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BETHEL UNIVERSITY
BETHEL SEMINARY ST. PAUL

LATINAS IN LEADERSHIP IN LATINO CHURCHES AND
CHRISTIAN ORGANIZATIONS

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN TRANSFORMATIONAL LEADERSHIP

BY
LUZ GÁLVEZ DE FIGUEROA
ST. PAUL, MINNESOTA
MAY 2022

ACKNOWLEDGEMENTS

First and foremost, I want to acknowledge the power of God's grace. This educational journey is a testimony of His redemptive work in my life for my past, encouragement for my present, and hope for my future. It is His story embedded in my lifelong journey of faith. Words cannot describe how grateful I am to my family who has provided the main inspiration for this project. I am indebted to my husband Jose, my children and their spouses, Mitzi and Mike and Jose and Holly, for their encouragement and for believing in what God wanted to accomplish in and through me.

My sincere thanks to each professor at Bethel Seminary for challenging me to become a better scholar through this program. A special thank you to Dr. Denise Muir-Kjesbo for encouraging me to apply to the program and for challenging me to extend myself academically and personally beyond my perceived limits. Thanks to Dr. Justin Irving for believing in me and for his support, guidance, and encouragement throughout my doctoral journey. I would also like to extend my gratitude to my advisor Dr. Julie Berndt who guided me to accomplish this monumental task with support and understanding.

I could not have completed this study without the support and help of many people. I am indebted to Barb Beyer who has encouraged and prayed for me throughout these years and generously gave of her time to edit and provide feedback on my dissertation. I am also grateful to my ministry team at *Entre Niños* for their constant

prayers and support. In addition, I would like to thank the Latinas in leadership whose participation made this project possible. Thank you to each one of these wonderful and successful women for taking the time to share their stories and insights with me. Thank you to the many Latinas who have followed my work with appreciation, you encourage me to work harder. ¡Gracias!

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GLOSSARY

Authoritarian leadership: It is a top-down male-oriented leadership style that limits women's full potential.

Cultural intelligence: Also known as CQ, this refers to an individual capacity allowing one to interact with a variety of cultural settings more effectively.¹

Data: In this context, the term is used as a plural noun. It has its origins in Latin and refers to two or more pieces of information. A single piece of information is a data point.²

Early churches: The home churches of the first century that Paul writes to and refers to in his letters.

Egalitarian leadership: An approach to leadership where both men and women serve with their God-given talents. An egalitarian leadership style believes that God intends that men and women mutually support each other in all dimensions of life, including within the church and the church's ministry.³

Hispanic: Individuals who classify themselves as Mexican, Puerto Rican, Cuban, South American, Central American, or from any other Spanish origin.

Latino culture: The term aims to include both the language and the multifaceted identity of the people who speak Spanish but consist of diverse Hispanic cultures. In other words, it is an amalgamation of diverse Hispanic influences, practices, and values of diverse cultures into one cultural identity.

Latinas: Generic term used to refer to Latino women.

¹ David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids, MI: Baker Academic, 2009), 62.

² Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 12th Ed. Edition (New York, NY: Pearson, 2019), chap. 1, Kindle.

³ Stanley J. Grenz and Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove, IL: InterVarsity Press, 1995), intro., Kindle.

Latino churches and Christian organizations: The Latino culture within churches and Christian organizations is a strong culture that unites people through a common history, a legacy, a spiritual tradition, and language. Shared values such as respect, honesty, service, and generosity are very important.⁴

Liderazgo: Spanish word for leadership.

Marianismo: In the Latino context, the term Marianismo, after the Virgin Mary, refers to the moral superiority of women and the acceptance of submissive roles.⁵

Machismo: In the Latino context, the term refers to the belief in male superiority over women thus allowing men to exercise power and control.⁶

Pastoras: This is the Spanish word for women pastors.

Transformational leadership: A leadership model that exhibits a deeper understanding of change and a new set of leadership skills and strategies. The focus of the transformational leader is to engage in a relationship with the followers based on a mutual commitment to values and centered on a mission for a better future.⁷

⁴ Juana Bordas, *El Poder del Liderazgo Latino: Cultura, inclusión, y contribución* (Oakland, CA: Berrett-Koehler Publishers, 2013), intro., Kindle.

⁵ Mariana Valenzuela Somogyi, “La figura de la madre en los casos de las presidentas latinoamericanas Michelle Bachelet (Chile), Cristina Fernández (Argentina) y Dilma Rousseff (Brasil), *Revista de Estudios Sociales*, no. 69 (2019): 68.

⁶ Rosaevelia Aldaco, “Latinas Attainment of Higher Education: What Factors Contributed to Their Success? (Master of Social Work Thesis Project, California State University, 2010), 11, ProQuest Dissertation.

⁷ Mark McCloskey and Jim Louwsma, *The Art of Virtue-Based Transformational Leadership* (Bloomington, MN: The Wordsmith, 2014), intro., Kindle.

ABSTRACT

This study addressed the lack of understanding of transformational leadership characteristics and skills used by Latinas serving in Latino churches and Christian organizations in the United States. This qualitative research took a case study approach that included the review of biblical and theological framework and the relevant leadership literature research. It employed personal interviews, observations, denominational document review, and online surveys to provide insight into Latinas in authority roles. It was followed by the field research, analysis, and evaluation of the data. The research reflected the narrative of five Latinas in leadership in Latino Christian organizations, five Latinas leading Latino churches, and 25 Latinas serving in various leadership capacities.

The egalitarian theological concept of equality gives evidence of women fulfilling roles in ministry in the early church based on giftedness rather than gender. The transformational leadership model provided a framework that postulates these leaders operate as agents of change and are themselves engaged in the transformational process. This project identified definite characteristics of Latinas in leadership as they overcome hierarchical cultural assumptions and pave the way to influencing and transforming their culture filled with passion, faith, and courage.

DEDICATION

This dissertation is dedicated to my husband Jose. You believed in me when I did not believe in my own abilities. Your encouragement sustained me when I was on the verge of quitting. We have faced many challenges and sacrifices together through this educational journey, so this accomplishment is not mine alone but ours because of God's guidance and grace. I love you.

This is also dedicated to my granddaughters Louise and Elaina. May this be a testament of God's faithfulness to our family and inspire you so when you grow up you respond to God's calling in your life wherever He directs you. As third generation Latinas, I hope that you will embrace your heritage with courage and freedom for years to come.

INTRODUCTION

The transformational leadership model is a framework that postulates important characteristics of a servant leader who places the need of the follower over his or her own needs. Important characteristics of the servant leader are “Openness, stewardship, vision, humility, love (truly caring about team members as people), empowerment, and trust.”⁸ In other words, the focus of this type of leadership is on the follower and his or her needs and opportunities.

One of the leadership characteristics of the Latino identity is that it puts great value on community and shared leadership, which is one of the traits of the transformational leadership approach. But Latino society tolerates a great deal of inequality. Its authoritarian leadership approach limits women’s full potential. Therefore, it is important to determine if the transformational leadership model can guide a change for Latinas in leadership.

Today there are many who make a strong case against an egalitarian view of men and women in ministry. Women in ministry have been a controversial topic in western culture and many struggle with this issue. This is an even more difficult issue in the Latino culture because of its male-oriented leadership values, and very few women have

⁸ Justin Irving, “Exploring the Relationship Between Servant Leadership and Team Effectiveness,” *School of Leadership Institute Regent University* (2005): 6.

public roles in the preaching and leadership dimensions of Christian ministries and churches.

It is fundamental to study what the New Testament has to say about the role of women in the church of the first century. Does it or does it not close the door to women functioning in teaching and leadership roles in ministry? A review of the areas of leadership characteristics and the structure of the early church is essential in determining the rationale behind Paul's writing in his letters regarding women in leadership. Special attention to key passages that are recognized as contentious is also useful. It is important to be certain that the biblical era set the stage for a movement of the Spirit expanding the role of women in the gospel ministry.

Latinas have long struggled to have more important roles in the church, but they have always been limited to home and domestic roles. They encounter difficult internal dynamics and stigmas within the Latino culture, as well as external challenges such as prejudice and discrimination. However, in the last few years, Christian Latinas in leadership are making themselves known. This study explores the resources and life experiences of Latinas in leadership to understand the challenges they encounter on their career paths, the influence of ethnic identity, and the traits they use to grow in their leadership capabilities.

The biblical era sets the stage for a movement of the Spirit that expands the current role of women in ministry. As Grenz and Muir-Kjesbo state, "The Bible teaches that both women and men have the right to know God, the right to act on that knowledge, the right to learn about God, and—once regenerate—the right to serve God as He calls."⁹

⁹ Grenz and Muir Kjesbo, *Women in the Church*, intro., Kindle.

CHAPTER ONE: THE PROBLEM

Presenting the Problem

People who are seeking to lead in a Christian manner are first rooted in their calling and who they are in Christ.¹⁰ From there they need to pay attention to their leadership tasks ahead according to their capacities. At the same time, today's leaders need to pay attention to the world around them in a global multicultural society. Culture and context have an impact on the leader and follower.¹¹

The problem this project addressed was the lack of understanding of transformational leadership characteristics and skills used by Latinas serving in Latino churches and Christian organizations. Many people do not support an egalitarian view of men and women in ministry still today. Women in ministry have long been a controversial topic in western culture, especially regarding ordained and leadership ministry roles.¹²

This project is significant because it explores whether the New Testament, interpreted in its first century context, closes the door to women functioning in teaching and leadership roles in ministry or not. The researcher examined, passages in the writings

¹⁰Justin Irving, "Leadership and Intercultural Competence," Bethel Seminary, September 20, 2015, video of lecture, 30:51, https://www.youtube.com/watch?v=d_NAdIxTi30.

¹¹ Peter Northouse, *Leadership: Theory and Practice*, 8th ed. (Thousand Oaks, CA: Sage Publishing, 2019), chap.10, Kindle.

¹² Thomas Oden, *Pastoral Theology: Essentials of Ministry* (Broadway, NY: Harper One, 1983), 36.

of the Apostle Paul that show men and women responding to God's call and mutually supporting each other in all dimensions of life and church ministry. These passages, as well as recognized controversial Pauline passages on the role of women in the church, are discussed through theological, exegetical, and historical reflection. In addition to the theological study, identifying the transformational leadership characteristics of a leader is an important component of this project. Finally, the review of relevant literature and research in this field is an essential foundation for identifying the characteristics of women in leadership.

In 2017 a Barna study focused on the perception of women and power in American society, drawing evidence from three polls to compare attitudes toward women across several demographics—including gender, age, political preference, and religious identity (evangelical, Protestant, Catholic, and practicing Christian). This study found that evangelicals are the “most hesitant” group in supporting women’s work outside the home. Evangelicals also express the most discomfort with a female CEO. This study also found that evangelicals are the least comfortable with women as pastors. For evangelicals these attitudes are connected; limiting women’s spiritual authority goes hand in hand with limiting women’s economic power. As the study shows, these results are “perhaps due to a more traditional interpretation of women’s roles as primary care-givers in the home.”¹³

This is an even more difficult issue in the Latino culture because of its authoritarian values. An important component of this project is to identify multicultural competence as a key value for transformational leadership in this global society.

¹³ Barna Group, “What Americans Think About Women in Power,” *Barna Group* (blog), March 8, 2017, <https://www.barna.com/research/americans-think-women-power/>

Multicultural leadership is an inclusive approach that “incorporates the influences, practices, and values of diverse cultures in a respectful and productive manner.”¹⁴ Special attention was given to Latino culture and Latinas in leadership.

The theological study together with the contemporary literature regarding transformational leadership helped identify the questions and topic of the survey directed to Latinas serving in Latino churches and ministries. This area of research yielded competing insights that helped guide the conversation with ten Latinas in leadership who have been influential in the life and leadership of many people. The purpose of studying their lives was to discover their characteristics and traits of their transformational leadership style. Each story is rich and profound and reflects the vision and the values of God to bring about transformation.

Finally, the transformational leadership model provided a framework that postulates these leaders operate as agents of change and are themselves engaged in the transformational process. Consequently, this project sought to identify the characteristics of the Latinas in leadership as they overcame hierarchical cultural assumptions to pave the way and influence change to transform their culture.

Delimitations of the Project

Many evangelical women have sensed a call to ministry and the field of research concerning Christian women in leadership has drawn much attention in evangelical circles in general.¹⁵ For the purposes of this project it was important to narrow the focus

¹⁴ Juana Bordas, *Salsa, Soul, and Spirit: New Approaches to Leadership from Latino, Black, and American Indian Communities* (San Francisco, CA: Berrett-Koehler Publishers, Inc., 2012), intro., Kindle.

¹⁵ Grenz and Muir Kjesbo, *Women in the Church*, intro., Kindle.

to encompass a particular segment of the field, Christian Latinas in leadership in Latino churches and Christian organizations.

First, the scope of the research was limited to Latino churches and Christian organizations in the United States. The Hispanic population is uniquely poised to play a significant leadership role both domestically and internationally.¹⁶ Bordas explains that “Latino is a culture not a race.”¹⁷ Latinos are inherently a diverse group who welcome people’s contributions and nurture participation.¹⁸ They come from many backgrounds and races to this country, but they are connected by language and culture. The ethnography of the group, with its size and complexity, provides an excellent source for a study such as this.

Second, the research was limited to the study of key passages in Paul’s letters. These passages were: 1 Corinthians 11:2-16, 1 Corinthians 14:33-36, 1 Timothy 2:1-15, Romans 16:1-16. There are several other texts of Scripture on the issue of the place of women in the early church, and these passages were studied to help the researcher understand Paul’s position on the role of women. These Pauline passages have often been used by those who reject female leadership in their churches.¹⁹ However, in the context of the first century and in the witness of the New Testament as a whole, Paul does open the door to women having a public role in the teaching and leadership dimensions of Christ’s

¹⁶ Alfred Ramirez, “Hispanic Leadership Development and Its Policy Impact,” *Hispanic Journal of Hispanic Policy* 18 (2005-2006): 85.

¹⁷ Juana Bordas, *El Poder del Liderazgo Latino*, intro., Kindle.

¹⁸ Juana Bordas, “Leadership by the Many: The Power of Latino Inclusion,” *Leader to Leader* 2015, no. 75 (2015): 57.

¹⁹ John Nolland, “Women in the Public Life of the Church,” *Cruz* 19, no. 3 (1983): 17.

ministry.²⁰ Observing the leadership skills and distinctiveness of women in ministry was an essential part of this research.

Third, the research was limited to transformational leadership literature and its implications to a multicultural context. Transformational leadership creates and articulates agendas for moral, ethical, and spiritual change.²¹ It is important to be aware that this research was conducted in the context of cultural diversity. Cultural intelligence and accepting diversity start with awareness of what is beneath superficial behavior and the environment.²²

Fourth, the research was limited to leadership literature related to the Latino leadership approach and identity. The study was focused on recognizing the Latino identity to highlight its cultural characteristics that can be examined within the transformational leadership model. At the same time, this study aimed to provide an understanding of the great variety of gifts that people bring to the work and service of Latino organizations.

Fifth, the research was limited to literature related to the characteristics of Latinas in leadership. This study explored the resources and life experiences of Latinas to understand the challenges they encounter in their careers and the traits they use to grow in their leadership capabilities. Additionally, the study sought to obtain key leadership insights of Latina leaders to support themes and topics for future curriculum development.

²⁰ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

²¹ McCloskey and Louwsma, *Virtue-Based Transformational Leadership*, chap. 1, Kindle.

²² Livermore, *Cultural Intelligence*, 147.

Researcher Assumptions

In the same way that this project needed specific demarcations, it was also important to name the assumptions made by the researcher. The first assumption was that the biblical and theological understanding of the Pauline letters support an egalitarian style of leadership. The New Testament clearly indicates that women were very involved in ministry together with men in the early Christian church as they followed the servant leadership model of Jesus. This reciprocal relationship of mutuality in leadership was demonstrated in the pioneer community of believers and exemplified by the Apostle Paul.

The second assumption was that Paul indicates women played significant roles in ministry in the early Christian churches as they demonstrated distinctive leadership characteristics. The researcher studied the crucial characteristics of the appointed men and women leaders that energized a community of people to accomplish a shared mission in the face of a changing world.

The third assumption was that Latinas in leadership demonstrate key insights into the transformational leadership approach. During this project, it was evident that regardless of a hierarchical and male oriented culture, Latinas in leadership embrace these challenges with faith, exemplifying tremendous strength and cultural characteristics with a clear conviction and vision.

The fourth assumption was that the Latino identity shares a set of common values and traditions. Gender and culture provide additional contexts to analyze the characteristics of Latinas in leadership. It was clear during this study that the Latino society is a gender differentiated culture and seeks to maximize such differences; this dimension impacts the leadership characteristics of Latinas in authority roles.

The final assumption was that an egalitarian leadership which is representative of all people (gender, culture, and age) is possible within the changing Latino culture. It became clear, during the course of this project, that a stereotypically masculine type of leadership behavior is diminishing as more Latinas are advocating for egalitarian leadership of churches.

Subproblems

The problem this project addressed is the lack of understanding what transformational leadership characteristics and skills are used by Latinas serving in Latino churches and Christian organizations. The researcher broke this large theme into six smaller researchable focal points called subproblems.

The first subproblem was to examine key passages in Paul's letters (1 Cor. 11:2-16, 1 Cor. 14:33-36, 1 Tim. 2:1-15, Rom. 16:1-16) to identify leadership characteristics of women serving in ministry within the first century context. To study this theme, the researcher reviewed the areas of leadership characteristics and structure in the early churches.

The second subproblem was to discover what existing literature reveals about transformational leadership characteristics and cultural intelligence. Special attention was given to Latino culture and Latinas in leadership. A solid study on the characteristics of a transformational leader, together with cultural awareness, provided the framework to discover specific resources regarding leadership characteristics associated with Latinas in authority roles.

The third subproblem was to identify key Latinas in leadership roles in Latino churches and Christian organizations in the United States. The researcher started by

defining a criterion for the selection of the Latinas chosen to participate in the study. These were women known by the researcher from different parts of the country. They were from various backgrounds (ages between 25 and 65) and were serving in full-time or part-time leadership roles in Christian organizations and churches.

The fourth subproblem was to create and distribute a survey to identify transformational leadership characteristics and skills that are used by Latinas serving in Latino churches and Christian organizations. This exercise allowed the researcher to build a framework which helped investigate this topic among a broader group of Latinas in leadership.

The fifth subproblem was to create an interview guide and conduct interviews with ten Christian Latinas in positions of authority regarding both transformational leadership and other leadership styles that have been effective in their own settings. The researcher selected five Latinas leading Christian Latino organizations and five Latinas serving in leadership roles in Christian Latino churches. The focus of this study was to identify factors that contribute to the effectiveness of their leadership.

The sixth subproblem was to identify and articulate curriculum topics that could be used for training Latinas to engage in transformational leadership. Effective leadership characteristics transmittable to other leaders were researched for potential training opportunities in the future for the benefit of the multicultural community.

Setting of the Project

Today, it is believed that Latinos are the largest minority group in America.²³ Due to immigration and high birth rates, Latinos are rapidly growing as a proportion of American society—faster than any other racial-ethnic group—and are widely dispersed throughout the United States. It is estimated that by 2050, Latinos will make up 30 percent of the population.²⁴ They are connected by language and culture to 22 countries. This group has been revitalized by immigration, technology, travel, and globalization.²⁵ Though they are connected by language and culture to twenty-two countries, this Latin culture unites people through a common history, legacy, spiritual tradition, and language. Most importantly, this culture is made up of shared values such as respect, honesty, service, and generosity.²⁶

The Hispanic immigrants and converts to Christianity have been a benefit to the US evangelical church.²⁷ In regard to Latino participation in Christian organizations, Marti explains that Latinos have much higher church attendance compared with whites. Latino Protestants (whether coming from evangelical, Pentecostal, or mainline

²³ Brandon C. Martinez and Jeffrey A. Tamburello, “The Role of Whites in Lay Leadership within Latino Churches,” *Journal for the Scientific Study of Religion* 57, no. 1 (March 2018): 39.

²⁴ Bordas, “Leadership by the Many,” 61.

²⁵ Bordas, “Leadership by the Many,” 56.

²⁶ Bordas, *El Poder del Liderazgo Latino*, intro., Kindle.

²⁷ Kate Shellnutt, “Shalom, Amigos: How Hispanic Evangelicals are Leading Other Minorities to Befriend Israel,” *Christianity Today* 61, no. 8 (2017): 18.

orientations) have a significantly higher church attendance compared with Latino Catholics.²⁸

Miranda explains that language is beneficial, indicating that Spanish language worship is an integral part of most new Hispanic congregations. He states that 64 percent of churches conduct services only in Spanish, while 13 percent have bilingual services. (Others offer translation services.)²⁹

As previously stated, the Latino culture is predominantly hierarchical. Livermore explains that the hierarchical authoritarian leadership style in Latin America comes from one of the high-powered distance values that are identifiable in the Latino culture.³⁰ This is a traditional view that men are more important than women and it advocates relationships in which men control women. Patty Lane argues that the influence of authority is important in hierarchical cultures, and she states, “In these cultures unequal treatment of persons is not only accepted but also expected and considered appropriate.”³¹ Thus, Miranda contends, “For the most part, Hispanics reject the ‘melting pot’ idea and prefer a ‘tapestry’ or ‘mosaic’ analogy, wishing to have their cultural distinctiveness accepted by the church and other institutions of American society.”³²

²⁸ Gerardo Marti, “Latino Protestants and Their Congregations: Establishing an Agenda for Sociological Research,” *Sociology of Religion* 76, no. 2 (Summer 2005): 146.

²⁹ Jesse Miranda, “Religion, Philanthropy, and the Hispanic People in North America,” *New Directions for Philanthropic Fundraising* 1999, no. 24 (Summer 1999): 60.

³⁰ Livermore, *Cultural Intelligence*, 129.

³¹ Patty Lane, *A Beginner’s Guide to Crossing Cultures: Making Friends in a Multicultural World* (Downers Grove, IL; InterVarsity Press, 2002), 73.

³² Miranda, “Religion, Philanthropy, and the Hispanic People,” 64.

On the other hand, most Latinas today view men and women as equals and advocate egalitarian relationships between them. Bordas endorses the need for an egalitarian pluralism leadership that is representative of all people in an organization. She states, “Organizations must be willing to reinvent themselves by altering their language, structure, and methods of operations and by welcoming diverse leaders to the table to share their perspectives and experiences. This takes organizations into new territory.”³³

The presence and influence of Latinas in the United States continue to grow. In 2015 it was estimated that one in five women in the country was Latina. By the year 2060, projections estimate Latinas will comprise almost a third of the female population in the United States.³⁴ Most of these women are bilingual and represent a powerful Latino market.³⁵ Bordas explains that they represent more than a quarter of managerial positions.³⁶ The researcher observed that, in Christian organizations, most Latinas have the desire for advancement and participation. They have a larger purpose in life that gives them strength in the face of obstacles and adversity. These leaders experience tremendous pressure within the context they serve, but their love for God and others gives them the strength to do what they feel is right. The researcher endeavored to identify these Latinas in leadership and the empowering leadership dynamics within which these women function in the Latino culture.

³³ Bordas, *Salsa, Soul, and Spirit*, part 4, Kindle.

³⁴ Leticia Sanches de Valencia, “Transformation of Latinas into Influential Business Leaders in the United States: A Grounded Theory Study” (Doctor of Business Thesis Project, University of Phoenix, 2008), 6, ProQuest Dissertation.

³⁵ Evangelina Holvino and Placida Gallegos, “Latinas at Work: An Untapped Resource for Organizational Success,” *Diversity Factor* 16, no. 1 (Winter 2008): 17.

³⁶ Bordas, *El Poder del Liderazgo Latino*, intro., Kindle.

Importance of the Project

Importance of the Project to the Researcher

Women in leadership is a controversial issue among Christian denominations and organizations.³⁷ It is also a personal quest for the truth about women like the researcher, who have received a providential calling that has unfolded through the years but still find ourselves restricted from developing our full potential solely because we are women. For years the researcher has seen the gifts of the Holy Spirit operating in and through women. For years the researcher has seen God using women to build up the Body of Christ and advance the Kingdom of God in this world. Yet, for years, the researcher has not been able to balance what she has seen with what she has heard others preach.

The researcher deemed it important to acknowledge the theological discussion that in the new community that Jesus formed, women were considered an essential part. Therefore, she proceeded to study the biblical theme of women in leadership and their traits and characteristics. The researcher wanted to examine what the Word of God says about women in leadership. She acknowledges that the process of studying biblical and theological truth about this topic was challenging, but it was her desire to study with a posture of humility and sincerity.

Furthermore, the researcher has seen the absence of Latina leaders in Latino Christian organizations where they have been limited to secondary roles and responsibilities in a male-oriented culture. However, these few Latinas in influential roles are developing as leaders and continuing to grow in their communities. The researcher

³⁷ Alice Mathews, *Gender Roles and the People of God: Rethinking What We Were Taught About Men and Women in the Church* (Grand Rapids, MI: Zondervan, 2017), chap. 1, Kindle.

believes they are committed people who have guided Latino communities to transformational leadership, despite the limitations they have experienced in life. Their values, approaches, and dedication have laid the foundation for a fuller Latina diversity.

Additionally, this study examined the lives and experiences of Latinas in leadership within the Latino community. This helped the researcher consider the presence of God in their lives and how they responded to pain, happiness, evil, boredom, love, grace, goodness, and God. Their life and leadership lessons can influence and shape others' capacity to lead in a multicultural setting. In conclusion, in the work of this project the researcher sought to discover the attributes and leadership traits of Latinas in leadership when facing the benefits and challenges of leadership in this culture.

The Importance of the Project to the Ministry Context

The researcher is a leader of a Latino Christian organization that serves Latino leaders in Latino churches. Through coaching, training, and mentoring she has been allowed to connect with various Latino churches throughout the United States. Throughout many conversations and relationships, she has seen Latinas in leadership facing a male-oriented cultural background that weighs on the identity of these women in leadership, limiting their call and gifts. In the Latino culture, people do not understand what transformational leadership is, and how Latinas in leadership are finding its characteristics so beneficial in their ministries.

Several lead male pastors of churches and denominational leaders have reached out to the researcher for advice, explaining that the patriarchal culture has come at a high cost to women, not only in the ecclesiastical sphere, but also in the cultural sphere of their denominations. The question is whether the benefits of the transformational leadership

model are accepted and practiced among the Latinas in leadership, or which other leadership principles are demonstrated in their lives. The answer to the question was key to this research.

Thus, the researcher believes that it was time to not only find Latinas in leadership, but also to study their characteristics and traits and provide a possible model for Latino congregations and organizations. This material will help articulate curriculum topics for the future that could be used for training Latinas to engage in transformational leadership.

The Importance of the Project to the Church at Large

Today there is still a strong emphasis on men taking the leading role within Latin American countries in both Central and South America. In conversations with male church leaders in these countries, it has been clear to the researcher that pastors are concerned that men will lose authority if women take leadership roles.

The researcher believes that this material may be used by God to be a prophetic voice based on the theological premise of this project. The project highlights how Paul followed the example of Jesus who treated women with equal dignity and valued their contribution to the ministry of the gospel. These women responded by serving in leadership alongside the male leaders in the early church with great determination and true dependence on God. If the project helps make this kind of partnership clear to all, it can serve the churches in the larger context of other Spanish-speaking countries. The researcher not only chose the ten leaders for the interview because her own life as a leader was influenced by them, but also because they have influenced many other lives. They are committed people who have guided Latino communities to transformational

leadership despite the limitations they experienced in life. The study of their values, approaches, and dedication will lay the foundation for a multicultural leadership that will impact the larger Latino community. Academically, this project will be breaking new ground because a focus on the transformational leadership characteristics of Latinas in leadership has not been explored much within the leadership literature.

Data and Methodology

Nature of the Research

This project was qualitative in nature and the case study model was the primary method of research. Creswell and Poth view the case study approach as one where “the investigator explores a real-life, contemporary bounded system (or case) over time, through detailed, in-depth data collection.”³⁸ The Latinas in leadership roles studied are part of a cultural group, therefore, an ethnography strategy was used. The primary tools were interviews, surveys, and relevant denominational documents. These included the use of both primary and secondary data.

Data

Primary Data

Primary data included (a) surveys of Latinas in leadership and (b) interviews with Latinas in leadership roles in churches and Christian organizations, and (c) personal observations recorded by the researcher.

³⁸ John Creswell and Cheryl Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2018), chap. 4, Kindle.

Secondary Data

Secondary data included (a) biblical, theological, and secular literature dealing with issues relevant to the problem of this project, (b) relevant church and organizational documents related to women in ministry and leadership positions utilized in the Spanish-speaking denominations.

Project Overview

Successful completion of this project required precise and intentional steps. Several of these steps intersected and these were all vital for the research process. Associated with the delimitations and assumptions previously listed in this report, there were six steps that were developed for the completion of this study.

The first step was to engage in the biblical/theological review of the Pauline passages in 1 Corinthians 11:2-16 and 14:33-36, and 1 Timothy 2:1-15, observing the leadership skills and distinctiveness of the women in ministry. Additionally, a study to determine Paul's rationale for including a list of women in Romans 16:1-16 was conducted.

The second step was to engage in a literature review of transformational leadership and cultural intelligence. The research aimed to discover what the literature revealed about (1) a transformational leadership theory and (2) cultural intelligence. The researcher gave special attention to transformational leadership in the context of Latino culture.

The third step in the research process was to identify Latinas in leadership roles in order to define the scope and goals of the research. These leaders were then asked to participate in interviews and surveys. Ethical considerations, such as informed consent

and confidentiality of information, were addressed. The researcher developed the interview questionnaires and survey questions for the participants.

The fourth step was to take discoveries from the biblical theological review, the literature review, and relevant documents to prepare the survey. This was distributed via Google Forms to the 25 Latinas in leadership who agreed to participate. The researcher then transcribed the responses and analyzed the data that was collected.

The fifth step was to conduct personal interviews via videoconference with five Latinas in leadership roles in Latino Christian organizations and five Latinas in leadership roles in Latino churches in the United States. The constant preparedness method was utilized to discover themes and commonalities.

The sixth step was to collect and synthesize the data to help provide a set of lessons learned from these unique cases studied in order to articulate curriculum topics that could be used for training Latinas to engage in transformational leadership.

Subproblem Treatment

The development of each of the subproblems helped to create the framework to study the lack of understanding of what transformational leadership characteristics and skills are used by Latinas serving in Latino churches and Christian organizations. The treatment of each subproblem included the securing of acceptable data from a variety of sources. The analysis and interpretation of the data was also part of the development of the response of each subproblem.

Subproblem One

The data needed for this subproblem's treatment included the researcher's exegetical study and related reading. Acceptable data included information obtained from

the works of recognized scholars and the researcher's own insights and capacity to do acceptable exegesis. The data gathered for the development of the biblical and theological framework was in the Scriptures, Bible commentaries, theological works, journal articles, essays, and online scholarly resources. These resources were obtained and secured from the researcher's personal library as well as Bethel Seminary's library (and its affiliates). Once the data was obtained, it was evaluated and systematically organized to inform the researcher's understanding of the biblical context, which showed that women played significant roles in ministry in the early Christian churches and demonstrated distinctive leadership characteristics.

Subproblem Two

The data needed for this subproblem's treatment included the literature related to transformational leadership theory, Latino leadership, and the characteristics of Latinas in leadership roles in churches and Christian organizations. Acceptable data included the data derived from scholars and reviewed periodicals and acceptable dissertations related to the topic of study. The data was reviewed and accessed through books, dissertations, journals, and articles. These resources were obtained from the researcher's personal library and Bethel Seminary's library (and its affiliates). The data was evaluated and systematically organized to increase the researcher's knowledge base for this study in the areas of transformational leadership characteristics, cultural intelligence, providing special attention to Latinas in leadership.

Subproblem Three

The data included the names and contact information of Latinas in leadership roles in churches and Christian organizations in the United States. The initial contact

provided the scope and goals of the research. Then these Latinas were asked to participate in interviews and surveys.

Data was considered acceptable when the participants' descriptions were compiled and examined for themes and commonalities. The data was secured when the researcher's personal and ministry network were contacted through interviews and conversations. The data was evaluated and systematically organized, and the participants were arranged in groups according to their roles and influence.

Subproblem Four

Data needed included (a) creating the survey based on the discoveries from the biblical theological review and the literature review and (b) creating the survey using the Google Forms. Data was considered acceptable when the survey included the analysis of the biblical theological and the literature review. Thus, it was considered acceptable when the data was examined for themes and commonalities. Data was discovered in the relevant documents, survey responses, and analysis. The data was secured and created by the completion of the survey analysis and study. The data was evaluated and systematically organized to help the researcher use the data to identify key insights about the Latinas in leadership roles.

Subproblem Five

Data needed was to create an interview guide based on the discoveries from the biblical theological review, the literature review, and findings of the study of the survey. The data was considered acceptable when the data was examined for themes and commonalities. The cases were compared to each other using the constant preparedness method. Data was discovered in the relevant documents and the interviews conducted.

The data was secured and created by the completion of the interviews for analysis and study. The data was evaluated and systematically organized to help the researcher use the data to identify key insights about the leadership styles that have been effective in the Latino leadership setting.

Subproblem Six

Data needed to treat this subproblem included (a) the analysis created at the completion of Subproblem Four, (b) the data gathered at the completion of Subproblem Five and (c) information gleaned throughout the entire research process. Data was deemed acceptable when it was processed according to the acceptable methods outlined in Subproblems One through Five. The data was in the researcher's notes, surveys, interviews, and computer. The data was secured by accurately recording, compiling, analyzing, and reporting insights and information gained in the research process. The data was analyzed and interpreted to help the researcher use the data to suggest curriculum topics that could be used for training Latinas in transformational leadership, based on a biblically grounded understanding of women in leadership and incorporating insights from the literature review including Latinas in leadership. It also offered observations and realistic insights from Latinas in leadership roles.

Summary

This chapter included the rationale used to identify the problem stated in this project, as well as the strategy that was used. It states the focus of this research as the lack of understanding about what transformational leadership characteristics and skills are used by Latinas serving in Latino churches and Christian organizations. The next chapter examines key passages in Paul's letters identifying leadership characteristics of women serving in ministry within the first-century context.

CHAPTER TWO: BIBLICAL AND THEOLOGICAL LEADERSHIP THEMES

The idea of a new community of believers was revealed throughout the New Testament in such passages as 1 Peter 2:9, “But 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 of darkness into his wonderful light.”³⁹ The new community was not a building but special people in relationship with the God who saved them through Christ.⁴⁰ These disciples called their fellowship an *ekklesia* (the assembly of believers) as a helpful way of expressing their sense of identity.⁴¹ Rowell explains, “Ekklesia can have the literal meaning of ‘assembly’ or the more figurative meaning of the ‘people who assemble.’”⁴² In other words, the early Christians asserted their identity in that believers themselves constituted the church.

Pentecost was a distinctive day for the young church because women were included with men in the outpouring of the Spirit (Acts 1, 2). Soon thereafter, large numbers of men and women were added to the church in Jerusalem (Acts 5:14). In Samaria, where Philip preached, men and women were baptized (Acts 8:12).

³⁹ Unless otherwise noted, all Scripture citations are from The Holy Bible, New International Version, (Colorado Springs, CO: International Bible Society, 1984).

⁴⁰ Stanley J. Grenz and Jay T. Smith, *Created for Community: Connecting Christian Belief with Christian Living* (Grand Rapids, MI: Baker Academic, 2014), 171.

⁴¹ David DeSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: InterVarsity Press, 2004), 107.

⁴² Andrew Rowell, “The History of Interpretation of Karl Barth’s Ecclesiology from 1927 to 2015” (DTh diss., Duke University, 2016), 416.

House churches were the beginning and center of the Christian mission and played an essential role in the rapid growth and ultimate triumph of Christianity.⁴³ Diana Butler Bass explains that a startling idea runs throughout early records of faith: “Christianity seems to have succeeded because it transformed the lives of people in a chaotic world.”⁴⁴ Butler Bass explains that in the first-century people understood Christianity primarily as a way of life in the present and promise of eternal salvation.

When they gathered, the early Christians generally did so in house churches for worship and prayer, for teaching and instruction, for common meals and all facets of their life together, with women who were active participants and leaders.⁴⁵ While the activity of women in the New Testament may be unremarkable to today’s readers, in the first-century patriarchal world it was a radical departure from accepted norms.

Furthermore, it is significant that Paul includes the participation and leadership of women as part of the ministry of the early church. Oden states, “It is striking that women apparently had such important roles in the mission already at this exceptionally early state of the transmission of apostolic tradition to the Roman world, especially when seen in the light of the cultural assumptions about the assumed roles and place of women.”⁴⁶

⁴³ Elisabeth Schussler Fiorenza, “Missionaries, Apostles, Coworkers: Romans 16 and the Reconstruction of Women’s Early Christian History,” *Word & World* 6, no. 4 (Fall 1986): 431.

⁴⁴ Diana Butler Bass, *A People’s History of Christianity* (New York, NY: HarperCollins, 2009), 26.

⁴⁵ Vivian Filson Floyd, “The Significance of the Early House Churches,” *Journal of Biblical Literature* 58, no. 2 (1939):109.

⁴⁶ Oden, *Pastoral Theology*, 36.

Leadership Structure of the Early Church

The events portrayed in the book of Acts indicate that the growth of the gospel involved a significant leadership experience. This required attention because of the challenges they faced and the need to organize for community life. The book of Acts balances this emphasis of the community focused movement with an acknowledgement of the foundational role of church leaders.

According to Grenz and Smith the early church understood its identity to be founded in the belief that they were no ordinary community, but the community of Christ. For this reason, this principle characterized their decision-making process. They assert, “Crucial decisions pertaining to ministry—such as the choosing of Judas’ replacement (1:23-26), the selection of the first deacons (6:3-6), and the commissioning of Paul and Barnabas (13:3)—were made by an entire congregation.”⁴⁷

This new community confronted difficulties leading to the provision of a leadership structure. Perry Shaw explains that the first internal challenge to the church is presented in Acts 5:1-10, with Ananias and Sapphira’s death the consequence of their lie. This was the “result of the power of God expressed in multiple ways, and growth in reputation and numbers (5:11-16).”⁴⁸ Then external challenges to the church started with the arrest of the apostles and their subsequent release (5:17-40), “which resulted in rejoicing and the further spread of the gospel (5:41-42).”⁴⁹

⁴⁷ Grenz and Smith, *Created for Community*, 207.

⁴⁸ Perry Shaw, “The Missional-Ecclesial Leadership Vision of the Early Church,” *Evangelical Review of Theology* 37, no. 2 (April 2013): 132.

⁴⁹ Shaw, “The Missional-Ecclesial Leadership,” 132.

Other challenges occurred over the distribution of food (6:1) leading to the appointment of seven spirit-filled men to manage this area (6:2-6). The word of God spread (6:7). Stephen was stoned because he began performing miracles and preaching with authority (6:8-10; 7:54-60). This resulted in the scattering of the believers (8:1-2). Then Saul of Tarsus was introduced as the future great apostle to the Gentiles (8:1, 3).

What is more, Luke presents the first seven chapters of Acts portraying something of a power struggle between the temple authorities and the leaders of the Christ followers in Jerusalem. The leadership of the apostles was a powerful inspiration to the new believers. As Bolsinger explains, “Leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.”⁵⁰

Following the model of the Jewish synagogue, the apostles appointed elders to govern these first Christian churches. “Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust” (14:23). In the same way, “Paul sent to Ephesus for the elders of the church ... Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers” (20:17; 20:28).

Rowell examines the appointment of Elders, Deacons, and Overseers (14:23; 20:17; 20:18; 1 Tim., Titus, Phil., 1 Peter)⁵¹ The question is how they relate to each other. Gordon Fee explains, “The elders in the local churches seem to

⁵⁰ Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: InterVarsity Press, 2015), chap. 10, Kindle.

⁵¹ Andrew Rowell, "Six Characteristics of Superb Executive Christian Leadership," Bethel Seminary, May 22, 2018, video of lecture, 36:22, <https://www.youtube.com/playlist?list=PLCXG-P8xwf3oR7YXptGHqjrGVI0wC9xzO>

have been composed of both *episkopoi* (overseers) and *diakonoi* (deacons), who probably had different tasks (except that the *episkopoi* were to be ‘capable teachers’ (1 Tim. 3:2).”⁵² In other words, in the language of Paul’s day a deacon was a servant. Whereas overseers led through prayer and the ministry of the word, deacons led by serving in other areas of church life (1 Tim. 3:8-12).

Additionally, Joseph Tyson explains that in the Pauline letters seven apostles are named including a woman named Junia. In Romans 16:7, “she is mentioned without further qualification or characterization, suggesting that she enjoyed parity with the other apostles.”⁵³

Prophet was an additional function of leadership given by the Lord (Eph 4:11). According to Shaw it was present in the accounts of the book of Acts because of the growth of the multi-ethnic Antioch church where the role was officially described, “Agabus was clearly only one among many who were recognized as ‘prophets’ (*prophètes*) (11:27-28), and apparently the leadership of the Antiochian church comprised a group of ‘prophets and teachers’ (13:1).”⁵⁴ Later Luke tells of the four daughters of Philip who were prophets, or prophetesses (Acts 21:8-9).

Regardless of the names used for church leadership, one theme lies at the foundational understanding of leadership: leaders are servants. Grenz explains, “The New Testament places the primacy of leaders within the context of an equal emphasis on

⁵² Gordon Fee, “Laos and Leadership Under the New Covenant,” *Cruix* 25, no. 4 (Dec. 1989): 10.

⁵³ Joseph Tyson, “Acts and the Apostles: Issues of Leadership in the Second Century,” *Perspectives in Religious Studies* 43, no. 4 (Winter 16): 389.

⁵⁴ Shaw, “The Missional-Ecclesial Leadership,” 134.

servanthood and humility as the marks of true leadership. Leaders ought never to see their positions as a source of pride or an excuse for dominating others.”⁵⁵

The Role of the Holy Spirit in the Early Church

The book of Acts highlights that the power behind the testimony of this new community was the Holy Spirit (2:37-42). The Spirit was granted to all believers, both women and men, who received their power for ministry. The Holy Spirit played a significant role as both responsible for, and evidence of, believers becoming members of God’s family. The Spirit guided the witnesses in moments of divine inspiration and was behind each advance of the Christian mission (1:8; 2:1-13; 7:55; 8:17, 10:44; 13:2-12; 19:6). It was a testimony to God’s power at work in the early Christian church and mission.

Consequently, throughout the book of Acts, the disciples (male and female) were empowered to witness only by the outpoured gift of the Holy Spirit (1:5, 8). It was the Spirit who gave boldness, and it was the Spirit who effectuated the word of witness with “signs and wonders” (4:29-31). As Wilson states, “quite often this focus upon divine involvement is striking.”⁵⁶

The church at Antioch was directed by the Spirit to send Barnabas and Saul on missionary work (13:1-4) even though this involved interrupting their fruitful ministry in a great city. The Spirit of Jesus did not allow Paul and his companions to enter Bithynia, the seemingly natural thing to do (16:7). Rather, by means of a vision, the Spirit sent

⁵⁵ Stanley Grenz, *Theology for the Community of God* (Grand Rapids, MI: Broadman & Holman Publishers, 1994), 471.

⁵⁶ Benjamin R Wilson, “The Depiction of Church Growth in Acts,” *Journal of the Evangelical Theological Society* 60, no. 2 (June 2017): 321.

them to Macedonia (16:9-10). Perry Shaw explains that Acts is about “the power of the Holy Spirit at work in the church and the need to depend on his guidance in decision making.”⁵⁷ The strategy of mission in Acts incorporates both human capacities and divine direction and empowerment. It is the Spirit who equips the whole Church to witness. Stark states, “Eusebius tells us that early Christian missionaries were so empowered by the ‘divine Spirit’ that ‘at the first hearing whole multitudes in a body eagerly embraced in their soul’s piety towards the Creator of the universe.’”⁵⁸

Luke retains the emphasis upon the kingdom of God as the work of the Holy Spirit. In a profoundly significant sense, the kingdom had already come in Jesus Christ. DeSilva states, “Every major step in the mission of the church is rooted in this divine plan.”⁵⁹ Acts asserts that Jesus Christ has already come and fulfilled prophecy by His passion, His resurrection, His ascension to the right hand of God, and His gift of the Holy Spirit to His people (2:32-33, 3:18). This same Christ is yet to come in some future time and manner within the authority of the Father (1:7), at which time God will establish everything He has spoken by the prophets (3:19-22). Jonathan Wilson explains, “The church is witness to the kingdom. By the power of the Holy Spirit, the church has come to know Christ and his kingdom.”⁶⁰

⁵⁷ Shaw, “The Missional-Ecclesial Leadership,” 133.

⁵⁸ Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (New York, NY: Harper One, 1996), 13.

⁵⁹ DeSilva, *Introduction to the New Testament*, 361.

⁶⁰ Jonathan Wilson, *God so Loved the World: A Christology for Disciples* (Grand Rapids, MI: Baker Academic, 2001), 174.

Theological Concept of Equality

The larger data of the New Testament regarding women in the ministry of the early Christian community verifies women were valued and played significant and active roles in the early church. Rodney Stark portrays the way Jesus treated women as truly revolutionary.⁶¹ The newly created community followed His example, as Grenz and Muir Kjesbo explain, “The attitude of our Lord coupled with his liberating message formed the foundation for women’s roles in the early church.”⁶²

In the early church there were women of influence that Paul called “prominent” in the church of Thessalonica. Acts 17:4 describes, “Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women.” Alice Matthews states, “Here again we see how God used men and women of means in planting new Christian communities.”⁶³

Paul’s theological position on the issue of male and female unity in Christ in Scripture is this: “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Gal. 3:28 NRSV). Grenz and Muir Kjesbo explain, “One central theme of the Pauline epistles is the unity of believers in Christ. Above all, Paul wants his readers to grasp the truth that God destroyed the barrier between Jew and Gentile (Gal. 5:6; Eph. 2:11-22).”⁶⁴

⁶¹ Rodney Stark, *The Triumph of Christianity: How the Jesus Movement Became the World’s Largest Religion* (New York, NY: Harper One, 2012), chap. 7, Kindle.

⁶² Grenz and Muir Kjesbo, *Women in the Church*, chap. 3, Kindle.

⁶³ Matthews, *Gender Roles and the People of God*, chap. 5, Kindle.

⁶⁴ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

It is important to note that according to DeSilva, the book of Galatians is highly complementary to the book of Acts. He states, “Together each can contribute to a reliable picture of the history of the early church.”⁶⁵ This confirms the connection of Luke’s stories and attitude about women in ministry in the books of Luke and Acts. DeSilva describes Paul’s message of unity, “The truth of the gospel—the one body fashioned by God out of Jew and Gentile, slave and free, male and female, all of whom are equally acceptable to God on the basis of Jesus’ death. All shared the common life of the Spirit and had fellowship at the table as one people, one body.”⁶⁶

Grenz and Muir Kjesbo explain the debate between the complementarians and the egalitarians regarding what this unity is about. The egalitarians declare that “Galatians 3:28 entails powerful implications for social relations. Paul’s declaration meant that a female no longer needed to be attached to a male to have a place in the community. Women’s roles need not be limited to wife and mother.”⁶⁷

In the Galatians letter Paul attests, via His death for our sins, that Christ unifies all Christians whom He leads to a new kingdom of freedom and life (Gal. 1:4, 2:20, 3:13). God’s favor is universal in scope. Paul believes God’s action in Jesus Christ has effectively removed the social and gender distinctions, since they are all now children of God through faith (Gal. 3:26). Cole explains the opponents probably argued that Christianity is based on the Jewish tradition, which includes the practice of circumcision and fidelity to the Torah. Those who hope to receive the benefits of a Jewish Messiah

⁶⁵ DeSilva, *Introduction to the New Testament*, 494.

⁶⁶ DeSilva, *Introduction to the New Testament*, 512.

⁶⁷ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

must become part of the Jewish community.⁶⁸ But Paul is opposed to this thought; the gospel message affirms these distinctions have been removed for all who are in Christ (Gal. 3:28). Paul's opponents believe that gentiles can become part of the favored group, while Paul proclaims that the good news that there is no favored group.⁶⁹

There are no more implicit restrictions in Paul's equalization of the status of male and female in Christ. Grenz and Muir Kjesbo explain, "Paul himself led the way in the practice of this principle. He treated women with equal dignity and valued their contribution to the ministry of the gospel."⁷⁰ Furthermore, Stark maintains that the apostle Paul was the only consistent spokesman for the liberation and equality of women in the New Testament.⁷¹

Summary

According to the practices of the early church and Paul's theological position, each person is to use his or her own ethnic background, social status, and gender as the context in which—and a vehicle through which—to glorify God.⁷² Furthermore, the theological concept of equality gives evidence of women fulfilling roles in ministry in the early church based on giftedness rather than gender. Women share the load equally with men in the ministry, even in fulfilling leadership capacities. Grasping this point is

⁶⁸ Alan Cole, *Galatians: An Introduction and Commentary* (Downers Grove, IL: IVP Academic, 1989), preface, Logos Bible.

⁶⁹ Leticia Calcada, *Biblia de Estudio Teológico: Reina Valera 1960* (Barueri, Brazil: Sociedad Bíblicas Unidas, 2019), 1967.

⁷⁰ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

⁷¹ Stark, *The Rise of Christianity*, 125.

⁷² Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

foundational before further examining Paul's position regarding egalitarian leadership roles in the early churches.

Egalitarian Leadership

On the day of Pentecost, when the risen Lord poured out the Spirit to His disciples, Luke records Peter quoting from the prophet Joel, "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy" (Acts 2:17 NRSV). The Holy Spirit would come upon both men and women, and the Holy Spirit would enable both men and women to prophesy. According to Paul in 1 Corinthians 14, the gift of prophecy edifies the church (v. 4). It strengthens, encourages, comforts, and instructs (vv. 3, 31). Prophecy confronts, convicts and judges; it lays bare the secrets of the heart and can drive a hearer to their knees in worshipping God (vv. 24-25).

The New Testament reveals that there were women who were prophetesses. Anna lived in the temple (Luke 2:36). Later in the book of Acts, Luke mentions the four daughters of Philip who were prophets, or prophetesses (Acts 21:8-9). That observation adds nothing to the story line, but apparently it was so unique that Luke had to mention it.⁷³

This was the setting in which the early church was operating that led Paul to include women in a relationship of honor in this passage. Susan Mathew indicates that

⁷³ Roberto Jamieson, A.R. Fosset, and David Brown, *Comentario exegético y explicativo de la Biblia, Tomo II—El Nuevo Testamento* (Managua, Nicaragua: Casa Bautista de Publicaciones, 1981), 285.

Romans 16:1-16 is the continuation of Paul's exhortations throughout Romans, when he indicates his desire to create great love and mutuality among the Roman believers.⁷⁴

Romans 16:1-16

In this passage the reader encounters a list presented by Paul of 26 individuals and five households or house-churches cultivating unity and appreciation for one another's contribution to the whole. Here Paul indicates the leadership of women in the Pauline churches. In other words, women emerge as important people in the life of the community.⁷⁵

One woman who would later have a special place in Paul's life and work was Priscilla (or Prisca) along with her husband Aquila. She is named before her husband in four of the six references to them (Acts 18:18, 26; Romans 16:3; 2 Tim. 4:19). Westfall explains that this gives her greater prominence.⁷⁶ According to John Nolland, you never, in the first century, mentioned a wife's name before her husband's name.⁷⁷ It is important to mention that in this narration, a woman taught a man—and Paul did not reprimand her.

Paul tells the believers in Rome: "I commend to you our sister Phoebe, a deacon of the church at Cenchreae, so that you may welcome her in the Lord as is fitting for the saints and help her in whatever she may require from you, for she has been a benefactor

⁷⁴ Susan Mathew, *Women in the Greetings of Romans 16.1-16: A Study of Mutuality and Women's Ministry in the Letter to the Romans* (Broadway, NY: Bloomsbury Academic, 2013), 15.

⁷⁵ Susan Smith, "Women's Human, Ecclesial and Missionary Identity: What Insights Does the Pauline Correspondence Offer the Contemporary Woman?" *Mission Studies* 27, no. 2 (2010): 155.

⁷⁶ Cynthia Long Westfall, *Paul, and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ* (Grand Rapids, MI: Baker Academic, 2016), chap. 8, Kindle.

⁷⁷ Nolland, "Women in the Public Life of the Church," 21.

of many and of myself as well” (Romans 16:1-2 NRSV). DeSilva comments on her as a “prominent person among the congregations.”⁷⁸

The Greek word describing Phoebe is “*prostatis*.” Smith explains, “the fact that Phoebe is referred to as “deacon suggests a role comparable to that of male deacons.”⁷⁹ According to Giles, this is the only time this noun is used in the New Testament, and it literally means “to stand before” and it speaks of someone in a leadership position.⁸⁰ Stark defines deacons as important leaders in the church, with special responsibilities for raising and dispersing funds.⁸¹ Phoebe functioned in a role supposedly given only to men and Paul not only does not reprove her—he commends her to the Roman church. Mathew explains that Paul’s request on Phoebe’s behalf could imply to the Romans her worth of their assistance in carrying out several important tasks.⁸²

Another woman in leadership in the early church is Junias (v.7). Paul writes, “Greet Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was” (NRSV). Cynthia Long Westfall explains that the form of the name is feminine which clarifies the confusion some older commentators had with the name they believed referred to a man.⁸³ If Paul meant that Andronicus and Junia were apostles, then we have the significant fact

⁷⁸ DeSilva, *Introduction to the New Testament*, 564.

⁷⁹ Smith, “Women’s Identity,” 155.

⁸⁰ Kevin Giles, *What the Bible Actually Teaches on Women* (Eugene, OR: Wipf and Stock Publisher, 2018), chap. 6, Kindle.

⁸¹ Stark, *The Triumph of Christianity*, chap. 7, Kindle.

⁸² Mathew, *Women in the Greetings of Romans 16*, 83.

⁸³ Long Westfall, *Paul and Gender*, chap. 8, Kindle.

that Paul himself acknowledged and praised a female apostle.⁸⁴ This is a powerful commendation from Paul, who was entrusted with the responsibility of defining the authoritative teaching of the church.

Westfall explains the word “apostle” in the early church would not have the sense of being one of the twelve disciples chosen by Jesus. Rather, Andronicus and Junia would be apostles in the same way as Barnabas (Acts 14:14; 1 Cor. 9:5-6), and James (Gal. 1:19) were. She states, “The nature of an apostle’s authority would be directly related to the nature of the apostle’s mission, but Junia was ‘outstanding’ compared to the rest of the group.”⁸⁵

In the greetings of Romans 16, Paul mentions four other women by name: “Greet Mary, who has worked very hard among you” (v.6 NRSV). Tryphena and Tryphosa, “Greet those workers in the Lord.” Persis, “who has worked hard in the Lord” (v. 12 NRSV). Additionally, Paul writes affectionately of Euodia and Syntyche, “help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life” (Phil. 4:3 NRSV). These women had significant ministry roles including leadership, teaching and evangelism.⁸⁶

Characteristics of Women in Leadership

The fact that Paul included these women in the record as leaders indicates his explicit support. Furthermore, he greets them because of their commitment and

⁸⁴ Schussler Fiorenza, “Missionaries, Apostles, Coworkers,” 403.

⁸⁵ Long Westfall, *Paul, and Gender*, chap. 8, Kindle.

⁸⁶ Giles, *What the Bible Actually Teaches on Women*, chap. 6, Kindle.

accomplishments in the work of the gospel.⁸⁷ Where Paul's biblical text reports on the leadership ministry of women, he uses the same language for them as he does for men doing ministry.⁸⁸ Oden states, "Paul was gladly affirming the privilege of laboring side by side with these women for the gospel."⁸⁹

Initially, women were included among those in the upper room who were filled with the Holy Spirit as an enabling preparation to bring the gospel to the whole world. The gifts of the Spirit were distributed to both male and female without distinction. Susan Mathew states, "they were presented regarding their activities in relation both to the church and to Paul."⁹⁰ In other words, they were co-workers and associates in ministry with Paul demonstrating similar effective leadership characteristics and roles.

Additionally, it is important to note again that according to the book of Acts, the leaders (male and female) in the early community of believers were called by God and operated as the result of the work of the Spirit of Christ.⁹¹ In other words, Paul is presenting these women as operating in a task entrusted by divine authority. As Mathew explains, "the beneficiaries are the members of the community. It affects the life of a community in its entirety."⁹²

⁸⁷ Schussler Fiorenza, "Missionaries, Apostles, Coworkers," 431.

⁸⁸ Smith, "Women's Identity," 156.

⁸⁹ Oden, *Pastoral Theology*, 35.

⁹⁰ Mathew, *Women in the Greetings of Romans 16*, 65.

⁹¹ Fee, "Laos and Leadership Under the New Covenant," 8.

⁹² Mathew, *Women in the Greetings of Romans 16*, 68.

Furthermore, Paul’s enthusiastic affirmation verifies these women, as part of the leadership of the community of God. They followed the example of Christ who declared humility as essential for those who would lead His people (Mark 10:42-43). Christ further illustrated this teaching with His own example of humble service on their behalf (2 Cor. 8:9; Phil. 2:6-8). In this way, Paul presenting this honor list of women, teaches the reader: “Leadership in God’s kingdom has nothing to do with authority or power. It has everything to do with Jesus’ example of leading through serving.”⁹³

Summary

Romans 16:1-16 gives a glimpse of the women who contributed to early Christian leadership and mission. In this passage Paul affirms women as functioning in the early church through service, influence, leadership, and teaching. The reader learns that leadership in God’s Kingdom has nothing to do with exclusivity, but everything to do with unity. As explained by Fee, “the key to this unity is their common experience of the Spirit ... God has so arranged the body that all the members are essential to one another.”⁹⁴ In the words of the Apostle Paul we read, “For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit” (1 Cor. 12:13 NRSV).

Debatable Texts Concerning the Leadership Role of Women

Up to this point, Paul presents biblical evidence with women involved in the early Christian house churches and included in all aspects of church life and leadership. This

⁹³ Mathews, *Gender Roles, and the People of God*, chap. 9, Kindle.

⁹⁴ Gordon Fee, *The First Epistle to the Corinthians*, rev. ed. (Grand Rapids, MI: W.B. Eerdmans Publishing Company, 2018), intro. IV, Kindle

demonstrates that the early community of believers was best facilitated through a mutuality of leadership. Together with the male disciples, women functioned in teaching and leadership roles which was significant in the first century context.

It is now necessary to turn the attention to two passages in 1 Corinthians (11:2-16 and 14:33-36) and another passage in 1 Timothy (2:11-12) that have been debated in restricting the participation of women in the public life of the church and denying them ministry roles based on sexual identity. The issue of women's ministry is much broader, but the limited goal of this section of the paper is to attempt to examine these key passages and provide clarification with focus on the egalitarian interpretations only. These passages are difficult, regardless of the approach one takes, but any interpretation needs to keep in mind the witness and context of the New Testament as a whole. To examine these passages, the researcher reviewed its original historical pastoral setting to identify the situation Christians were facing in the city of Corinth and what Timothy was facing in the city of Ephesus to which Paul was giving his apostolic directive.

The Pastoral Epistle to Timothy

It is important to delve into this passage which some think closes the door to women having a public role in the teaching and leadership dimensions of Christ's ministry. The Pastoral Epistles to Timothy and the letter to Titus were personal letters but they have ecclesiastical significance. They were written out of concern for heresy that was creeping into and weakening the church in Ephesus and Crete (1 Tim. 1:3-11, 19-20; 4:1-10; 6:3-4, 2 Tim. 2:14, 16, 18, 23; 3:1-9, 13; 4:3-4; Titus 1:10-16; 3:9-11).

The false teaching was gaining access in the church through women. Some women, freed in Christ to learn, were being led astray, deceived by heretical teachers (2

Tim. 3:3-7). And they were adopting the attitude of the heretical teachers in their attempt to teach others within the Ephesian church.

Paul prohibiting women from teaching in Ephesus (1 Tim. 2:11-12) is connected to this teaching of error and it is an inaccuracy to connect it with a view that women, because they are women, are not to teach in the Christian assembly. Snodgrass and Brandel explain, “Those who would restrict the ministry of women usually base their argument here.”⁹⁵ But John Nolland explains, “It is much easier to see that Paul’s directions were appropriate for the Ephesian situation than it is to see that we should apply precisely the same directives to our congregational life.”⁹⁶

Furthermore, one of the controversial points is whether 1 Timothy 2:12 is to be considered normative. On the contrary, scholars argue that it is a situational personal letter to Timothy, as the author addresses specific situations which required attention in the church of Ephesus.⁹⁷ This is an important key to understand that when Paul instructs Timothy about women’s teaching in the assembly, he is speaking about the women in Ephesus regarding a specific problem at a particular moment in history.

Women were buying into and spreading heretical teaching. And as Paul instructed Titus to silence the male teachers of heresy in Crete (Titus 1:11), so he instructs Timothy to not allow the women of Ephesus to teach.⁹⁸ Furthermore, Scott Bartchy explains this portion is part of a letter written to give wide-ranging instructions about how to respond

⁹⁵ Klyne Snodgrass and Paul W. Brandel, “A Case for the Unrestricted Ministry of Women,” *The Covenant Quarterly* 67, no. 2 (May 2009): 36.

⁹⁶ Nolland, “Women in the Public Life of the Church,” 19.

⁹⁷ Calcada, *Biblia de Estudio Teológico*, 2047.

⁹⁸ Long Westfall, *Paul and Gender*, chap. 9, Kindle.

to the activities and influence of “false teachers” (1 Tim. 1:3-7).⁹⁹ Concluding with this view of the pastoral setting on this passage, Paul’s instruction must be regarded as an extraordinary and a particular exhortation rather than an indicator of general New Testament practice.¹⁰⁰

1 Corinthians 11:2-16 and 1 Corinthians 14:33-36

These Pauline passages in Corinthians have been controversially used by those people who reject female leadership in their churches. The passages read as if Paul was objecting to women praying or prophesying bareheaded and argued that men should exercise the same headship toward the family that Christ exercised toward the church, and they claim the position of women is to be subject to the dominance of men over them.¹⁰¹ They make the argument that Paul is giving a directive to silence women in the congregation and limit the pastoral office to males.¹⁰² Such an interpretation implicitly influences ministries and gifts, nullifying the role of women in active participation in congregational worship, be it preaching, teaching, administering, or exercising some type of authority over men.

The church located in the Corinth region was plagued with serious problems, both moral and doctrinal. It was an important commercial city located at a crossroads of sea

⁹⁹ Scott Bartchy, “Can you Imagine Paul Telling Priscilla Not to Teach?” *Leaven* 4, no. 2 (2012): 20.

¹⁰⁰ Gordon Fee, *Comentario de las epístolas de 1ª y 2ª de Timoteo y Tito* (Barcelona, España: Editorial CLIE, 2008), chap. 6, Kindle.

¹⁰¹ Alexander Bearden, “On Whether 1 Corinthians 11:2-16 Allows an Egalitarian Exegesis,” *Priscilla Papers* 19, no. 4 (2005): 16.

¹⁰² Robert Schaibley, “Gender Consideration on the Pastoral Office: In Light of 1 Corinthians 14:33-36 and 1 Timothy 2:8-14,” *Logia* 3, no. 2 (Apr 1994): 45.

routes.¹⁰³ Paul visited this city (Acts 18:1) where he encountered Priscilla and Aquila because of their common trade, evangelizing and forming house churches (Acts 18:24-26; 1 Cor. 16:19).¹⁰⁴ Apparently on his second missionary trip he stayed here for a year and a half (Acts 18:11).¹⁰⁵

After this time, Paul was staying in Ephesus when he wrote 1 Corinthians, and it was a continuation of a previous letter (1 Cor. 5:9). He captures the problems as division and quarrels (1 Cor. 1:10-11). He wrote this letter concerned for the reports of insurgents calling Paul's authority into question, and modifying the gospel toward Hellenism and sexual immorality that was infiltrating the young community (1 Cor. 6:15-18; 10:8).¹⁰⁶ However, the focus of this letter according to Gordon Fee is the historical situation in Corinth as a conflict between the church and its founder.¹⁰⁷ In other words, this relationship appears to have been particularly difficult causing divisions in the church (1 Cor. 1:10-11; 11:18-19).

1 Corinthians 11:2-16

In this passage Paul addresses propriety in worship specifically regarding the importance of women covering their heads (1 Cor. 11:2-16). The researcher is addressing two items more extensively because these have caused much controversy: The veiling of women in public worship, and the topic of authority regarding the "head." This will lead

¹⁰³ Mark Allan Powell, *Introducción al Nuevo Testamento: Un estudio histórico, literario y teológico* (Grand Rapids, MI: Baker Academic, 2018), chap. 14, Kindle.

¹⁰⁴ Powell, *Introducción al Nuevo Testamento*, chap. 14, Kindle.

¹⁰⁵ DeSilva, *Introduction to the New Testament*, 560.

¹⁰⁶ Powell, *Introducción al Nuevo Testamento*, chap. 14, Kindle

¹⁰⁷ Fee, *The First Epistle to the Corinthians*, intro., Kindle.

the conversation to the passage in 14:33-36 concerning the gathering order of the specific congregation of the Corinthians' home church.

The Veiling of Women in Public Worship

“Any man who prays or prophesies with something on his head disgraces his head, but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved” (1 Cor. 11:4-5 NRSV). Considering the historical pastoral setting that has been reviewed in the previous point, it is not unusual for scholars to claim that this text lacks coherence and they wonder whether the Apostle Paul wrote these instructions that seem to limit women in the public worship of the congregation. Kevin Giles says that in no other epistle does Paul make this demand.¹⁰⁸ Grenz and Kjesbo explain, “Some scholars, exasperated by the debate, deny that Paul could have written these verses.”¹⁰⁹ However, they also point out the vast number of scholars who do affirm that the Apostle Paul is the author.

The wearing of the veil was generally regarded as a women's custom within the culture of that time. Leon Morris explains, “Jewish women were always veiled in public in the first century.”¹¹⁰ He continues, “It can be assumed that respectable Greek women wore a head covering in public. If so, the practice of the Corinthian Christian ladies outraged the proprieties.”¹¹¹

¹⁰⁸ Giles, *What the Bible Actually Teaches on Women*, chap. 6, Kindle.

¹⁰⁹ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

¹¹⁰ Leon Morris, *1 Corinthians: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1985), The Veiling of Women, Logos Bible.

¹¹¹ Morris, *1 Corinthians*, The Veiling of Women, Logos Bible.

Christian Corinthian women, basing themselves on the abolition of the distinction of the sexes, and exceeding the limits of decorum, went ahead to pray and prophesy without wearing the customary veil. David Garland explains this serious situation, “it assumed that the Corinthian women got carried away with their transformed spiritual status and carried things too far by breaching sexual decorum.”¹¹² However, although they were accepted together with men in the same level of leadership and ministry, Paul exhorts them to be kept in subjection to order, modesty, and decorum.

Fee explains that traditionally, whenever the question about the veil was raised at all, it was because the problem had to do with some women who were being insubordinate to their husbands since their newfound freedom in Christ. He explains, “Interpreters saw the passage as Paul’s attempt to put women in their proper place by insisting that they keep the traditional symbol of their subordination, the veil.”¹¹³ In other words, it was often understood to be hierarchical, setting up structures of authority. However, Philip Payne mentions the lack of evidence that praying with the head covered by a prayer garment symbolized subordination in the religious circles of Corinth.¹¹⁴

On the other hand, Kevin Giles explains that married women covered their heads as symbol of their married status, modesty, and chastity. Their head covering spoke of their honored status. He argues, “what Paul wants, is that all women (v. 5) when they lead the church in prophecy and prayer cover their heads to symbolize that they are all

¹¹² David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), chap. VII, Kindle.

¹¹³ Fee, *The First Epistle to the Corinthians*, Women and Men in Worship, Kindle.

¹¹⁴ Philip Barton Payne, “Wild Hair and Gender Equality in 1 Corinthians 11:2-16,” *Priscilla Papers* 20, no. 3 (2006): 11.

honored alike in the church, even the women who are denied honor outside the church.”¹¹⁵ Oden explains that they would be covered with a veil if they went outside their home, “that was not a matter of faith, but rather of a prudent choice not to upset unnecessarily the prevailing social customs about the proper public behavior of women.”¹¹⁶ This gives a clear understanding of the purpose of wearing the veil for the Christian women in Corinth being a relevant issue for them at that time.

Relevant for the discussion here is verse five indicating some Corinthian women actively praying or prophesying in public worship. Leon Morris explains that Paul does not criticize the practice, but on the contrary lays down the way women should be dressed when engaging in it, showing that he accepted it.¹¹⁷ Certainly, the fact that Paul endorses women prophesying in church is very significant and unfortunately gets missed when readers only focus on the topic of the veil. Paul mentions women praying and prophesying in the same context where men were praying and prophesying in a public setting. Women were not only leading in prayer, but they were also prophesying.

This is not a minor point, because Paul says when prophets prophesy, they “build up, encourage and console” the assembled church (1 Cor. 14:3 NRSV) and their hearers “learn” (1 Cor. 14:31 NRSV), which is a very significant role for a woman within the early Christian community. John Nolland explains the importance of this, “We should recognize that being able to pray and prophesy in public opened up for women new vistas of freedom of contribution and freedom of self-expression, which were totally unheard of

¹¹⁵ Giles, *What the Bible Actually Teaches on Women*, chap. 6, Kindle.

¹¹⁶ Oden, *Pastoral Theology*, 41.

¹¹⁷ Morris, *1 Corinthians*, The Veiling of Women, Kindle.

in Jewish circles.”¹¹⁸ Catherine Booth, the wife of William Booth, the founder of the Salvation Army, connected prophecy with preaching like Paul does. She argues that 1 Corinthians 11:5 is “the most prominent and explicit passage in support of women preaching with Acts 2:17-21.”¹¹⁹

The Topic of Authority Regarding the “head”

“But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ” (1 Cor. 11:3 NRSV). Most complementarians believe the meaning of “head” in this verse is synonymous with “authority” and therefore a functional hierarchy of men over women is established.¹²⁰ In contrast, Grenz and Muir Kjesbo explain that some egalitarians oppose this interpretation of *head* as “authority over” and explain, “egalitarians object on the grounds that it requires that we not only view woman as subordinate to man but also view Christ as subordinate to God.”¹²¹

This is affirmed by Fee when he explains that Paul understood the word “head” as “source,” especially “source of life,” or origin which seems to be corroborated in the next paragraph (v. 8-9) and explains, “the only place where one of these relationships is picked up further in Paul’s argument.”¹²² Confirming this interpretation, Philip Payne explains that the majority of scholars today have shifted to understand “head” in this

¹¹⁸ Nolland, “Women in the Public Life of the Church,” 22.

¹¹⁹ Giles, *What the Bible Actually Teaches on Women*, chap. 6, Kindle.

¹²⁰ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

¹²¹ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

¹²² Fee, *The First Epistle to the Corinthians*, An Argument from Culture and Shame, Kindle.

passage to mean “source” rather than “authority.”¹²³ In his article, he explains and lists fourteen primary reasons to interpret head as referring to “source” rather than “authority” in this passage. Nolland is part of this conversation and gives another perspective, “the word for ‘head’ in this passage can mean ‘head’ as in the head of a river, that is, ‘head’ as in the source or origin of something: where it comes from.”¹²⁴ Payne explains, “the items listed in verse three are not listed in a descending or ascending order of authority, but they are listed chronologically: Christ, the creative source of man; the man, the source from which God took woman; God, the source of Christ in the incarnation.”¹²⁵

Nonetheless, Grenz and Muir Kjesbo make clear that scholars have not been able to reach a consensus as to what type of headship Paul has in mind in this text, and they explain, “although the term *authority* does occur, it likely refers to the authority of the woman herself, and not the authority of man over woman.”¹²⁶ Nolland explains that the Greek word is *exoxia*, meaning authority and this is why a woman ought to have authority on her head and he explains, “the head covering marks out the realm of her freedom. It represents her divine authorization to contribute responsibly as a woman, to responsible be a woman, to be a Christian woman.”¹²⁷ Even though the place of women was low in the ancient world and in the Jewish community, Christian women took an

¹²³ Payne, “Wild Hair and Gender Equality,” 10.

¹²⁴ Nolland, “Women in the Public Life of the Church,” 17.

¹²⁵ Payne, “Wild Hair and Gender Equality,” 10.

¹²⁶ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

¹²⁷ Nolland, “Women in the Public Life of the Church,” 23.

active part in the early churches. It was within a society like that which Paul wrote these passages.

1 Corinthians 14:33-36

As this study attests, Paul was concerned with the status of women in the congregation, and the place of women in church presented in this passage is significant. Paul did not prohibit a sincere woman from exercising, even at public worship, the prophetic gift which so many women in the early church enjoyed.¹²⁸ These instructions come near the end of the longer discussion as Paul focuses his attention on the conduct of those who speak in tongues, prophets, and women. He guides each group to silence and provides a rationale for his instructions.¹²⁹ Fee explains, “God is not only like this, but things have been so ordered that God’s own character is to be appropriately displayed in worship in all the churches.”¹³⁰ Paul is presenting practical advice and he is determined that anyone who possesses a gift should receive every chance to exercise it, but he is teaching order and modesty.

This passage is often cited as deciding the question of leadership and ordination of women.¹³¹ However, it should not be applied negatively because Paul is not discussing whether and how qualified women may minister, but about the general conduct during congregational gatherings.¹³² He is saying that women should ask their questions of their

¹²⁸ Morris, *1 Corinthians*, Women in Church, Logos Bible.

¹²⁹ Grenz and Kjesbo, *Women in the Church*, chapter 4, Kindle.

¹³⁰ Fee, *The First Epistle to the Corinthians*, The Ordering of Tongues and Prophecy, Kindle.

¹³¹ Schaibley, “Gender Considerations on the Pastoral Office,” 47.

¹³² Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

husbands at home, who in first-century society were better educated, and not disturb the assembly. In other words, he is primarily concerned with women interrupting teaching, not women engaged in teaching (v. 35).

As mentioned earlier, what was uppermost in Paul's mind was the moral state of Corinth and the feeling that absolutely nothing must be done which would bring upon the early church the suspicion of immodesty. Morris explains that when Paul spoke about women as he did in the letters to the Corinthians, "he was writing to the most licentious city in the ancient world, and that in such a place modesty had to be observed."¹³³ Thus, Paul strives for the order of the church as he states, "But everything should be done in a fitting and orderly way." (v. 40)

Conclusion

All Christians, regardless of gender, share in the Spirit of God (1 Cor. 12:13) who gives gifts to all (1 Cor. 12:7). Therefore, in a social context that marginalized women, the gospel restored their freedom to participate in worship as full partners with men, even to the point of being the vehicles through which the Spirit carries an authoritative message to the whole community.¹³⁴ In Romans 16 Paul was gladly affirming the privilege of laboring side by side with these women for the gospel. It is striking that women apparently had such important roles in the mission already at this early state and can be remembered for their courage in ministry.

Additionally, Paul establishes a balanced arrangement of mutual dependence when he says in essence that in the Lord, woman is not independent of man, or man of

¹³³ Morris, *1 Corinthians*, The Veiling of Women, Logos Bible.

¹³⁴ Grenz and Muir Kjesbo, *Women in the Church*, chap. 4, Kindle.

woman, and recognizes that all things are from God (1 Cor. 11:11-12). The church of Corinth was establishing guidelines for order in the assembly encouraging women to study from their husbands (1 Cor. 14:33-36).

These passages give clear evidence that women were involved in positions of leadership in the church. Oden contends, “This community took an enormous political risk by encouraging the primary involvement of women in the community in a way that was virtually without parallel in the ancient Near Eastern context.”¹³⁵

Finally, these passages give the reader reasons to believe the deeper intention of Paul’s writing is to bring men and women into a full relationship of mutuality and self-sacrificial service. Both men and women experience the work of the Holy Spirit, particularly to call them into significant ministries, gifted ministries that move the early church forward.

Summary

The early church continued to follow the positive example of Christ, treating men and women with equal opportunities. The biblical research brought much light when studying the literature about the leadership structure that this community embraced choosing leaders guided by the Holy Spirit. In other words, the leaders (male and female) in the early community of believers were called by God and operated as the result of the work of the Spirit of Christ.

The theological concept of equality is seen in the ministry of the early church and demonstrates an egalitarian position where men and women are considered for leadership roles according to their gifts. Paul confirms this practice, encouraging the congregation in

¹³⁵ Oden, *Pastoral Theology*, 42.

Rome to support the women in his list. He commends them as fellow workers for their ministry serving alongside him with courage, determination, and servant leadership.

Furthermore, when Paul addressed the passages in 1 Corinthians and 1 Timothy, he was dealing with a personal situation that was happening in those churches. These passages are not to be considered generally applicable, negating women from active participation in the congregational worship, be it preaching, teaching, or leading. He is speaking about the women in Corinth and Ephesus regarding a specific problem at a particular moment in history. In conclusion, this study confirmed to the researcher the incredible truth of equal opportunities that women and men have in serving in God's Kingdom.

CHAPTER THREE: REVIEW OF RELATED LITERATURE

Leadership

In investigating transformational leadership, it is pivotal to start by considering what leadership is. Researchers contend that there is no universal consensus on the definition of leadership. But one of its central characteristics is that leadership is about influencing others to accomplish organizational objectives.¹³⁶

Peter Northouse defines leadership in this way: “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.”¹³⁷ He explains that it is not a linear event but a process that affects the leader and the follower. Rowell writes that the key aspects of leadership are first, there is a goal, and second, there is a group of people who will work together to accomplish that goal. He contends, “It is not enough to get along with people, nor it is enough to accomplish a goal by yourself. The idea is task and relationship.”¹³⁸

Having a title doesn’t make a person a leader. McCloskey and Louwsma believe that leadership is much more. They state, “Leadership is establishing direction, casting a vision, developing strategy, and aligning people to the direction of that vision and

¹³⁶ Robert J. House, et al., *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks, CA: Sage Publications, Inc., 2004), intro., Kindle.

¹³⁷ Northouse, *Leadership*, intro., Kindle.

¹³⁸ Rowell, “Six Characteristics of Superb Leadership,” video of lecture.

strategy.”¹³⁹ They answer the question of whether leaders are born or made with the argument that anyone can lead. Robert Clinton agrees, stating that “leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people toward His purposes for the group.”¹⁴⁰ In other words, according to these writers, we can all learn to lead.

“The leader’s role is to equip God’s people for works of service, with the goal of spiritual maturity and a deeper relationship with Christ.”¹⁴¹ This is congruent with the practice and the words of Paul in the New Testament when he declares that Christ has given leaders to the church for the purpose of edifying the whole body (Eph. 4:11-13). Stanley Grenz explains, “We are all to use our spiritual gifts for the benefit of the whole (1 Cor. 12:7; 1 Pet. 4:10-11).”¹⁴²

The purpose of this research is to study transformational leadership literature and the cultural dynamics that are present within the Latino way of leadership. Additionally, this study aims to identify the leadership styles and leadership qualities unique to Latina leaders.

Servant Leadership and Transformational Leadership

Transformational leadership shares several common characteristics with the servant leadership approach. Irving defines servant leadership in very simple terms, “A

¹³⁹ McCloskey and Louwsma, *Virtue-Based Transformational Leadership*, intro., Kindle.

¹⁴⁰ Robert J Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed. (Colorado Springs, CO: NavPress, 2012), 10.

¹⁴¹ Justin A. Irving and Mark L. Strauss, *Leadership in Christian Perspective: Biblical and Contemporary Practices for Servant Leaders* (Grand Rapids, MI: Baker Academic, 2019), intro., Kindle.

¹⁴² Grenz, *Theology for the Community of God*, 496.

servant leader is a servant first.”¹⁴³ He quotes the material that Greenleaf introduced in 1977 when he wrote this statement himself.¹⁴⁴ In other words, a servant leader focuses on the needs of the follower first and his main purpose is to serve others. A servant leader makes the effort to invest in the development and wellbeing of others to achieve the common goals and objectives.

On this, Irving describes servant leadership behavior characteristics such as “openness, stewardship, vision, humility, love (truly caring about team members as people), empowerment, and trust.”¹⁴⁵ Again, the focus of this type of leadership is on the follower and his or her needs and opportunities. These characteristics seem to hinge on a high level of care and concern for both the task at hand and the people and situation in which they are compelled to serve. Compare this emphasis to Gregory Stone’s contention that the first focus of transformational leadership is one’s commitment to the organizational objectives and the secondary goal is empowerment.¹⁴⁶ But, he also argues that both transformational leadership and servant leadership offer the same conceptual framework for dynamic leadership. This study reveals the fact that a focus on others helps a leader become a transformational leader who can generate a positive impact on the organization. To do that, the first step is to focus the attention on the leader’s own self-evaluation about his/her own leadership. Irving and Strauss state, “Christian leaders

¹⁴³Justin Irving, “Servant Leadership and Teams,” Bethel Seminary, March 23, 2016, video of lecture, 16:37, <https://www.youtube.com/watch?v=-9IVAYEU19M>.

¹⁴⁴ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness* (Mahwah, NJ: Paulist Press, 1977), 27.

¹⁴⁵ Irving, “Servant Leadership and Team Effectiveness,” 5.

¹⁴⁶ Gregory A. Stone, “Transformational versus Servant Leadership: A Difference in Leader Focus,” *School of Leadership Studies Regent University* (August 2003), 5.

are encouraged to look to their own life and consider issues at the core of their personhood. They must consider their personal beliefs and values. They must consider their life and how they are living in light of their convictions and beliefs.”¹⁴⁷

It is helpful to note James Lanctot’s and Justin Irving’s explanation that there is little consensus regarding what constitutes a virtue and little agreement as to the nature of virtues. They propose a practical definition of virtue as “A set of related personal attributes or dispositions that a) is universal and not contextual, b) has moral implications that extend beyond the individual, c) has the recognition that possessing it without excess is considered good and lacking it is considered harmful, and d) can be attained through practice.”¹⁴⁸

In the book *The Art of Virtue-Based Transformational Leadership*, Mark McCloskey and Jim Louwsma built the 4-R Model comprised on the acronym DICE (Dynamic Determinism, Intellectual Flexibility, Courageous Character, and Emotional Maturity). They add the ability to grow collaborative relationships with a diverse array of people over time and in a variety of situations (DICE+1) as an additional virtue to this model. The quadrants created by these writers help the reader visualize that this is not a static-one-time moment where the leader can choose to stay in one role, but it is a dynamic and active activity with the leader “...constantly moving from one quadrant or playing field to the other.”¹⁴⁹

¹⁴⁷ Irving and Strauss, *Leadership in Christian Perspective*, chap. 2, Kindle.

¹⁴⁸ James D. Lanctot and Justin Irving, “Character and Leadership: Situating Servant Leadership in a Proposed Virtues Framework.” *International Journal of Leadership Studies* 6, no. 1 (2010): 32.

¹⁴⁹ McCloskey and Louwsma, *Virtue-Based Transformational Leadership*, chap. 5, Kindle.

The virtue-based leadership model introduced by McCloskey and Louwsma offers a roadmap which those who aspire to leadership may follow. It invites leaders to pay attention to their stories as vehicles to impact others. As they explain, “Transformational leaders create and articulate agendas for moral, ethical and spiritual change that lifts people out of their everyday affairs and ordinary selves.”¹⁵⁰ Irving and Strauss stress that the most effective leaders are more “about influence than control and that the positive example and model of a leader is essential.”¹⁵¹ In other words, effective leaders must present a stable image to those within the organization and an image worthy of being followed. As Christian leaders desire to follow Jesus and bear witness to His reign as a transformational leader, it is both a challenge and an encouragement to incorporate the gospel in their day-to-day Christian living through acts of love and servant leadership. Fee explains that 1 Corinthians 3:5-7 says, “leaders are merely servants” and “both workers and the field belong to God, who is therefore the one to whom all are accountable.”¹⁵² This gives Christian leaders immense encouragement and motivation to depend on God’s direction and to be a follower.

Blanchard, Hodges, and Hendry state that “Leadership is first a spiritual matter of the heart.”¹⁵³ In other words, the spiritual formation of the leader requires taking an inward journey to the heart. A transforming leader needs to be grounded in a deep and abiding relationship with God. Henri Nouwen explains, “The spiritual life is the life of

¹⁵⁰ McCloskey and Louwsma, *Virtue-Based Transformational Leadership*, chap. 5, Kindle.

¹⁵¹ Irving and Strauss, *Leadership in Christian Perspective*, chap. 1, Kindle.

¹⁵² Fee, *The First Epistle to the Corinthians*, Leaders are Merely Servants, Kindle.

¹⁵³ Ken Blanchard, Phil Hodges, and Phyllis Hendry, *Lead like Jesus: Lessons from the Greatest Leadership Role Model of All Time* (Nashville, TN: W. Publishing Group, 2016), chap. 6, Kindle.

the Spirit of Christ in us, a life that sets us free to be strong while weak, to be free while captive, to be joyful while in pain, to be rich while poor, to be on the downward way of salvation while living in the midst of an upwardly mobile society.”¹⁵⁴ Irving attests to this when he states, “Leaders are able to lead out of that spiritual and personal health and wellbeing because they have an accurate sense of who they are, being okay with their strengths and limitations, because they are okay before Jesus Christ.”¹⁵⁵

Transformational versus Transactional Leadership

Northouse explains that transformational leadership is a process that changes and transforms people. He contends, “It is concerned with emotions, values, ethics, standards, and long-term goals. It includes assessing followers’ motives, satisfying their needs, and treating them as full human beings.”¹⁵⁶ The difference between the transactional and transformational leader is that the transactional leader seeks to make a deal that will appeal to the self-interests of the leader and the follower. The focus of the transformational leader on the other hand is to engage in a relationship with the followers based on a mutual commitment to values and centered on a mission for a better future.¹⁵⁷ McCloskey and Louwsma describe the characteristics of transformational leaders as follows:

¹⁵⁴ Henri Nouwen, *The Selfless Way of Christ: Downward Mobility and the Spiritual Life* (Maryknoll, NY: Orbis Books, 2007), chap. 1, Kindle.

¹⁵⁵ Justin Irving, “The Spiritual Formation of the Leader,” Bethel Seminary, May 12, 2017, video of lecture, 27:37, https://www.youtube.com/watch?v=_I_Xbvbz5Lo&list=PLNVgw4aLskQzsc1A9P-gmoNla2QUfLipX&index=1.

¹⁵⁶ Northouse, *Leadership*, chap. 8, Kindle.

¹⁵⁷ McCloskey and Louwsma, *Virtue-Based Transformational Leadership*, intro., Kindle.

“There are five identifiers for TFLs:

- TFLs function as effective agents of personal and corporate change.
- TFLs are themselves caught up in the transformational process.
- TFLs serve the best and highest interests of others.
- TFLs create and sustain healthy organizations and communities by imprinting hope and forging mutual partnership.
- TFLs prepare the next generation of leaders.”¹⁵⁸

In other words, transformational leadership characteristics seem to hinge on a high level of care and concern for both the task at hand and the people and situation in which they are compelled to serve.

Another critical point about transformational leadership is brought up by Thomas E. Cronin, who suggests that leadership is an ability which “can be learned rather than inherited.”¹⁵⁹ Similarly, in *The Leadership Moment*, Michael Useem describes stories of effective leaders who have demonstrated that leadership is a learned skill.¹⁶⁰ In general, the influence of a leader is best demonstrated in the quality of life and achievements of the followers, Useem believes “The signs of outstanding leadership appear primarily among the followers. Are the followers reaching their potential? Are they learning? Serving?”¹⁶¹

In *Leadership in Christian Perspective*, Justin Irving and Mark Strauss describe that the positive example of the leader is at the core of modeling what matters. They state, “Leader behaviors provide a powerful example for followers. Leaders don’t just use

¹⁵⁸ McCloskey and Louwsma, *Virtue-Based Transformational Leadership*, intro., Kindle.

¹⁵⁹ Thomas J. Wren, *The Leader’s Companion: Insights on Leadership Through the Ages* (New York, NY: The Free Press, 1995), chap. 5, Kindle.

¹⁶⁰ Michael Useem, *The Leadership Moment: Nine True Stories of Triumph and Disaster and Their Lessons for Us All* (New York, NY: Three Rivers Press, 1998), chap. 4, Kindle.

¹⁶¹ Max De Pree, *Leadership is an Art* (New York, NY: Crown Business, 2004), 12.

words in their communication. Leaders communicate, for better or for worse, through their actions.”¹⁶² Additionally, Blanchard, Hodges, Hendry, argue that “leadership is an influence process.”¹⁶³

In the context of transformational leadership, the words of Bolsinger are pertinent for this study, “Leadership, therefore, is about the transformation of a congregation so that they, collectively, can fulfill the mission they, corporately, have been given.”¹⁶⁴ To be effective in this endeavor, there are several key leadership characteristics that are necessary. Rowell argues for six characteristics that are presented in these outstanding leaders: “Focused, Collaborative, Stable, Wise, Innovative, and Sober.”¹⁶⁵ In other words, leaders need to continually go through the process of self-evaluation to develop a sense of purpose and authenticity.

Team Leadership

The transformational leader understands that a shared leadership style and collaboration has many benefits such as increased innovation, support, context for creativity and dynamic problem-solving.¹⁶⁶ It starts with the self-evaluation of the leader in a posture of humility and provides the basis for a healthy and collaborative engagement with others.¹⁶⁷ Rowell speaks about “Leaders Being Collaborative”

¹⁶² Irving and Strauss, *Leadership in Christian Perspective*, chap. 1, Kindle.

¹⁶³ Blanchard, Hodges, and Hendry, *Lead like Jesus*, chap. 1, Kindle.

¹⁶⁴ Bolsinger, *Canoeing the Mountains*, chap. 3, Kindle.

¹⁶⁵ Rowell, “Six Characteristics of Superb Leadership,” video of lecture.

¹⁶⁶ Justin Irving, “The Benefits, Challenges, and Practice of Team Leadership in the Global Context, Strategies for Effective Leadership,” *Authorhouse* (2005): 238.

¹⁶⁷ Irving and Strauss, *Leadership in Christian Perspective*, chap. 2, Kindle.

explaining that this is not an easy task and explains, “There is a humongous amount of work being done together with a group of people.”¹⁶⁸ But at the same time, he states that the benefits surpass the weaknesses of this approach, affirming, “Accountability, diverse input, gifts firing on all cylinders.”¹⁶⁹

Justin Irving and Gail Longbotham provide a study on the theory and practice of teams, and they identify six essential servant leadership themes that are especially predictive of team effectiveness. These are “a) providing accountability, b) supporting and resourcing, c) engaging in honest self-evaluation, d) fostering collaboration, e) communicating with clarity, and f) valuing and appreciating.”¹⁷⁰ In this study, they support the correlation and impact between servant leadership and team effectiveness.

It is important to note that one of the strengths in working as a team is the increased productivity that can come when teams are able to utilize the gifts of many. Irving says, “As you bring multiple people pulling together in the same direction it is a factor to producing greater productivity.”¹⁷¹

Hartwig and Bird define a team as “A small number of people with complementary skills who are committed to a common purpose, performance goals, and

¹⁶⁸ Rowell, “Six Characteristics of Superb Leadership,” video lecture.

¹⁶⁹ Rowell, “Six Characteristics of Superb Leadership,” video lecture.

¹⁷⁰ Justin Irving and Gail Longbotham, “Team Effectiveness and Six Essential Servant Leadership Themes: A Regression Model Based on Items in the Organizational Leadership Assessment,” *International Journal of Leadership Studies* 2, no. 2 (2007): 110.

¹⁷¹ Justin Irving, “The Good, The Bad, The Ugly: Engaging the Challenges & Benefits of Teams,” Bethel Seminary, January 11, 2015, video of lecture, 8:21, <https://www.youtube.com/watch?v=9ySzJKhReLE>.

approach for which they hold themselves mutually accountable.”¹⁷² Additionally, Hartwig and Bird explain that many teams do underperform and are left with untapped potential. They believe that it takes discipline for teams to be a true team rather than a task team. Hartwig and Bird agree, explaining that teamwork can be hard, but these great teams work hard to become great at it because it is worthwhile to lead collaboratively.¹⁷³

Cladis adds that a team is most effective when there are certain practices put in place. He shares seven attributes that a church leadership should strive for to have a healthy organization: 1) A covenant team that imitates God’s covenant love for us, 2) a covenant team with a vision that unites people around a God-given cause, 3) a covenant team that creates a culture which reflects the mission God calls them to do, 4) a collaborative team that will work with a clear purpose and discipline, 5) a trusting team which will work together to build trust and model what it means to be trustworthy, 6) an empowering team leaving behind the hierarchical model and spreading the authority and responsibility of doing ministry, and 7) a learning team that seeks to grow spiritually and wants to know more about doing ministry in more effective and meaningful ways.¹⁷⁴

Lastly, a noteworthy statement from LaFasto and Larson points out that competent leadership must focus on the goal. “Your first responsibility as team leader is

¹⁷² Ryan T. Hartwig and Warren Bird, *Teams That Thrive: Five Disciplines of Collaborative Church Leadership* (Downers Grove, IL: IVP Books 2015), chap. 2, Kindle

¹⁷³ Hartwig and Bird, *Teams That Thrive*, preface, Kindle.

¹⁷⁴ George Cladis, *Leading the Team-Based Church* (San Francisco, CA: Jossey-Bass Publishers, 1999), part two, Kindle.

to keep your team focused on its goal. You may refer to it as your team mission, vision, strategy, primary objective, or prime directive.”¹⁷⁵

Latino Leadership

Cultural Intelligence

The review of literature and research related to transformational leadership suggests that leaders need to pay attention to the world around them in a global multicultural society. Culture and context have an impact on the leader and follower and affect the way transformational leadership is carried out.¹⁷⁶ The GLOBE research program has revealed that the status and influence of leaders vary considerably because of cultural forces in the countries or regions in which the leaders function.¹⁷⁷ So, how do cultural factors influence transformational leadership?

Peter Northouse describes culture in this way, “It is the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people. It is these shared qualities of a group that make them unique.”¹⁷⁸ Patty Lane agrees and defines culture as “a system of meanings and values that shape one’s behavior.”¹⁷⁹ Several researchers point to the danger of ethnocentrism. Northouse believes it is a negative approach because it is the perception that one’s own culture is better or more natural than

¹⁷⁵ Carl E. Larson and Frank M.J. LaFasto. *When Teams Work Best: 6000 Team Members and Leaders Tell What It Takes to Succeed* (Thousand Oaks, CA: Sage, 2001), chap. 4, Kindle.

¹⁷⁶ Northouse, *Leadership*, chap. 10, Kindle.

¹⁷⁷ House, et al., *Culture, Leadership, and Organizations*, chap. 1, Kindle.

¹⁷⁸ Northouse, *Leadership*, chap. 16, Kindle.

¹⁷⁹ Lane, *A Beginner’s Guide to Crossing Cultures*, 47.

the culture of others.¹⁸⁰ Lane agrees that ethnocentrism is harmful because it is a belief in one's superiority to others.¹⁸¹ In other words, this can be a major obstacle to effective leadership because it prevents people from fully accepting or understanding others.

In contrast, multicultural competence is a key value for transformational leadership in this global society. The diversity of the team (culture, race, gender) is what makes teams worthwhile and gives them an opportunity for fulfillment and purpose.¹⁸² Effective leaders honor the power of diversity as they acknowledge the power of teamwork.¹⁸³

Accepting diversity starts with awareness of what is beneath superficial behavior and the environment. Livermore introduces the metaphor of a cruise control feature in automobiles: when we drive around familiar places, we can use the autopilot because we feel comfortable, and it is the same thing when we interact with familiar cultural context. But driving in unfamiliar territory, we turn off the cruise control to pay attention, which is what we need to do when we interact with people from different cultural contexts.¹⁸⁴ This awareness is crucial, since it helps the leader connect the great variety of gifts that people bring to the organization.¹⁸⁵

¹⁸⁰ Northouse, *Leadership*, chap. 16, Kindle.

¹⁸¹ Lane, *A Beginner's Guide to Crossing Cultures*, 38.

¹⁸² De Pree, *Leadership is an Art*, 10.

¹⁸³ Blanchard, Hodges and Hendry, *Lead like Jesus*, chap. 5, Kindle

¹⁸⁴ Livermore, *Cultural Intelligence*, 147.

¹⁸⁵ De Pree, *Leadership is an Art*, 9.

Therefore, cultural intelligence is related to cultural acceptance, where an individual is willing to coexist, accommodate, and build relationships with those of other cultures. Lane emphasizes this when she states, “Acceptance is good, but God calls us to do more.”¹⁸⁶ This is congruent with the core emphasis that Livermore suggests for cultural intelligence, “It is reaching across the chasm of cultural difference in ways that are loving and respectful.”¹⁸⁷ In sum, it is the desire to effectively express the love of Jesus to people of difference.

Recognizing the importance of cultural intelligence, it is valuable to study the characteristics of different cultures because it helps others understand the cross-cultural interactions and the impact of culture on leadership.¹⁸⁸ Hence, the GLOBE researchers identify nine major cultural dimensions, including power distance, uncertainty avoidance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation, and human orientation.¹⁸⁹ Patty Lane believes that cultural differences are real and significantly influence our relationships.¹⁹⁰ She provides six dimensions of culture to help understand the specific aspects of any culture, she describes these as “high and low context cultures, being and doing, formal

¹⁸⁶ Lane, *A Beginner's Guide to Crossing Cultures*, 41.

¹⁸⁷ Livermore, *Cultural Intelligence*, 17.

¹⁸⁸ Alejandra Rivera, “The Making of Latina Leaders: Leadership Styles, Influences, and Challenges” (CMC Senior Theses, Claremont McKenna College, 2014), 17.

¹⁸⁹ House, et al., *Culture, Leadership, and Organizations*, chap. 1, Kindle.

¹⁹⁰ Lane, *A Beginner's Guide to Crossing Cultures*, 48.

hierarchical and informal egalitarian, individual and collective, temporal lens of culture related to time, and worldview.”¹⁹¹

Latino Leadership

The Latino population is currently the largest and fastest growing minority group in the United States.¹⁹² They are connected by language and culture to 22 countries.¹⁹³ On this, Orlando Crespo states, “We are many. Given the continuing growth of the Latino population, it is obvious that we must enter into constructive dialogue with others on issues of race and ethnicity.”¹⁹⁴

Regarding Latino identity, Crespo argues that to identify oneself as a Latino one must include two elements, “First, somewhere in our family there is a Latino heritage that resonates with us when we are with others of Hispanic heritage. The second important factor is that we willingly choose to identify with that heritage by being open about our ethnic roots.”¹⁹⁵ In other words, he contends that these two factors must be present for a person to identify himself or herself as a true Latino. On the other hand, Melissa Morales contends that some have adopted the term Latino because it is a name reminiscent of the sounds of Spanish, and it is a name chosen by the people it represents.¹⁹⁶

¹⁹¹ Lane, *A Beginner's Guide to Crossing Cultures*, 47.

¹⁹² Sharon Pierce, “Taking Our Seat at the Table: A Narrative Inquiry of the Experience of Seven Latina Administrative Leaders in Higher Education” (D.Ed. diss., California State University, 2017), 15.

¹⁹³ Bordas, “Leadership by the Many,” 56.

¹⁹⁴ Orlando Crespo, *Being Latino in Christ: Finding Wholeness in Your Ethnic Identity* (Downers Grove, IL: IVP Books, 2003), chap. 7, Kindle.

¹⁹⁵ Crespo, *Being Latino in Christ*, chap. 2, Kindle.

¹⁹⁶ Melissa Morales-Warming, “Leadership and Loyalty Revisited: Catholic Latinas and Leadership.” (MA in Interdisciplinary Studies, Oregon State University, 2008), 4.

For the purpose of this research it is important to study Latino cultural characteristics. First, two important leadership characteristics of the Latino identity are collective leadership and collaborative leadership.¹⁹⁷ Latinos value harmony in relationships, care passionately about family, the country, friendships, and faith.¹⁹⁸

Alejandra Rivera gives a more detailed list of these Latino traits:

“It consists of (a) “*familismo*,” the importance of close, protective, and extended family relationships; (b) “*machismo y marianismo*,” gender relations where males are responsible for protecting and providing for their families while the females nurture and serve for their families; (c) “*personalismo*,” creating personal and meaningful relationships; (d) “*simpatia*,” encouraging pleasant relations and positive situations in order to avoid conflict and disharmony; (e) “collectivism,” the importance of belonging to a group and recognizing the needs of that group; (f) “present time orientation,” focusing on the present because of the uncertainty of and inability to control the future; (g) “respect and high power distance,” high regard and respect towards people based on their formal authority, age, or social power.”¹⁹⁹

These traits lead to a better understanding of the Latino leadership style and its various cultural characteristics.

One leadership approach is a top-down leadership style called “*caudillaje* or *caudillismo*,” which is a form of dictatorship. This type of leadership may operate in Latin America at a national level; the “*cacique*” leader operates at the local level. This type of leader is typically considered a charismatic leader who demands power, control,

¹⁹⁷ Juana Bordas, “Leadership Lessons from Communities of Color: Stewardship and Collective Action,” *New Directions for Student Leadership* 2016, no. 152 (2016): 64.

¹⁹⁸ Crespo, *Being Latino in Christ*, chap. 7, Kindle.

¹⁹⁹ Rivera, “The Making of Latina Leaders,” 19.

is highly hierarchical, and demands intense loyalty from followers. Generally, this type of leadership approach is accepted in a Latino context.²⁰⁰

Closely related with the degree of cultural hierarchy is the extent of formality that the culture observes.²⁰¹ Latino culture has a high uncertainty avoidance culture, with a strong tendency toward formalizing their interactions with others.²⁰² This is important to note as it affects the way leadership practices are conducted.

Nevertheless, the leader faces great demands because the community places high value on the character of the leader and encourages that he or she sets an example of care and responsibility as well as representing the community as a whole.²⁰³ As a minority group, the standards and expectations of how Latinos want the leader to act and behave are different and complex.

Latino leaders are highly concerned with being able to inspire and motivate others, while emphasizing team building and a common purpose among team members and ensuring that the entire group is safe and secure.²⁰⁴ On the other hand, Miranda contends, “For the most part, Hispanics reject the ‘melting pot’ idea and prefer a ‘tapestry’ or ‘mosaic’ analogy, wishing to have their cultural distinctiveness accepted by the church and other institutions of American society.”²⁰⁵

²⁰⁰ Justin A. Irving and Timothy A. McIntosh, “Evaluating the Instrumento de Contribución al Liderazgo de Siervo (ICLS) for Reliability in Latin America,” *The Journal of Virtues & Leadership* 1, no. 1 (2010): 34.

²⁰¹ Lane, *A Beginner’s Guide to Crossing Cultures*, 75.

²⁰² House, et al., *Culture, Leadership, and Organizations*, intro., Kindle.

²⁰³ Ramirez, “Hispanic Leadership Development,” 85.

²⁰⁴ Rivera, “The Making of Latina Leaders,” 17.

²⁰⁵ Miranda, “Religion, Philanthropy, and the Hispanic People,” 64.

Latinas in Leadership

This section reviews the literature focusing on the benefits and challenges Latinas in the United States face in their careers, and how career advancement and leadership strategies are influenced and developed through active engagement in transformational leadership practices. The presence and influence of Latinas in the United States continues to grow. One in five women living in the United States is a Latina.²⁰⁶ Most of these women are bilingual and represent a powerful Latino market.²⁰⁷ Furthermore, Latinas are becoming academics, theologians, *pastoras*, mentors, marketplace professionals, entrepreneurs, and educators.²⁰⁸

Although there has been a lack of substantial academic research on Latinas in leadership, several researchers in the educational field are investigating the driving forces of successful Latina leaders, as well as the challenges that they have had to overcome. For example, Sharon Pierce contends that Latinas' career paths result from a combination of opportunities, social support, and challenges, yet it is primarily shaped by their sense of self. She explains, "Historically, Latinas have blazed their own trail in many avenues of life."²⁰⁹ However, due to the small numbers of Latinas represented in leadership roles, there is an additional burden placed on them to represent Latinas in general.²¹⁰ Before

²⁰⁶ Sandra J. Castañón-Ramirez, "Chicanas Completing the Doctorate in Education: Providing Consejos de la Mesa de Poder" (D.Ed. diss., University of the Pacific, 2020), 20.

²⁰⁷ Holvino and Gallegos, "Latinas at Work," 17.

²⁰⁸ Natalia Kohn, Noemi Vega Quiñones, and Kristy Garza Robinson, *Hermanas: Deepening our Identity and Growing Our Influence* (Downers Grove, IL: IVP Books, 2019), chap. 3, Kindle.

²⁰⁹ Pierce, "Taking Our Seat at the Table," 15.

²¹⁰ Lane, *A Beginner's Guide to Crossing Cultures*, 12.

exploring the different factors that have contributed to the advancement of Latina leaders, it is important to recognize the barriers that they may have to overcome.

Challenges Latina Leaders Overcome

Despite the progress made over the last decade, Latinas are still significantly underrepresented in major leadership positions and face numerous obstacles. Latinas face challenges in achieving representation in significant leadership roles;²¹¹ Not only do they face the challenges of being a woman, but also have to overcome the obstacles of being part of an ethnic minority.²¹²

Part of this challenge is what Peter Northouse regards as prejudice, which he describes as a “largely fixed attitude, belief, or emotion held by an individual about another group or individual that is based on faulty or unsubstantiated data.”²¹³ In other words, it refers to judgments about others based on previous decisions or experiences. Morales-Warming explains that through stereotypes and media representation, Latinas are often portrayed as submissive, subservient, and docile. She explains, “these qualities do not communicate a potential for leadership. So, it may appear that Latinas do not lead or do not have the support to do so.”²¹⁴

Latinas living in the United States have had to integrate themselves into American culture, while still staying connected to their Latin heritage. These women who ultimately

²¹¹ Elena Einstein, “Active Engagement in Professional Trade Associations and Career Outcomes: An Exploratory Study of Latina Career Women” (D.Ed. diss., Pepperdine University, 2016), 5, ProQuest Dissertation.

²¹² Rivera, “The Making of Latina Leaders,” 2.

²¹³ Northouse, *Leadership*, chap. 16, Kindle.

²¹⁴ Morales-Warming, “Leadership and Loyalty Revisited,” 5,

decide to take multiple roles face the challenge of integrating work and family life within this cultural context.²¹⁵ This impacts all aspects of their lives, including their interpersonal skills, work ethic, and leadership styles.

For this study, the researcher focused on the repetitive themes she found in the literature research. These are organized in the following sections: Latinas' Cultural Perception, Barriers in Education, Limited Role Models and Mentors, Family Expectations, and Prejudice and Discrimination.

Cultural Perception

One of the problems that Latinos and other people from different ethnic groups face is deciding to what extent they should assimilate into the dominant culture and to what extent they can sacrifice their cultural values and styles to advance in their careers.²¹⁶ Latinas in the United States struggle to navigate their dual cultural identity of being Latina and American.²¹⁷ Sandra Castañon-Ramirez contends that Latinas have a kind of dual identity; they don't identify with the Anglo-American cultural values, and they don't totally identify with the Latina cultural values.²¹⁸ For this type of Latina, she introduces the concept of "Nepantleras." She explains that Latinas must be willing to open themselves to personal risks and potential wounding which include, but are not

²¹⁵ Rivera, "The Making of Latina Leaders," 26.

²¹⁶ Crespo, *Being Latino in Christ*, chap. 3, Kindle.

²¹⁷ Rivera, "The Making of Latina Leaders, 19.

²¹⁸ Castañón-Ramirez, "Chicanas Completing the Doctorate in Education," 34.

limited to, self-division, isolation, misunderstanding, rejection, and accusations of disloyalty.²¹⁹

Yet, the risks taken have their own rewards. Crespo contends that Latinos may have the strength of being cultural interpreters. He introduces the concept of biculturalism explaining, “Biculturalism is the capability to have two worlds in one’s head and live in both of these worlds with some degree of proficiency.”²²⁰ He explains that a bicultural person can value both worlds yet see the negatives and the positives of both simultaneously. Biculturalism is also the ability to interpret these different worlds or cultures to those who cannot fully understand or appreciate them.

Barriers in Education

Access to a quality education is paramount to the future success of Latinas in the United States. But the statistics show that the Latino educational crisis continues in this country.²²¹

Sharon Pierce believes that there are two types of interrelated barriers faced by Latinas in higher education. The first are barriers that exist prior to entering college, such as low socioeconomic status, cultural stereotyping, or gender bias. Secondly, barriers experienced upon entering college include lack of college knowledge, lack of educational preparation, lack of financial resources, family obligations, and alienation.²²² Rosaevelia Aldaco agrees that there are several factors that have been identified as reasons why

²¹⁹ Castañón-Ramirez, “Chicanas Completing the Doctorate in Education,” 36.

²²⁰ Crespo, *Being Latino in Christ*, chap. 8, Kindle.

²²¹ Castañón-Ramirez, “Chicanas Completing the Doctorate in Education,” 17.

²²² Pierce, “Taking Our Seat at the Table,” 17.

Latinas have such a difficult time attaining higher education in the United States. She explains that some of these include poor academic performance in primary and secondary educational levels, financial barriers, and lack of family support.²²³ A study focusing on the personal and professional lives of three Latina professors in higher education found that these Latina professors had early experiences of feeling inadequate and experiencing racism and humiliation, from elementary school through high school.²²⁴

The literature reveals a misconception that Latino parents do not value education. Pierce states, “Researchers have found that Latino parents indeed care about education as many came to the United States in hopes of accessing a better education for their children.”²²⁵ Thus, since education impacts the salaries of any person, and these salaries impact future financial success, the economic future of the Latino communities are impacted as well.²²⁶ Policymakers have started to focus on the educational attainment of the Latino population to prepare students for high-demand, high-paying jobs to bolster state economies.²²⁷

Unfortunately, even though Latinas are the largest growing population in the United States, they currently have the lowest educational attainment level of any group.²²⁸ Castañón-Ramirez states, “American society not only needs more college

²²³ Aldaco, “Latinas Attainment of Higher Education,” 11.

²²⁴ Pierce, “Taking Our Seat at the Table,” 24.

²²⁵ Pierce, “Taking Our Seat at the Table,” 23.

²²⁶ Castañón-Ramirez, “Chicanas Completing the Doctorate in Education,” 20.

²²⁷ Pierce, “Taking Our Seat at the Table,” 16.

²²⁸ Pierce, “Taking Our Seat at the Table,” 13.

graduates, but it also needs its graduates to reflect the diversity of the nation; it needs them to embody a variety of multicultural competencies and habits of mind for effective leadership.”²²⁹

Limited Role Models and Mentors

Mentoring can be defined as a relationship consisting of an experienced person providing support and direction to a person less experienced.²³⁰ Irving and Strauss contend that mentoring is often a core feature on the growth of a person and state, “When people succeed in life, the reality is that there are often many others who have taken these people under their wing, helped them along, and helped them develop in their careers.”²³¹

Sharon Pierce explains that studies have supported the vital role mentoring can have in one’s educational journey and career. She states, “Yet, women of color and women in general, tend to lack such opportunities in academia.”²³² In other words, the lack of mentoring opportunities for Latinas can create barriers to their success.

Rosaevelia Aldaco agrees and explains that Latinas have limited role models such other women from their community who have been successful. Because of this, they are often subject to low educational expectations within their family of origin.²³³

Another important element that needs to be mentioned here is that researchers have shown that students who share racial and/or gender characteristics with their

²²⁹ Castañón-Ramirez, “Chicanas Completing the Doctorate in Education,” 19.

²³⁰ Pierce, “Taking Our Seat at the Table,” 38.

²³¹ Irving and Strauss, *Leadership in Christian Perspective*, chapter 2, Kindle.

²³² Pierce, “Taking Our Seat at the Table,” 38.

²³³ Aldaco, “Latinas Attainment of Higher Education,” 15.

teachers tend to report a higher level of academic success, positive role modeling, and better student-teacher communication.²³⁴ Elaina Einstein cites a study which found that there are five leadership advancement strategies: (1) education and training, (2) networking opportunities, (3) career path planning, (4) formal mentoring programs, and (5) exceeding expectation on performance reviews.²³⁵ On the other hand, Sharon Pierce explains that the number one factor discouraging women from pursuing a degree in business is the lack of role models in senior management positions.²³⁶ Therefore, it is most crucial to keep in mind that providing Latina leaders with Latina mentors can create opportunities to share strategies for leadership success.

Family Expectations

One of the most prevalent values in the Latino culture is the importance of the family.²³⁷ However, family obligations, duties, and role expectations for Latinas can create significant barriers in their leadership roles. In this context the figure of the mother, linked to the family model, continues to have a pre-eminence in the life of Latinas.²³⁸ This may cause a challenge for women in leadership as they may be judged by their own peers when they leave family for a work commitment.²³⁹ One writer explains, “I’m a very ambitious person, but I was always taught by my family that family comes

²³⁴ Pierce, “Taking Our Seat at the Table,” 28.

²³⁵ Einstein, “Engagement in Professional Trade Associations,” 31.

²³⁶ Pierce, “Taking Our Seat at the Table,” 36.

²³⁷ Pierce, “Taking Our Seat at the Table,” 39.

²³⁸ Valenzuela Somogyi, “La figura de la madre,” 76.

²³⁹ Holvino and Gallegos, “Latinas at Work,” 18.

first. The fact that I wasn't around to cater to my husband and instead went to speak at a conference was a problem."²⁴⁰ Consequently, a Latina in leadership has to deal with the consequences of exclusion and discrimination, both personally and within the whole Latino community.²⁴¹

Aldaco explains that the term *familismo* requires an individual family member to put the needs of the family first, even if it means making personal sacrifices. She states, "The emphasis on such personal sacrifices is further reinforced for daughters in Latino families by *marianismo*, a cultural value that emphasizes the self-sacrificing role of females and highlights the female's role as family caretaker."²⁴² Pierce agrees and suggests that the cultural concept of *familismo* was one that emphasizes loyalty, reciprocity, and solidarity as she states, "The double-edged sword Latinas with a strong sense of *familismo* face is that their connections to family, which undoubtedly compete with school, gives them a sense of belonging which they draw on to do well academically."²⁴³

On the other hand, Alejandra Rivera believes that many Latinas find that family is a source of conflict just as much as it is a source of support. Many times, Latinas face the difficulties and negative effects of their family's cultural expectations.²⁴⁴ As an additional insight, Aldaco explains that in the educational area first-generation Latina college

²⁴⁰ Holvino and Gallegos, "Latinas at Work," 18.

²⁴¹ Bordas, *El Poder del Liderazgo Latino*, introducción, Kindle.

²⁴² Aldaco, "Latinas Attainment of Higher Education," 12.

²⁴³ Pierce, "Taking Our Seat at the Table," 48.

²⁴⁴ Rivera, "The Making of Latina Leaders," 25.

students tend to experience more stress related to family obligations and educational aspirations than second-or third-generation students. This is because of the traditional cultural norm that Latinas were daughters, mothers, and wives and nothing more.²⁴⁵ Concluding, Latinas in leadership must balance the demands of family and their leadership roles in maintaining their status within the family structure.

Prejudice and Discrimination

Other influences that could be a barrier for these Latinas are discrimination, societal expectations, and role restrictions, and stereotype threat, which could influence the development of identity and ultimately cause challenges in the leadership journey.²⁴⁶ Furthermore, racism and sexism are often intertwined. Latinas report experiencing both blatant and subtle forms of discrimination throughout their lives, both in educational settings and in work settings.²⁴⁷

Latinas in the United States may feel the pressure to conform to certain standards. Where a Latina is deemed beautiful in the media, this beauty is generally sexualized and stereotyped. Kohn, Vega Quiñones, and Garza Robinson observe that it is rare to see media portrayals of Latina lawyers, professors, or doctors, and even rarer to see Latinas that do not feed into the sexualized stereotype. They state, “With all of this in mind, Latinas may be stereotyped as hypersexual and uneducated, and may be limited to certain roles, jobs, and educational attainment.”²⁴⁸ It is a real challenge for Latinas to be their own persons without typical expectations of how they should behave: “When a Hispanic

²⁴⁵ Aldaco, “Latinas Attainment of Higher Education,” 14.

²⁴⁶ Rivera, “The Making of Latina Leaders,” 24.

²⁴⁷ Rivera, “The Making of Latina Leaders,” 27.

²⁴⁸ Kohn, Vega Quiñones, and Garza Robinson, *Hermana*, chap. 3, Kindle.

woman wants to be up front, people don't know how to deal with it."²⁴⁹ In the work field they may encounter severe isolation.²⁵⁰

Noemi Vega Quiñones describes this challenge, "The hardships we face are real. Some of these hardships are years of systemic oppression against our families and us."²⁵¹ Despite these challenges, she honors the amazing courage and determination of Latinas, "Because Latinas are marginalized people in the United States, because they have been the objects of assimilationist policies, and because their culture, language, and customs have been considered inferior, they have had to construct their own theory of identity and subjectivity."²⁵² Additionally, Vega Quiñones explains, "As a Latina in leadership, my advice has been questioned, doubted, objected, and ignored at times. In these painful moments, I have to know who I am and what I am worth, not just for my own leadership growth, but also for my connection with the Lord."²⁵³

Advancement of Latinas in Leadership

As the literature indicates, Latinas in leadership face blocks and challenges such as family obligations, lack of support networks, and lack of educational pathway knowledge. Despite these challenges, Latinas have broken down barriers and have overcome negative stereotypes by becoming artists, scientists, entertainers, activists, authors, athletes, and educators. Sharon Pierce asserts, "They have followed their

²⁴⁹ Kerry Weber, "Leading by Example," *America* 209, no. 12 (2013): 36.

²⁵⁰ Martinez and Tamburello, "The Role of Whites in Lay Leadership," 51.

²⁵¹ Kohn, Vega Quiñones, and Garza Robinson, *Hermanas*, chap. 3, Kindle.

²⁵² Castañón-Ramirez, "Chicanas Completing the Doctorate in Education," 34.

²⁵³ Kohn, Vega Quiñones, and Garza Robinson, *Hermanas*, chap. 3, Kindle.

passions, expressed creativity, developed cures, stirred up controversy, stood up against the majority, fought for the underdog, and even died for their beliefs.”²⁵⁴

In general, the unique values of Latinas are “faith, family, hard work, honesty, sharing, inclusion, and cooperation.”²⁵⁵ The literature reveals that Latinas describe themselves as passionate, tenacious, persistent, curious, flexible, and highly committed to their values and work. Often, this means that Latinas need to have a strong work ethic and work twice as hard to prove themselves in the face of discrimination.²⁵⁶ Consequently, an important characteristic that drives Latinas in leadership to achieve professional success is a winner mentality, specifically with self-confidence, self-determination, and goal-orientation.²⁵⁷

In terms of leadership styles, most women self-identify as transformational or participative leaders. Transformational leadership involves a process of growth because the leader motivates her followers to become leaders themselves.²⁵⁸ The challenges Latina leaders must face also serve as a force to overcome these challenges in their leadership path. On this point, Kohn, Vega Quiñones, and Garza Robinson agree, “Christian leadership is rooted in courageous faith as Latinas show us in their stories.”²⁵⁹

²⁵⁴ Pierce, “Taking Our Seat at the Table,” 15.

²⁵⁵ Bordas, *Salsa, Soul, and Spirit*, intro., Kindle.

²⁵⁶ Rivera, “The Making of Latina Leaders,” 23.

²⁵⁷ Rivera, “The Making of Latina Leaders,” 27.

²⁵⁸ Rivera, “The Making of Latina Leaders,” 22.

²⁵⁹ Kohn, Vega Quiñones, and Garza Robinson, *Hermanas*, chap. 3, Kindle.

Moreover, Alejandra Rivera points out, “Past researchers have also identified servant leadership as a leadership style that Latinas identify with. Servant leadership emphasizes that leaders put their followers first by empowering them and helping them develop their full capacities.”²⁶⁰ Pierce supports this view when she mentions the characteristics of Latina leaders including integrity, a hard-working work ethic, and service, and she states, “These characteristics have led to Latinas being associated with servant leadership style.”²⁶¹

At this point it is important for this research to pay attention to additional traits that help Latinas in their leadership advancement. The following are additional common themes that were discovered in the literature review.

Family Support

As previously stated, family is at the center of the Latino culture and Latinos.²⁶² Furthermore, there is a growing body of literature that indicates family support is a significant catalyst to the educational success of Latinas.²⁶³ Additionally, Alejandra Rivera notes that a qualitative study on Latinas in leadership found that family, especially the protective and nurturing environment provided by parents, was a main driving force in reaching professional success.²⁶⁴

²⁶⁰ Rivera, “The Making of Latina Leaders,” 22.

²⁶¹ Pierce, “Taking Our Seat at the Table,” 52.

²⁶² Aldaco, “Latinas Attainment of Higher Education,” 28.

²⁶³ Pierce, “Taking Our Seat at the Table,” 46.

²⁶⁴ Rivera, “The Making of Latina Leaders,” 23.

In the educational arena, Aldaco suggests that the factors which contribute to the success of Latinas in higher education include the mother's role in the home. Also vital is the mother's support of the educational goals of her daughter, the type of parenting received, the type of schooling (integrated versus segregated), marital status/children, and sex-typed roles, as well as biculturalism in the family. She states, "These factors have shown a strong and positive relationship with academic success."²⁶⁵ Another significant source of support for Latina leaders has been their spouses, who not only provide the flexibility to pursue higher education, but many will take on additional responsibilities to ensure their wives have ample time to focus on their educational and professional endeavors.²⁶⁶

Spiritual Vitality

Latinos are becoming a growing segment in Protestant denominations, particularly in evangelical circles, and already constitute one-third of the Catholic church in America.²⁶⁷ This is congruent with the studies of Justin Irving and Timothy McIntosh who have contributed to the initial findings of servant leadership literature within the Latin American context. They reiterate the influence of the Catholic Church in Latin America, which they state is the predominant ecclesiastic structure for Latinos.²⁶⁸

²⁶⁵ Aldaco, "Latinas Attainment of Higher Education," 16.

²⁶⁶ Pierce, "Taking Our Seat at the Table," 49.

²⁶⁷ Miranda, "Religion, Philanthropy, and the Hispanic People," 60.

²⁶⁸ Justin Irving and Timothy McIntosh, "Investigating the Value of and Hindrances to Servant Leadership in the Latin American Context: Initial Findings from Peruvian Leaders," *Journal of International Business and Cultural Studies* 2, no. 1 (2019): 3.

Research has shown Latinas lean on their own sense of spirituality and find strength from it in their leadership roles.²⁶⁹ Furthermore, Morales believes that preliminary research shows that Latinas are the ones responsible for passing down religion in their families.²⁷⁰ Another study focusing on Latina leadership and the connection it has to spirituality indicates that their spirituality informs their style of leadership. Pierce states, “Most of the Latina women interviewed credited their church, primarily the Roman Catholic church, as being highly instrumental in their development as leaders.”²⁷¹

On this, Morales-Warming believes that women are increasingly more involved in church leadership than ever before and states, “Catholic women remain loyal to their local churches, despite disagreeing with church doctrine, when women’s leadership is supported.”²⁷² In summary, for many Latinas the role of spirituality plays a significant role in the way they lead and their commitment to service. Furthermore, spirituality is considered a catalyst in a career path aimed at serving others.²⁷³

Spanish Speaking

The use of Spanish is important in maintaining cultural relevancy when ministering to Latinos.²⁷⁴ Latinas’ ability to speak Spanish has helped many create

²⁶⁹ Pierce, “Taking Our Seat at the Table,” 50.

²⁷⁰ Morales-Warming, “Leadership and Loyalty Revisited,” 5.

²⁷¹ Pierce, “Taking Our Seat at the Table,” 50.

²⁷² Morales-Warming, “Leadership and Loyalty Revisited,” 3.

²⁷³ Pierce, “Taking Our Seat at the Table,” 50.

²⁷⁴ Morales-Warming, “Leadership and Loyalty Revisited,” 16.

opportunities especially where there is a large market of Latinos. Spanish is one of the most spoken languages in the world, which is why bilingualism and biculturalism are two very important business skills, especially for global companies.²⁷⁵

As presented in the first chapter, language is also connected to a higher percentage of Latino participation in Christian organizations. Marti contends that compared with Latino Catholics, white Protestants, and black Protestants, Latino Protestants are more actively committed to their congregations, their churches are more central and more integral to their religiosity, and their churches are central to their lives.²⁷⁶ One of the key factors for this positive participation is the opportunity to worship in Spanish.²⁷⁷

Summary

The first half of the literature review focuses on the topic of leadership in general and congruent with the importance of the leader's influence and impact. It assesses the area of servant leadership and transformational leadership. Additionally, the literature reflects that the transactional leadership model serves the leader, but the transformational leader serves followers, therefore it is powerful in transforming organizations. It suggests that both these styles of leadership complement each other and contain many basic similarities and are excellent forms of leadership. One additional area of consideration is the topic of team leadership, one of the foremost crucial practices necessary for thriving leadership.

²⁷⁵ Pierce, "Taking Our Seat at the Table," 23.

²⁷⁶ Marti, "Latino Protestants and Their Congregations," 146.

²⁷⁷ Miranda, "Religion, Philanthropy, and the Hispanic People," 60.

The second half of the literature review assesses the Latino identity and leadership characteristics. This helps lead the conversation regarding Latinas in leadership to the overwhelming challenges they face due to the cultural implications. The review of the literature assesses the great strides that Latinas have made in the advancement of their careers while demonstrating transformational leadership traits. Additionally, this study examines five possible common barriers experienced by Latinas in leadership that they overcome with courage and resilience. As the literature indicates, these challenges increasingly limit Latinas less because they are developing in their own ways and continue to grow as they serve their communities. Moreover, it is critical to acknowledge the additional common cultural traits that help Latinas advance because these characteristics impact their leadership roles within their culture. Finally, the literature reveals that Latinas courageously embrace a model of commitment to a mission even when they must open the spaces themselves.²⁷⁸

²⁷⁸ Weber, "Leading by Example," 36.

CHAPTER FOUR: PROJECT DESCRIPTION AND RESEARCH METHODS

This qualitative research²⁷⁹ comprised the case study methodology due to the question driving the nature of this study.²⁸⁰ Data included biblical, theological, secular literature, and a review of relevant documents related to women in ministry. The ethnography of this group with its size and complexity was a source of opportunity for investigation.²⁸¹ To answer the research question and gain insight about the transformational leadership characteristics of Latinas serving in Latino Christian organizations, the approach used interviews, online surveys, and personal observations recorded by the researcher.

This project was developed and executed in a series of precise and intentional steps. Several of these steps intersected. Some of them were overlapping and all were vital for the successful completion of this research.

Series of Research Steps

First Step: Biblical and Theological Research

The first step in this project was to examine the biblical and theological literature to analyze whether the New Testament, interpreted in its first century context, does or does not close the door to women functioning in teaching and leadership roles in

²⁷⁹ Leedy and Ormrod, *Practical Research*, chap. 1, Kindle.

²⁸⁰ Creswell and Poth, *Qualitative Inquiry and Research Design*, chap. 2, Kindle.

²⁸¹ Creswell and Poth, *Qualitative Inquiry and Research Design*, chap. 5, Kindle.

ministry. This was accomplished through a study of the leadership structure of the early church presented in the book of Acts. Also, the leadership roles presented in the Pauline letters was reviewed including the servant leadership characteristics of these leaders and the powerful testimony of the new community that was the work of the Holy Spirit.

The larger data of the New Testament regarding women in ministry was examined to analyze its theological concept of equality within the first century context. This helped create the biblical framework to consider Paul's teaching on the role and characteristics of women in leadership in the church in connection with the practices of the early churches. This egalitarian leadership setting was the basis to study Romans 16:1-16 which is a list presented by Paul of 26 individuals actively involved in the ministry of the church. Ten of these leaders were women. The researcher studied Paul's rationale for including this list of women and their leadership characteristics. Additional Pauline passages were studied in 1 Corinthians 11:2-16 and 14:33-36, and the analysis of 1 Timothy 2:1-15, observing the leadership skills and distinctiveness of the women in ministry.

Second Step: Literature Review

The second step was to engage the relevant literature on the topic of leadership. The researcher aimed to discover what the literature revealed about transformational leadership. It was helpful to examine a comparison between the servant and transformational leadership models and the transformational versus transactional leadership styles. Team leadership was also analyzed in this context as an effective leadership practice.

The study of these topics led to a review of the Latino leadership identity starting with cultural intelligence as an important leadership trait. Studying Latino leadership characteristics laid a foundation for examining the literature regarding Latinas in leadership and the challenges they face in their roles. The researcher developed repetitive themes and reviewed five possible blocks that these women must overcome. This guided the investigation to a discussion on the advancement of Latinas in leadership and the great strides that Latinas have made in their careers demonstrating transformational leadership traits.

Completing these first two steps was the focus for the first three months of this project. These were intended to define the groundwork for the qualitative research that followed, to discover the transformational leadership characteristics of the current Latino women in leadership.

Third Step: Access to Participants

The third step in the research process was to identify Latinas in leadership roles in Latino churches and Christian organizations in the United States to provide the scope and goals of the research and ask them to participate in interviews and surveys. The original plan for the interviews was to consider three Latinas leading Latino churches and Christian organizations. However, the researcher had extensive experience within the Latino community and confirmed the participation for individual interviews with five Latinas serving as lead pastors in Latino churches and five Latinas serving in leading roles in Christian Latino organizations.

Access to the participants of this study was gained by contacts and conversations with various leaders and organizations. In the case of the Latinas leading Christian organizations, the researcher contacted eight organizational leaders who fit the criteria for

this research and five agreed to participate. Confirming Latinas leading Latino churches took more effort. The researcher contacted Latinas in key roles in different denominations that she had met or were referred to her. Eight possible participants fit the criteria, but only five agreed to participate.

Additionally, for the purpose of this qualitative research, it was necessary to identify other Latinas serving in a variety of leadership roles in either Latino churches or Latino Christian organizations to participate in an online survey. Twenty-five individuals participated who are actively involved in leadership roles and have known the researcher personally or were contacted by each other. These Latinas in leadership who serve in various cities and different states in the country were necessary as a purposeful sampling, and a useful source of information about the research topic under investigation.²⁸² The relationship between the participants and the researcher was to be seen as colleagues who were focused on encouraging positive learning experiences.

All participants of the study were aware that their participation was voluntary and were advised of confidentiality. They were asked for their permission to use the information obtained. They each signed the online participant consent form for this project.

Fourth Step: Instrumentation

The fourth step was to take discoveries from the biblical theological review, the literature review, and relevant documents to prepare an interview guide and survey for data collection. The researcher developed a sampling plan that involved a preliminary

²⁸² Creswell and Poth, *Qualitative Inquiry and Research Design*, chap. 7, Kindle.

survey instrument for the participation of three individuals who helped edit the final questions used for understanding and interpretation.

With the questions already defined and edited, a list of categories guided the preparation of the interview guide. It was developed to frame the discussion with each Latina participant serving in Christian organizations (Appendix A). Additional biblical questions were added for the Latinas serving in churches (Appendix B). This questionnaire included demographic questions, leadership and cultural topics, and the women in leadership theme. The interview guide was adapted for use in the online survey for other Latina leaders serving in various roles (Appendix C).

The *Informed Consent* form accompanying Appendices A, B, and C notified the participants of the purpose of the study, the expected time frame, volunteer participation, option to withdraw their participation, the possibility to omit a question if desired, and the topic of confidentiality. The online form included a selection option giving consent to participate in this study. The documents were translated into Spanish by the researcher and a professional copy editor reviewed them for accuracy and clarity (Appendix D).

The Latinas serving in Christian organizations were invited by an initial email that included the purpose of the study, possible times for the video conference meetings, and the interview guide. To confirm with the *pastoras*, an additional phone conversation was important for the researcher to introduce herself and connect on a personal level. After the phone call, the next step was to send them the link to the Zoom video conference scheduled and a copy of the interview guide.

The online survey invitations were sent by email and included the purpose of the study and a deadline to respond. It also included the link to the survey that was prepared

in Spanish using Google forms. All the participants were advised that their identification will be known only by the researcher, and they all agreed to have their responses included in this project's research.

In addition to the interview guide and survey, the researcher contacted five evangelical denominational leaders to request documentation regarding the ordination and recognition of women in leadership within their denomination. The purpose of these documents was to gather information to assist the researcher to engage in meaningful conversation with the Latinas serving in leading roles in those Latino churches.

Fifth Step: Interviews

The fifth step was to conduct personal interviews with five Latinas in leadership roles in Latino Christian organizations and five Latinas in leadership roles in Latino churches in the United States. Five Latinas in leadership in Christian organizations participated. These women lead small to large organizations, but they are all women of influence within the Latino community in the United States. They are involved in the publishing, social, literature, and academic communities. The other five Latinas leading churches who participated are serving in different states in the country. Two of them serve in the same denomination, but the other three serve in different denominations.

The one-on-one video conference calls were conducted via Zoom and were scheduled according to the participants' timetable during the month of October. Only one interview was conducted in English, but all the other interviews were held in Spanish. The questionnaire was used to guide the interview process and included leadership topics such as self-evaluation, emotional maturity, relationship and team building, Latino culture and leadership, and Latino woman in leadership. In addition they were asked open-ended questions.

All the participants received the questions before the scheduled interview. Before any interview began the participants were asked for permission to record the interview. The researcher wrote notes during the conversations where clarification was needed. Both written notes and recordings were used to validate the interview data. The recordings had the advantage of capturing data more accurately than hurriedly written notes and made it easier for the researcher to focus on the interview. Each interview process lasted approximately an hour and a half.

The time with the *pastoras* was longer, lasting approximately two hours, and was related to the participants' answers and the degree of storytelling. The participants had permission to end their participation at any time without consequences. In some cases, not all the questions were used as the participants did not always follow the format. The researcher aimed for a comfort level of the participants as high priority.

Each interview was saved as a digital audio file and was accessible only by the researcher. The recordings were made available to the participants but only one requested a copy for her own interest. The researcher also kept a personal journal intended to document the progress of the research, personal observations, and reactions. The researcher took responsibility for coding the observations.

Sixth Step: Analysis of the Data

The sixth step was to collect and synthesize the data to help provide a set of lessons learned from these unique cases studied. This is to aid in articulating curriculum topics that could be used in the future for training Latinas to engage in transformational leadership.

Transcription and analysis of the interviews took place on the same day, allowing for a high level of accuracy since the information was fresh in the researcher's mind. The

constant preparedness method was utilized to discover themes and commonalities. The researcher was responsible for coding the interviews and looking for categorical relationships within the interviews. Additionally, the researcher reviewed her observation notes, noting any significant findings from there as well.

The results of the interviews and surveys are included in Chapter Five of this report. Comparison and contrasts on themes, with the survey and denominational documents as primary data, were developed and studied. Attention was given to a greater factual knowledge about specific issues that were defined in the study, while also exploring any new or contradictory information identified during the research or analysis. It was important for the researcher to consider the validity of the research to be determined on the triangulation of interviews, observations, and online survey. Review of relevant documentation was used in this case study to answer the research question.

Summary

As identified in Chapter One, the purpose of this study was to identify the transformational leadership characteristics that are used by Latinas serving in Christian Latino organizations in the United States. A case study methodology and the qualitative method of data research was used. It included research in biblical and current literature on the topic of women in leadership. The following steps included the primary data collection with interviews, survey, and relevant documentation. Validity was determined based on the triangulation of the data collected. The collection, interpretation, and analysis of data was intended to formulate curriculum topics that could be used for training Latinas to engage in transformational leadership.

The researcher agrees with Creswell and Poth as they state, “In the end, we discuss the findings by comparing my findings with my personal views, with extant

literature, and with emerging models that seem to adequately convey the essence of the findings. We ask ourselves, ‘Did we (I) get the story ‘right?’ knowing that there are no right stories, only multiple stories.’²⁸³

²⁸³ Creswell and Poth, *Qualitative Inquiry and Research Design*, chap. 3, Kindle.

CHAPTER 5: ANALYSIS AND FINDINGS

The research design for this study used a qualitative methodology to provide an understanding of the transformational leadership characteristics of Latinas serving in Latino Christian organizations. The research process included the collection of qualitative data (interviews, online surveys, observation, and relevant documentation). According to Creswell and Poth, this qualitative approach offers a narrative of beliefs, thoughts, and opinions from a sample of the population providing insight and has a strong orientation and ability to transform the world.²⁸⁴

The information in this chapter shows the findings of the research based on the data collected from the ten Latinas who participated in the face-to-face video conference interview, the 25 Latinas who participated in an online survey via Google forms, and from observations of the relevant documentation from various denominations. The criteria used for the selection of participants were Latinas in leadership serving in Latino organizations and churches. This data was organized, analyzed, and coded for patterns. The qualitative data is presented in this chapter, along with survey results.

Research Questions

As presented in the previous chapter, a list of categories composed the interview guide that framed the discussion with each participant. Additional biblical questions were

²⁸⁴ Creswell and Poth, *Qualitative Inquiry and Research Design*, chap. 1, Kindle.

added for Latinas leading churches. The interview was supplemented with open-ended questions that arose from the conversations. This interview guide was adapted for the online survey for Latina leaders serving in various roles in Latino organizations.

Presentation of Results

The researcher explored the list of categories from three perspectives (interviews, online surveys, and relevant documentation). These steps happened interchangeably during the same time period. The first was a face-to-face interview process with five Latinas serving in Christian Latino organizations and another five Latinas serving in Latino churches in the United States. Second was the 25 Latina leaders serving in various leadership roles who were invited to participate in an online survey, providing their perspective and input from the 20-question survey. Third was the review and analysis of the relevant documents gathered from five different denominations. This chapter summarizes the findings resulting from the ten interviews, and the 25 online surveys completed by Latinas in leadership, and the review of the relevant documentation. The findings and their implications are discussed in Chapter 6.

Demographics

The demographic information collected in the interviews and surveys provides a profile of the participants who contributed to the research, demonstrating the diversity of individuals. The collection of the demographic data supported the validity of the research design. Table 1 displays the demographics of the interviews and the online survey together.

Table 1: Demographics

Topic	Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses
Language	English and Spanish = 5	English and Spanish = 5	Spanish only: 9 Spanish and English = 16
Years of Ministry	0-5 Years = 0 6-10 years = 4 11-15 years = 0 16-20 years = 0 More than 21 years = 1	0-5 Years = 3 6-10 years = 1 11-15 years = 0 16-20 years = 1 More than 21 years = 0	0-5 Years = 4 6-10 years = 6 11-15 years = 3 16-20 years = 5 More than 21 years = 7
Size of the organization	0-50 = 5 51 to 100 = 0 101 to 200 = 0 201 to 500 = 0 501 to 1000 = 0 More = 0	0-50 = 1 51 to 100 = 3 101 to 200 = 0 201 to 500 = 1 501 to 1000 = 0 More = 0	0-50 = 7 51 to 100 = 9 101 to 200 = 3 250 to 500 = 2 501 to 1000 = 2 More = 2
Is your position	Paid = 4 Volunteer = 0 Other = 1	Paid = 3 Volunteer = 0 Other = 2	Paid = 6 Volunteer = 15 Other = 4

It is important to describe the roles of the Latinas leading Christian organizations. Even though they have a small group of people on their staffs, they are influencing thousands of others.

Leader One—Latino Publishing Company: She is the publisher of a Spanish publishing company located in Florida, USA. This company hosts one of the largest Latino conferences in the country, bringing people from around the globe. She is a young leader who grew in the company to now, when she holds the most influential position in the organization.

Leader Two—Latino Publishing Company: She is a lawyer by profession and pastor by vocation. She is currently the executive director of a Spanish publishing company located in Texas, USA. She brings years of experience both in ministry/pastoral and leadership roles internationally.

Leader Three—Latino organization serving Spanish speaking women: This leader is the founder and president of this organization that is focused on training and

encouraging Latinas who are mothers without husbands due to divorce, death, or separation. She was recently recognized by the Global Leadership Forum as one of the most influential leaders for 2021 because her organization serves more than 400,000 women around the globe.

Leader Four—Latina serving in the academic community: This leader is an author and professor in an Anglo university in Ohio. She describes herself as a public writer, an intellectual, and a public figure. She has also worked in non-profit organizations, and she is an activist who is passionate about justice issues. She is a prolific speaker, presenter, and influencer.

Leader Five—Latina influencing Latino leaders: She served for 26 years as a conference director in the largest and most relevant Spanish-speaking events within Christian circles, where she now collaborates as an ambassador. Throughout her career, she has helped and inspired thousands of people to crystallize their dreams of roles in music, literature, communications, and all kinds of projects with social impact and a kingdom focus.

In the second group, Latinas serving in Latino churches, these women all serve in small to medium size churches. Three are lead pastors of their Latino congregations. The other two lead together with their husbands and they are both considered pastors.

The online survey participants are Latinas serving in the following areas:

Church: Lead Pastor: 1
 Church: Co-Pastor with husband: 4
 Church: Associate Pastor: 1
 Church: Children and Family Ministry Director: 3
 Church: Other leadership position: 5
 Organization: Founder/Director: 3
 Organization: Leadership: 2

Organization: Administration: 3
Organization: Other leadership position: 3

Research Results

The results of the qualitative research (personal interviews and online surveys) are displayed in tables together. They are discussed according to the following themes: a) Self-Evaluation, b) Emotional Maturity, c) Relationship and Team Building, d) Latino Culture and Leadership, e) Latinas in Leadership. The additional information regarding the biblical and theological results revealed by the Latinas leading Latino churches is described separately.

It was important for the researcher to incorporate the voice of the participants in this report by including the actual words they spoke in response to the questions, as a summary for the interviews. For the online survey participants, the researcher included one comment written by each woman, to represent the theme that emerged in each question. This information is presented in each table listed below. The overall discussion of the qualitative interview findings, including comparisons, is presented in Chapter 6.

Tables 2 through 4 provide the responses to three of the questions of the Self-Evaluation theme. It also includes Figures 1 and 2 to help display the answers to one additional question. Tables 5 through 7 provide the responses that emerged for the three questions on the topic of the Emotional Maturity theme. Tables 8 through 12 display the responses to the five questions on Relationship and Team Building. Tables 13 through 15 provide the responses to the three questions with the theme of Latino Culture and Leadership. Finally, tables 16 through 20 provide the answers that emerged to the five questions on the area of Latino Woman in Leadership. They also include Figure 3 displaying the information gathered from the online survey about one of these questions.

The first two columns in each table contain a summary of the responses of the interviews, except for question 1 of the Latino Woman in Leadership theme. The interview columns represent the participation of the five Latinas in each group. The third column includes a summary of the themes that emerged from the responses to the online survey.

Self-Evaluation

Self-Evaluation: Question 1

Table 2 displays the face-to-face interviews with the Latinas in organizations, Latinas in churches. It also includes the online survey questions, “As a leader, how do you feel you are motivated by a larger purpose than yourself?” and “How do you try to rank your priorities according to these purposes?”

The emerging themes from the online survey were organized by the researcher into the following categories. Over 34 percent identified God as their largest purpose for everything they do. About 26 percent identified evangelism and outreach as their main purpose. The same percentage identified family, and then work and ministry as their priorities. The focus of their organization was identified by 13 percent of the participants.

Table 2: Self-Evaluation Responses to the Leader’s Overall Purpose

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (23 responses)
<p>“Fulfilling God’s purpose on earth. Developing projects that change lives.”</p> <p>“Serving the Lord through serving other people.”</p> <p>“It started with me. But it switched to training other</p>	<p>“Having a sense of calling is the main thing. Fixing our eyes on Jesus, His Word, and prayer.”</p> <p>“The kingdom of God is the main purpose and priorities are organized around this.”</p> <p>“First is God. I organize the plans according to my first</p>	<p>God: Larger purpose is God. “Priorities are His Word, prayer, asking for direction in any job I need to do. This sets the priorities.” (8 similar responses)</p> <p>Evangelism and Outreach: “I do know that I have a greater purpose and fulfill the call that God has given me to preach</p>

<p>women. Leaders are recruited to multiply the seed.”</p> <p>“Love God, love my neighbour and everything I do includes my family.”</p> <p>“Our purpose is broader than our vision. In the light of the Word of the Lord. Home and then church.”</p>	<p>meeting with Him. I have a specific prayer group that supports me.”</p> <p>“Purpose: share God’s message. Priorities: My relationship with God, my family, and then the church.”</p> <p>“I do not live for myself but for the Lord. I need to recognize that I am human.”</p>	<p>the good news of salvation.” (6 similar responses)</p> <p>Personal: “Yes, always guided by the order of God (it is always first), then my family and work or ministry.” (6 similar responses)</p> <p>Organization: “My priorities are clear and firm, I serve the Lord first, then my pastor and my congregation.” (3 similar responses)</p>
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Self- Evaluation: Question 2

Figure 1 presents the face-to-face interviews with the Latinas in organizations and Latinas in Churches. Figure 2 displays the online survey responses to the question, “Rank the following characteristics in order of importance to you as a Christian leader (Use 5 for the characteristic of highest value to you). Prudence, justice, fortitude, temperance, faith, hope, and love.”

This question also provided the option of including additional characteristics that were important for these leaders. The interview responses identified humility and being a good listener. The online responses identified integrity, encouragement, humble attitude, and being a good listener.

Figure 1. Self-Evaluation Interview Responses to the Leader’s Top Leadership Characteristics

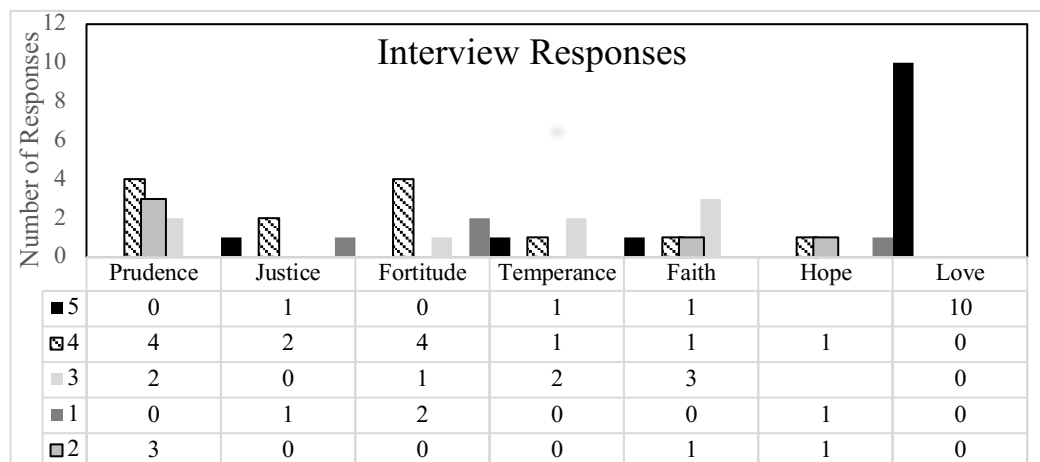
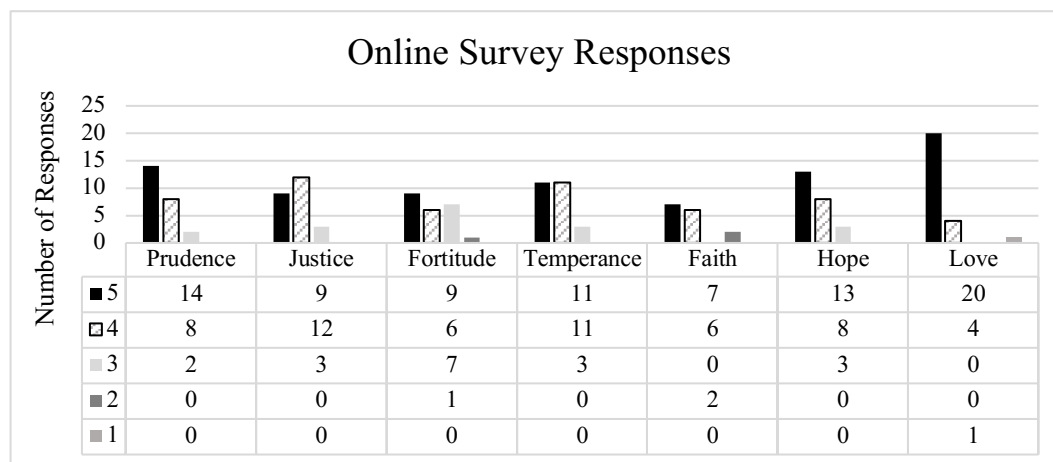


Figure 2. Self-Evaluation Online Survey Responses to the Leader’s Top Leadership Characteristics



Self-Evaluation Question 3

Table 3 displays both face-to-face interviews and online responses to the question, “Explain how, in your leadership capacity, you have made a difference in someone else’s life.”

The emerging themes from the online survey were organized by the researcher into the following categories. Over 34 percent identified that focusing on God is what

makes a difference in other people. About 30 percent identified they have been able to recognize their influence in others. Additional 13 percent identified that a ministry focus helps to influence others, and 21 percent recognized that time and perseverance has helped them see the impact they have made in others.

Table 3: Self-Evaluation Responses to the Leader’s Sphere of Influence

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (23 responses)
<p>“I have seen my team flourish. They seem free to share their concerns. Listened to any criticism. Being available.”</p> <p>“When I was a seminary professor or when I exercised the pastorate. Through conversations these people have now chosen to serve.”</p> <p>“I have tried to be simple and that has made an impact with the other leaders. Also explain things in an accessible way.”</p> <p>“I use what I have been given to make my team flourish. I see fruit when people come and tell me, ‘You said this’ or ‘You did this for me.’”</p> <p>“God gave me a platform, a step. It is a very serious responsibility. I have always liked excellence.”</p>	<p>“It is training and persistence. Support for the next generations.”</p> <p>“In obedience to the Lord more than anything. My ability to obey the Lord there is a consequence.”</p> <p>“Because I am a woman, I have received support from men because they see the weakest vessel and feel the desire to collaborate.”</p> <p>“The Lord has been amazing. A sister that when I was a child I began to support after she went to study for 4 years, and now she is serving in the church.”</p> <p>“I have taught my team about influence. Even at the table and not gossiping but speaking blessing.”</p>	<p>God: “When people are seeking and growing in their intimate relationship with God, making wise decisions for their lives. And they reach greater goals.” (8 similar responses)</p> <p>Personal: “I have had the opportunity to recognize talents or abilities in other people and encourage them to use them with confidence in themselves.” (7 similar responses)</p> <p>Ministry Focus: “I believe that with the example of work and love for the ministry, people have felt at ease about working and being part of it.” (3 similar responses)</p> <p>Time and Perseverance: “Through time I have had the opportunity to add value to many people and see them rise successfully applying my teachings and leadership.” (5 similar responses)</p>

Self-Evaluation Question 4

Table 4 displays both face-to-face interviews and online responses to the question, “How do you balance humility and self-confidence, understanding that you are fully dependent on God for salvation and competence in your daily life?” The emerging themes from the online survey were organized by the researcher into the following categories. Of these responses, 56 percent identified that focusing on God is what helps them to stay humble and gives them a sense of confidence. Another 27 percent recognized that they need help in this area, and 1.6 percent revealed that spiritual practices help them balance humility and confidence.

Table 4: Self-Evaluation Responses on Ways to Balance Humility and Self-Confidence

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (25 responses)
<p>“I think that humility is to recognize who you are but without confusing, believing that we are less. Understand what we don’t know and ask for help. It doesn’t make you less of a leader to ask for help.”</p> <p>“I always struggle with humility because I don’t like to be praised. I have always practiced the prayer on the tip of the tongue of Nehemiah 2: 4. I call on other people in practical decisions, but I fully depend on prayer.”</p> <p>“I depend on God completely. Then on my husband. This gives me great confidence in myself.”</p>	<p>“It is prayer. I am a woman called to prayer that I consider a call from God in the guidance of the Holy Spirit.”</p> <p>“Humility is a daily life process. Confidence in myself is from Jesus Christ in me.”</p> <p>“It is very difficult to show humility and show authority. It comes from humbling ourselves before God to maintain the balance.”</p> <p>“First, presenting myself before God in who I am and who He is. Confidence comes from the fact that I am His creature. It is not confidence in oneself.”</p>	<p>Focusing on God. “I am convinced that I am only a servant of my Lord. That it is not about me because the work is much greater. That we are only givers of good news, and the rest of the work is done by the Lord.” (14 similar responses)</p> <p>Feels weak in this area: “I don’t think I balance this very well, but I fight. It is easy for me to recognize that I depend on God and that I need Him deeply, but many times I find it difficult to assume that I can have confidence or that I have the necessary skills. Every day I trust that God does the work in me and helps me to do and lead others, but many other</p>

<p>“Nothing comes from me- I must cooperate with God. I try to do what Jesus said in the Sermon on the Mountain. Every day I do self-examination – the log in my eye which leads to humility. I also know the gifts that I have.”</p> <p>“I always keep in mind that my work is His project. We need to look back at our lives and learn to listen to God.”</p>	<p>“Humility is knowing my limits. I don’t always have to be efficient on my team.”</p>	<p>times I question it.” (7 similar responses)</p> <p>Spiritual Practices: “Reading the Word daily and remembering that everything I have comes from God. Life’s problems, challenges, and goals make me humbler and more dependent on God.” (4 similar responses)</p>
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Emotional Maturity

Emotional Maturity Question 1

Table 5 displays both face-to-face interviews and online responses to the question, “How do you focus your faith and hope in God when experiencing _____ when you face opposition in your regular leadership practices? But I try to focus on _____.”

The list of emotions that emerged from the online survey were organized by the researcher into the following categories. Most respondents, 48 percent, identified that they feel overwhelmed (or similar emotions) when facing opposition. Then, 20 percent recognized that they feel attacked themselves. Another 12 percent question their own abilities, and 8 percent choose to look at these experiences as an opportunity.

The second part of the question was directed to the approach they choose when facing these feelings. More than 32 percent focus on their personal purpose, while 20 percent focus on the facts and evidence of the situation. Another 28 percent put their focus on God and who He is in them. Next, 4 percent focus on their families and the example they can be to their children when facing difficulties, and 16 percent choose to think about the needs of the other person.

Table 5: Emotional Maturity Responses to the Leader’s Approach When Facing Opposition

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (25 responses)
<p>“Anxiety blooms. I don’t need to be in control. God is going to give me wisdom. When I find a negative action, I prefer to keep quiet, leave everything in standby. Sometimes it is not opposition but rather a different way of seeing things.”</p> <p>“Fear to fail. Presenting the Lord in a bad way. Sometimes I have noticed opposition for being a woman leader even from my own employees.”</p> <p>“Sometimes it makes me angry. I have my days. In this ministry I have opposition every day.”</p> <p>“I have suffered tremendously from jealousy. I must be confident in the gifts God has given me and my call. I try to remember Mark 2 - the friends with the paralytic man. Sometimes I am that man and I rely on my husband and my friends.”</p> <p>“They give me doubts. But I have learned to wait to proceed when this happens. Bringing the person and situation to the feet of Jesus. Prayer, fasting and the Word of God. Because of this, even though I faced opposition I have had to pray, “Lord, give</p>	<p>“We will always face fear. But I must remember and have faith that God is in control. Prayer has always kept me going. It is important to have mentors. I join with other pastors who are men who have welcomed me and help me by giving me another perspective.”</p> <p>“It destabilizes me. Before, it used to scare me. I would get into a bubble. I have learned to respect the opinion of others since Christ unites us. Anger and bitterness are symptoms of something. I try to get to the bottom of what the person may be going through.”</p> <p>“I face fear. When opposition is not in the church, it’s outside. The mind wants to tell us one thing, but I trust a lot in prayer. The first thing I do is pray and I ask others to pray.”</p> <p>“The most important thing is my time of prayer, and I double that time with the Lord to guide me. I also look for those leaders above me. I let the anxious people express themselves remembering who we serve. I leave the decisions for another time.”</p> <p>“I face anger. But I try to listen to the person. I wonder,</p>	<p>List of emotions mentioned:</p> <p>Overwhelmed. “Sometimes self-conscious. Loaded. Discouraged. Sad. I feel it as a physical load.” (12 responses).</p> <p>Attacked. “Threatened Frustrated. Annoyed.” (5 responses)</p> <p>“I question my abilities. Confronted.” (3 responses)</p> <p>A new opportunity for something new to arise – “Motivated to seek opportunities.” (2 responses)</p> <p>But I try to focus on:</p> <p>Purpose: “Do my best in the purpose that I have.” (8 responses with this theme)</p> <p>Factual solutions: “In solution, based on facts, not effects.” (5 responses with this theme).</p> <p>Focus on God. “Listen to the voice of God and His Guide. I focus on who is God. What He has done before in my life, and I put my eyes on Him.” (7 responses with his theme)</p> <p>Family. “My children and how my example will help them face these oppositions.” (1 response with this theme)</p>

me the green light” and still proceed.”	<i>why does that person say what they say?”</i>	On the other person: “In the abilities and opportunities that God is giving to that person.” (4 responses with this theme)
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Emotional Maturity Question 2

Table 6 displays both face-to-face interviews and online responses to the question, “What processes do you use to manage anxious people and maintain a calming effect on your team?” The responses that emerged from the online survey were organized by the researcher into the following categories. Approximately 40 percent identified that they try to listen carefully to the anxious person, and an additional 32 percent choose to have empathy with the other person. Another group, 13 percent, try to give a good example by their caring response, and 12 percent choose to stay calm and offer a soft response to the anxious person.

Table 6: Emotional Maturity Responses to the Leader’s Calming Effect

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (25 responses)
<p>“Empathy. Putting ourselves in the other person’s shoes. Study this person, where does he/she come from, where he worked before.”</p> <p>“The great advantage I have is that we are a Christian organization. I can pray by myself and pray with the other person. My office door is always open. Recognize that we are Christians first and go back to basics.”</p> <p>“This is very stressful, so prayer is important. Always remember the purpose of our work. We must be an example.”</p>	<p>“Patience with people. The tree brings a root. Difficult people—there is something in them—find out what affects them.”</p> <p>“People must believe in vulnerability. Let’s clarify. Do not take it as a negative. We go beyond what is happening. Anger and bitterness are symptoms of something.”</p> <p>“The first thing is to pray. God can use these difficult people. I go to prayer. It helps us to see what is in others. The first thing is to pray. Afterwards I seek to converse with them. I’ve</p>	<p>Listen: “I listen carefully to their suggestions and try to incorporate any necessary changes if it is healthy for the rest of the team. In my experience, showing interest in what these people have to say always has a calming effect.” (10 similar responses)</p> <p>Empathy: “Put yourself in the shoes of others and let them know that I care about their difficulties if they are going through a bad situation.” (8 similar responses).</p> <p>Personal Example: “Leading by example and helping them understand that our Father</p>

<p>“Never embarrassed a person but have a quiet conversation and ask what is going on. I try to address the anxiety.”</p> <p>“Above all, pray for that person. Listen to your team genuinely. Why are they anxious? Is it a deeper problem?”</p>	<p>seen difficult people change this way.”</p> <p>“I try not to take it as a personal attack. Give you the opportunity to express yourself. Remember who we serve. Decisions leave them for another time.”</p> <p>“I can see it in the body language. I go over and ask him/her. I notice you look worried. You feel anxious, tired. How are you really?”</p>	<p>will always be with them.” (4 similar responses)</p> <p>Calm Influence: “Appeasing them with a soft word. Giving room for other people of better temperament to set an example and to positively influence those who are anxious or difficult.” (3 similar responses).</p>
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Emotional Maturity Question 3

Table 7 displays both face-to-face interviews and online responses to the question, “List three areas you would like to experience growth or improve in your emotional maturity as a leader.” The responses that emerged from the online survey were organized by the researcher into the following categories. Here, 6 percent recognize a need to develop spiritual practices and focus on their spiritual journey, while 36 percent would like to grow in emotional maturity. Another 36 percent recognize that they need to strengthen their personal development and studies, and 52 percent acknowledge that they need to improve in leadership development.

Table 7: Emotional Maturity Responses to the Leader’s Desire for Growth

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (25 responses)
<p>“Empathy – Putting ourselves in the other person’s shoes. Show more appreciation to my team.”</p> <p>“Grow in the grace of the Lord towards others. More efficient how I convey my ideas—in the way I</p>	<p>“Not to get attached to people so much because they will not be there forever. Learn to say no. Learn my limitations.”</p> <p>“Love. Humility. Wisdom of God. I want to go beyond</p>	<p>Spiritual: “Develop spiritual disciplines. Be humble like Jesus. Prayer. Patience with God.” (4 similar responses)</p> <p>Emotional: “Worries that keep me awake. Verbally express difficult times and feelings</p>

<p>communicate peace. More efficient in dealing with other people.”</p> <p>“Calm. Patience. Knowing how to recognize people.”</p> <p>“Anxiety when in a new environment. I need to learn to leave toxic situations. Let go of difficult people quickly when it doesn’t work out.”</p> <p>“Continue to grow. New goal in my life. Know what He wants to use me for. Thinking on the intellectual level.”</p>	<p>human wisdom. Very careful of knowledge.”</p> <p>“It is very hard when people fail you when you have helped them so much.”</p> <p>“Discernment to choose leaders in certain areas. Prudence. Know when to shut up and when to talk.”</p> <p>“Empathy. Be faster in deciding what to do. My emotions.”</p>	<p>that I have.” (9 similar responses)</p> <p>Personal Development: “Knowledge in the academic area. More confidence in myself.” (9 similar responses)</p> <p>Leadership: “Make decisions faster. Improve the communication of my ideas. Give better feedback to my team.” (13 similar responses)</p>
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Relationship and Team Building

Relationship and Team Building: Question 1

Table 8 displays both face-to-face interviews and online responses to the question, “Understanding that each person is made in the image of God, how do you maintain people as a leadership priority?” The responses that emerged from the online responses were organized by the researcher into the following categories. Here, 40 percent give a spiritual focus when putting people as priority in their leadership roles, while 36 percent put a focus on the team and how much they value each person. An additional 20 percent choose to empower others and love them.

Table 8: Relationship and Team Building Responses to the Leader’s Priority

Focus on People

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (25 responses)
“Without our team we will not achieve anything. We all need each other. Each person’s heart needs to be in	“Take time to get to know people.”	Spiritual Focus: “Identify them with Christ so that they reach the stature of the author of faith. My daily devotional,

the project. They are all part of the body.”	“We need to see the church as an organism (body) and not as an organization. We are brothers and sisters of the same body.”	and my time alone with God.” (10 similar responses)
“People are my priority in my leadership focus.”	“Once a month, support groups. We work as a team and each person is being cared for.”	Team Focus: “To be able to see each member of the team grow and see them flourish in their callings. Be a mentor and facilitator of my leaders.” (9 similar responses)
“People take priority over the tasks to be done.”	“I try to be sensitive to the needs of my team and not demanding. They need words of encouragement. Sometimes tasks must wait. I try to pay attention to their personal needs.”	Other’s Focus: “Have and show genuine love and interest. Loving people and empowering them to be better.” (5 similar responses)
“People over profit. I don’t run over people. I cannot ask them to go where I don’t go.”	“Empowerment. People need to feel valued.”	
“Intentionally. Focused on the goal together. Everything I knew, I wanted my team to know too. Trust and loyalty, I first make sure my team is well.”		

Relationship and Team Building: Question 2

Table 9 displays both face-to-face interviews and online responses to the question, “In your role as a leader, what is your approach to team building?” The responses that emerged from the online survey were organized by the researcher into the following categories. Of these responses, 20 percent reveal that unity and collaboration is important in their approach to team building. An additional 16 percent focus on the training and equipping, and 16 percent choose the approach of encouraging the individual strengths of each person for their role in the team. Another 16 percent believe that trust and delegation is something they work on themselves related to team building. And finally, 12.5 percent are mission focused, and 8.3 percent seek the benefit of the organization.

Table 9: Relationship and Team Building Responses to the Leader's Approach to

Team Building

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (24 responses)
<p>“In my team we all make decisions together. Whoever has the responsibility about a specific project answers the questions about the project. But I take the responsibility if something goes wrong.”</p> <p>“I believe in team building. In a non-hierarchical horizontal leadership. Everyone feels the responsibility to everyone. We have many meetings. Historically it was a pyramid culture, it hasn't been easy.”</p> <p>“The focus is training and learning together to serve better.”</p> <p>“People in the right positions. Support them where I can.”</p> <p>“In the beginning I had to show them how to work as a team. I would delegate the part that they did well. It is like putting together a big puzzle. Take time and care for each person in the team.”</p>	<p>“Preparation. Discipleship. Equipping.”</p> <p>“Love. Vulnerability. They need to feel they are serving in their capacities and understand what it is that Christ wants in you.”</p> <p>“Training. Discipleship. Time and money, invest in them. Buy resources.”</p> <p>“Preparation is extremely important. Let them know what is expected of them. When they are ready to serve, give them a job and observe. Beware of anxious people.”</p> <p>“We work with the survey of the gifts. We organize them into different teams.”</p>	<p>Unity and Collaboration: “That each one knows their objectives and that they feel supported in what they should do, but that at the same time they do not work as an island. They need to always pay attention on how to help others also achieve their objectives and offer help if necessary.” (5 similar responses)</p> <p>Training: “By holding workshops and training regularly. Focusing on who truly has the gift to work in that area.” (4 similar responses).</p> <p>Strengths and capabilities: “First, know the strengths of the leaders and try to place them in work teams that go hand in hand with their strengths.” (4 similar responses).</p> <p>Trust and Delegation: “Trust and delegate.” (4 similar responses).</p> <p>Mission Focus: “Each member of the team be part of and embrace the mission of the ministry.” (3 similar responses).</p> <p>Organizational focus: “My focus is to grow as a church so that visitors and new converts have a spiritual experience that encourages them to</p>

		<p>continue congregating in our church.” (2 similar responses)</p> <p>Spiritual Focus: “That each member is genuinely consecrated to the Lord and that their intentions of participation are solely and exclusively to glorify God with their service.” (2 similar responses)</p>
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Relationship and Team Building: Question 3

Table 10 displays both face-to-face interviews and online responses to the question, “How do you express value and appreciation to your team members in a meaningful way?” The responses that emerged from the online survey were organized by the researcher into the following categories. While 33 percent of the responses revealed that these leaders express value and appreciation to their team in a relational form, 8 percent use practical ways of expressing appreciation. Another 12.5 percent like to offer time and companionship, 25 percent provide various forms of words of affirmation, 12.5 percent express appreciation in public in organized events, and 12.5 percent choose to always give respect and attention to each team member.

Table 10: Relationship and Team Building Responses to the Leader’s
Appreciation of the Team

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (24 responses)
<p>“This is one of the areas that I would like to see growth. Your opinions are valued. Everything I do is for their growth.”</p> <p>“I try to take out at least 1-2 times a year each person and talk about other things. A</p>	<p>“Letting them know that I love them. Always thanks. A little detail in special times. You are essential. God has purposes for you.”</p> <p>“Be present in their important moments. Although the</p>	<p>Relational: “I am genuinely interested in their life and their family, trying to help them when they need it, also thanking them for their work.” (8 similar responses)</p> <p>Practical: “I talk to them and praise them, I send them</p>

<p>bonus for the birthday and the afternoon off. I appreciate in public and correct in private.”</p> <p>“I try to do something. I am always giving them thanks and respect.”</p> <p>“Encourage. Praise. Love languages. Vocalize on a regular basis.”</p> <p>“Thank them publicly. I don’t need words of appreciation myself. I try to use the 5 love languages at work.”</p>	<p>pastor is expected to always be there at their celebrations.”</p> <p>“I give them little things. Thank you cards with a Bible verse included.”</p> <p>“Getting to know them. Listening. Let them know that they are not alone. A volunteer appreciation day. Maintaining communication. We celebrate when they are successful.”</p> <p>“Authenticity. We practice giving words of blessings.”</p>	<p>notes, when they do events or activities I attend, and I also send them congratulations for their work.” (2 similar responses)</p> <p>Time: “Having time for koinonia and companionship and constant communication. Also being available to help in any difficult situation that arises, inside or outside the ministry.” (3 similar responses)</p> <p>Words of Affirmation: “The language in which I communicate with them is very important. Education and positive verbal reinforcement.” (6 similar responses)</p> <p>Events and Recognition: “Organizing events and team times, dinners, activities outside of “ministry” where we can grow and know each other and be friends and collaborators of Christ.” (3 similar responses)</p> <p>Respect and Attention: “I try as much as possible to give my team my full attention during our conversations. I show genuine interest in their lives on and off work.” (3 similar responses)</p>
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Relationship and Team Building: Question 4

Table 11 displays both face-to-face interviews and online responses to the question, “How do you regularly initiate, sustain, and grow collaborative relationships with your team and others in ministry?” The responses that emerged from the online survey were organized by the researcher into the following categories. Approximately 16

percent of the responses revealed that these leaders use practical ways to grow collaborative relationships with their leaders. More, 41 percent, use meetings and a variety of ways to communicate. Next, 12.5 percent like to organize group and organizational events, while 16 percent consider mentorship as an essential part of their leadership. Finally, 12.5 percent express appreciation in public in organized events and 12.5 percent like to focus on prayer and prayer events together with their teams.

Table 11: Relationship and Team Building Responses to the Leader’s Building Relationships Within the Team

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (24 responses)
<p>“Meetings. Many meetings.”</p> <p>“It is electronic time. Regular online meetings. Devotionals. I try to get this person to converse with this other. Office open door focus.”</p> <p>“Our team operates remotely. We have WhatsApp group for regular connection with my leaders. Once a month meeting with different teams.”</p> <p>“I am not a territorial person. I reach out to others. I try to get out of my own circle and collaborate with others in the organization.”</p> <p>“Help anyone get where they need to go. My knowledge and experience do not belong to me.”</p>	<p>“Identifying what your gift is. Considering your ability. See where we can train you to collaborate.”</p> <p>“Enjoy Christ together. Sit back and enjoy the Lord. Understand other cultures. We have quiet time.”</p> <p>“We have meetings, and we also share visiting in their homes. I go with my husband. We take time to know their needs and connect.”</p> <p>“We have leadership meetings every 6 weeks. We talk, we evaluate. We set deadlines.”</p> <p>“We are interested in how their families are doing. We serve a hard-working congregation, so we teach them to take time to rest with their families.”</p>	<p>Practical: “Calling on the phone, texting. Individual or group meals. Notes of appreciation.” (4 similar responses)</p> <p>Communication and meetings: “Doing work meetings, and continuous communication.” (10 similar responses)</p> <p>Organizational Focus and Events: “Always thinking of the benefit of the organization. Holding events in the church and extracurricular. Through the events we do many collaborations and strengthen ties.” (3 similar responses)</p> <p>Mentorship: “In the work of mentoring and discipling others, giving the time, and listening to their needs makes for teamwork. We all share and collaborate.” (4 similar responses)</p> <p>Prayer: “Through prayer and motivation, connecting them</p>

		in a process of leadership development and training in the growth and search of God through His Word.” (3 similar responses)
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Relationship and Team Building: Question 5

Table 12 displays both face-to-face interviews and online responses to the question, “Share about your experience having someone mentor you.” The responses that emerged from the online survey were organized by the researcher into the following categories. Approximately 32 percent of the responses revealed they don’t have a mentor right now but consider it important. A second group, 44 percent, have a mentor and have had a positive experience. Finally, 12 percent revealed that they have someone as a mentor, but it is not official, and 12 percent are not sure about needing a mentor.

Table 12: Relationship and Team Building Responses to the Leader’s Experience with a Mentor

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (25 responses)
<p>“My mentor is my boss. We share the same heart and love for what we are doing. He encourages me to grow more than anyone.”</p> <p>“Various mentors for various things in my life. I have never had a person to be my mentor. In my line of work, I get together with other leaders and ask questions.”</p> <p>“My pastor has supported me since the beginning of my ministry.”</p> <p>“I never had someone offer to mentor me. People mentor</p>	<p>“I don’t necessarily have one. I have 2-3 people I go to. They are people who have more experience and give me advice.”</p> <p>“Various mentors in different areas of leadership. Even people who don’t know the Lord. Very grateful for those people who have stopped along the way to teach me.”</p> <p>“My mentor is the pastor of the church. I spent two years translating for him and then he left me in charge. He gives me very good suggestions and support.”</p>	<p>Without a Mentor: “I do not have a permanent mentor now. I think it is important to have one.” (8 similar responses)</p> <p>Positive Experience: “It is a key piece in my personal life and ministry. I know that he always speaks truth in love to my life for growth and that my life continues to bring glory to the name of God.” (11 similar responses)</p> <p>Mentor but not formal: “Although I do not have designated mentors, I think my mentors have been my pastor and the director of the ministry I serve. They are there when I</p>

<p>me by their lives. I have a Spiritual Director.”</p> <p>“My pastor has been there in my leadership and personal life.”</p>	<p>“I have not officially chosen someone. But I have 1-2 people. One of them was a missionary and is 96 years old. When he feels something from the Lord, he shares it with me. He is always praying for me and the church.”</p> <p>“My mentor was my boss for 4 years. It is a mutual relationship now. She has connected me with other pastors.”</p>	<p>need guidance, prayer, and a better understanding of situations from another point of view.” (3 similar responses)</p> <p>“Not Sure about the Need: Unfortunately, I cannot indicate something so specific, as we have not had a mentor with my husband.” (3 similar responses)</p>
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Latino Culture and Leadership

Latino Culture and Leadership: Question 1

Table 13 displays both face-to-face interviews and online responses to the question, “What is your understanding of cultural intelligence and what effect does it play in your leadership role as a Latino woman?” The responses that emerged from the online survey were organized by the researcher into the following categories. Approximately 18 percent of the responses related cultural intelligence in general terms, 13% allocated their understanding to their experience growing up with their own families, and 22 percent expressed that it is essential for their ministry focus. Only 9 percent see the need to understand this topic on a personal level, while 18 percent believe this topic is essential for the leader and 13 percent recognized that they need to learn more.

Table 13: Latino Culture and Leadership Responses to the Leader's

Understanding of Cultural Intelligence

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (22 responses)
<p>“We are multicultural. We have and serve different cultures. We try to have conversations to understand others, and everyone is open about this topic.”</p> <p>“We have different cultures in our organization. It has been difficult for me, but I have had to adapt. It has surprised me that here the man is more superior just because he is a man.”</p> <p>“I use the best of my culture to help women. We work in a multicultural world, and I try to learn from others.”</p> <p>“I am biracial. Latino and English. I need to work with foreign workers. I lived in Puerto Rico. The Latino culture predominately is <i>machista</i>. I had to learn to navigate this. I don't think I can work well with this <i>machismo</i>.”</p> <p>“Because of my work I have had to understand other cultures. The fact that we speak Spanish does not mean that we are the same. My goal is to serve you within the framework of your culture. We are very blessed in the USA because we can maintain our culture.”</p>	<p>“As a Latina leader I need to understand and accept my culture. There is much work to be done. But I try not to fight and impose myself. Our culture is <i>machista</i> and male oriented. I must try to understand it because it is strongly accepted even among women.”</p> <p>“I am a mix because my mom was from Guatemala and my dad from America. Since I was a child, I was taught to absorb, analyze, and learn the various cultures to enrich myself. In my studies I always had teachers from different cultures.”</p> <p>“I come from a tropical culture but most of my congregation are from other countries, especially from Mexico. Our customs are different. I try to learn a lot about their culture including food. It is a learning experience.”</p> <p>“We are strong. Strength of caring for the family (husband and children). We adapt.”</p>	<p>General Focus: “It is the ability to understand the culture of different origins. The role is to have the aptitude and ability to incorporate the cultural theme to grow in the place where we are working.” (4 similar responses)</p> <p>Family: “From a young age my understanding of cultural intelligence was instilled by hosting missionaries in my home, and I see it as something natural and enriching.” (3 similar responses)</p> <p>Ministry Focus: “It has been a whole process since the foundation of the ministry, since from the beginning the teams have been made up of men and women from different cultural backgrounds.” (5 similar responses)</p> <p>Personal Focus: “As a Latina I understand the different cultural differences and that helps me deal with each of them.” (2 similar responses)</p> <p>Leadership Focus: “Having cultural intelligence is essential to perform leadership tasks, particularly in the United States. The great cultural diversity that exists in this country is a virtue in my eyes, but if it is not handled</p>

		wisely, it can break relationships.” (4 similar responses) Need to Learn More: “I don’t think I have much understanding of cultural intelligence. I know it’s important.” (3 similar responses)
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Latino Culture and Leadership: Question 2

Table 14 displays both face-to-face interviews and online responses to the question, “What, in your experience, has been the predominant style of leadership among Latino leaders? How have you seen this demonstrated?” The responses that emerged from the online survey were organized by the researcher into the following categories. Most respondents, 45 percent, recognize the Latino leadership style to be hierarchical and male focused. Then, 20 percent believe that the Latino leadership lacks academic preparation, another 20 percent revealed having had difficulties being a woman in leadership in this culture, and 15 percent believe that Latino leaders are learning about servant leadership.

Table 14: Latino Culture and Leadership Responses to the Latino Leadership Style

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (20 responses)
<p>“Hierarchical. When a man delivers a thought or idea, he is not questioned, when it is a woman, she is.”</p> <p>“<i>Machismo</i>. I have experienced it very closely. Many times, in meetings I am the only woman. I pray a lot about it.”</p>	<p>“It is a male dominant culture. We need to break paradigms.”</p> <p>“Authoritarian. Dominant. Controlling.”</p> <p>“We see a lot of <i>machismo</i>. This is very difficult when a woman is a leader. When I</p>	<p>Hierarchical. “Male Focused: Latino leadership is more dominant, the old pyramid leadership structure, where there is one boss, and the others follow behind. That men only have ideas and that the Spirit of God speaks only to them.” (9 similar responses)</p>

<p>“<i>Machismo</i> on the part of man. Competition on the part of women.”</p> <p>“Guys it is my way or the highway.”</p> <p>“We still have hierarchical leadership. We have different positions. Millennials demand that we change to a horizontal leadership.”</p>	<p>started pastoring, families left the church.”</p> <p>“Authoritative. Quite imposing and not collaborative.”</p> <p>“<i>Machismo</i>. We are changing. There are more prepared and educated women.”</p>	<p>Lack of Academic Studies: “Latinos do not consider it important to prepare ourselves academically to be able to serve more effectively.” (4 similar responses)</p> <p>Difficult: “It has been difficult, because as a woman you must gain confidence to be able to serve in leadership.” (4 similar responses)</p> <p>Improving: “Currently, I believe that Latino leadership is evolving, and I can see that more leaders understand that leadership is not only commanding, but that a leader is a servant.” (3 similar responses)</p>
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Latino Culture and Leadership: Question 3

Table 15 displays both face-to-face interviews and online responses to the question, “How have you observed unequal treatment between genders in the Latino culture?” The responses that emerged from the online survey were organized by the researcher into the following categories. The largest group, 47 percent, recognize unequal treatment. Approximately 17 percent recognize differences in financial remuneration, and 30 percent have not experienced differences in treatment.

Table 15: Latino Culture and Leadership Responses to the Leader’s Experience with Gender Inequality

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (24 responses)
“Hierarchical and of men oriented.”	“I have had experiences in unequal treatment, but it does not affect me. Latinas must know that God loves them.	Unequal treatment: “Yes, it is. The pastorate in women is not recognized, many times the pastor is appointed and many

<p>“It is male oriented and authoritarian. I have personally faced challenges because I am a woman in leadership.”</p> <p>“The male oriented culture in some cases becomes abusive. Because our ministry is focused on serving women, many have spoken about the abuse of girls, and in some families, it is considered something natural.”</p> <p>“Difference in pay. Women may have the same qualifications and experience, but they get paid less.”</p> <p>“It has improved. Difference in treatment by gender and age was very strong and I have many experiences.”</p>	<p>We must think about the next generation. They must be better prepared.”</p> <p>“I have seen differences in ethnic socio-economic within the same culture. I want my leadership to influence a culture of the Kingdom in my church. Everything I have is shared.”</p> <p>“Yes, I am aware of this. In my case I have not experienced it. My husband helps me a lot. It is very difficult when the woman is called to leadership even among other women.”</p> <p>“Yes, I have experienced it. Even in my church I hear, “the pastor should be a man.”</p> <p>“Yes, I have experienced it.”</p>	<p>times the husband himself does not put his spouse in her proper place of leadership, since she performs the work in the same way as he does.” (11 similar responses)</p> <p>Financial Remuneration: “There is inequality between the genders. For example, the work of the pastor is remunerated, but the work of the leading Latin woman is scarcely rewarded with salary and employment benefits.” (4 similar responses)</p> <p>Haven’t experienced unequal treatment: “Personally, I have not experienced it, on the contrary I have felt an intention to value the role of women in different areas and support it in different aspects.” (7 similar responses)</p>
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Latinas in Leadership

Latinas in Leadership: Question 1

Table 16 displays the face-to-face interviews regarding the question, “As a Latino woman, what do you consider your cultural values? How do they either benefit or hinder your leadership as a woman?”

Table 16: Latinas in Leadership Responses to the Latina’s Cultural Values

Interview Latinas in Organizations	Interview Latinas in Churches
<p>“Everyone has value. Nobody has more value. Horizontal leadership. There must be a balance between family and work.”</p> <p>“My dad was Chilean, my mom North American. In my house, the first dish on the table was my dad’s. One day I realized that these values permeated my life when I suddenly realized that I was sending my</p>	<p>“Perseverance. I have had to learn to believe God.”</p> <p>“Being a woman has benefited me sometimes. On some occasions men support me because they see me as more fragile. It has been an obstacle with other women. Female rivalry.”</p> <p>“We are very happy and exuberant people. The denomination is very conservative. I play the</p>

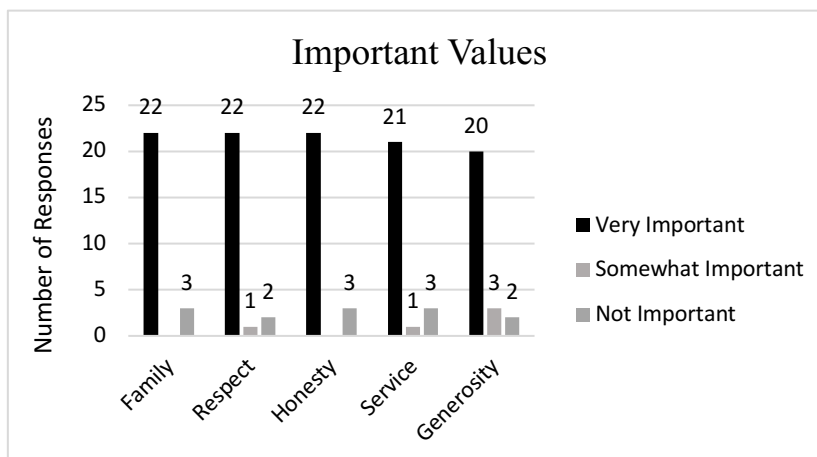
daughter to set the table, leaving my son sitting watching television. I had to change.”	tambourine. I also speak loudly. I sometimes tell the brothers, ‘I’m not angry.’”
“Benefit, the family. Negative, economic, and hierarchical leadership.”	“Family is a strong cultural value. For example, I get up at 5 am and prepare breakfast and a snack for my husband.”
“Communal, doing things together with family and friends.”	“The hierarchical culture in my home. My father empowered me, but he didn’t do the same to my mother. I had to heal. I find it hard to believe in myself many times and what God has given me. My husband helps me and empowers me.”
“The family. But we must learn to adapt.”	

Figure 3 presents the responses to the online survey question, “Rate the following values according to their importance to you as a Latina in leadership.” (Highly Important, Somewhat Important, Not important). - Family - Respect - Honesty - Service - Generosity. List any other values important to you as a Latina in leadership:

_____.

There were 22 participants who completed the online survey. The participants considered each of these values listed highly important. Only generosity had a lower percentage of only 90.91 percent; the others all had 100 percent.

Figure 3: Latinas in Leadership Online Survey Responses to Latina’s Cultural Values



Other important values listed by the responses: Loyalty, hospitality, integrity, love for others, kindness, faith, prudence.

Latinas in Leadership: Question 2

Table 17 displays both face-to-face interviews and online responses to the question, “Share your experience how the Latino hierarchical authoritarian leadership style has been a hindrance in your role as a woman in this culture.” The responses that emerged from the online survey were organized by the researcher into the following categories. Approximately 38 percent recognized that it hasn’t been an obstacle to their leadership. But a bigger group, 48 percent, believes it has been an obstacle that has brought much pain. A lesser number, 9 percent, have chosen to not let this cultural barrier be an obstacle for them, and 4 percent have been intentional in pursuing help because of past experiences.

Table 17: Latinas in Leadership Responses to the Leader’s Experience with Latino Leadership Style

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (21 responses)
<p>“I have noticed some resistance when I bring something new to the team. Therefore, I try to get my boss to introduce new ideas. If you are a woman with character, I have noticed resistance because that is expected more from men.”</p> <p>“The authoritarian style of leadership exists. But I have not taken it as an obstacle because I try to lead a horizontal leadership. My studies and education helped to gain a level of respect.”</p> <p>“I have had to fight a lot against this. They usually ask me, who is your pastor?”</p>	<p>“Sometimes they don’t want to invite me to preach because I’m a woman. In events when I arrive, they go to greet my husband and my son and not me. Segregation is very clear in this culture. On one occasion I was in a worship event, and they invited the pastors to the front to pray. When I went forward too, they refused me as a pastor because I am a woman.”</p> <p>“When I graduated from a Theological Seminary, I won the prize for first place. I was excited because it was a big Bible dictionary, second place was a nice pen. It was</p>	<p>It hasn’t been an obstacle: “It has not been an obstacle; on the contrary, I have felt support and appreciation.” (8 similar responses)</p> <p>It has been an obstacle: “You suffer a lot. Not using a woman’s potential to advance the work by not giving her more ministerial responsibilities because she is a woman.” (10 similar responses)</p> <p>“I don’t let this to be an obstacle: I have not let that experience affect me, because if I observe that type of leadership, then I know that it</p>

<p>Looking to know if I have a male to support me. Segregation at pastoral events.”</p> <p>“I was working in such an environment once and I had to remove myself. I would not be able to move up in that environment because only men took top leadership roles. Segregation.”</p> <p>“When I started, women were only considered helpers in the kitchen. People’s gifts were not used. It was very difficult. The simple fact that I am a woman, and I was very young.”</p>	<p>devastating when they gave me the pen because I was a woman and gave the book to the second place who was a man.”</p> <p>“I have experienced it. When they need a pastor, they don’t call me, I’m left out. In many meetings I ask my husband to accompany me because of this.”</p> <p>“Because I represent and have the endorsement of the denomination on the Anglo side, they have treated me as a person. Segregation exists among Latinos and is a strange treatment to women in leadership.”</p> <p>“There is a lack of humility. A big ego. One very difficult experience I had. When I was 11 years old my uterus was removed because of health reasons. As a married woman now, I have not been able to get pregnant. I received comments like, “You lost your pregnancy because you decided to study.” A devilish thing.”</p>	<p>is not the place where I should be.” (2 similar responses).</p> <p>Others Help Me: “Thank God for my husband who was God’s instrument to minister and empower my leadership. I grew up in a Latino culture, where women are good for helping roles, but not in leadership, or sharing the Word. God can speak through women! God can use the leadership of women.” (1 similar response)</p>
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Latinas in Leadership: Question 3

Table 18 displays both face-to-face interviews and online responses to the question, “What are the top three challenges you experience as a Latina Christian leader regarding your ethnicity and gender?” The responses that emerged from the online survey were organized by the researcher into the following categories. Approximately 17 percent recognize that credibility. Another 31 percent reveal that they face cultural barriers such as immigration, language accent, and color. An additional 17 percent see that cultural

perceptions are a strong challenge they have experienced, 8 percent expressed that their challenges are not with ethnicity but gender, and 17 percent believe they have not experienced any challenges.

Table 18: Latinas in Leadership Responses to the Leader’s Top Latina Leadership Challenges

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (23 responses)
<p>“Credibility and respect.”</p> <p>“More than 20 years in leadership positions I feel more confident. Before I felt more challenged.”</p> <p>“Limited financial resources. There are not many training opportunities for women in leadership.”</p> <p>“Lack of financial support. Lack of resources. Book sales are higher for male writers.”</p>	<p>“Own fears. Segregation. Isolation.”</p> <p>“Knowing that we are on God’s plan it becomes easier. As women in leadership, we are going to struggle with the relationship with people who believe that it is best done by a man.”</p> <p>“I need to improve my English proficiency to speak more fluently. I need to gain confidence because of a feeling of insecurity. I want to let the Lord to minister to men and women through me.”</p>	<p>Credibility: “That they understand that we can be good pastors like our husbands.” (4 similar responses)</p> <p>Cultural Barriers: “Living in the USA, it is the language, color, age, and marital status. Immigration legality, strong accent.” (7 similar responses)</p> <p>Cultural Perceptions: “People form an opinion of me just because of my appearance or gender. I feel like I must work harder to earn the respect of other leaders, especially men.” (4 similar responses)</p> <p>Only Gender Challenges: “The challenges have only been due to gender; not to ethnic origin. And one of them is not having opportunities that are given to someone of the opposite sex.” (2 similar responses)</p> <p>No Challenges on this theme: “I have been blessed to have no problem in this regard.” (4 similar responses)</p>

Latinas in Leadership: Question 4

Table 19 displays both face-to-face interviews and online responses to the question, “Research shows that the Latino community can place high value on the character of Latino leaders to represent the whole Latino community. Please share your experience.” The responses that emerged from the online survey were organized by the researcher into the following categories. Approximately 62 percent agree that the Latino community does place high value on their leaders, although 19 percent have not had this experience. Lastly, 19 percent agree and believe that this is very dangerous for the Latino organizations.

Table 19 Latinas in Leadership Responses to the Character of Latino Leaders

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (21 responses)
<p>“The pressure is always there. I almost always find myself self-evaluating everything.”</p> <p>“We are very visible. I realize that if I put a little phrase on social media there is a lot of reaction. That scares and worries me. A very strong responsibility. Even in Anglo meetings I am the only Latino person. I would like to see many Latinos being able to enter there.”</p> <p>“I agree. Now with social media even more.”</p> <p>“I am not sure. I want to think that I get invited to places because I speak well.”</p> <p>“That’s right, I feel humbled by this understanding. Doing everything with excellence instead of perfection.”</p>	<p>“There are people who do not come to church because I am a woman. I think I have matured about it. I am not so affected by negative comments now.”</p> <p>“In the Latino community this is the case with another woman in a women’s event. In the case of an event for men and women, they prefer a male pastor.”</p> <p>“I don’t see it as pressure. To whom I must answer is God. I must be at peace with myself. This position has opened doors for me in the secular Latino community to help the community.”</p>	<p>This is correct: “Yes, the community always shows great respect to religious leaders and their conduct.” (13 similar responses)</p> <p>Not my experience: “No, it has not been in my experience.” (4 similar responses)</p> <p>Danger: “Yes, the Latino community highly values their leaders in general. Many times, to the point of idolizing, which is not good. I think this comes from our roots and culture.” (4 similar responses)</p>

Latinas in Leadership: Question 5

Table 20 displays both face-to-face interviews and online responses to the question, “Understanding that an egalitarian style of leadership is an approach to leadership where both men and women serve with their God-given talents, how do you believe that Latino women in leadership need to persevere and open the door to an egalitarian style of leadership?” The responses that emerged from the online survey were organized by the researcher into the following categories. Approximately 59 percent agree that both men and women can serve with their God-given talents. Several, 4 percent disagree because of biblical values. Another 18 percent believe in a complementarian leadership style for women, while 9 percent agree but without disrespecting men.

Table 20: Latinas in Leadership Responses to an Egalitarian Style of Leadership

Interview Latinas in Organizations	Interview Latinas in Churches	Online Responses Categories/Themes (22 responses)
<p>“We must also respect the figure of man. We must open the door to other women for leadership. Other women can even do the job better than us. We need to have the mentality that if I am in this place, it is because God put me here.”</p> <p>“Yes, we need to remember that we are serving the Lord in our roles of leadership.”</p> <p>“I will continue to help so that women can be leaders. God gives women talents to lead as well as men.”</p> <p>“Pay attention to the situation. If it is toxic don’t stay long. Women have to start their own thing. Be</p>	<p>“Yes, we have the same call from God.”</p> <p>“Leadership has nothing to do with me. I am that light that must reflect Christ. It makes us vulnerable. It is a challenge for women. I am a pastor’s wife, or Am I a pastor?”</p> <p>“Yes. I am not a feminist. I develop my position within the order of man and woman. God gave us different gifts for the edification of His church.”</p> <p>“Yes, of course. My greatest challenge is that through me women and men respond to God’s call.”</p>	<p>I agree: “Yes, both men and women can occupy leadership responsibilities and carry them out effectively.” (13 similar responses)</p> <p>I disagree: “No! Because the Bible is very clear that man is the head of the home.” (1 response)</p> <p>Complementarian: “I believe more in complementarity. Both genders are equal before God, but with different roles. It does not include women preaching because it is clearly entrusted only to man in the Bible.” (4 similar responses)</p> <p>Agree but careful: “Yes, but without disrespecting men.” (2 similar responses)</p>

<p>together and rely on each other.”</p> <p>“We are not the same, we are different. Open leadership? Leadership focused on results.”</p>	<p>“Yes, of course. Women have an extraordinary leadership characteristic which is being very obedient to the voice of God.”</p>	
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Additional Questions for Latinas Serving in Latino Churches

The following is a summary of the responses given by the Latinas leading Latino Churches to the biblical and theological questions.

1. How does your denomination include women in areas of pastoral roles including women’s ordination, or is your denomination divided on this issue?

Of the five interviews, two responded that their denomination fully supports women in pastoral roles and ordination. Its denomination offers respect and support. One mentioned that they give them the same right to respond to the call of God. One responded that the denomination is divided on this issue, but because she leads with her husband, she feels respected and supported. Another Latina indicated that this is very new in her denomination and in her Hispanic district there are only a few women pastors. One of the respondents revealed that she and her husband started this new independent church, and they are currently looking for a denomination that would embrace their congregation with both of them as pastors.

2. How does your congregation include women in areas of pastoral roles including women’s ordination, or is your congregation divided on this issue?

Three of the participants indicated that when they were assigned as pastors of their congregations, the people that disagreed left their churches. That left the people who fully support their leadership and respect them. The other two participants are both

servicing in the role of pastors with their husbands, and they responded that they are well accepted in their congregations in that role.

3. Please share your experiences with others who believe that the Bible places restrictions on the public ministry of women.

There were a variety of responses because of their personal experiences. Two of the participants mentioned that they have been confronted about the passages of Paul in 1 Corinthians and 1 Timothy which has caused confusion in churches for many years. One participant revealed that even her husband has been confronted regarding his biblical leadership over his wife because of wrong teachings on these passages. Three participants mentioned that they have decided to just keep serving the Lord with respect and perseverance.

4. Please share your experiences with those who voice agreement with Christians who seek biblical equality and who are convinced that God calls gifted persons into all aspects of public ministry regardless of gender.

One participant mentioned that she had to earn the respect of other pastors with perseverance and hard work. They have been able to see her trajectory and the way she is leading her church. Another lady said that she has met many people who have supported her including women with their husbands who say, "We are supporting your call." This has been the case for two others. One of the interviews revealed that they had to experience a difficult situation where they had to leave the church because she was denied her position, but the Lord directed them to plant a church where they are both pastors.

5. What have you learned from Paul in these passages—1 Corinthians 11:2-16 and 14:33-36, and 1 Timothy 2:1-15—concerning women in leadership?

All the participants responded that they have studied these passages early in their ministry in Bible School. Even though the researcher conducted individual interviews, they separately agree that these passages have been wrongly used to limit the leadership role of women. One said, “These passages have been used to enslave women. Paul was guiding a specific church, in a specific context, at a specific time.”

Relevant Documentation

Another significant data collection component of this study involved reviewing relevant documentation from five different denominations within the United States. The examination of these documents supplemented the research study by relating to additional data collected from the surveys and in-depth interviews. This relevant documentation was gathered from the different organizations’ website.

The Assemblies of God was one of the five denominations included in this research. It was important to review information about this denomination. It was founded in 1914 in Hot Springs, Arkansas, with 300 people at the founding convention. Today there are nearly 13,000 churches in the United States with over three million members and adherents. This denomination qualifies women for ministerial recognition. In its *Constitutional Bylaws*, Article VII. Section 2. Point I state,

“Women who meet the qualifications for ministerial credentials are eligible for whatever grade of credentials their qualifications warrant and have the right to

administer the ordinances of the church and are eligible to serve in all levels of church ministry, and/or district and General Council leadership.”²⁸⁵

This article also gives the reasoning based on divine calling and Scriptures on Joel 2:29; Acts 21:9; and 1 Corinthians 11:5 confirming their approval for preaching.

The Evangelical Covenant Church was another denomination examined by the researcher. This denomination is a multiethnic community that was founded in 1885 by Swedish immigrants. *The Covenant Affirmations Booklet* describes the central identity of this denomination. It includes the affirmation that both women and men are called to serve as ordained ministers. This is to corroborate its founding principles of the life-shaping power of the Word of God.²⁸⁶

The Church of the Nazarene was studied by the researcher because there were some Latinas from this denomination who participated in this research. This denomination is the largest denomination in the classical Wesleyan-Holiness tradition. The *Church of the Nazarene Manual, 2017-2021*, in the Call and Qualifications of the Minister states, “The Church of the Nazarene supports the right of women to use their God-given spiritual gifts within the church and affirms the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene, including the offices of both elder and deacon.”²⁸⁷

²⁸⁵ Assemblies of God, “Constitution and Bylaws,” 2021, 47, <https://ag.org/about/about-the-ag/constitution-and-bylaws>.

²⁸⁶ The Evangelical Covenant Church, “Covenant Affirmations Booklet,” reprinted 2015, 8, <https://covchurch.org/who-we-are/beliefs/affirmations/>

²⁸⁷ Church of the Nazarene, “Church Manual,” 2021, 192, <https://nazarene.org/manual>.

The researcher conducted an interview with a pastor from the United Methodist Church who explained that the denomination does not distinguish male or female in appointing women as pastors and that they have many female bishops in different regions. His immediate supervisor is a woman. He explained, “The denomination is open to recruiting women with calling who fulfill the requirements.” *The Book of Discipline of the United Methodist Church*, which is the book of laws and regulations of the denomination, does not differentiate between men and women in chapter 2 regarding ordination. In Section I, The Meaning of Ordination and Conference Membership relating to persons who respond to God’s call states, “Individuals discern God’s call as they relate with God and their communities, and the Church guides and confirms those callings.”²⁸⁸

The Reformed Church of America was also researched. This denomination was founded in the Netherlands and other European countries, reaching the American continent as the Reformed Dutch Church in the 1620s. It became the “Reformed Church in America” in 1867. This denomination believes women are called to use their gifts at every level of church leadership. The Book of Church Order is the book of laws and in Part 1, The Consistory, Article 1. Definitions, Sec. 3 it states, “Ministers are those men and women who have been inducted into the Office of Minister of Word and Sacrament by ordination in accordance with the Word of God and the order established or recognized by the Reformed.”²⁸⁹

²⁸⁸ L. Fitzgerald Reist, Brian K. Milford, and Brian O. Sigmon, *The Book of Discipline of the United Methodist Church* (Nashville, TN: The United Methodist Publishing House, 2016), chap. 2, Kindle.

²⁸⁹ Reformed Church of America, *Book of Church Order*, 2019, 11, <https://www.rca.org/about/government/book-of-church-order/>.

Summary

This study utilized a qualitative approach; the researcher interviewed ten individuals, set up online surveys, and reviewed relevant documents of five denominations. Through analyzing the data many themes emerged that demonstrated the transformational leadership characteristic of Latinas in Leadership.

The interview questions followed a semi-structured format that allowed further probing into the Latinas' experiences both personal and ministerial. The selection of all subjects was by a purposeful sampling process. The online survey was congruent with the questions included in the interview guide to help provide additional data. The relevant documentation examination process was a separate instrument that contributed to support the interviews and surveys.

CHAPTER SIX: EVALUATION AND DISCUSSION

Evaluation of Project Design and Implementation

This qualitative research project took a case study approach with the purpose of identifying the transformational leadership characteristics of Latinas serving in Latino Christian organizations. Within the case study was the ethnography approach component.²⁹⁰ The overall flow of the project included the development of the six steps explained in the previous chapter that constituted the framework for the time and approach necessary for this research. This included the review of biblical and theological framework and the relevant leadership literature research. This was followed by the field research, analysis, and evaluation of the data. The creation of chapters two and three occurred sequentially but the preparation for the gathering of the research instruments and implementation overlapped.

There was one change made in step three regarding the access to participants. The original plan was to conduct personal interviews with three Latinas in leadership roles. However, with the desire to include the voices of more Latinas into the narrative, the researcher decided to include individual interviews with five Latinas who are lead pastors in Latino churches and five Latinas serving in leading roles in Christian Latino organizations. This change helped validate the collected data that was gathered with the

²⁹⁰ Creswell and Poth, *Qualitative Inquiry and Research Design*, chap. 5, Kindle.

online survey which was conducted with 25 other Latinas serving in various Latino organizations throughout the United States also.

There were several findings from the biblical-theological study process. One finding was that the theological concept of equality gives evidence of women fulfilling roles in ministry in the early church based on giftedness rather than gender. A second finding was that in Romans 16:1-16 Paul affirms women as functioning in the early church through service, influence, leadership, and teaching. The natural conclusion is that leadership in God's Kingdom has nothing to do with exclusivity but did emphasize unity.

A third finding was regarding Paul's passages in 1 Corinthians 11:2-16 and 14:33-36, and 1 Timothy 2:1-15, where he was dealing with a personal situation that was happening in those churches. These passages are not to be considered authoritative, negating women from active participation in the congregational worship, be it preaching, teaching, or leading. Finally, the theological and biblical concept of equality demonstrated in the ministry of the early church revealed an egalitarian position where men and women are considered for leadership roles according to their gifts.

The study of the related literature also produced important findings. One of the most surprising is the limited amount of academic research available about Latinas in leadership in Latino Christian organizations and churches. Most of the research has been focused on the educational sector. Because of this, it was necessary to consider what findings from this sector would be important to research in the field of Latinas in leadership, the challenges they must overcome, and their leadership characteristics.

A second finding was that servant and transformational leadership have common characteristics that are essential for effective Christian leaders. The focus of this type of

leadership is on the follower and his or her needs and opportunities. This focus on others helps the leader become a transformational leader who generates a positive impact on their organizations.

The third finding is that the focus of the transformational leader differs from the focus of the transactional leader. The first seeks to engage in a relationship with the followers based on a mutual commitment to values centered on the mission, as opposed to the transactional leader who focuses on an arrangement that will bring a personal benefit for both the leader and the follower. Additionally, the literature revealed that the transformational leader understands that a shared leadership style and collaboration has many benefits, and it is a necessary practice for a thriving leadership.

Strengths of Project Design and Implementation

One of the strengths of this research was the number and variety of people invited to participate in the study. Increasing the number of participants to ten for the individual interviews and 25 for the online survey provided the opportunity to discover emergent themes to validate the collected data. This helped complete the research with one group of Latinas in organizations and one group of Latinas in churches for the interview research. An additional group of Latinas participated in the online survey. All participants consented to their participation and agreed to be included in this dissertation. The demographic study demonstrated the diversity of the participants in age and experience and backgrounds living in different parts of the country. Despite differences, they all considered themselves part of the Latino culture. The diversity in this purposeful sampling brought depth to the research.

The second strength was that the interview guide followed a semi-structured format which allowed further probing of the transformational characteristics of these

leaders. The selection of the subjects proved to be a positive guidance for the individual interviews and the online survey that contributed to the data collection. Reflecting upon the individual responses, the researcher observed similar experiences across the narratives, some of which supported the literature and some that challenged the literature.

The relevance of the project to the researcher was the third strength. The researcher is herself a leader in a Latino non-profit organization that is in contact with key Latino leaders in the country. This helped her connect quickly with the Latinas leading Latino organizations who were eager to support the research of this project. It is interesting to note that some of the Latinas leading Latino churches were found with the help of Latino male pastors whom the researcher contacted and who connected her with the Latinas. It became a strength because it conveyed a sense of community support to the researcher along with the opportunity to meet these Latinas serving in the field. They provided a rich narrative to this study.

Reporting on each individual voice, by including the actual words they spoke in answer to the questions, was an additional strength. This way the researcher attempted to honor their unique journeys. The use of participants' quotes authenticated their experiences by allowing the reader to sense the essence of the lives of the Latina leaders in this study. Their collective voices provided an overview of what Latinas in leadership experience along their leadership trajectories.

Project Design Weaknesses

One of the weaknesses of the project, listed earlier as a strength, was the accessibility of the researcher to the Latinas serving in leadership roles in Latino Christian organizations. Likewise, as a Latina in leadership herself who has faced personal cultural challenges, this study was of particular interest to the researcher.

Although this was a strength in terms of access and familiarity with these women, it was also a weakness to the project in terms of potential bias. The researcher had to work to remain as neutral as possible in the formation and interpretation of the various instruments of research.

Another potential weakness of the project was that it was limited in its ability to investigate how the denominational documents are being implemented throughout the Latino churches. This matter was alluded to during the interviews, but further questioning could have provided additional insight into understanding its impact among the Latino churches. However, of the five Latinas interviewed, the three Latinas who are credential holders within their denominations reported that they have adequate support in their roles as lead pastors in their churches. But that does not necessarily provide a thorough assessment of this important aspect in their roles as leaders. Additionally, there was no in-depth conversation regarding their own journey through their process of approval as ordained ministers.

Another potential area of weakness in this study is related to the number of years of experience and the limited number of *pastoras* discovered by the researcher within the denominations. The three Latinas, who are credential holders, have served less than five years in their positions. They all agreed that there are only a few women who serve as lead pastors in their denominations. The two Latinas who have served the longest amount of time leading in their churches are leading with their husbands as co-pastors in non-denominational churches. This discovery not only supports the fact that the denominations are slowly recognizing women in leadership, as presented in the denominational documentation, but it demonstrates that the process for Latinas to be

recognized within the Latino churches is even slower. This investigation was limited to the scope of numbers and experiences of the interviewees and warrants further research into the experiences of Latinas leading Latino churches.

An additional consideration for a potential weakness was the research approach used by the researcher. She selected the case study approach for this project early in the process, but the narrative research approach could have been valuable because these leaders had much more to share through storytelling. This would have provided additional insights to the researcher by exploring the personal and professional experiences of Latinas in leadership in faith organizations. As presented by Creswell and Poth, this type of qualitative research makes use of a variety of analytical practices: "...the focus of narrative inquiry is not only valorizing individuals' experience but is also an exploration of the social, cultural, familial, linguistic, and institutional narratives within which individuals' experiences were, and are, constituted, shaped, expressed and enacted."²⁹¹ The narrative approach could have provided a platform for Latina leaders to share their life experiences along their leadership trajectories, and to supply additional data with common elements across the multiple stories.

Research Discussion and Findings

The purpose of this research project was to identify the transformational leadership characteristics of Latinas serving in key roles in Latino Christian organizations and churches. The discussion is organized by the following themes: a) Self-Evaluation, b) Emotional Maturity, c) Relationship and Team Building, d) Latino Culture and Leadership, and e) Latinas in Leadership. Analyzing the data using the triangulation

²⁹¹ Creswell and Poth, *Qualitative Inquiry and Research Design*, chap. 4, Kindle.

analyses of the document examination, the two groups of interviews, and the online survey helped validate this study, as many themes emerged to demonstrate the leadership traits of these women. Overall, conclusions and implications were derived from the findings related to each research theme. The findings from this examination are presented here.

Self-Evaluation

The leadership literature indicated that self-examination is crucial for transformational leaders. As Irving and Strauss explain, “Leaders who truly want to serve and empower followers are those who take time to understand themselves.”²⁹²

The narrative of this theme begins with the finding that Latina participants are motivated by a purpose larger than themselves. The interviewees serving in Latino Christian organizations recognized their faith in God is a strong aspect of their leadership. One participant in this group explained, “I am not in this position for me. I am fulfilling God’s purpose on earth.” This was also the general emphasis presented by the Latinas in churches and those who offered online responses. Another related commonality among these three groups is the family, and the mission of the organization, both of which provide strong motivation for them as leaders.

There were several important characteristics for Christian leaders identified by the participants. Foremost, the one they identified as the most crucial is love. This should not be a surprising finding given the high value they place on others that they demonstrate in their leadership traits. One interviewee described it in this way: “love encompasses all of those virtues described in the list of virtues.” The interview responses identified fortitude

²⁹² Irving and Strauss, *Leadership in Christian Perspective*, chap. 2, Kindle.

and prudence as the second highest, while the online responses identified justice and temperance as second highest. One of the leaders added that justice was very strong in her leadership values because she said, “We worship a just God.” Additionally, the interviewees added humility and the ability to be a good listener as important values to them. The online responses agreed with these two other values, and they added encouragement and integrity.

The emphasis on the relational focus is an important practice to note. Interviewees spoke enthusiastically about how they have made a difference in someone’s life as they recognized God’s involvement in their influence on others. One of the leaders explained that giving time for relationships is what allows her to influence others even when people are making tough decisions. She added, “This was the case when I had to speak to a couple in the seminary as they were insecure about their next step in ministry because of discouragement and challenges.” A few years later she found them pastoring a church with passion and love. Each interviewee had stories to share on this topic; thus, the researcher had the opportunity to learn about their common experiences, and their heart for others. The online responses were shared around common themes such as personal stories, ministry focus, and the fact that they had to persevere to eventually see the effect that their leadership roles made in other people’s lives.

Another finding from this theme is how these leaders balance humility and self-confidence, understanding that they are to be fully dependent on God for salvation and competence in their daily life. The narrative from the interviewees of both groups seemed to be in accord regarding their dependence on God and prayer for a balance between humility and self-confidence. This resonated well with many of the online respondents.

The Latinas in organizations added the importance of recognizing that who they are in Christ is what gives them the confidence necessary to serve. One of the leaders explained, “Although I have been in leadership for more than 20 years, I have a doctorate, I have many people under my charge, and the Lord has given me many gifts, I always suffer from shyness. I always have the fear and the idea that maybe I will fail. That makes me depend much more on the Lord.”

The narrative described by these Latinas regarding self-evaluation suggests that transformational leaders place a higher purpose than themselves as an important characteristic. This higher purpose is to be centered on God. The balance of humility and self-confidence, they suggest, is to be centered in God as they acknowledge their dependence on Him for their leadership roles and abilities. Secondly, for the participants it appears that it is also important to focus on the family and then the mission at hand. Ultimately, these individuals indicate that transformational leaders are motivated by love as their primary value.

Emotional Maturity

The review of the literature indicates that emotional maturity is critical for transformational leaders. Mark McCloskey and Jim Louwsma explain, “Leaders with high emotional maturity stay solid when times are turbulent and the pressure is on; they don’t flee, fight, or freeze.”²⁹³

The first area of discussion on this topic explored the emotions the participants encounter when facing opposition in their regular practices. Similar emotions emerged from both groups of interviewees such as fear, anxiety, anger, and doubt. There seemed

²⁹³ McCloskey and Louwsma, *Virtue-Based Transformational Leadership*, chap. 2, Kindle.

to be agreement with the online responses which also included discouragement and frustration. Regarding the second portion of this discussion, exploring the approach they choose when facing these feelings, Latinas in the interviews first seek God for guidance in prayer and then act with courage and strength. Latinas in the online survey focus on God for guidance and aim to remember their purpose and mission to help them move forward.

The following discussion was around the processes they use to manage anxious people and still maintain a calming effect on their teams. The consensus among the two groups of interviewees is that prayer is the first course of action. The next step is to empathize with the anxious person and consider their reasoning for their negative behavior. These leaders then engage in a conversation with the anxious person to give the individual an opportunity to express why there is anxiety and to determine if there is a deeper issue. The online responses were congruent with this narrative, adding that genuine listening and a soft word is a good practice for leaders, and that leading by example produces a good effect on the team.

In the fourth topic of discussion, Latinas were open to reviewing the three areas in which they would like to experience growth or improvement in their emotional maturity as leaders. It seems that these individuals desire to grow in empathy and appreciation for others and to grow in grace and patience. Leadership traits such as discernment and less anxiety when in a new environment are desired by Latinas. One of the leaders mentioned that she is moving into a transitional season in her life, and she is seeking discernment for herself. Another woman expressed the need to learn to leave toxic situations and difficult people; another person desired to know her own limitations. The online responses

presented emotional maturity as the top area desired for growth. Leadership, spiritual growth, and personal development were also mentioned. One of the leaders revealed in the interview she would like to be more efficient in the way she conveys her ideas, and “at the same time,” she said, “I would like to be more efficient in the way that I communicate peace and unity about things that are going to happen in the organization.”

The narratives of Latinas regarding emotional maturity were expressed with humility and vulnerability. The findings on this topic show that in the face of opposition while experiencing strong feelings of fear, anger, and doubts, transformational leaders first seek God for guidance and then they act with courage. The process to manage anxious people centers on prayer and empathy for the other person. Also, from the leader’s perspective, it was important to listen and communicate with those involved because it produced a calming effect on the team.

Another significant finding in this topic is the importance of personal, emotional, spiritual, and leadership growth. These areas are crucial for transformational leaders when desiring to impact others. This is congruent with the literature as explained by Irving and Strauss, “Unless you maintain your own spiritual, physical, and emotional health, you will be unable to serve others effectively.”²⁹⁴

²⁹⁴ Irving and Strauss, *Leadership in Christian Perspective*, chap. 2, Kindle.

Relationship and Team Building

The ability and intentionality of transformational leaders to serve in collaboration, empowering others, is another of the findings of this study. These leaders understand that serving together has many benefits, as discovered in the literature review.²⁹⁵

In the narrative about how Latinas maintain people as a leadership priority, the two groups of interviewees seemed convinced that people must take priority over the tasks to be done. It starts by getting to know the people on the team, including their personal needs, to build trust and loyalty. The leader demonstrates care for others, making sure everyone is well cared for. Empowerment is important for these leaders. This is congruent with what the leaders in the online survey said, adding that genuine love and attention is a key characteristic of their leadership. Additionally, they consider that mentorship is pivotal when they serve others. Finally, the leaders must first put emphasis on their own relationship with God, so they can adequately care for others.

Exploring how Latinas in leadership approach team building, the leaders serving in organizations are clear that their type of leadership is a non-hierarchical, horizontal style of leadership. They explained that leaders need to be intentional in making sure that in a team environment everyone is responsible for each other. They also give opportunities for the team to make decisions together. This is accomplished by placing people in the right positions and then supporting them in their roles. Latinas in the church settings seem to focus on training and discipleship when it comes to team building. The online respondents agreed with these points and added that it is also the responsibility of the leader to be able to trust and delegate appropriately. An important finding is that unity

²⁹⁵ Irving, "Team Leadership in the Global Context," 238.

and collaboration are a high priority for these leaders as the team embraces the mission of the ministry or organization. Lastly, these Latina leaders seem to agree that a spiritual focus is fundamental in a team whose intentions are to glorify God with their service.

The next discussion addresses how Latina leaders express value and appreciation to their team members in a meaningful way. Presence and relationship building rank high within the interviewees of both groups. They are intentional about attending important family events or taking each team member out for a special meal just to connect. Words of appreciation are important for these leaders as well as offering encouragement, respect, and attention as a regular practice. The online respondents resonate with all these items, especially the relational aspect, with a deep desire to genuinely care for the team and their families. Additionally, Latina leaders see the importance of gathering for celebrations and giving recognition to their team members.

The leadership practices that these leaders use to initiate, sustain, and grow collaborative relationships with their team and others in the ministry are important to include in this study. The interviewees indicated that they conduct many meetings and use various ways to communicate. Relationships and caring for the team, including their families, is an important practice for these leaders. The online responses observe the same methods, adding the importance of mentoring and discipling others. Finally, encouraging personal spiritual care is important for these leaders.

On the topic of their own experience with their mentors, the narrative changed. A surprising finding is that most of these leaders are not currently under the care of a mentor on a regular basis. They may have had the support of various people in their journey, such as their own pastors, but not someone dedicated to support them as leaders.

One Latina said that she has not been able to find someone to mentor her, or no one has offered this to her. On the other hand, the online responses revealed that almost half of the participants have had a good experience with mentors. The other half have not had a mentor but find it necessary.

The overall findings on the topic of team building are encouraging, as the narrative of these leaders reveals that they work hard to establish a culture of teamwork and empowerment. Transformational leaders are strong advocates of being a mentor to their team members. This is congruent with the literature as Cladis explains, “A healthy church leadership team with trusting relationships radiates health and vitality throughout the church organization and its whole system of relationships.”²⁹⁶

However, the need for mentoring in the Latina leaders’ lives is an area that needs attention and support. In the opinion of McCloskey and Louwsma, “We all need the help and encouragement of trusted friends and mentors to sustain our journey toward the virtuous life. Aristotle compared the acquisition of virtue to learning to play an instrument. It requires not only dedication and practice, but also a teacher who knows how to play and gives constructive feedback.”²⁹⁷

Latino Culture and Leadership

The narratives of the Latina leaders provide a wealth of insight and information as they seek to transform their culture, because the literature review indicates the Latino leadership model is the opposite of the servant leadership model.²⁹⁸ The first area of

²⁹⁶ Cladis, *Leading the Team-Based Church*, preface, Kindle.

²⁹⁷ McCloskey and Louwsma, *Virtue-Based Transformational Leadership*, chap. 7, Kindle.

²⁹⁸ Irving and McIntosh, “Servant Leadership in the Latin American Context,” 38.

discussion is about cultural intelligence and the effect it plays in the leadership role as a Latina. It prompted a variety of responses among the participants. Within the two groups of interviewees, the narrative was directed to their own cultural background being biracial or because their experience growing up was multicultural. Overall, it appeared that most of the interviewees serve in a multicultural setting within the Latino culture, and this help them understand and accept other cultures with less difficulty. The participants in the online survey indicated similar experiences and added that the multicultural diversity in the United States is an asset, but it needs to be practiced in an atmosphere of care and support.

Another finding is that Latina leaders are aware of their own culture. It is congruent with what Livermore explains, that the first step toward becoming more culturally intelligent is to become more aware of one's own cultural identity.²⁹⁹ The discussion around this topic with the two groups interviewed was shared as a matter of fact when they described the Latino culture as being hierarchical and male oriented. It seems to be an overall understanding that *machismo* is still strongly demonstrated. One of the Latinas explained, "I believe that authoritarianism is used too much and has hurt so many. We carry many wounds with negative consequences in the face of an authoritarian, dominant, controlling leadership." The online responses presented similar narratives but added that the lack of academic training may be a weakness within the Latinos that contributes to this flaw. An interesting finding is that some other responses revealed that this style of leadership is evolving because there is a small group of leaders who are starting to understand the servant leadership approach.

²⁹⁹ Livermore, *Cultural Intelligence*, 61.

The researcher attempted to deepen the discussion on this theme, asking the Latinas to explain how they have observed unequal treatment between genders in the Latino culture. The findings here are interesting because, although participants shared incidents of racism, discrimination, unsupportive institutions, and other barriers, there was a small number of participants who had not experienced these challenges. Another comment of interest was one Latina who identified criticism from other women as being difficult to endure. Also, the two groups of interviewees added that they have seen differences in the ethnic, socio-economic, and financial matters of leadership. The online responses attested to these experiences especially when it comes to women in pastoral positions.

The barriers related to discrimination for these women in leadership are real. One Latina explained, “I feel very insecure about who I really am as a Latina in leadership. What gives me peace of mind is that I depend on the Lord. That the Lord is with me. That even when I find myself in difficult situations, I can pray to the Lord, and He shows me even in simple things how I can do it and what I should do. The Lord somehow shows me, and I feel happy and safe with that.”

Latinas in Leadership

This study also provided implications around identity and addressed the leadership characteristics of Latinas in leadership. The collected data in this study clearly indicates themes that identify these women as the transformational leaders presented in the literature review. However, one of the findings of the review of the literature is that limited academic research has been done on the transformational leadership characteristics of the Christian Latinas in leadership. Therefore, the researcher is humbly

attempting to contribute to this field of study. In this discussion, the researcher sought to provide a platform for Latina leaders to share their experiences as women who have a Latino heritage and choose to self-identify as Latinas. One of these leaders exclaimed her feelings on identity in simple words, “I love being a Latina!”

When discussing the cultural values these leaders recognize as Latinas, and how they either benefit or hinder their leadership as a woman, the interviewees were clear. The two groups of interviewees consider the love for their families as a strong value, but they recognize that they must keep a balance between home and ministry because of the cultural challenges. This trait supports their heart for the communal celebratory times with family and friends within their organizations as a strong value. The online findings revealed several values these leaders consider of foremost importance, such as family, respect, honesty, and service. They added loyalty, hospitality, integrity, love, kindness, faith, and prudence. In other words, the findings around this topic are that such values are woven in the fabric of Latino culture and these Latinas seek to engage with others in a relationship based on mutual commitment to these values.

The narrative of the Latino hierarchical authoritarian leadership style was shared by these Latinas with stories regarding how this has been a hindrance in their roles as women in this culture. The two groups of the interviewees were agreed on this matter. One of the leaders told a story from when she was a student in a Bible School in Puerto Rico in the 1990s, where there were rules about everything for women students. They were encouraged in the kitchen or cleaning services, but there were obstacles and challenges in the classroom setting. She was told something like, “You have to masculinize yourself to be here or else you don’t deserve to be in this school.” Most of

the online responses expressed pain and suffering. An interesting finding is that a small percentage of the participants seem not to have had negative experiences. For the majority, it was encouraging to learn that those negative experiences appear to play a role in their narratives, but Latinas haven't allowed those experiences to negatively affect them either personally or in their leadership capacity.

The discussion important for this study is to learn the major challenges Latinas in leadership have experienced regarding ethnicity and gender. A recurring challenge, for example, is the limited financial resources and limited training opportunities for women in leadership. Latinas in churches also face segregation and isolation because the other male Latino pastors do not accept them in their group or church because of their gender. One of the Latina pastors shared that she attended a pastor's event recently and during the weekend they had an "only pastors" lunch while the wives were invited to a separate gathering. This meant that she was not allowed to be with the pastors even though she is the head pastor in her church. As a woman she was not allowed. The online responses recognized additional cultural barriers faced in this country such as, color, age, marital status, immigration legality, and a strong accent. A surprising finding is that a small number of participants indicated that they have not faced challenges or barriers regarding ethnicity and gender.

The literature review shows that the Latino community can place high value on the character of Latino leaders who represent the whole Latino community. The two groups of interviewees agree, expressing that the pressure is always there to present a strong image. They feel humbled by this understanding, but they also see it as a big

responsibility. This finding correlates with what the online responses affirmed indicating that the community always shows great respect to religious leaders.

The literature research revealed that the egalitarian style of leadership is an approach to leadership where both men and women serve in their God-given talents. The Latinas in leadership participating in this study seem to appreciate this view and believe that Latino women in leadership need to persevere and open the door to this type of leadership. However, the interviewee groups agree that it is still a challenge for women in leadership, and they want to open the door to other women who have a sense of calling to step up and use their gifts. One leader explained, “We need to remember that we are serving the Lord in our roles of leadership.” The findings in the online responses reflect a majority consent agreeing that both men and women can occupy leadership responsibilities and carry them out effectively. However, one surprising finding is that there is a small group that considers the complementarian approach where both genders are equal before God, but with different roles. One person responded that she believes that the biblical mandate is for a different function between the genders.

The findings on this topic of study revealed that Latinas in leadership portray characteristics of transformational leadership naturally as they overcome hierarchical cultural assumptions to pave the way and influence change to transform their culture. These women live a life that characterizes their values of faith, family, hard work, honesty, inclusion, and cooperation.

Discussion of Additional Findings of Latinas Serving in Latino Churches

The examination of the documentation process presented a broad overview which confirms women in all areas of church leadership. These documents set the policy and

foundation for men and women who answer the call to full time ministry and service. The findings of the relevant documentation from the different denominations within the United States revealed that women are affirmed and eligible for credentials according to their qualifications and have the right to serve as ordained ministers. This was corroborated by two of the Latinas serving in churches. But one Latina in this study indicated that the denomination is divided on this issue in the Latino side of the denomination. Another Latina felt discouraged that because this is so slowly being implemented in the Latino churches, there are only a few women serving in these roles.

Another interesting finding on this topic revealed that the Latinas leading their churches are being supported by their congregations, but it was hard when they first started as pastors because many families left the congregation over this issue. Despite these challenges, they want to persevere because they want to be an example to the next generation of women. One of these *pastoras* shared that her four young adult daughters are involved in various roles in the church such as worship, youth, and children. A different *pastora* explained, “I am always thinking of my next generation. I want to leave a legacy. If we had to be pioneers and face obstacles, I want the next generation not to face those challenges. I want them to respond to God’s call receiving the same opportunity as men in ministry.”

The findings regarding the experiences Latina pastors face with people who disagree with the egalitarian style of leadership is that those people base their arguments using the passages of Paul in 1 Corinthians and 1 Timothy which has caused confusion in churches for many years. On the other hand, these Latinas still have to make great efforts to earn the respect of male pastors with perseverance and hard work. It is not surprising

to find that these Latinas find comfort in the Scriptures because they have studied and understand what Paul was intending in these passages—1 Corinthians 11:2-16 and 14:33-36, and 1 Timothy 2:1-15—concerning women in leadership. They agree with the interpretation that “Paul was guiding a specific church, in a specific context, at a specific time.” This is congruent with the biblical and theological research presented in this dissertation that men and women are to respond to God’s call and mutually support each other in all dimensions of life including the church’s ministry.

Another leader explained this point, “There is a strong paradigm that hinders women in leadership within the church because of the lack of understanding of these passages by Latino pastors and organizations. There is great ignorance of the contexts, the messages, and the meanings of these passages and limits the church in its discipleship, teaching, and education for the congregation.” The findings on this topic of study reveal that in addition to the obstacles that Latinas in leadership face, a common barrier that is confronted in the Christian circles is regarding the misinterpretation of specific Scriptures. This constitutes a need for a correct teaching from a theological and exegetical standpoint as presented in this dissertation within the biblical and theological study.

Research Project Conclusions

This research study culminated around the triangulation analysis of document examination, individual interviews, and the online survey. These instruments gathered the collected data used to answer the central research problem. The problem that this project addressed was the lack of understanding of what transformational leadership characteristics and skills are used by Latinas serving in Latino churches and Christian

organizations. The search for an answer was broken into smaller researchable focal points.

As presented in the biblical and theological review, the biblical era set the stage for a movement of the Spirit expanding the role of women in the life of the early church and the mission and ministry of Paul. A sound theological and historical reflection attests that men and women are to respond to God's call and mutually support each other in all dimensions of life including the church's ministry. Women do have an open door to serve God in leadership roles when responding to His call using the gifts granted by the Spirit.

The transformational leadership model provides a framework that postulates important characteristics of a servant leader who places the need of the follower over his or her own needs. On the other hand, as presented in this dissertation paper, one of the obstacles Latino women in leadership confront is the hierarchical and authoritarian culture where men are dominant in the home and Christian organizations. There is a small contingency of the complementarian leadership where women may be welcomed to play a secondary role in leadership, but it has become an abusive practice as women are limited to doing minor jobs. Latino women aspiring to serve in leadership positions experience similar barriers as well as other obstacles that are unique to them because of the Latino culture.

Latinas in leadership are paving the way for others with great determination and rising to the challenge because they have a sense of their calling and their true dependence on God. Prayer is evident when they face stressful situations or perceived barriers along their journey. They are themselves transformational leaders who exemplify the traits of honesty, integrity, and endurance. They want to make a difference in the

culture leaving aside their personal agendas and focusing on the common good. Indeed, these women are persistent enough to gain the respect and admiration of many proving to be transformational leaders who handle their ministries in admirable fashion.

Research Project Recommendations

This study was an attempt to obtain insight into key leadership qualities that Latina leaders bring to this world, and to support themes and topics for future curriculum development. Taking into consideration the findings that were observed in this study, the researcher is proposing a future leadership curriculum not only for women but also for men serving in Christian organizations. The data identified the desire of the Latinas in leadership to offer a high level of respect to the role of the men in leadership. Offering a curriculum directed to both genders will generate unity and support.

Overall, as presented in this dissertation, the biblical and the theological study concludes that women are called into ministry and leadership roles as truly as men. One of the findings in this research is that there is a need for theological training on this topic. This is an important area of study for a new generation of both men and women in Bible Colleges and Christian organizations. As discovered in the research, there are limited academic resources regarding transformational and servant leadership topics written by Latinos for Latinos. Considering the strong male oriented and authoritarian leadership that was recognized in this study, it is imperative that the servant leadership topic be included in this curriculum. The researcher recommends including a study about the lives of key leaders within the context of the biblical narrative to enhance the opportunity for transformation.

Another topic of high importance is cultural intelligence. While Latinas observed significant knowledge on this topic because of their own life experiences, including this topic in a curriculum will enhance their sense of confidence in their own identity as Latinas in their own culture. At the same time, when taught in a setting where men and women study the characteristics of their own culture, it will make an impact and can help generate a willingness to encourage initial changes in the culture.

A final topic of recommendation is related to mentorship. The literature research together with the findings in the data demonstrate that there is a great need for women mentors for women in leadership. Not only is it important to include this topic in a future curriculum opportunity, but it would be valuable for Christian organizations and churches to provide successful mentorship for career and personal growth amongst Latinas.

Separately from curriculum recommendations, it is important to include an additional suggestion directed to the evangelical denominations regarding Latinas leading Latino churches. The research presented in this dissertation suggests that there continues to be a dramatic underrepresentation of Latina pastors in some denominations. For this reason, the researcher suggests dedicating a specific research study regarding this issue to provide training and action strategies aimed at heightening an awareness of an egalitarian style of leadership for the Latino churches.

Additionally, the study provided implications around the need to motivate women to embark in higher theological education. Collected data in this study clearly indicated the limited number of *pastoras* serving in various denominations. There is a big need for Bible Colleges to open the opportunities for Latinas to pursue the right training and to be well equipped to take the leadership roles that God is calling them to. Much more

remains to be accomplished in this field; implications for future research and the use of other qualitative research methods could also disclose Latinas in leadership experiences and organizational transformation as described in the research literature and data.

Summary

Evaluating the project design and implementation of this study included first examining the overall flow of the project and whether the project design provided an appropriate framework for responding to the thesis problem and its subsequent subproblems. It included a detailed analysis about the strengths and weakness of the project design. A summary of the conclusions and implications were derived from the findings related to each research theme. The facets examined in this study support the original research question and contribute to the scope and depth of the transformational leadership characteristics of Latinas serving in Latino churches and Christian organizations.

CHAPTER SEVEN: REFLECTIONS

Throughout the process of researching this project, the researcher had a sense that the findings from the data revealed God's yearning to bring clarity and affirmation to women who are called to serve Him in public roles in the teaching and leadership dimensions of Christian ministries and churches. The researcher is reflecting on the following two topics that were highlighted for her during this research.

Biblical Women in Leadership and Latinas in Leadership

As presented in chapter two, the data in the New Testament regarding women in ministry the early Christian community verifies that women were valued and played significant and active roles in the early church. The early church movement was stirred at Pentecost and women were included with men in the outpouring of the Spirit (Acts 1, 2). Soon after, large numbers of men and women were added to the church in Jerusalem (Acts 5:14). In Samaria, where Philip preached, men and women were baptized (Acts 8:12). House churches were the beginning and center of the Christian mission. The Holy Spirit played a significant role as both responsible for, and evidence of, believers becoming members of God's family. The book of Acts relates that the disciples (male and female) were empowered to witness by the outpoured gift of the Holy Spirit.

Romans 16 lists women who were named and greeted by Paul. His appreciation of these women drew attention to the fact that they held leadership roles in the early Christian community and made significant contributions to the Christian mission.

Additionally, the endorsement of women's roles elsewhere in the Pauline letters gives further evidence of Paul's positive attitude to women in ministry and leadership.

When examining the data of the Latinas serving in Latino churches and Christian organizations today, it is noticeable to find the same movement of the Spirit in their lives and ministries. One might even say that the stories of these female leaders are woven together with the stories of the women of the early church. The current study reflects the narrative of five Latinas in leadership in Latino Christian organizations, five Latinas leading Latino churches, and 25 Latinas serving in various leadership capacities. They hold different roles, including lead pastors, chief executives, women's leaders, children's leaders, academics, and social and justice advocates. All these women emphasized that they felt their larger purpose was to be used by God. In their narrative, they continually returned to their dependence on God in all situations including balancing humility and self-confidence as well as seeking guidance in prayer when facing opposition and difficult situations.

In addition, it is quite striking that women in the early church clearly exercised leadership roles while actively participating in the ministry of the church and Paul's mission (Rom. 16:1-16). Their leadership roles and participation are in no way distinguished as being different than that of men. This is a very significant testimony within the first century context. The Latinas presented in this study are leading ministries within a hierarchical and male oriented culture, but they are transforming their culture by pressing forward with faith, perseverance, and determination. They maintain a positive outlook and do not allow these challenges to define their identity or leadership. As one of them said, "Latinas must know that God loves them."

Transformational Leadership and Latinas in Leadership

The literature study presented the transformational leadership model as a framework that postulates important characteristics of a servant leader who places the need of the follower over his or her own needs. At the same time, this study identified the unique characteristics of Latina leaders which are congruent to this type of leadership. As stated by Northouse, transformational leadership is a process that changes and transforms people. He explains, “It is concerned with emotions, values, ethics, standards, and long-term goals. It includes assessing followers’ motives, satisfying their needs, and treating them as full human beings.”³⁰⁰ In other words, through their narratives of how they lead and what leadership qualities are most unique to Latinas, all these Latina leaders engage in transformational leadership. It’s been shown in this study that new ground has been broken with this research: up to now there has not been much research done on the transformational leadership traits of Latina leaders. What research exists has primarily been done in an Anglo context. So when it is shown here that the Latina leadership is also demonstrating transformational leadership, one realizes that this kind of leadership exists in more than one cultural context. And to find it existing within a strongly hierarchical Latino culture is even more remarkable.

Latina leaders emphasized that the most important characteristic for them was “love.” They aim to pay attention to the individual needs of the followers. They strive to create a supportive environment by actively listening to their followers, guiding, advising, and empowering them. They believe in serving together with a thriving team, and they genuinely care for each person including their families. Latina leaders are

³⁰⁰ Northouse, *Leadership*, chap. 8, Kindle.

purposeful in making a difference in people's lives. The word "empathy" was reported in the Latina leaders' responses as the quality they use to manage anxious people and help them respond in the appropriate way. This is also a quality they want to develop more fully in themselves as leaders.

Latina transformational leaders are becoming more confident in their talents and sense of purpose. They recognize the challenges they face not only as women in leadership but also as Latinas serving in a Latino culture facing cultural expectations, racial discrimination, and language barriers. They rise beyond these challenges because they desire to serve the Lord with passion. The participants in this study want to be role models for other Latinas who aspire to fill ministry leadership roles. They want to encourage other women in leadership to aim for higher education and theological studies. They want their daughters and younger generations of women to be confident in their call and their giftings when responding to God's call for ministry. They also want them to be fully supported by their congregations and denominations.

The narratives of the Latinas in leadership included in this dissertation paper attest that Christian Latinas are transformational leaders in their own way. They have taken the mantle of leadership and have accomplished great things. Their examples, full of courage, determination, and faith, helped the researcher understand how significant the Latina transformational leadership style and its development within the Latino culture was. In fact, their traits are revolutionary in the context of their culture, and they are making an impact in their settings while providing a model for others.

Recommendations for Future Research

As mentioned earlier in this dissertation, among the more challenging aspects to this study was the limited academic research being done about Latinas in leadership in Christian organizations. Because of this, there is a great opportunity for future research in this field. The following recommendations are being presented based on the findings of this study about Latinas in leadership today. The researcher presents here three primary recommendations.

1. *A Narrative Research Approach.* Using the narrative research method to examine the personal and professional life experiences of Latinas serving as lead pastors in Latino churches could help expand the knowledge to the question of what the leadership characteristics of *pastoras* are. Their stories can provide critical information in their own denominations and can also propel and influence women in other leadership contexts to new heights. Furthermore, a narrative research approach can provide a better understanding of how Latinas navigate the ministerial pipeline and what strategies were beneficial in their quest for leadership.
2. *Training and Education.* The participants shared the desire to see other Latinas in leadership roles. There is a sense of urgency to prepare the next generation of Latina leaders for the double challenges they will inevitably face because of their gender and cultural backgrounds. New research would answer questions concerning key training opportunities available for Latinas in the United States who are serving in leadership in Christian organizations.

3. *Mentorship and Networking.* The participants spoke about the lack of mentoring opportunities available for Latinas. They also expressed concern about the issue of isolation because of their gender. Many of the interviewees emphasized the importance of seeking mentor relationships versus being afraid of asking for help. New research on the topic of mentoring and networking opportunities available for Latinas in ministry could answer the question about what is available in terms of support and why Latinas in leadership are not seeking this type of support.

Future studies are encouraged to further explore these themes and understand the characteristics and challenges that Christian Latinas in leadership are facing today.

Personal Reflection on Thesis Experience

The writing of this dissertation brings to completion a journey that was initiated by God to respond to questions the researcher faced when she was very young and received the call to ministry. These questions became clearer as she struggled with internal limitations as a Christian leader within the context of her culture and confronted the external challenges of racism and segregation. Now that this research has been done, she feels a sense of responsibility to act upon the knowledge and encouragement she has received.

The deep biblical research brought much light when studying the literature review about women in leadership. It confirmed to the researcher the incredible truth of equal opportunities to serve in God's Kingdom. As a Latina in leadership herself, it helped her understand that there is a need to rise and engage with a purpose. It is necessary to get past the voices speaking at and over us about our limitations and hear God's call over our lives.

Each of the conversations and responses of the Latinas in leadership was a highlight for the researcher. Their leadership experiences and their passion were contagious and truly inspirational. These leaders walked through uncharted territory to lead the way for other women. They helped the researcher dream that one day the church may be known once again, just like it was in the early church, as being particularly compelling to women because it is a place of value, affirmation, and empowerment.

Among the most challenging aspects of this study was the frustration around the research process that was outside the researcher's previous academic experience. Also, there were moments of discouragement because she is a first-generation Latina and was working with Spanish and English at the same time. Doubts and fear of failing emerged and slowed the process. In addition, she had to fight against COVID-19 that gave her a respiratory failure at the beginning of writing this dissertation, which was followed by a slow process of therapy and recovery. It took discipline to press onward, but she did so with the care of her family and much prayer and support. It was a season where she experienced grace upon grace.

An important challenge the researcher faced during the research was the lack of academic resources available that focus on transformational leadership characteristics of Christian Latinas in leadership. It has not been explored much within the scholarly leadership literature. However, this gave the researcher a sense of responsibility and call to humbly prepare this material as a landmark on this topic. Through this process, she had the sense that God was accomplishing something significant through this study in her own life, for the good of her fellow Latina sisters, and for the glory of God. In conclusion, one Scripture that nourished her journey through this season is Ephesians

3:20-21, “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”

APPENDIX A:
INTERVIEW GUIDE FOR LATINAS IN LEADERSHIP IN LATINO CHRISTIAN
ORGANIZATIONS

INTERVIEW GUIDE FOR LATINAS IN LEADERSHIP IN LATINO CHRISTIAN
ORGANIZATIONS

Latinas in Leadership in Latino Churches and Christian Organizations

A THESIS PROJECT FOR THE DOCTOR OF MINISTRY DEGREE

Interview for Latinas in Leadership in Latino Christian Organizations

Prepared by Luz Gálvez de Figueroa

You are invited to take part in a research study of the transformational leadership characteristics of Christian Latinas in leadership in the United States.

You were chosen for the research study because you serve in a leadership role as a Latino woman. This form is part of a process called “informed consent” to allow you to understand this research study before deciding whether to participate.

This research study is being conducted by a researcher named Luz Gálvez de Figueroa, who is a doctoral student at Bethel Seminary.

Background Information:

The purpose of this research study is to identify what transformational leadership characteristics and skills are used by Latinas in leadership serving in Latino churches and Christian organizations.

Procedures:

If you agree to be in this research study, you will be asked to: Participate in an individual conversation regarding your leadership experiences as a Latino woman. It will last approximately between 60 and 90 minutes.

Voluntary Nature of the Research Study:

Your participation in this research study is voluntary. This means that everyone will respect your decision of whether you want to participate in the research study. If you decide to join the research study now, you can still change your mind during the research study. If you feel stressed during the research study, you may stop at any time. You may skip any questions that you feel are too personal.

Risks and Benefits of Being in the Research Study:

The risks from the research study participation are mainly to those negative experiences that you might recall that bring forth negative memories. The benefits to the individual include the potential for improved support to Latinas in leadership roles that may be used in future training initiatives.

Compensation: There is no compensation for participation in this research study.

Confidentiality:

Any information you provide will be kept confidential. The researcher will not use your information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in any reports of the research study.

Interview Guide: Latinas in Leadership in Christian Latino Organizations**Demographic Information:**

1. Leadership position
2. Years in a leadership position
3. Size of the organization

Self-Evaluation:

1. As a leader, how do you feel you are motivated by a larger purpose than yourself?
How do you try to rank your priorities according to these purposes?
2. Rank the following characteristics in order of importance to you as a Christian leader (Use 5 for the characteristic of highest value to you).
 - Prudence _____
 - Justice _____
 - Fortitude _____
 - Temperance _____
 - Faith _____
 - Hope _____
 - Love _____

List any other characteristics important to you as a leader _____

3. Explain how, in your leadership capacity, you have made a difference in someone else's life.
4. How do you balance humility and self-confidence, understanding that you are fully dependent on God for salvation and competence in your daily life?

Emotional Maturity

1. How do you focus your faith and hope in God when experiencing _____ when you face opposition in your regular leadership practices?
2. What processes do you use to manage anxious people and maintain a calming effect on your team?
3. List three areas you would like to experience growth or improve in your emotional maturity as a leader.
 1. _____
 2. _____
 3. _____

Relationship and Team Building

1. Understanding that each person is made in the image of God, how do you maintain people as a leadership priority?
2. In your role as a leader, what is your approach to team building?
3. How do you express value and appreciation to your team members in a meaningful way?
4. How do you regularly initiate, sustain, and grow collaborative relationships with your team and others in ministry?
5. Share about your experience having someone mentor you.

Latino Culture and Leadership

1. What is your understanding of cultural intelligence and what effect does it play in your leadership role as a Latino woman?
2. What, in your experience, has been the predominant style of leadership among Latino leaders? How have you seen this demonstrated?
3. How have you observed unequal treatment between genders in the Latino culture?

Latino Woman in Leadership

1. As a Latino woman, what do you consider your cultural values? How do they either benefit or hinder your leadership as a woman?
2. Share your experience how the Latino hierarchical authoritarian leadership style has been a hindrance in your role as a woman in this culture.

3. What are the top three challenges you experience as a Latina Christian leader regarding your ethnicity and gender?
 1. _____
 2. _____
 3. _____

4. Research shows that the Latino community can place high value on the character of Latino leaders to represent the whole Latino community. Please share your experience.

5. Understanding that an egalitarian style of leadership is an approach to leadership where both men and women serve in their God-given talents, how do you believe that Latino women in leadership need to persevere and open the door to an egalitarian style of leadership?

APPENDIX B:
INTERVIEW GUIDE FOR LATINAS IN LEADERSHIP IN LATINO CHURCHES

INTERVIEW GUIDE FOR LATINAS IN LEADERSHIP IN LATINO CHURCHES

Latinas in Leadership in Latino Churches and Christian Organizations

A THESIS PROJECT FOR THE DOCTOR OF MINISTRY DEGREE

Interview for Latinas in Leadership in Latino Churches

Prepared by Luz Gálvez de Figueroa

You are invited to take part in a research study of the transformational leadership characteristics of Christian Latinas in leadership in the United States.

You were chosen for the research study because you serve in a leadership role as a Latino woman. This form is part of a process called “informed consent” to allow you to understand this research study before deciding whether to participate.

This research study is being conducted by a researcher named Luz Gálvez de Figueroa, who is a doctoral student at Bethel Seminary.

Background Information:

The purpose of this research study is to identify what transformational leadership characteristics and skills are used by Latinas in leadership serving in Latino churches and Christian organizations.

Procedures:

If you agree to be in this research study, you will be asked to:
Participate in an individual conversation regarding your leadership experiences as a Latino woman. It will last approximately between 60 and 90 minutes.

Voluntary Nature of the Research Study:

Your participation in this research study is voluntary. This means that everyone will respect your decision of whether you want to participate in the research study. If you decide to join the research study now, you can still change your mind during the research study. If you feel stressed during the research study, you may stop at any time. You may skip any questions that you feel are too personal.

Risks and Benefits of Being in the Research Study:

The risks from the research study participation are mainly to those negative experiences that you might recall that bring forth negative memories. The benefits to the individual include the potential for improved support to Latinas in leadership roles that may be used in future training initiatives.

Compensation: There is no compensation for participation in this research study.

Confidentiality:

Any information you provide will be kept confidential. The researcher will not use your information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in any reports of the research study.

Interview Guide: Latinas in Leadership in Latino Churches

Demographic Information:

1. Leadership position
2. Years in a leadership position
3. Size of the church

Self-Evaluation:

1. As a leader, how do you feel you are motivated by a larger purpose than yourself?
How do you try to rank your priorities according to these purposes?
2. Rank the following characteristics in order of importance to you as a Christian leader (Use 5 for the characteristic of highest value to you).

- Prudence _____
- Justice _____
- Fortitude _____
- Temperance _____
- Faith _____
- Hope _____
- Love _____

List any other characteristics important to you as a leader _____

3. Explain how, in your leadership capacity, you have made a difference in someone else's life.
4. How do you balance humility and self-confidence, understanding that you are fully dependent on God for salvation and competence in your daily life?

Emotional Maturity

1. How do you focus your faith and hope in God when experiencing _____ when you face opposition in your regular leadership practices?
2. What processes do you use to manage anxious people and maintain a calming effect on your team?
3. List three areas you would like to experience growth or improve in your emotional maturity as a leader.
 1. _____
 2. _____
 3. _____

Relationship and Team Building

1. Understanding that each person is made in the image of God, how do you maintain people as a leadership priority?
2. In your role as a leader, what is your approach to team building?
3. How do you express value and appreciation to your team members in a meaningful way?
4. How do you regularly initiate, sustain, and grow collaborative relationships with your team and others in ministry?
5. Share about your experience having someone mentor you.

Latino Culture and Leadership

1. What is your understanding of cultural intelligence and what effect does it play in your leadership role as a Latino woman?
2. What, in your experience, has been the predominant style of leadership among Latino leaders? How have you seen this demonstrated?
3. How have you observed unequal treatment between genders in the Latino culture?

Latino Woman in Leadership

1. As a Latino woman, what do you consider your cultural values? How do they either benefit or hinder your leadership as a woman?
2. Share your experience how the Latino hierarchical authoritarian leadership style has been a hindrance in your role as a woman in this culture.

3. What are the top three challenges you experience as a Latina Christian leader regarding your ethnicity and gender?
 1. _____
 2. _____
 3. _____
4. Research shows that the Latino community can place high value on the character of Latino leaders to represent the whole Latino community. Please share your experience.
5. Understanding that an egalitarian style of leadership is an approach to leadership where both men and women serve in their God-given talents, how do you believe that Latino women in leadership need to persevere and open the door to an egalitarian style of leadership?

INTERVIEW GUIDE ADDITIONAL QUESTIONS

Latinas in Leadership in Christian Latino Churches

Biblical and Theological Perspective

1. How does your denomination include women in areas of pastoral roles including women's ordination, or is your denomination divided on this issue?
2. How does your congregation include women in areas of pastoral roles including women's ordination, or is your congregation divided on this issue?
3. Please share your experiences with others who believe that the Bible places restrictions on the public ministry of women.
2. Please share your experiences with those who voice agreement with Christians who seek biblical equality and who are convinced that God calls gifted persons into all aspects of public ministry regardless of gender.
3. What have you learned from Paul in these passages—1 Corinthians 11:2-16 and 14:33-36, and 1 Timothy 2:1-15—concerning women in leadership?

APPENDIX C:
SURVEY GUIDE FOR LATINAS IN LEADERSHIP IN LATINO CHURCHES AND
CHRISTIAN ORGANIZATIONS

SURVEY GUIDE FOR LATINAS IN LEADERSHIP IN LATINO ORGANIZATIONS

Latinas in Leadership in Latino Churches and Christian Organizations

A THESIS PROJECT FOR THE DOCTOR OF MINISTRY DEGREE

Online Survey for Latinas in Leadership in Latino Churches and

Christian Organizations

Prepared by Luz Gálvez de Figueroa

You are invited to take part in a research study of the transformational leadership characteristics of Christian Latinas in leadership in the United States.

You were chosen for the research study because you serve in a leadership role as a Latino woman. This form is part of a process called “informed consent” to allow you to understand this research study before deciding whether to participate.

This research study is being conducted by a researcher named Luz Gálvez de Figueroa, who is a doctoral student at Bethel Seminary.

Background Information:

The purpose of this research study is to identify what transformational leadership characteristics and skills are used by Latinas in leadership serving in Latino churches and Christian organizations.

Procedures:

If you agree to be in this research study, you will be asked to:

Participate in an online survey regarding your leadership experiences as a woman. It will last about 30 minutes.

Voluntary Nature of the Research Study:

Your participation in this research study is voluntary. This means that everyone will respect your decision of whether you want to participate in the research study. If you decide to join the research study now, you can still change your mind during the research study. If you feel stressed during the research study, you may stop at any time. You may skip any questions that you feel are too personal.

Risks and Benefits of Being in the Research Study:

The risks from the research study participation are mainly to those negative experiences that you might recall that bring forth negative memories. The benefits to the individual include the potential for improved support to Latinas in leadership roles that may be used in future training initiatives.

Compensation: There is no compensation for participation in this research study.

Confidentiality:

Any information you provide will be kept confidential. The researcher will not use your information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in any reports of the research study.

ONLINE SURVEY QUESTIONS

Latinas in Leadership in Christian Latino Organizations**Demographic Information:**

1. Language:

Only Spanish _____

Spanish and English _____

2. Years in Leadership Position

0-5 years _____

6-10 years _____

11-15 years _____

16-20 years _____

More than 21 years _____

3. Leadership Position

Church: Lead Pastor _____

Church: Co-Pastor with your husband _____

Church: Associate Pastor _____

Church: Children and Family Ministry Director _____

Church: Other leadership position _____

Organization: Founder/Director _____

Organization: Leadership _____

Organization: Administration _____

Organization: Other leadership position _____

4. Is your position:

Paid _____
 Volunteer _____
 Other _____

5. Size of the church or organization:

0-50 _____
 51-100 _____
 101-200 _____
 201-500 _____
 501-1000 _____
 More _____

Self-Evaluation:

1. As a leader, how do you feel you are motivated by a larger purpose than yourself?
How do you try to rank your priorities according to these purposes?
2. Rank the following characteristics in order of importance to you as a Christian leader
(Use 5 for the characteristic of highest value to you).

- Prudence _____
 - Justice _____
 - Fortitude _____
 - Temperance _____
 - Faith _____
 - Hope _____
 - Love _____

List any other characteristics important to you as a leader _____

3. Explain how, in your leadership capacity, you have made a difference in someone else's life.
4. How do you balance humility and self-confidence, understanding that you are fully dependent on God for salvation and competence in your daily life?

Emotional Maturity

1. When facing opposition, I feel _____ but I try to focus on _____
2. What processes do you use to manage anxious people and maintain a calming effect on your team?

3. List three areas you would like to experience growth or improve in your emotional maturity as a leader.

1. _____
2. _____
3. _____

Relationship and Team Building

1. Understanding that each person is made in the image of God, one of my leadership priorities is _____
2. In your role as a leader, what is your approach to team building?
3. How do you express value and appreciation to your team members in a meaningful way?
4. How do you regularly initiate, sustain, and grow collaborative relationships with your team and others in ministry?
5. Share about your experience having someone mentor you.

Latino Culture and Leadership

1. What is your understanding of cultural intelligence and what effect does it play in your leadership role as a Latino woman?
2. What, in your experience, has been the predominant style of leadership among Latino leaders? How have you seen this demonstrated?
3. How have you observed unequal treatment between genders in the Latino culture?

Latino Woman in Leadership

1. Rate the following values according to their importance to you as a Latina in leadership:

Highly Important - Somewhat Important - Not important

- Family
- Respect
- Honesty
- Service
- Generosity

List any other values important to you as a Latina in leadership: _____

2. Share your experience how the Latino hierarchical authoritarian leadership style has been a hindrance in your role as a woman in this culture.
3. What are the top three challenges you experience as a Latina Christian leader regarding your ethnicity and gender?
 1. _____
 2. _____
 3. _____
4. Research shows that the Latino community can place high value on the character of Latino leaders to represent the whole Latino community. Please share your experience.
5. Understanding that an egalitarian style of leadership is an approach to leadership where both men and women serve in their God-given talents, how do you believe that Latino women in leadership need to persevere and open the door to an egalitarian style of leadership?

APPENDIX D:
ENTREVISTA Y ENCUESTA A LATINAS EN LIDERAZGO EN
ORGANIZACIONES CRISTIANAS

ENTREVISTA Y ENCUESTA A LATINAS EN LIDERAZGO EN ORGANIZACIONES CRISTIANAS

Latinas en liderazgo en iglesias Latinas y organizaciones cristianas

UN PROYECTO DE TESIS PARA EL GRADO DE DOCTORADO EN MINISTERIO

Entrevista a latinas en liderazgo en organizaciones latinas cristianas

Preparado por Luz Gálvez de Figueroa

Está usted invitada a participar en un estudio de investigación sobre las características de liderazgo transformacional de las latinas cristianas en Estados Unidos.

Usted fue elegida para este estudio de investigación porque desempeña un papel de liderazgo como mujer latina. Este formulario es parte del proceso llamado “consentimiento informado” que le permite comprender este estudio de investigación antes de decidir si desea participar.

Este estudio de investigación está siendo realizado por la investigadora Luz Gálvez de Figueroa, quien es estudiante de doctorado en el Bethel Seminary.

Información de contexto:

El propósito de este estudio de investigación es identificar qué características y habilidades de liderazgo transformacional son utilizadas por las mujeres latinoamericanas en el servicio de liderazgo en iglesias latinas y organizaciones cristianas.

Procedimientos:

Si acepta participar en este estudio de investigación, se le pedirá que: Participe en una conversación individual sobre sus experiencias de liderazgo como mujer latina. Durará aproximadamente entre 60 y 90 minutos.

Participación voluntaria en este estudio de investigación:

Su participación en este estudio de investigación es voluntaria. Esto significa que se respetará su decisión de participar en el estudio de investigación. Si decide participar en esta conversación de investigación ahora, aún podrá cambiar de opinión durante la conversación. Si se siente estresada durante el estudio de investigación, puede dejar de

participar en cualquier momento. Podrá omitir cualquier pregunta que considere demasiado personal.

Riesgos y beneficios de participar en el estudio de investigación:

Los riesgos de la participación en el estudio de investigación son principalmente aquellas experiencias que quizás le traen recuerdos negativos. Los beneficios incluyen el potencial para un mejor apoyo a las latinas en roles de liderazgo que pueden usarse en futuras iniciativas de capacitación.

Remuneración: No hay compensación por participar en este estudio de investigación.

Confidencialidad:

Cualquier información que proporcione se mantendrá confidencial. La investigadora no utilizará su información para ningún propósito fuera de este proyecto de investigación. Además, la investigadora no incluirá su nombre ni ninguna otra cosa que pueda identificarla en ningún informe del estudio de investigación.

GUÍA PARA LA ENTREVISTA INDIVIDUAL

Latinas en liderazgo en organizaciones latinas cristianas

Información demográfica:

1. Posición de liderazgo
2. Años en su posición de liderazgo
3. Tamaño de su organización

Autoevaluación

1. Como líder, explique como se siente motivada por un propósito más amplio que el suyo. ¿Cómo clasifica sus prioridades de acuerdo con estos propósitos?
2. Como líder cristiana, ¿cuáles de estas virtudes (prudencia, justicia, fortaleza, templanza, fe, esperanza o amor) cree que son las más predominantes en su estilo de liderazgo? ¿Por qué?

¿Alguna otra virtud?
3. Explique cómo su capacidad de liderazgo ha marcado una diferencia en la vida de otra persona.
4. ¿Cómo equilibra la humildad y la confianza en sí misma, comprendiendo que depende completamente de Dios para la salvación y la competencia en su vida diaria?

Madurez emocional

1. ¿Cómo enfoca su fe y esperanza en Dios cuando experimenta _____ al enfrentar oposición en sus prácticas regulares de liderazgo?
2. ¿Qué procesos utiliza para manejar a las personas ansiosas o difíciles para mantener un efecto calmante en su equipo?
3. Enumere tres áreas en las que le gustaría experimentar crecimiento o mejorar su madurez emocional como líder.
 1. _____
 2. _____
 3. _____

Relación y formación de equipos

1. Entendiendo que cada persona está hecha a imagen de Dios, ¿cómo hace usted para mantener a las personas como una prioridad en su liderazgo?
2. En rol que desempeña como líder, ¿cuál es su enfoque para la formación de equipos?
3. ¿Cómo les expresa valor y aprecio a los miembros de su equipo de una manera significativa?
4. ¿Cómo inicia, mantiene y desarrolla regularmente relaciones de colaboración con su equipo y otros en el ministerio?
5. Comparta su experiencia sobre su relación y trabajo con su mentor (a).

Liderazgo y cultura latina

1. ¿Cuál es su comprensión de la inteligencia cultural y qué efecto tiene en su papel que desempeña como mujer líder latina?
2. ¿Cuál, en su experiencia, es el estilo de liderazgo predominante entre los líderes latinos? ¿Cómo ha visto demostrado esto?
3. ¿Ha observado un trato desigual entre géneros en la cultura latina?

Mujer latina en liderazgo

1. Como mujer latina, ¿cuáles considera son sus valores culturales? ¿Cómo benefician u obstaculizan su liderazgo como mujer?
2. Comparta su experiencia de cómo el estilo de liderazgo autoritario jerárquico latino ha sido un obstáculo en el papel que representa como mujer en esta cultura.

3. ¿Cuáles son los tres principales desafíos que experimenta como líder cristiana latina con respecto a su origen étnico y género?
1. _____
 2. _____
 3. _____
4. Las investigaciones muestran que la comunidad latina puede valorar mucho el carácter de los líderes latinos para representar a toda la comunidad latina. Comparta su experiencia.
5. Entendiendo que un estilo de liderazgo egalitario es un enfoque de liderazgo donde tanto hombres como mujeres sirven en sus talentos dados por Dios, ¿usted cree que las mujeres latinas en liderazgo deben perseverar y abrir la puerta a un estilo de liderazgo igualitario?

Latinas en liderazgo en iglesias Latinas y organizaciones cristianas

UN PROYECTO DE TESIS PARA EL GRADO DE DOCTORADO EN MINISTERIO

Entrevista a latinas en liderazgo en iglesias latinas

Preparado por Luz Gálvez de Figueroa

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Usted fue elegida para este estudio de investigación porque desempeña un papel de liderazgo como mujer latina. Este formulario es parte del proceso llamado “consentimiento informado” que le permite comprender este estudio de investigación antes de decidir si desea participar.

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Información de contexto:

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Procedimientos:

Si acepta participar en este estudio de investigación, se le pedirá que: Participe en una conversación individual sobre sus experiencias de liderazgo como mujer latina. Durará aproximadamente entre 60 y 90 minutos.

Participación voluntaria en este estudio de investigación:

Su participación en este estudio de investigación es voluntaria. Esto significa que se respetará su decisión de participar en el estudio de investigación. Si decide participar en esta conversación de investigación ahora, aún podrá cambiar de opinión durante la conversación. Si se siente estresada durante el estudio de investigación, puede dejar de participar en cualquier momento. Podrá omitir cualquier pregunta que considere demasiado personal.

Riesgos y beneficios de participar en el estudio de investigación:

Los riesgos de la participación en el estudio de investigación son principalmente aquellas experiencias que quizás le traen recuerdos negativos. Los beneficios incluyen el potencial para un mejor apoyo a las latinas en roles de liderazgo que pueden usarse en futuras iniciativas de capacitación.

Remuneración: No hay compensación por participar en este estudio de investigación.

Confidencialidad:

Cualquier información que proporcione se mantendrá confidencial. La investigadora no utilizará su información para ningún propósito fuera de este proyecto de investigación. Además, la investigadora no incluirá su nombre ni ninguna otra cosa que pueda identificarla en ningún informe del estudio de investigación.

GUÍA PARA LA ENTREVISTA

Latinas en liderazgo en iglesias latinas

Información demográfica:

1. Posición de liderazgo
2. Años en su posición de liderazgo
3. Tamaño de su organización

Autoevaluación

1. Como líder, explique como se siente motivada por un propósito más amplio que el suyo. ¿Cómo clasifica sus prioridades de acuerdo con estos propósitos?
2. Como líder cristiana, ¿cuáles de estas virtudes (prudencia, justicia, fortaleza, templanza, fe, esperanza o amor) cree que son las más predominantes en su estilo de liderazgo? ¿Por qué?

¿Alguna otra virtud?

3. Explique cómo su capacidad de liderazgo ha marcado una diferencia en la vida de otra persona.
4. ¿Cómo equilibra la humildad y la confianza en sí misma, comprendiendo que depende completamente de Dios para la salvación y la competencia en su vida diaria?

Madurez emocional

1. ¿Cómo enfoca su fe y esperanza en Dios cuando experimenta _____ al enfrentar oposición en sus prácticas regulares de liderazgo?
2. ¿Qué procesos utiliza para manejar a las personas ansiosas o difíciles para mantener un efecto calmante en su equipo?
3. Enumere tres áreas en las que le gustaría experimentar crecimiento o mejorar su madurez emocional como líder.
 1. _____
 2. _____
 3. _____

Relación y formación de equipos

1. Entendiendo que cada persona está hecha a imagen de Dios, ¿cómo hace usted para mantener a las personas como una prioridad en su liderazgo?
2. En rol que desempeña como líder, ¿cuál es su enfoque para la formación de equipos?
3. ¿Cómo les expresa valor y aprecio a los miembros de su equipo de una manera significativa?
4. ¿Cómo inicia, mantiene y desarrolla regularmente relaciones de colaboración con su equipo y otros en el ministerio?
5. Comparta su experiencia sobre su relación y trabajo con su mentor (a).

Liderazgo y cultura latina

1. ¿Cuál es su comprensión de la inteligencia cultural y qué efecto tiene en su papel que desempeña como mujer líder latina?
2. ¿Cuál, en su experiencia, es el estilo de liderazgo predominante entre los líderes latinos? ¿Cómo ha visto demostrado esto?
3. ¿Ha observado un trato desigual entre géneros en la cultura latina?

Mujer latina en liderazgo

1. Como mujer latina, ¿cuáles considera son sus valores culturales? ¿Cómo benefician u obstaculizan su liderazgo como mujer?
2. Comparta su experiencia de cómo el estilo de liderazgo autoritario jerárquico latino ha sido un obstáculo en el papel que representa como mujer en esta cultura.
3. ¿Cuáles son los tres principales desafíos que experimenta como líder cristiana latina con respecto a su origen étnico y género?
 1. _____
 2. _____
 3. _____
4. Las investigaciones muestran que la comunidad latina puede valorar mucho el carácter de los líderes latinos para representar a toda la comunidad latina. Comparta su experiencia.
5. Entendiendo que un estilo de liderazgo egalitario es un enfoque de liderazgo donde tanto hombres como mujeres sirven en sus talentos dados por Dios, ¿usted cree que las mujeres latinas en liderazgo deben perseverar y abrir la puerta a un estilo de liderazgo igualitario?

GUÍA DE ENTREVISTA PREGUNTAS ADICIONALES

Latinas en liderazgo en iglesias cristianas latinas

Perspectiva bíblica

1. ¿Cómo incluye su denominación a las mujeres en roles pastorales, incluyendo la ordenación de mujeres o está dividida sobre este tema?
2. ¿Cómo incluye su congregación a las mujeres en áreas de roles pastorales, incluida la ordenación de mujeres, o su congregación está dividida sobre este tema?
3. Comparta sobre sus experiencias con otras personas que crean que la Biblia impone restricciones al ministerio público de las mujeres.
4. Comparta sus experiencias con aquellos que expresan su acuerdo con los cristianos que buscan la igualdad bíblica y que están convencidos de que Dios llama a las personas talentosas a todos los aspectos del ministerio público sin importar el género.
5. ¿Qué ha aprendido usted de Pablo en estos pasajes — 1 Corintios 11: 2-16 y 14: 33-36, y 1 Timoteo 2: 1-15 — acerca de las mujeres en el liderazgo?

Latinas en liderazgo en iglesias Latinas y organizaciones cristianas

UN PROYECTO DE TESIS PARA EL GRADO DE DOCTORADO EN MINISTERIO

Encuesta en línea a latinas en liderazgo en iglesias latinas u organizaciones cristianas

Preparado por Luz Gálvez de Figueroa

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Información de contexto:

El propósito de este estudio de investigación es identificar qué características y habilidades de liderazgo transformacional son utilizadas por las mujeres latinoamericanas en el servicio de liderazgo en iglesias latinas y organizaciones cristianas.

Procedimientos:

Si acepta participar en este estudio de investigación, se le pedirá que: Responder una encuesta en un formulario en línea sobre sus experiencias de liderazgo como mujer latina. Durará aproximadamente 30 minutos.

Participación voluntaria en este estudio de investigación:

Su participación en este estudio de investigación es voluntaria. Esto significa que se respetará su decisión de participar en esta encuesta. Si decide participar en esta conversación de investigación ahora, aún podrá cambiar de opinión durante la revisión de cada pregunta. Si se siente estresada durante este cuestionario, puede dejar de participar en cualquier momento. Podrá omitir cualquier pregunta que considere demasiado personal.

Riesgos y beneficios de participar en el estudio de investigación:

Los riesgos de su participación en esta encuesta son principalmente aquellas experiencias que quizás le traen recuerdos negativos. Los beneficios incluyen el potencial para un

mejor apoyo a las latinas en roles de liderazgo que pueden usarse en futuras iniciativas de capacitación.

Remuneración: No hay compensación por participar en este estudio de investigación.

Confidencialidad:

Cualquier información que proporcione se mantendrá confidencial. La investigadora no utilizará su información para ningún propósito fuera de este proyecto de investigación. Además, la investigadora no incluirá su nombre ni ninguna otra cosa que pueda identificarla en ningún informe del estudio de investigación.

Confirmación a la información de consentimiento:

Estoy de acuerdo _____

No estoy de acuerdo _____

No estoy segura _____

Preguntas para la encuesta en línea

Información demográfica

1. Lenguaje:
Español solamente _____
Español e inglés _____

2. Favor marcar los años en su posición de liderazgo en la misma organización:

0-5 años _____
6-10 años _____
11-15 años _____
16-20 años _____
Más de 21 años _____

3. ¿Cuál es su cargo en el liderazgo?: Favor marcar el puesto que mejor aplica a su cargo

Iglesia: Pastor Principal _____
Iglesia: Co-Pastor junto a su esposo _____
Iglesia: Pastor Asociado _____
Iglesia: Líder en el Ministerio de Niños y Familia _____
Iglesia: Liderazgo de damas _____
Iglesia: Otro tipo de liderazgo _____
Organización: Fundadora y Directora _____
Organización: Liderazgo y/o gerencia _____
Organización: Administración _____

Organización: Otro cargo de liderazgo _____

4. Su cargo en su iglesia u organización es:

A sueldo _____

Voluntario _____

Otro _____

5. Tamaño de la iglesia u organización:

0-50 Personas _____

51-100 Personas _____

101-200 Personas _____

201-500 Personas _____

501-1000 Personas _____

Más personas _____

Autoevaluación como líder

1. Como líder, ¿se siente motivada por un propósito más amplio que el suyo? ¿Cómo clasifica sus prioridades de acuerdo con estos propósitos?
2. Clasifique las siguientes virtudes en orden de importancia para usted como líder cristiana (use el número 5 para la característica de mayor valor para usted).

Prudencia _____

Justicia _____

Fortaleza _____

Templanza _____

Fe _____

Esperanza _____

Amor _____

3. Explique cómo su capacidad de liderazgo ha marcado una diferencia en la vida de otra persona.
4. ¿Cómo equilibra la humildad y la confianza en sí misma, comprendiendo que depende completamente de Dios para la salvación (humildad) y la competencia (confianza) en su vida diaria?

Madurez emocional

1. Cuando enfrente oposición, me siento _____ pero trato de concentrarme en _____
2. ¿Qué procesos utiliza para manejar a las personas ansiosas o difíciles y así mantener un efecto calmante en su equipo?

3. Haga una lista enumerando tres áreas en las que le gustaría experimentar crecimiento o mejorar su madurez emocional como líder.

1. _____
2. _____
3. _____

Relación y formación de equipos

1. Entendiendo que cada persona está hecha a imagen de Dios, una de mis prioridades de liderazgo es _____
2. En rol que desempeña como líder, ¿cuál es su enfoque para la formación de equipos?
3. ¿Cómo les expresa valor y aprecio a los miembros de su equipo de una manera significativa?
4. ¿Cómo inicia, mantiene y desarrolla regularmente relaciones de colaboración con su equipo y otros en el ministerio?
5. Comparta su experiencia sobre su relación y trabajo con su mentor (a).

Liderazgo y cultura latina

1. ¿Cuál es su comprensión de la inteligencia cultural y qué efecto tiene en su papel que desempeña como mujer líder latina?
2. ¿Cuál, en su experiencia, es el estilo de liderazgo predominante entre los líderes latinos? ¿Cómo ha visto demostrado esto?
3. ¿Ha observado un trato desigual entre géneros en la cultura latina? ¿De qué manera o cómo lo ha visto demostrado?

Mujer latina en liderazgo

1. Califique los siguientes valores de acuerdo con su importancia para usted como latina en el liderazgo:

Muy importante - Algo importante - No es importante

Familia
Respeto
Honestidad
Servicio
Generosidad

Indique cualquier otro valor importante para usted como latina en el liderazgo:

2. Comparta su experiencia de cómo el estilo de liderazgo autoritario jerárquico latino ha sido un obstáculo en el papel que representa como mujer en esta cultura. En caso de que no haya sido un obstáculo por favor explique.
3. ¿Cuáles son los tres principales desafíos que experimenta como líder cristiana latina con respecto a su origen étnico y género?
 1. _____
 2. _____
 3. _____
4. Las investigaciones muestran que la comunidad latina puede valorar mucho el carácter de los líderes latinos para representar a toda la comunidad latina. ¿Ha sido así para usted? Comparta su experiencia.
5. El estilo de liderazgo egalitario es un enfoque de liderazgo donde tanto hombres como mujeres sirven en sus talentos dados por Dios, ¿usted cree que las mujeres latinas en liderazgo deben perseverar y abrir la puerta a un estilo de liderazgo igualitario?

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