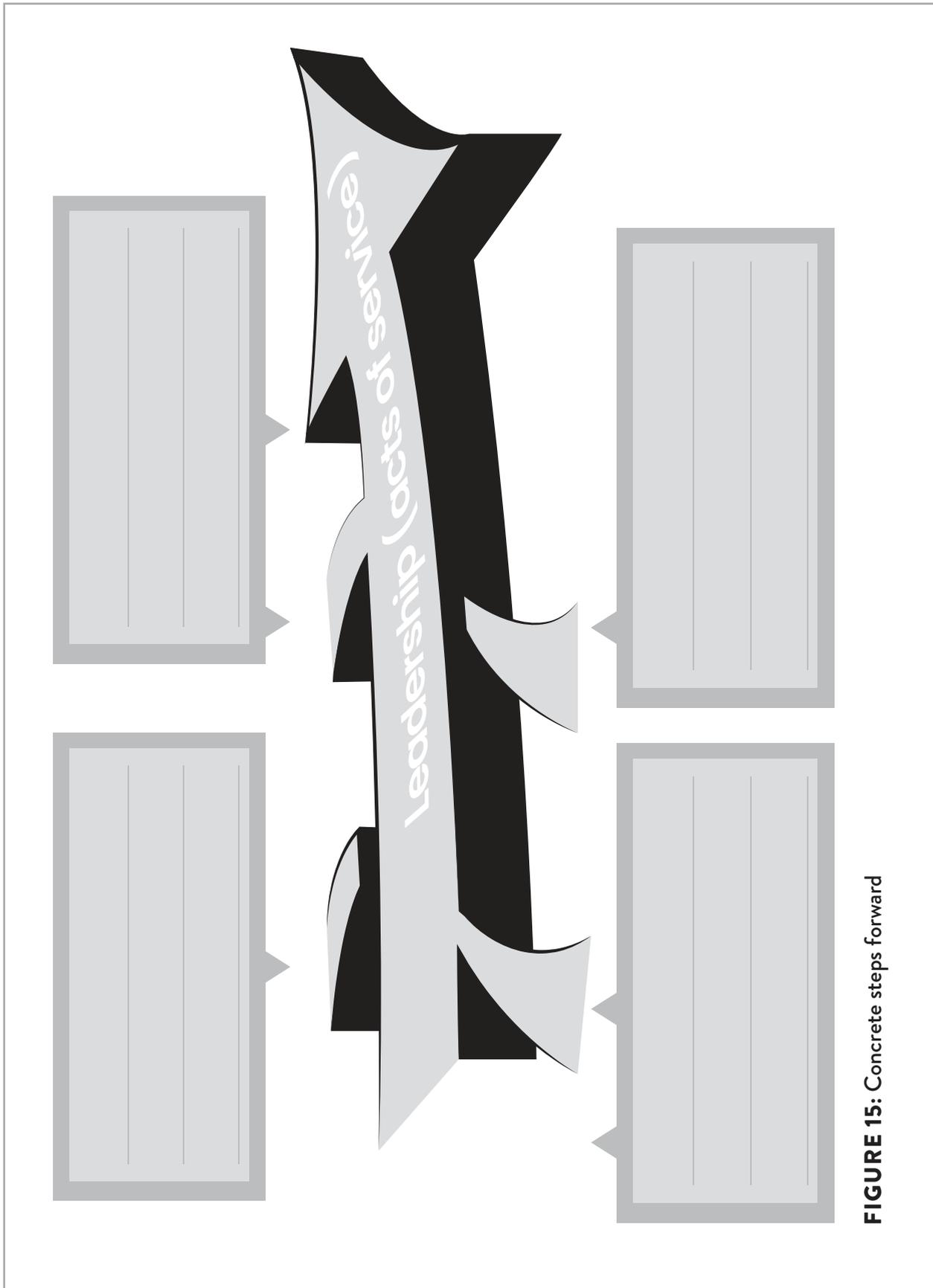


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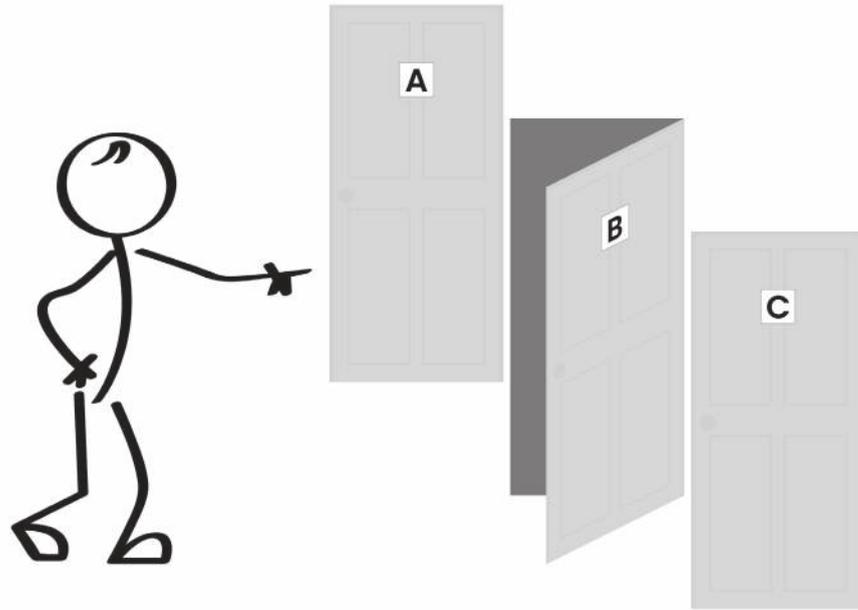
**38**

**DISCUSSION:** Thinking about what has been discussed thus far, what concrete actions is the team ready and willing to take? For example, intentionally giving words of encouragement and formative feedback, offering training for a specific need, or creating a challenge or open space where someone can assume greater responsibility. Do not forget to establish a follow-up procedure to evaluate your effectiveness.

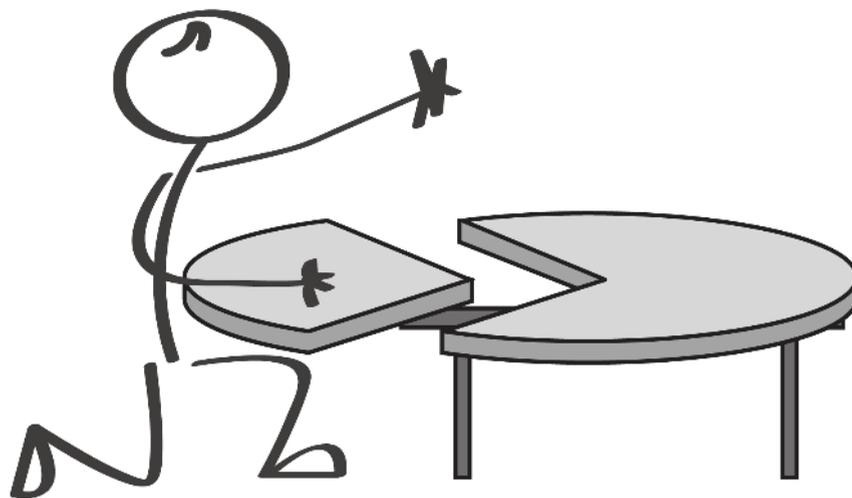
Fill in the empty boxes in Figure 15 with steps you are all willing to commit to at this point. The goal is to be more intentional to help emerging leaders move up the on-ramps.



**FIGURE 15:** Concrete steps forward



**FIGURE 16:** Opening up spaces to serve



**FIGURE 17:** Protecting their slice of the pie

WARNING SIGNS	CORRECTIVE ACTIONS
<ul style="list-style-type: none"> <li>• The use of the “P” word (“we’re poor”) to justify playing the victim.</li> <li>• Comments that reinforce limitations and obscure possibilities or opportunities: “We can’t. It can’t be done.” “We can’t do this alone. Let’s wait for help to come. We need the missionaries to help us.”</li> <li>• A close minded attitude: “There are no solutions in sight. None.”</li> <li>• An attitude of resignation: “Oh well, no way” (“<i>Bueno, ni modo</i>”) is a common saying which is usually accompanied with a shrug of the shoulders and followed by acting helpless in the face of obstacles.</li> <li>• A defeatist attitude: Giving up without making a sustained effort, excusing laziness or lack of initiative.</li> <li>• Resistance to “yes-we-can” thinking: “Why bother? We can’t do it anyways” (referring to clearing land, planting, harvesting, building).</li> <li>• Attitudes or actions to protect their slice of the pie.</li> </ul>	<ul style="list-style-type: none"> <li>• Ban the “P” word. Some of the pastors did this; calling themselves “poor” was not allowed, they were to consider it a bad word, almost a swear word.</li> <li>• Unveil the lie of the concept of limited good and substitute this lie with the truth of the Bible. (1 Peter 2:9): <i>You are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out.</i></li> <li>• Dispel people’s fears and beliefs that if someone else has more, they have less. Walk beside them, taking baby steps as you show them a new horizon of multiplying by sharing.</li> <li>• In a collectivist society, one’s first impulse is to share with and develop one’s family. That may be a good start, but not a good finish. Teach them to benefit others outside their family circle.</li> <li>• Create a new dimension (<i>dimensionar</i>) in which they can see another type of life that is available for them to live in Christ.</li> </ul>

**TABLE 6:** Warning signs and corrective or redemptive actions regarding the poverty mentality

## 39

I invite you to choose the prayer starters with which you identify most. Take time to write out the prayers the Holy Spirit guides you towards.

1. Jesus, as I examine the spaces I currently occupy in leadership, shine your light on the areas that I could prepare others to perform. Give me a generous spirit to give away my influence. Do not let me deceive myself into thinking that delegating work or tasks I do not enjoy doing or am not good at is the goal; being your co-participant in helping others emerge as leaders for your glory is the goal.
2. Lord Jesus, give me wisdom to plan a process to develop the capacity of others to take my place. Let me start, Lord, by inviting others to problem-solve, and then invite them to take increasingly larger roles.
3. Jesus, deepen my trust in you, that as I prepare others to do what I love the most, you will open up new spaces for me to serve; “green pastures” for me to graze in.
4. Jesus, give me insight as I pour over the gospels, studying how you faced problems with your disciples. Teach me; prepare me to face and resolve the obstacles that will come.
5. Jesus, chastise me if I am trying to base my identity on what I do, my title or role. Instead, seal to my heart the truth that my righteousness, my worth is found only in you and what you did for me on the cross of Calvary.

I most identify with prayer starter(s): \_\_\_\_\_ .

**40**

Write down your own personalized prayers to refer back to when you are in the process of opening up spaces for emerging leaders. Think about the aspects of opening up spaces you consider most difficult and the areas where you will need extra guidance and support.

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**41**

Is there a poverty mentality within your setting or is there a risk of one developing? Which of the corrective actions I have highlighted do you think would be most beneficial to your setting?

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# 42

Gather as a team. Each of you should take turns reading the “opening up spaces” and “closing spaces” quotes from the table below until everyone has participated. No spectators please. These quotes are all taken from the previous anecdotes. As you read, play the role of the speaker:

- Imagine the tone of voice behind the words
- Picture the gestures and facial expressions that might accompany them
- Think about the impact they might have on other people.

WHAT WOULD “OPENING UP SPACES” SOUND LIKE? WHAT WOULD BEING “GIVERS OF OPPORTUNITIES” FEEL LIKE AS A TEAM?	WHAT WOULD “CLOSING SPACES” SOUND LIKE IN YOUR ORGANIZATION OR MINISTRY?
<p>Become a “yes-you-can,” permission giving organizational culture:</p> <ul style="list-style-type: none"> <li>• Here is a space to serve.</li> <li>• Yes-you-can. Come serve with me.</li> <li>• Yes-you-can. Let me teach you to eventually take over my role.</li> <li>• Yes-you-can. Let me make room for you here on the leadership team.</li> <li>• Yes-you-can. There are plenty of needs. We will teach you along the way.</li> <li>• Go for it. It is sink or swim!</li> <li>• Come and see the people who need your help.</li> <li>• Other:</li> </ul>	<p>Avoid closing spaces unwittingly:</p> <ul style="list-style-type: none"> <li>• No, you cannot.</li> <li>• No. You need more experience.</li> <li>• Yes, but first jump through these hoops.</li> <li>• Yes, but first prove yourself.</li> <li>• No need for you here.</li> <li>• This space is taken.</li> <li>• Maybe you can, but you had better not make any mistakes.</li> <li>• Sorry, maybe later, when you are older.</li> <li>• No, you cannot handle it.</li> <li>• Other:</li> </ul>

**TABLE 7:** Role-play script

## 43

Now reflect on the previous role play exercise, thinking about your own setting:

1. Underline the phrases you have either said or heard within your setting.
2. In the spaces labelled “Other,” write down any other similar phrases or attitudes you have heard or said in your own setting.
3. Pray corporately, asking the Lord to guide your next steps.

## 44

As a team, read through the list of nine questions and circle the most relevant questions to your own setting.

Each member should choose the question they are most interested in discussing. Form small groups of two or three with the people who are interested in the same question. The groups should discuss their questions for 10–15 minutes and then reconvene to share their ideas with the whole group.

Repeat this process until you have covered all the questions relevant to your setting. Make sure you cover the essential elements of your ministry or organization which have the most potential to open up spaces for service.

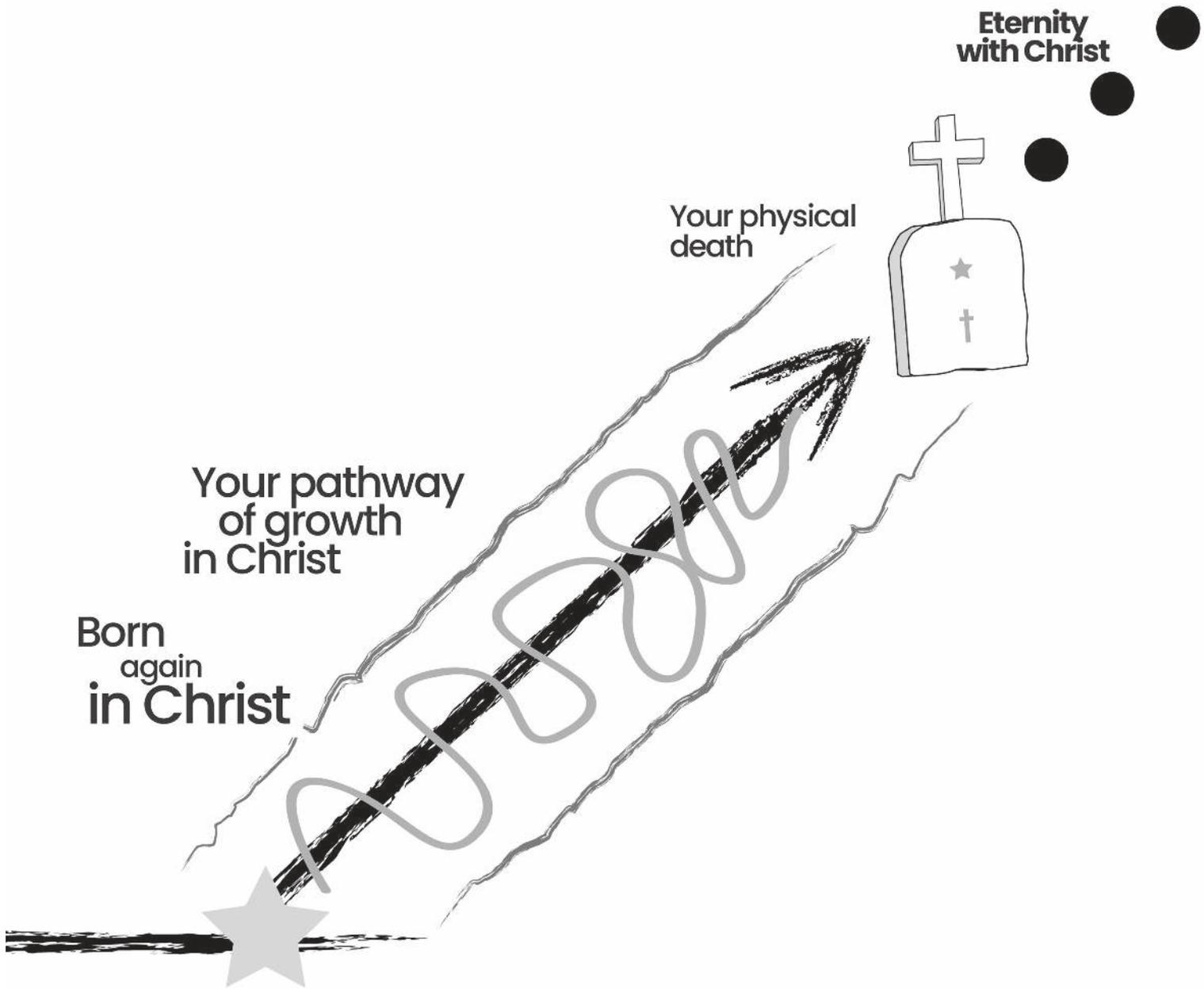
1. To what degree is the process of opening up spaces for service one that will occur naturally in your organization or ministry?
2. Will growth in your organization naturally open up spaces for service, or does this process need to be made intentional or even systematized?
3. Structurally, what positions or roles open up (for example, Sunday school teacher, elder, deacon, small group leader, camp program director, cabin camp counselor) and with what frequency are spaces to serve made available?
4. Are there spaces that are closed, either because they are only open to a certain group or type of person or because they are permanently filled by certain leaders?

5. Are there barriers to people moving into certain spaces? By what criteria should these spaces be guarded (for example, close contact with a vulnerable population that requires screening and/or specialized training) or opened up by removing “red tape”?
6. Are the voices of those who are crying out to serve, or those whose voices are soft and tentative, being listened to? Does each department or ministry have a system in place to listen to these voices?
7. If someone asks to serve, what spaces are readily available? Is there a means of scaling these offers according to their time commitment or competency?
8. Will there be someone watching the potential leader serve, to encourage, notice, call out and name their gifts and strengths and to provide further opportunities to develop?
9. In your local church, para-church ministry or campsite, how can families be incorporated into the process of opening up spaces? What kind of support can parents offer their children as they move into open spaces; how can they accompany them?

**Our ultimate purpose:**  
To glorify God and  
enjoy him forever.

Date  
of your  
birth





# 45

Take time to label your own Big Arrow by following the prompts below:

1. Label the star on the far left with your birth date, the date God planned for you to be brought into this world.
2. The straight line represents pre-evangelism, life before your conversion to Christ. Note a couple of factors that led to your decision to follow Jesus (if you run out of space you can use a sticky note).
3. Label the second star with the approximate date or season of your re-birth in Christ, the point in time that God foreordained for you to become his son or daughter.
4. The arrow represents a dramatic turn upward. Record some of the moments when you experienced supernatural spiritual transformation after you became a Christian.

**46**

The upward trajectory of the arrow on the Big Arrow is overlaid with twists and turns to convey that one's growth has its ups and downs; everyone's salvation experience is unique. Label your own pathway of growth with the prompts below.

Please use the space around the Big Arrow to jot down your answers to the following questions:

- How did you grow as a leader?
- What did you do to grow as a leader?
- Who was involved?
- What exactly did they do?
- Describe concrete actions that you regularly took to grow as a leader.
- What role did hardship play in your life, both before you met Christ and afterwards?

GROWTH PROCESSES	SUPPORTING RESPONDENT QUOTES
Assuming responsibility to learn on their own. The habit of reading was the form most mentioned.	“You have to be someone who invests in their own life” (Abraham). “I promised myself that not a day would go by without reading” (Eduardo).
Sharing and cooperating interdenominationally.	“I got criticized by others from my denomination because I attended seminars given by other churches, since I felt the need to learn how to grow as a church... But my foundation is firm. We all need to learn from others” (Adriana).
Investing time in God’s presence and in personal study of the Bible.	“One never graduates from depending on God” (Abraham).
Timely participation in training that corresponded to a specific need.	“A trained leader can serve the Lord better” (Orlando).
Following the example of persons who were inspirational models and worthy of imitation.	“We all need heroes of faith” (Alonso).
Having someone to give an account and submit to; someone loyal, wise and ethical.	“I was taught that you can’t grow without being accountable to someone, especially in finances and moral integrity” (Samuel).
Keeping an open mind.	“Friends amplify my vision. When you are closed you need help to broaden your perspective” (Benjamin).

**TABLE 8:** Summary of seven processes identified in the pastors’ descriptions of their growth as leaders

**47**

Review the seven processes in Table 8. Choose the one that you most identify with. Explain a specific lesson or point of growth you experienced related to this process.

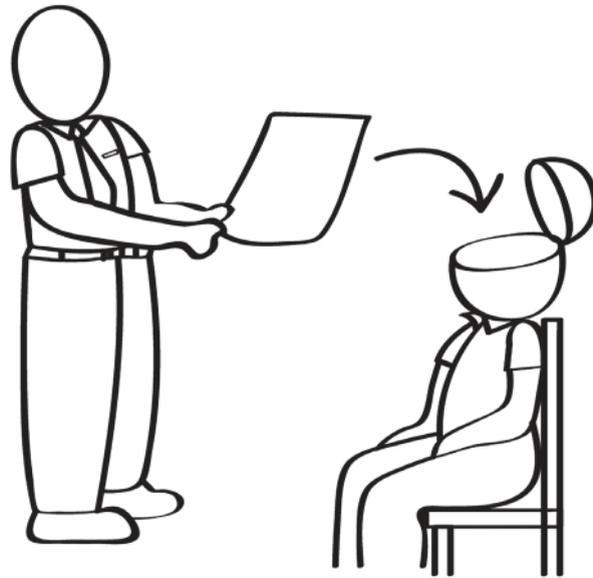
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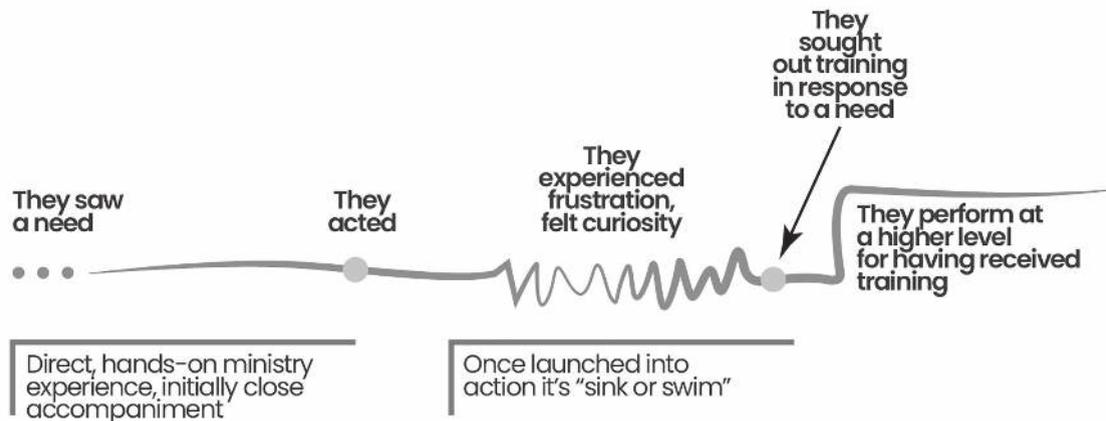
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**FIGURE 19:** Banking concept of education



**FIGURE 20:** Visual display of the role training played in the leader's lives



**FIGURE 21:** Discussion starts with Describing felt needs, moves to Interpreting real needs and ends with Holy-Spirit inspired focus and Action

**48**

If you had to make an educated guess about what the felt and real needs of your emerging leaders are, what would they be? Write out your initial thoughts.

Invite your team to pray for God's insight and discernment regarding your emerging leaders' felt and real needs. Then, as soon as possible, inquire directly with your emerging leaders.

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# 49

Re-read the felt and real needs you wrote down in Exercise 48.

What themes could be used to address these needs, what content is relevant to them and what experiences could be designed that would attract the attention of the emerging leader but will also challenge them beyond their current capacities.

Remember that a sequence of rich experiences creates a space for the Lord to shape and form your emerging leaders.

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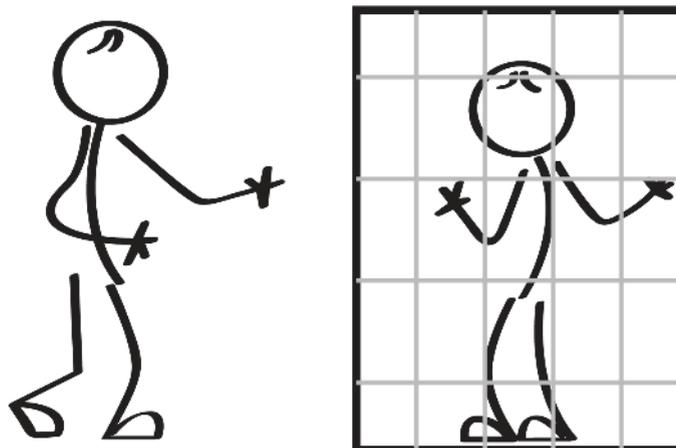
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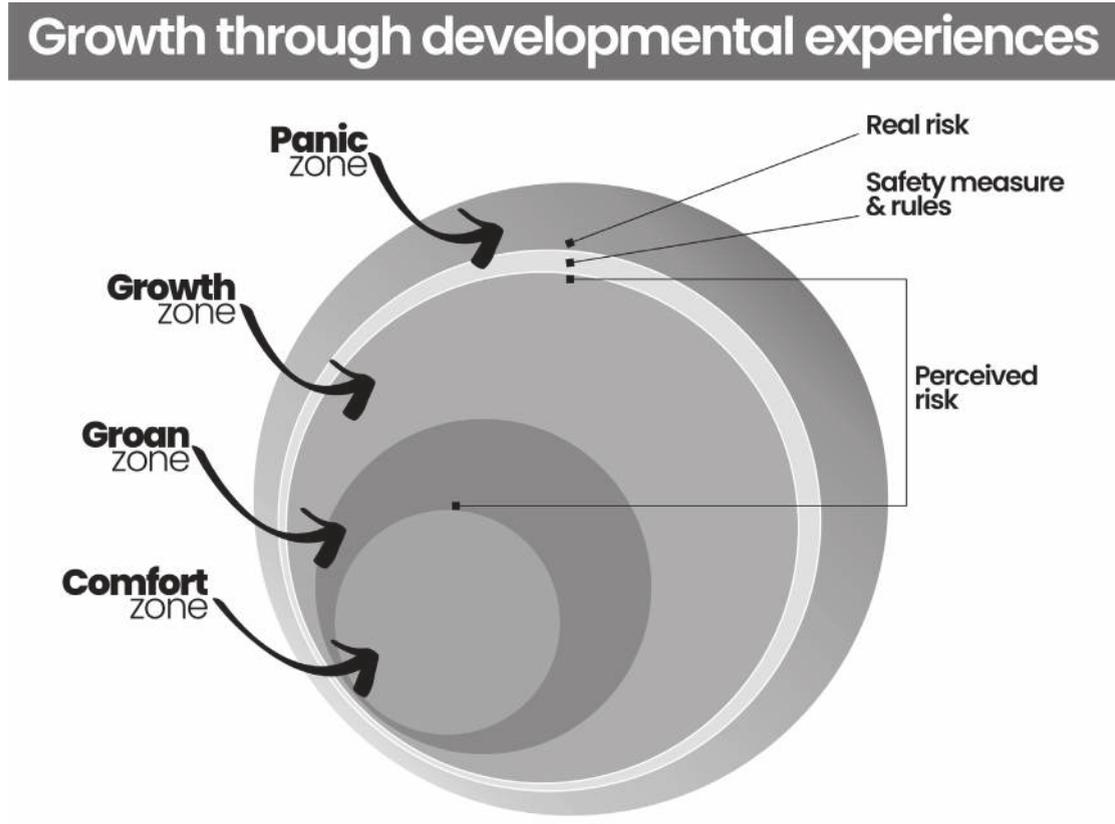
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**FIGURE 22:** A service project could be regular visits to people held in jail or people in dire need like street children



**FIGURE 23:** Group dynamics created by elements of challenge, support and assessment

**50**

Take a stroll down memory lane and recall an experience that was developmental for you. To aid your memory and help you reflect on the experience, I have provided a basic framework for you to complete (see Table 9). Feel free to use additional pages if needed.

This exercise will be most helpful to you and others if your description is detailed and rich:

- Choose an experience or series of experiences that helped you to grow as a leader
- Create a narrative explaining the experience (similar to the story I shared of our college class weekend trip)
  - Provide any background information that will help others understand the context
  - Include the people who you shared the experience with and their relation to you
  - Try to make the reader feel as though they are there with you

Clarify the relevance and formative value of those experiences.

**Description of an experience(s) that was formative for you as a leader**

**DESCRIBE AN EXPERIENCE OR SERIES OF EXPERIENCES (WHAT WAS THE CONTEXT, WHAT HAPPENED, WHO WAS THERE?).**

**SUPPORT: DESCRIBE HOW THE ELEMENT OF *SUPPORT* WAS PROVIDED AND ITS EFFECT ON YOU.**

<p><b>CHALLENGE:</b> DESCRIBE HOW THE ELEMENT OF CHALLENGE WAS PROVIDED AND ITS IMPACT ON YOU.</p>
<p><b>ASSESSMENT:</b> DESCRIBE HOW THE ELEMENT OF ASSESSMENT WAS PROVIDED AND HOW IT INFLUENCED YOU.</p>
<p><b>IN RETROSPECT, DESCRIBE ONE OR TWO OF THE SPECIFIC ASPECTS OF THIS EXPERIENCE THAT CAUSED YOU TO GROW AS A LEADER.</b></p>

**TABLE 9:** Description of a developmental experience that was formative for you as a leader

**51**

As a team, pull the ideas contained in the previous sections together to create developmental experiences. Make sure you share the formative experiences you wrote about in exercise #50, which may serve as a source of ideas.

1. Prayerfully discern and inquire into your leaders' felt and real needs
2. Design a series of experiences that respond to their needs and combine theory with practice, connected by reflection
3. Define the context within which these experiences will take place
4. Include the development elements of challenge, assessment and support.

Planning developmental experiences	
<b>STEP 1: SUMMARIZE YOUR FINDINGS ABOUT YOUR EMERGING LEADERS' FELT AND REAL NEEDS.</b>	
<b>STEP 2: OUTLINE A SERIES OF EXPERIENCES THAT RESPOND TO THEIR NEEDS AND COMBINE THEORY WITH PRACTICE, CONNECTED BY REFLECTION.</b>	
<b>IDENTIFY THE THEMES AND CONTENT. HOW DO THEY RELATE TO THEIR FELT AND REAL NEEDS?</b>	<b>DESCRIBE THE CONNECTION BETWEEN THEIR FELT AND REAL NEEDS AND THE EXPERIENCES CHOSEN.</b>
<b>CHALLENGE STEP 3: HOW WILL YOU ADD CHALLENGE TO THE EXPERIENCE TO STRETCH THEM?</b>	

<b>ASSESSMENT STEP 4: HOW WILL YOU PROVIDE CONSTRUCTIVE FEEDBACK AND FORMATIVE EVALUATION?</b>	
<b>SUPPORT STEP 5: HOW WILL YOU ADD A SUPPORT SYSTEM?</b>	
Describe the support system to be provided	
<b>STEP 6: ORGANIZE THE DETAILS TO CREATE A PROGRAM OF DEVELOPMENTAL EVENTS.</b>	
<b>Where?</b> Where will it be held? Will transportation be required? Will equipment be available?	
<b>When?</b> How frequently will sessions occur? How long will they last? Can you suggest tentative dates?	
<b>Who?</b> Names of those emerging leaders involved and the leaders who will accompany them. Will you rely on support and resources from any other members of your church or community?	
<b>How much?</b> What is the budget? Will you need to make compromises or suggest alternatives to work within your budget?	

**TABLE 10:** A step-by-step process to create developmental experiences



**52**

Take a moment to look objectively at yourself and the emerging leader you are accompanying.

What adjectives would you use to paint a picture of your own spirit of achievement? Would someone else observing you be able to see evidence of a spirit of achievement?

Consider the person God has asked you to accompany and for whom to open up spaces. Perhaps you have already created developmental experiences to encourage that person's growth. Do you see evidence in him or her of a spirit of achievement?

Please use Table 12 to write out your answers to these questions.

SELF-EVALUATION	ASSESSMENT OF AN EMERGING LEADER WHOM YOU ARE ACCOMPANYING
Thinking about how these pastors have described their spirit of achievement, what adjectives would you use to paint a picture of your own spirit of achievement?	What adjectives would you use to paint a picture of this person's spirit of achievement?

**TABLE 12:** Spirit of achievement: An evaluation of yourself and an emerging leader

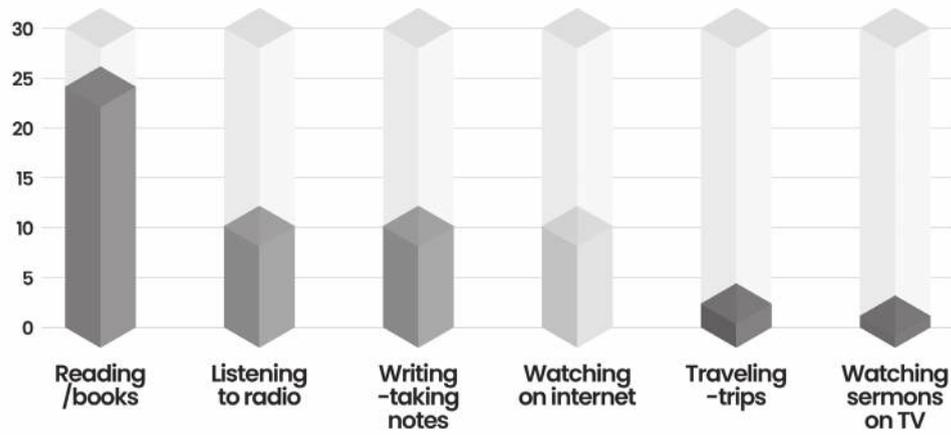
**53**

Rather than count the number of hours you read the Bible to evaluate your own or others' devotion to studying the Scriptures (which can be an exercise in measuring religiosity), describe three lessons you have recently learned that sprang directly from your Bible study. Try to gauge the spiritual nourishment you acquire from your own personal Bible study. Apply the same questions to an emerging leader you are accompanying. Express your thoughts in Table 13.

SELF-EVALUATION	ASSESSMENT OF AN EMERGING LEADER WHOM YOU ARE ACCOMPANYING
<p>Considering how these pastors have described their commitment to investing time in communion with God and Bible study. Describe your own relationship with the Bible and the difference it makes in your life by describing three lessons you have recently learned that sprang directly from your Bible study.</p>	<p>From what you can observe in the life of this emerging leader, how does their life reflect adherence to the principles found in Scripture?</p> <p>Are you aware if they consistently invest time in communion with God and Bible study?</p>

**TABLE 13:** Time investment in communion with God and Bible study: An evaluation of yourself and an emerging leader

## Mentions of sources of self-taught growth



**FIGURE 24:** Mentions of sources of self-taught growth

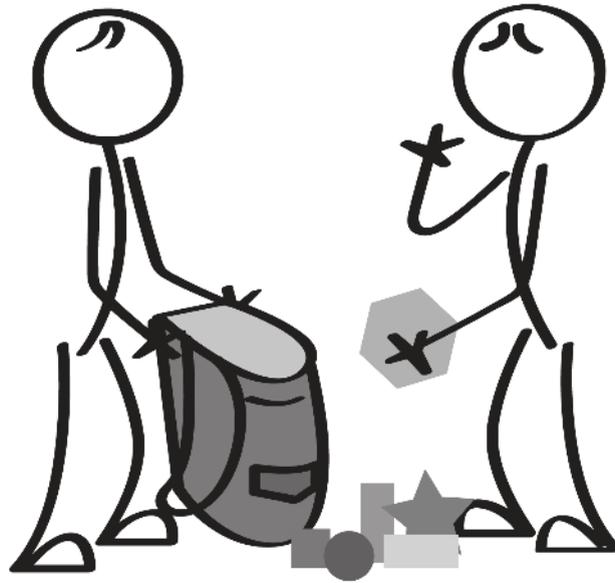
**54**

To finish well in your own leadership journey requires self-care and learning to learn. There are a variety of ways to grow, but the constant is growing increasingly more like Jesus. No one can make you grow. You cannot make anyone else grow either.

How are you cooperating with God in your own growth? How do you see the leader you are accompanying taking charge of their own growth? Describe your observations in Table 14.

SELF-EVALUATION	ASSESSMENT OF AN EMERGING LEADER WHOM YOU ARE ACCOMPANYING
Considering how these pastors have described the means they used to learn, what means do you regularly use to keep growing?	Looking objectively at this emerging leader whom you are accompanying, describe the efforts you observe them making to learn and grow.
How many books have you read this last month? What difference have the books you read made in your life and leadership?	Have you noticed them carrying a book or reading? Do they discuss their reading?
Use whatever scale makes sense to you to give yourself a grade for your self-learning.	

**TABLE 14:** Self-learning: An Evaluation of yourself and an emerging leader



**FIGURE 25:** Accountability envisioned as someone going through your backpack to check “your stuff”

**55**

What safeguards do you currently have in place to protect yourself from financial and moral improprieties?

Please write your answers in Table 15.

SELF-EVALUATION	ASSESSMENT OF AN EMERGING LEADER WHOM YOU ARE ACCOMPANYING
Who holds you accountable and in what areas do they hold you accountable?	What counsel will you give to this emerging leader, to not only help them avoid financial and sexual sin, but also to avoid even the appearance of impropriety?
Name the safeguards you currently have in place to protect yourself from financial and moral improprieties.	Name the safeguards you currently have in place to protect emerging leaders from financial and moral improprieties?
Have you done the hard work of examining the shadow sides, or dark sides, of your character and leadership? Can you name and describe your own shadow sides?	What insights and lessons can you share with this emerging leader from the descriptions these pastors and leaders have provided of their own life experiences?

**TABLE 15:** Accountability and submission: An evaluation of yourself and an emerging leader

**56**

Throughout this chapter I invited you to analyze your own self-leadership and that of the leader(s) you are accompanying.

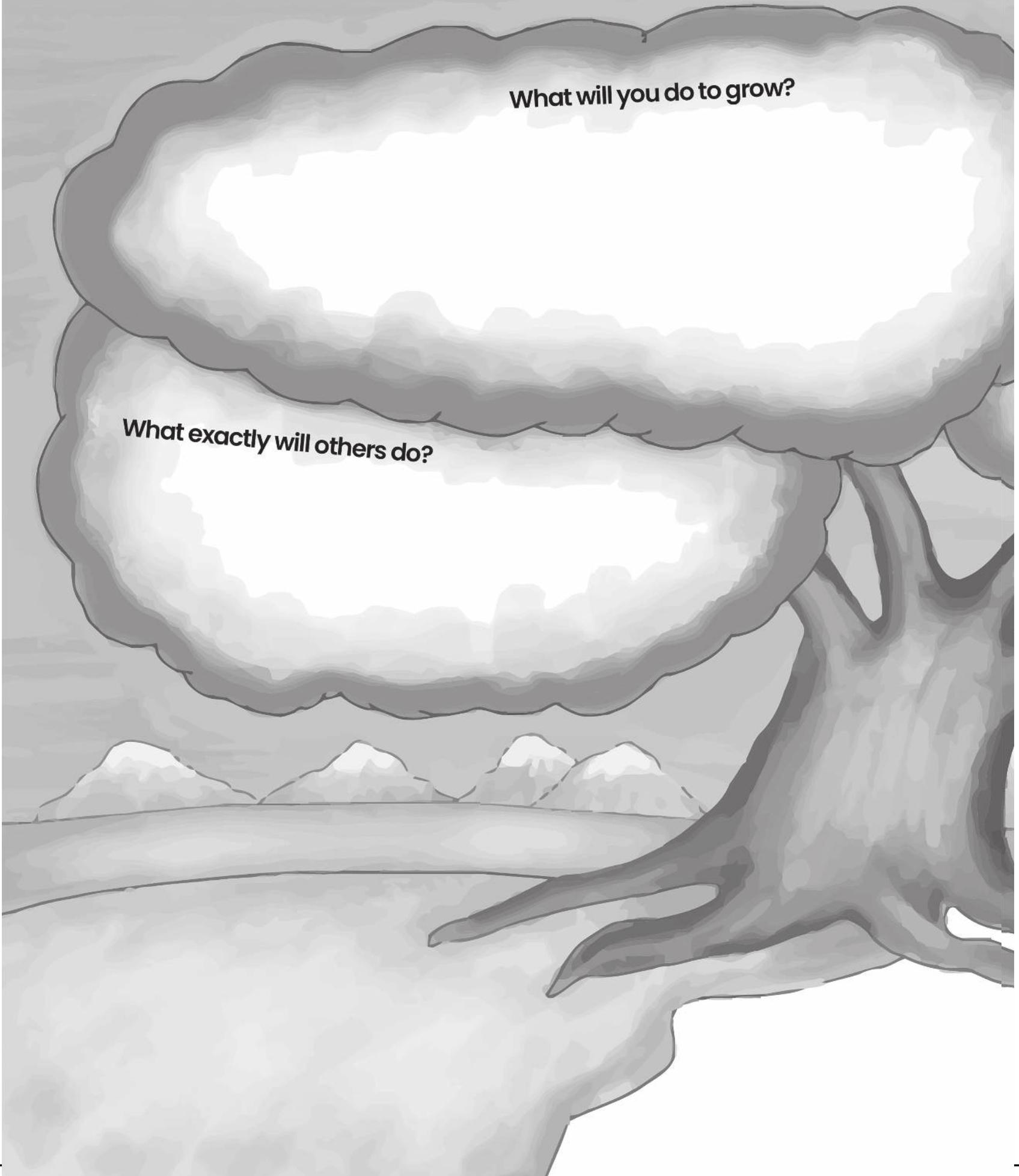
I now invite you to complete the “self-leadership map” (see Figure 26) that follows. As you do, listen to God and together make concrete plans for your leadership development. If you would find it helpful, make a copy of this map and invite your emerging leader to complete it.

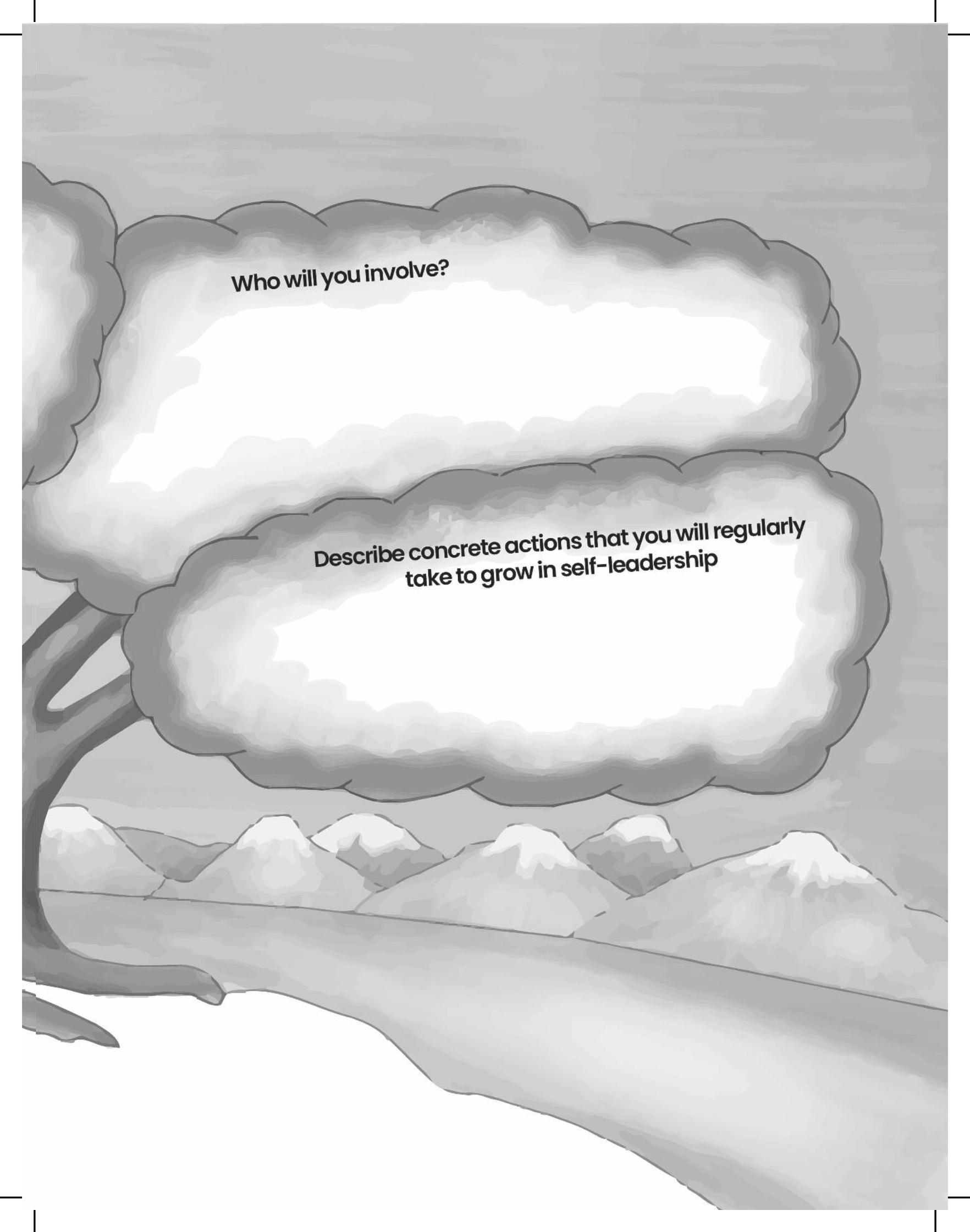
The image of a tree used for the leadership map is in direct reference to the analogy the Psalmist uses in Psalm 1: a person whose delight is in the law of the Lord, and who meditates on his law day and night, is compared to a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers. This image will be displayed across two pages to make it easier to fill it in by hand.

# Describe how you will grow in self-leadership

What will you do to grow?

What exactly will others do?





**Who will you involve?**

**Describe concrete actions that you will regularly  
take to grow in self-leadership**

**57**

In your context, do you see evidence of the cultural hindrances mentioned (sectarianism, close-mindedness, legalism and distrust)?

If so, describe this evidence in depth using a story or anecdote. Please be sure to include your interpretation and final conclusions as to how God might be guiding you to act redemptively.

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**58**

What concrete ideas can your team generate to help promote self-leadership from the start? Design your concrete ideas with suggestions as to how to overcome cultural and organizational obstacles, should they present themselves.

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