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**WHAT DOES IT TAKE TO LEARN LEADERSHIP ACROSS  
CULTURAL AND RELIGIOUS BOUNDARIES?  
PERSPECTIVES, OBSERVATIONS, AND SUGGESTIONS  
FROM A CROSS-CULTURAL LOCATION**

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**Abstract** Based on one historical and two contemporary case studies, this article (1) provides concrete examples of the generative theological and missiological proposals emerging from marginalized groups – those considered deficient Christians and deficient human beings; (2) suggests a theoretical framework to help reflect and learn from cross-cultural experiences, particularly from the margins; and (3) names practices which can either facilitate or repress change in Christian communities’ cross-cultural experiences. For Christian leaders, the article questions our implicit assumptions about cross-cultural engagements and interplay, and it challenges our current structures of control when faced with uncomfortable change.

**Introduction and Methodology**

What does it take to learn leadership across cultural and religious boundaries? This is a difficult question because it could lead us to assume that all learning across cultures and religions has the same dynamics. From my scholarly perspective, a universal, non-conflicting methodology and pedagogy of cross-cultural and cross-religious learning is thin and deceitful. Certainly it is a misguided and naïve assumption. I am arguing, however, that all cross-cultural encounters are asymmetrical: we never meet, engage and interact with people of other cultures and religions in the same plane of reference.

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