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THE RELATIONSHIP BETWEEN SECOND-WAVE FEMINIST
PHILOSOPHY AND INTERPRETATION OF BIBLICAL
GENDER ROLES BY ENTERING
SEMINARY STUDENTS

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THE RELATIONSHIP BETWEEN SECOND-WAVE FEMINIST
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SEMINARY STUDENTS

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To my parents, Don and Shirley Bickley,

for your support and love

and to

My grandparents, Joe and Mary Garner,

for your enduring example

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LIST OF ABBREVIATIONS

ANOVA	Analysis of Variance
ATS	Association of Theological Schools
AWS	Attitudes Toward Women Scale
SACS-COC	Commission on Colleges of the Southern Association of Colleges and Schools
SIGIS	Scriptural Interpretations of Gender Issues Survey

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PREFACE

The Apostle Paul commanded the church at Colossae to be thankful. Reflecting upon the experience of pursuing my doctoral degree makes obeying such a command effortless. From the inception of engaging in post-graduate work, God has provided means of support which have humbled me and influenced my sanctification in Christ.

To my grandparents, Joe and Mary Garner and Wynoa Bickley, I want to say thank you for constructing a tradition of a dedicated work ethic within our family. You are members of the “greatest generation,” and I can attest to the truth you belong within such a category because of your class and strength of character. The daily choices you make, from fifty years ago to today, shape who I am.

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degrees and now our doctoral degrees together. Ecclesiastes 4:9 describes our venture when it says, “Two are better than one, because they have a good reward for their toil.” Carrie, I could not have made it through this program without your encouragement, help, and support.

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To Jesus Christ, my Savior and Lord, a thank You seems so trite. I am humbled and grateful. May this dissertation be for Your glory and Yours alone!

Julia E. Bickley

Memphis, Tennessee

May 2011

CHAPTER 1

RESEARCH CONCERN

This research study analyzed the relationship, if any, between second-wave feminist philosophy and the interpretation of biblical gender roles by entering theological seminary students. Students in selected evangelical institutions of higher education were sampled to determine the possible correlation.

An Introduction to the Research Problem

Feminist philosophy emerged through the writings of men and women during the Enlightenment, and its effects are felt to this day. One such early text was *A Vindication of the Rights of Woman* written by Mary Wollstonecraft in 1792. She was chiefly concerned with the educational rights for women but as history progressed, the women's movement was more concerned with achieving voting rights for women in the United States (Freeman 2002, 47-50). This was during the nineteenth and early twentieth century, with notable leaders such as Lucretia Mott, Elizabeth Cady Stanton, and Susan B. Anthony emerging in the battle for women's suffrage. Mott and Stanton organized a women's rights convention, and after many years, through the efforts of suffragettes, female voting rights were achieved with the ratification of the 19th amendment on August 18, 1920. This time period is known as the first wave of feminism (Freedman 2002, 47-50). The key elements of feminist philosophy that came about throughout the first-wave are educational provisions for women, political recognition of women, and biblical and

theological revisions concerning women. Each of these is further explored in chapter 2.

The second-wave began in the 1960s, and a key to understanding this historical period comes from the writings of Betty Friedan. Published in 1963, *The Feminine Mystique* is considered the initiator of the second wave and “is widely regarded as one of the most influential nonfiction books of the 20th century” (<http://www.nytimes.com/2006/02/05/national/05friedan.html?ex=1296795600&en=30472e5004a66ea3&ei=5090>).

In the text, Friedan sought to outline why American women were dissatisfied with their marriage and family life following World War II. Friedan surveyed and interviewed housewives and termed their dissatisfaction as “the problem without a name.” She deduced that the “problem” was that American women lost their identities amidst their roles of wife, mother, and housekeeper. Upon reading it, one realizes Friedan advocates that the depression and unhappiness of women during the 1950s was due solely to their dedication to the roles of being a wife and mother, at the expense of seeking self-fulfillment through “creative work of her own” (Friedan 1997, 344).

Simone de Beauvoir also promotes the philosophy of the preeminence of personal fulfillment in her landmark feminist work *The Second Sex*. She writes, “There is no justification for present existence other than its expansion into an indefinitely open future” (de Beauvoir 1972, 28-29). Mary Daly responds to the writings of de Beauvoir with her book *Beyond God the Father*, in which she blames this “lack of personal fulfillment” on the church. She emphasizes there must be a “castrating of language and images that reflect and perpetuate the structures of a sexist world” (Daly 1973, 9). Kostenberger explains that Daly desired Second-Wave Feminism “to mount a challenge

to the patriarchal religion of Christianity, a spiritual revolution in which the old order of sexism would be overthrown and a ‘new being’ would be manifested in women” (Kostenberger 2008, 41).

It may be argued that the feminist ideology of seeking personal fulfillment has greatly affected modern thought and actions regarding womanhood. Specifically, this proposed effect is seen in the world of theological education, because scholars debate such topics as the role of women in ministry, and the role of women in marriage, family life, and the workforce. Catholic theologian Francis Martin’s statement reveals that “with the outbreak of the second wave, feminist consciousness gradually made its way into both the churches and the various branches of academia, including theology” (Martin 1994, 160). This illustrates that the literature suggests that there is a relationship between feminist philosophy and the interpretation of biblical gender roles.

The influence of second-wave feminist philosophy is further evidenced when evangelical feminists promote what appear to be the ideas promulgated by Friedan in *The Feminine Mystique*. She suggests women will only be satisfied once they are able to make a contribution of their own (Friedan 1997, 356). She therefore encouraged women to enter the workforce for such self-actualization in order to achieve true personhood. Evangelical feminism, otherwise known as evangelical egalitarianism, is reminiscent of Friedan’s philosophy because it, too, emphasizes the interchangeability of roles between men and women, and calls for equal opportunity within the religious realm. Evangelical feminists imply that male leadership “is therefore harmful to both men and women spiritually, socially, and emotionally” (Groothuis 1994, 110). Complementarianism,

however, denies interchangeability of roles and allows for the “beneficial differences between men and women” (Piper and Grudem 2006, xv).

Joy Fagan’s 2005 dissertation, “Beliefs about Gender Roles and Issues Held by Undergraduate Students in Selected Christian Higher Educational Institutions,” is chiefly concerned with the aforementioned views of complementarianism and evangelical egalitarianism. Fagan’s concern is evidenced in the relevant question, “How can men and women function together within the church and the home in a way that will further His kingdom if they do not fully and accurately understand who they are and how they function as male and female” (Fagan 2005, 2). Her research purpose was to determine “what undergraduate students from selected Christian higher educational institutions believe regarding gender roles and issues” (Fagan 2005, 3). Her study reveals, “There is a wide discrepancy between what [undergraduate students] believe to be true theologically, and what they believe they should implement in the practical realm” (Fagan 2005, 148). Revealing a lack in the literature base, therefore, her dissertation does not seek to provide an explanation to two pertinent questions: what do entering seminarians believe regarding biblical gender roles, and is there a relationship between second-wave feminist philosophy and the interpretation of biblical gender roles by entering seminary students?

Tina Sherwood also conducted a significant research study in 2007. Her dissertation is entitled “An Examination of the Relationship between Gender Role Ideology, Feminism, Egalitarian Ideology, and Religious and Political Ideologies in the United States.” It sought to establish a connection, if any, between a person’s beliefs about gender roles and feminism. It was not, however, concerned with entering

seminarians, their views about biblical gender roles, or if second wave feminism helped to shape such perspectives concerning biblical gender roles.

Thus, the research concern for this study questions how feminist philosophy has shaped the emerging generation of Christian leaders and their views towards gender roles. The lack of statistical research in this area begs the question: has second-wave feminist philosophy influenced evangelical thinking towards a secular worldview rather than a biblical one? Professors in Christian higher education who desire to lead their students towards a scripturally based perspective would do well to know where the entering students stand within his or her own view, as this will allow the teacher to be cognizant of potential secular worldviews a student holds. With this awareness, the professor will be better equipped to point out such worldviews, and be a catalyst for the formation of biblical convictions concerning gender roles in the student's life. Feminist philosophy and its potential influence upon the interpretation of gender roles are vital for the educational leader to understand so he may challenge presuppositions held by students.

The need for a paradigm shift in evangelical thinking about biblical gender roles is crucial because feminist philosophy potentially factors into the evangelical worldview. Harry Blamires provides commentary regarding worldviews in his book *A Christian Mind*: "As a thinking being, the modern Christian has succumbed to secularism [which is] a frame of reference constructed by the secular mind and a set of criteria reflecting secular evaluations" (Blamires 1963, 3). Christians, according to Blamires then, are in the potentially dangerous position of allowing secularism to inform and infiltrate all of their thinking. It is important that evangelicals recognize the potential

problem that “when we enter the stream of discourse in our field or profession, we participate mentally as non-Christians, using the current concepts and categories, no matter what our private beliefs may be” (Pearcey 2005, 34). This is further evidenced by the general tendency of Christians to operate with the mindset of secular versus sacred; therefore the challenge arises for believers to formulate biblically based philosophies and “think Christianly” as aptly noted by Nancy Pearcey. Such an observation forewarns the Seminary professor that a student’s philosophy about gender roles, views on women in the ministry, the family, women and their careers, and counseling women are most likely informed by secular feminist philosophy.

Thus a teacher empowered with the knowledge of a particular portion of the student’s worldview (second-wave feminist philosophy) and its potential influence upon the student’s interpretation of biblical gender roles will be better equipped, knowing his audience when he teaches which directly relates to the formation of curriculum for the seminary classroom. Instructors will be able to construct efficient class objectives in courses related to the topic, leading students to an understanding of proper biblical gender roles. Such a proper understanding influences the church body; as seminarians have their presuppositions regarding feminism and gender roles challenged by professors, they will lead church members to a biblical worldview, rather than a secular one, and thus encourage correct doctrine concerning biblical manhood and womanhood within the church. The need for such a paradigm shift leads to the research purpose.

The Research Purpose

The research purpose was to analyze the relationship between second-wave feminist philosophy and the interpretation of biblical gender roles by entering seminary

students. The study also considered the influence of select demographics (gender, race, ethnicity, denominational affiliation, and age) upon student beliefs regarding feminism and gender roles.

The purpose of this research study was not to substantiate any one student's viewpoint, nor was it the desire of this researcher to determine the validity of complementarian or egalitarian understandings of scriptural texts concerning the role of women. Neither was it the purpose of this paper to defend a biased or one-sided view of "biblical womanhood." Consequently, the intent was neither to condone nor promote second-wave feminist philosophy, or feminism in men and women.

Delimitations of the Research

This topic was delimited to schools accredited by the Association of Theological Schools and the Commission on Colleges of the Southern Association of Colleges and Schools. More specifically, it was delimited to the principles and beliefs held in evangelical circles. Such principles and beliefs are primarily formed through the lens of the Bible.

It was also delimited to five selected seminaries based upon geographical location and evangelical theology. Thus, it was further limited to beliefs and views of entering graduate students, primarily focused on ministry service, within the United States. The study was delimited to the examination of the professed beliefs and whether or not feminist philosophy of the 1950s and 1960s was an influencer of such beliefs. It did not seek to validate a viewpoint based on feminist philosophy, Complementarianism, or Egalitarianism. Rather, it sought to present the findings and interpret them.

Research Question Synopsis

The research was concerned with the primary focal point of what the entering seminary students presuppose about feminism and how such presuppositions influence their interpretation of biblical gender roles. The following questions narrowed the research to achieve such focus:

1. Concerning second-wave feminism, with which viewpoint (egalitarianism or traditional gender roles) does the student identify most closely?
2. Concerning biblical gender roles, with which viewpoint (egalitarianism or complementarianism) does the student identify most closely?
3. What relationship, if any, is there between entering seminary students' beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?
4. To what extent, if any, do demographics influence entering seminary students' beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?

Terminology

Association of Theological Schools. “A membership organization of graduate schools in the United States and Canada that conducts post-baccalaureate professional and academic degree programs to educate persons for the practice of ministry” (Meinzer and Merrill 2007, 1). It is an accrediting agency in which “The Commission on Accrediting of ATS accredits institutions and approves degree programs offered by accredited schools” (<http://www.ats.edu/about/Pages/default.aspx>).

Biblical gender roles. A belief that, “It is God Himself who has determined distinctive roles for men and women in order that thereby they may fulfill the creation mandate that He has given mankind. God has called men to serve as leaders in marriage and the church, and the women to submit themselves willingly to that leadership, as they

labor together in their distinctive roles” (Piper and Grudem 2006, 345). The Egalitarian position on gender roles is concerned with gender equality and is described by the terms “evangelical feminism, egalitarianism, and biblical equality [An aspect of this position] seeks to be more supportive of a woman’s freedom and opportunity to serve alongside men in ministry and marriage” (Pierce and Groothuis 2005, 16).

Commission on Colleges of the Southern Association of Colleges and Schools.

An accrediting agency which is regional, approving degree programs in Southern states. The Commission’s mission is “the enhancement of educational quality throughout the region and it strives to improve the effectiveness of institutions by ensuring that institutions meet standards established by the higher education community that address the needs of society and students” (www.sacscoc.org).

Complementarianism. A view defined by three criteria as outlined by Wayne Grudem when he writes, “Men and women are equal in value and dignity; men and women have different roles in marriage as part of the created order; the equality and differences between men and women reflect the equality and differences in the Trinity” (Grudem 2004, 25-45). The Council on Biblical Manhood and Womanhood expounds further on this term by stating Complementarianism is a viewpoint in which it is believed “men and women are equal [and made] in the image of God, but maintain complementary differences in role and function. In the home, men lovingly are to lead their wives and family as women intelligently are to submit to the leadership of their husbands. In the church, while men and women share equally in the blessings of salvation, some governing and teaching roles are restricted to men” (www.cbmw.org).

Egalitarianism. A view that men and women are equal in all things (including role interchangeability). A belief “that the Bible, properly interpreted, teaches the fundamental equality of men and women of all ethnic groups, all economic classes, and all age groups, based on the teachings of Scriptures such as Galatians 3:28” (www.cbeinternational.org).

Entering seminary student. A first-year student enrolled in a theological seminary and who is called to Christian ministry.

Evangelical. A person who defines himself as born again and ascribes to the following: the inerrancy and infallibility of the Scriptures, the deity, impeccability and salvific work of Christ, and salvation by grace through faith alone.

Evangelical feminist. “One who believes that the Bible teaches the full equality of men and women without role distinctions based on gender” (Felix 2003, 35). Galatians 3:28 provides the essential belief that there is no distinction in Christ and is the basis for the evangelical feminist hermeneutic of mutual submission between husband and wife, and female roles of teaching and preaching in the church.

First-wave feminism. A movement from the late 1700s to the early 1900s that sought educational reform and suffrage for women (Freedman 2002, 48-51).

Liberal feminism. A facet of second-wave feminist philosophy concerned with equal rights for both genders and argues “that the theoretical basis on which this state is built is sound but that the rights and privileges it confers must be extended to women to give them equal citizenship with men” (Freedman 2001, 5). For purposes of this dissertation, it is further defined by the precedent literature in chapter 2 as the

philosophical ideals of redefining woman, the self-actualization of woman, and the rejection of religious patriarchy.

National Organization for Women. An organization which began in 1966 “to respond to sex discrimination . . . cases [by] political lobby” (Freedman 2002, 85). Its website defines it as “the largest organization of feminist activists in the United States. NOW has more than 500,000 contributing members and more than 500 local and campus affiliates in all 50 states and the District of Columbia. Since our founding in 1966, NOW's goal has been ‘to take action’ to bring about equality for all women. NOW is a leader, not a follower, of public opinion” (<http://www.now.org/history>).

Second-wave feminism. A movement from 1960 onward which consisted of “liberal and radical political perspectives” (Freedman 2002, 85). It was supported by women and organizations such as Betty Friedan, Gloria Steinem, and the National Organization for Women; it seeks anti-discrimination against women and liberation of women from a “male dominated society” (Freedman 2002, 85-87). Its philosophical constructs were majorly influenced through the writings of Simon de Beauvoir, who encouraged women to redefine themselves rather than have society define them as feminine; Betty Friedan, who encouraged women to self-actualize themselves through work outside the home; and Mary Daly, who proposed that male dominance was supported in the religious realm and all gender distinctive roles should be cast aside, as well as a call to revise the idea of God as male.

Southern Baptist. One becomes Southern Baptist “by uniting with a Southern Baptist church, one in friendly cooperation with the general Southern Baptist enterprise of reaching the world for Christ. Typically church membership is a matter of accepting

Jesus as your Savior and Lord and experiencing believer's baptism by immersion” (<http://www.sbc.net/aboutus/default.asp>).

Traditional gender roles. Also termed as traditional sex roles, it is sub-set of “gender role attitudes” with other sub-sets being moderate and liberal (Basow and Howe 1980, 558-72). An ideology which views men and women as different (because of gender) and where the female is submissive to the male as the “provider and final authority” (Larsen and Long 1988, 1). The term “traditional gender roles” is unlike complementarianism because it does not hold to the biblical precedent for discerning how men and women are to act within the church and home; however, for the purposes of this study, it is also considered as relating to complementarianism in that it reinforces the idea of gender distinctive roles.

Procedural Overview

The research sampled entering seminary students from seminaries accredited by the Association of Theological Schools and the Commission on Colleges of the Southern Association of Colleges and Schools. The research design consisted of a descriptive quantitative survey that analyzed responses from two instruments both made up of Likert type scales. One survey instrument, Attitudes Towards Women Scale (AWS), consisted of fifteen questions and was developed in 1978. The questions had varying ranges, from “vocational, educational, and intellectual roles . . . to marital relations and obligations” (Beere 1990, 448). The questions are followed by four response choices, which are: agree strongly, agree mildly, disagree mildly, and disagree strongly. The AWS was chosen because it is “the most commonly used measure of

attitudes toward women” (Beere 1990, 448) and because it “possesses high test-retest reliability” (Daugherty and Dambrot 1986, 449-53).

This survey was used because it directly correlates with the goals and ideals of second-wave feminist philosophy. Jane Freedman explains in her book *Feminism* about the various theoretical constructs of feminist philosophy and outlines the three main ones: liberal, radical, and socialist feminism. In her writing, she discusses the difficulty of outlining the many components of which the theoretical constructs are concerned. She explains the focal point of the constructs comes from reviewing the main ideals in an effort to deal with the “fragmentation” one encounters when seeking to determine a clear definition of second-wave feminist philosophy (Freedman 2001, 6). Liberal feminism, as a construct, was the defining factor for second-wave feminist philosophy for the purposes of this dissertation. Its philosophical components of redefining woman, the self-actualization of woman, and the rejection of religious patriarchy are further explained in chapter 2. The AWS directly correlates with discerning liberal feminism, because it was designed to measure “attitudes concerning the rights, roles, obligations, and privileges that women should have in modern society. It provides scores along a continuum, ranging from endorsement of traditional sex roles to an egalitarian view of the roles of women and men” (Yoder et al. 1982, 652).

Another survey instrument that was employed was one developed by Joy Fagan for use in her dissertation, “Beliefs about Gender Roles and Issues Held by Undergraduate Students in Selected Christian Higher Educational Institutions” and it is called the Scriptural Interpretations of Gender Issues Survey (SIGIS). This survey was used because it is in direct relation to the discussion of second-wave feminist philosophy

and how students interpret biblical gender roles. The SIGIS is comprised of “forty-one questions [which are] theological and theoretical in nature and were formulated based on the diverse and distinctive concepts developed in chapter two regarding egalitarianism (also known as evangelical feminism) and complementarianism (also referred to as an hierarchical belief system)” (Fagan 2005, 95-96). After using this survey, it was possible to ascertain if a student’s interpretation about biblical gender roles relates to a more Egalitarian position or Complementarian position. After sufficient data was compiled, the appropriate statistical measures were applied to determine if there was any relationship between second-wave feminist philosophy and the interpretation of biblical gender roles by entering seminary students.

Research Assumptions

It was assumed entering seminary students answered the survey questions in an accurate manner and that they trusted the researcher's desire to preserve anonymity. It was also assumed that the validation of the AWS lent to proficiency in discerning student values, attitudes, and beliefs regarding feminist philosophy, and the validation of the Scriptural Interpretations of Gender Issues Survey lent to providing precise information on seminarians' convictions regarding men and women, and their roles within the church and family.

CHAPTER 2

PRECEDENT LITERATURE

Jane Freedman's book *Feminism* offers the reader a construct that outlines the varying facets of feminism. She proposes two simple classifications: historical and theoretical. Within the historical classification, feminism is broken into two time periods known as the first-wave (1700s to early 1900s) and the second-wave (beginning in 1960). The theoretical classification (being more abstract in nature) is divided by philosophical views about women rather than by time period. Freedman states that the main ideas and thought patterns generally fall within the following three realms: liberal feminism, radical feminism, and socialist feminism.

Liberal feminism is concerned primarily with equal rights for both genders. Noting the United States government's undercurrent of civil rights, Freedman contends "the theoretical basis on which this state is built is sound but that the rights and privileges it confers must be extended to women to give them equal citizenship with men" (Freedman 2001, 5). This is the essence of liberal feminism: attaining equal citizenship in all arenas. Radical feminism takes liberal feminism a step further and places the blame of women's problems on what is termed "patriarchy" or rule by men. Socialist feminism is more concerned with the oppression of not only gender but also race; for the purposes of this dissertation, only elements of liberal and radical feminism are discussed. The three main elements of both liberal and radical feminism are underscored in this chapter:

redefining woman, the self-actualization of woman, and the rejection of religious patriarchy. These components are set forth in the writings of Simone de Beauvoir, Betty Friedan, and Mary Daly, and they directly relate to factors found within egalitarian interpretations of biblical gender roles. The three presuppositions of redefining woman, the self-actualization of woman, and the rejection of religious patriarchy are explained as well as explored in their influence on egalitarianism within the church.

Regarding the historical classification, this chapter is concerned with writers from the first-wave as well. The main philosophical elements of political recognition and educational provisions for women are covered in the writings of Abigail Adams, Mary Wollstonecraft, and Sarah Grimke, as well as biblical and theological revisions concerning female roles in the writings of Elizabeth Cady Stanton. These three areas are salient in developing a foundation of feministic thought.

The chapter concludes with a review of theological concerns regarding the topic of feminist philosophy, in which two key areas concerning biblical gender roles in evangelical Christianity (egalitarianism and complementarianism) are evaluated. This dissertation made the assumption that the specific elements of redefining woman, the self-actualization of woman, and the rejection of religious patriarchy found in second-wave feminist philosophy produced a direct influence on egalitarian interpretations of gender role related texts.

First-Wave Feminist Philosophy

The historical classification of feminism is typically divided into the first and second-wave; the foundation for the second-wave is based upon events and writings of the first. Berkeley notes that the term “first-wave” is “used to describe the women's

movement prior to the passage of the Nineteenth Amendment (woman suffrage) in 1920” (Berkeley 1999, 199). One must also recognize the historical context of the first-wave is that of the Enlightenment period of the eighteenth century.

Bronner remarks upon the political influence of the Enlightenment when he explains, “With its emphasis upon autonomy, tolerance, and reason – no less than its attack upon received traditions, popular prejudices, and religious superstitions – the Enlightenment was generally recognized as the foundation for any kind of progressive politics” (Bronner 2004, 2). Feminism is one such progressive political ideal birthed during that time. Burns and Pickard further highlight the influence of the Enlightenment period when they comment, “There has been a recent tendency in socio-political criticism to understand the modern age as the continuation or *dénouement* of ‘the Enlightenment’ such that it becomes the key to understanding modernity and post-modernity” (Burns and Pickard 2000, 30). Therefore, understanding Enlightenment age philosophy concerning women assists one in having an even greater understanding of modern or second-wave feminism. Thus, first-wave writers (who themselves are products of Enlightenment thinking) will be reviewed, so that as modern feminists (Simone de Beauvoir, Betty Friedan, et al.) are studied later in this chapter, one will be able to conceptualize a historical panorama of feminism.

The age of Enlightenment is marked by paradigm shifts in the area of politics, a key example being in 1776. The Declaration of Independence outlined the principle beliefs held by the Founding Fathers of the United States. In this document, they boldly stated, “We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life,

Liberty, and the Pursuit of Happiness” (U.S. Congress 1776). While the Declaration uses the word, “men,” in the generic sense, one must take into account that during such time, women were treated less than equal to men. Many female writers emerged in an unprecedented manner to address political and social inequality. This began in the late 1700s and lasted into the early 1900s. The following sections seek to solidify a conceptual framework of early feminist philosophy. Key features of first-wave philosophy include political recognition and educational provisions for females, and biblical and theological revisions of texts with women in mind.

Political Recognition of Women

Within the historical context of the Enlightenment, therefore, women began to request of men that females have a place in the public sector. One such appeal is evident in statements written by Abigail Adams to her husband John Adams. She refers to the formation of laws for the new country, the United States, when she inquires of him in a letter dated March 31, 1776, “In the new code of laws which I suppose will be necessary for you to make, I desire you would remember the ladies and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the husbands. Remember, all men would be tyrants if they could” (Adams 1876, 286). Her entreaty evidences a simple desire that women be considered and recognized by the new government.

The future president responded negatively to her requests by saying “As to your extraordinary Code of Laws, I cannot but laugh” (Rossi 1973, 11). While John Adams found her inquiries laughable, the following remarks convey the staunch commitment and passion Mrs. Adams held for women’s rights: “If particular care and

attention is not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation” (Adams 1876, 286-87). Further discontent and displeasure with her husband is clearly seen in her letter dated May 7, 1776 when she exhorts, “I can not say that I think you very generous to the Ladies, for whilst you are proclaiming peace and good will to Men, Emancipating all Nations, you insist upon retaining an absolute power over Wives” (Rossi 1973, 13). While Mrs. Adams was unable to persuade her husband in remembering women in the new laws, others after her would contend in increasing measure.

Educational Provisions for Women

One such contender is Mary Wollstonecraft, whose writings should not be underestimated because of their influential nature in the development of first-wave philosophy. Commenting on the historical context surrounding Wollstonecraft, Tong explains that she “wrote at a time (1759-1799) when the economic and social position of European women was in decline. Up until the eighteenth century, productive work had been done in and around the family home by women as well as men” (Tong 1998, 12). She explains that after that, the industrial revolution began to change the home life of both men and women, and pushed women to be more eager to embrace the new world.

Wollstonecraft wrote a booklet entitled *A Vindication of the Rights of Women*. This text offers an understanding of the key issues of first-wave feminism that were debated throughout the nineteenth century, as well as to form a foundation for the objectives of the second-wave. Consider Wollstonecraft’s description of woman and her call for equality, where early in her book she says regarding woman that she has been thought of as “either a slave or a despot, and to remark that each of these situations

equally retards the progress of reason. The grand source of female folly and vice has ever appeared to me to arise from narrowness of mind” (Wollstonecraft 1891, 68). This quotation relays to the modern reader that the women of Wollstonecraft’s day were treated as less than equal to men, as she uses such descriptors as ‘slave’ or ‘despot’. Her use of the phrase “narrowness of mind” implies that the problems women encountered were due to man and his refusal to entertain the idea that women were created as they were, equal and in the image of God.

Thus, Wollstonecraft began to place great emphasis upon religious and even theological themes as outlined in the Scriptures in order to call for societal and political change. This observation is evident when Wollstonecraft writes that women are made in the image of God and are therefore, gifted with reasoning capability. She says, “for if they be really capable of acting like rational creatures, let them not be treated like slaves; or, like the brutes who are dependent on the reason of man . . . but cultivate their minds . . . and let them attain conscious dignity by feeling themselves only dependent on God” (Wollstonecraft 1891, 105). This thought leads to the emphasis that she placed upon educational rights for females. In her book *Thoughts on the Education of Daughters*, she states, “I wish them to be taught to think” (Wollstonecraft 1787, 11). A desire for education, and consequently, independence from men, became a goal of early feminist philosophy.

Educational philosophy regarding females during this time implied that women should learn in order to be better in the home. Historical precedent up to this time period reveals this, as even early church fathers, such as Augustine, considered women incapable of rational thought. Due to this, he believed that girls “must, in a well-ordered

state, be subjected to male authority and their activities be confined to the home, their natural sphere” (Mulhern 1959, 172). This idea is further evidenced in the following quote from Jean-Jacque Rousseau’s book *Émile*, when he argues concerning female education that “[it] should always be relative to men. To please, to be useful to us, to make us love and esteem them, to educate us when young, and take care of us when grown up, to advise us, to console us, to render our lives easy and agreeable: these are the duties of women at all times, and what they should be taught in their infancy” (Rousseau 1955, 328).

Wollstonecraft responded to this type of educational philosophy by arguing that female students would be better wives and mothers if they were taught the same subjects as their male counterparts (Tong 1998, 13). This idea is further seen in *A Vindication of the Rights of Women*, when she takes the stance that is reflective of Immanuel Kant (that of autonomy being the makeup of a true rational person). Wollstonecraft’s arguments led the way to changing the worldview of many women, to the end that they too should seek an education, and were born with the right to do so.

Biblical/Theological Revisions Regarding Women

The need for educational rights for women is best understood in light of the roles of women during the early nineteenth century. Nancy Cott defined this era as the “cult of domesticity” in her book *The Bonds of Womanhood*. This term means that woman’s role was mainly thought of as belonging in the home, rearing children, and serving their husbands. Because of this, education for females during the time period in which Sarah Grimké grew up “centered on training girls to be better companions to men and to be better mothers to sons. Freedom from these expectations did not exist even for

those ‘unfortunate’ women who had to work outside the home. Any wages they earned and any personal property they acquired belonged to their husbands” (Durso 2003, 147).

The emphasis on the importance of marriage during the time-period reveals much about the historical nature of Sarah Grimké’s desire for female educational equality. She believed women were oppressed in their marriages and therefore “women repressed their intellectual development because they believed men disliked intelligent women” (Durso 2003, 147). Such epistemological ideas regarding women instilled in Grimké a passion for promoting equality in education for women in not only writings but in speeches as well.

Sarah and her sister were among the first females to participate in social and civic activities normally reserved for men. The following offers a description of the influence they had and offers a vision of the context of the time in which they lived:

The Grimké sisters were pioneering women. Among the first female abolitionists, they were the first women to speak publicly against slavery, an important political topic. Faced with criticism from clergy and others that they were threatening "the female character," they continued their crusade. In 1838, Angelina became the first woman to address a legislative body when she spoke to the Massachusetts State Legislature on women's rights and abolition. (<http://www.greatwomen.org/women.php?action=viewone&id=69>)

As active participants in the women’s movement, the Grimké sisters were the predecessors of first-wave female leaders such as Elizabeth Cady Stanton, Susan B. Anthony, and Lucretia Mott. In doing so, they emphasized the need for equality in educational endeavors and the vote for women. Their writings, in particular their *Letter on the Equality of the Sexes*, written in 1838, influenced later themes which were prevalent at the Women’s Rights Convention at Seneca Falls. Barry Hankins contends that the aforementioned *Letter* “was perhaps the most influential book in the nineteenth-

century woman's rights movement . . . Elizabeth Cady Stanton acknowledged its influence on her own work. Lucretia Mott called it the most important book since Mary Wollstonecraft's *Rights of Women*" (Hankins 2004, 124).

A prior letter, written in 1837 also reveals thinking that is reminiscent of modern feminist theory and its understanding of theology; to this end, Grimké exhorts, "The New Testament has been referred to, and I am willing to abide by its decisions, but must enter my protest against the false translation of some passages by the MEN who did that work, against the perverted interpretation by the MEN who undertook to write commentaries thereon" (Rossi 1973, 307).

Sarah Grimké, therefore, ultimately ended up in a place of theological demise. While she sought to promote the Bible as truth, practically, her hermeneutic was one of higher criticism. Hempton provides an explanation concerning Sarah's views about the Bible when he explains, "She had lost confidence in predominantly male translations of the Bible, including the Authorized Version, and was willing to state that Paul uncritically absorbed and reproduced some of the prejudices of his day in his writings" (Hempton 2008, 97).

Hempton describes Grimké's disenchantment and her experience: "A woman had begun to think critically about the Bible, who had no confidence in the social record of Christendom, and who believed that no church or tradition upheld her rights to human equality was not likely to live happily ever after within an evangelical . . . tradition" (Hempton 2008, 97). This observation by Hempton relays that Grimké sought to develop a metaphysical philosophy which promoted the equality of women apart from contemporary evangelical interpretations of Scripture texts regarding gender roles.

Another example of biblical and theological revisions regarding women comes from the writings of Elizabeth Cady Stanton and examples from her life in women's activism during the 1800s. Elizabeth Griffith explains the influencing factors that made Elizabeth Cady Stanton the women's activist that she was in her book entitled, *In Her Own Right: The Life of Elizabeth Cady Stanton*. From the role of Stanton's parents, to male mentors, friendships with people such as Lucretia Mott (another women's rights activist of that time), and her own education, Stanton was forced to wrestle with the rights of women in the mid-1800s (Griffith 1984, 47). Her writings, as seen in the *Declaration of Sentiments*, *The Woman's Bible*, and a speech entitled "Solitude of Self," written in 1892, offer the reader a better understanding of the first-wave and its emphasis on suffrage for women.

The *Declaration of Sentiments* was written at the Seneca Falls Convention in 1848. The most significant event that other historians suggest as the beginning of the first-wave in the United States was the "convention at Seneca Falls in 1848 organized by Lucretia Mott and Elizabeth Cady Stanton" (Bouchier 1984, 12). Relevant topics of the convention were announced and centered upon a "platform [which] was open and debate was wide ranging, including such issues as women's greater access to education and paid work, equality within marriage, and political rights" (Field 2001, 120).

While the right to vote was not a primary focus at the aforementioned convention, it eventually became the objective of the movement. "Freed male slaves could vote by 1866, and the women who had campaigned so long and hard against slavery justly expected the same right" (Bouchier 1984, 12). It is interesting how the movement coincided with that of abolition and the ideals of Christian, American women.

Such an overlap is evidenced by the efforts of Quakers, who organized the convention “most notably Lucretia and James Mott, who regarded human equality as a divinely granted right and who had gained prominence in the anti-slavery movement. They were joined by others of various denominational backgrounds who acted out of a common theological belief in the equality of human beings in the sight of God” (Zink-Sawyer 2000, 193). The emphasis of equality before God led Stanton to reassess biblical teachings concerning women.

Previous sections highlighted two main ideas of first-wave feminism: political recognition and educational provisions for females. Stanton’s religious experience illustrates the third element of first-wave feminist philosophy (that of biblical and theological revisions concerning women). She is clearly the forerunner of feminist theology that influenced the writings of radical feminist, Mary Daly, as will be seen later in this chapter. David Hempton explains this when he writes in his book entitled *Evangelical Disenchantment*. He describes Stanton “as the philosopher and chief publicist of the radical wing of the women’s rights movement” (Hempton 2008, 101).

Stanton’s desire to make biblical and theological revisions concerning female roles must be understood through the lens of her personal conversion and religious experience. A contemporary of Charles Finney, she attended one of his revivals which were characterized by the accomplishment of religious decisions in the congregation through manipulative descriptions of the fires of hell. Stanton struggled with this type of evangelism, and ultimately describes her “counter conversion narrative” when she writes, “After many months of weary wondering in the intellectual labyrinth of [Christian

doctrines], I found my way out of the darkness in to the . . . Truth. My religious superstitions gave place to rational ideas based on scientific facts . . .” (Stanton 1971, 44).

It was this experience which led to her desire to produce a feministic version of the Bible “which in her view was the ideological anchor point throughout history of male subjugation of women” (Hempton 2008, 104). Thus *The Woman’s Bible* was written by a group of feminists gathered by Stanton. The Bible contains “a set of interpretive commentaries on passages of the Bible relating to women” (Hempton 2008, 104).

In reading Stanton’s introduction to *The Women’s Bible*, it becomes evident she no longer believed in the divine inspiration and authority of the Scriptures, but sought to offer a version with elements of higher criticism, so as to persuade those who did hold to the inerrancy of the Scriptures toward a belief that the English translations were in fact influenced by patriarchal biases when men sought to interpret and translate from the original Hebrew and Greek texts. She contends, “If the Bible teaches the equality of Woman, why does the church refuse to ordain women to preach the gospel, to fill the offices of deacons and elders, and to administer the Sacraments, or to admit them as delegates to the Synods, General Assemblies and Conferences of the different denominations” (Stanton 2003, 14).

Feminist theology found its beginning in the 1800s in Stanton’s writings concerning the Bible. Elements of Stanton’s hermeneutic are further seen in the writings of Mary Daly and the second-wave. Within the theological concerns section, one may further see this hermeneutic applied within the egalitarian understanding of the Bible because it seeks to revise the interpretation of biblical gender roles, driven with a chief desire for equal opportunity for women as clergy and as wives.

Second-Wave Feminist Philosophy

Second-wave feminism began in the 1960s and centers upon liberal social concerns rather than elements seen in the first-wave. The previous section detailed three elements of the first-wave: political recognition of women (mainly a desire that women gain freedom from dependence upon men, exhibited in the right to vote), educational provisions for females (beyond education that consisted of curriculum content which dealt with being in the home), and biblical and theological revisions of texts which dealt with the role of women. The first and second-waves are related, in that the first-wave became a foundation of philosophical thought for the second. Tobias remarks on the link between the first-wave and the second-wave:

It is important to set any study of gender and politics in the context of the long history of the nineteenth- and early- twentieth-century women's rights movement because the second wave of feminism is in many ways cousin to the first. The earlier women's rights activists began their reform activities, as did their descendants in the 1960s, not as advocates for their own rights but as participants in campaigns to enhance the rights of others. (Tobias 1997, 11)

This section discusses the four main elements of second-wave philosophy which also appear in evangelical egalitarianism. They are: reproductive autonomy (as seen in the section about Margaret Sanger), the redefining of woman (covered in the section regarding Simone de Beauvoir), the self-actualization of woman (reviewed in the section concerning Betty Friedan, and the rejection of religious patriarchy (as seen in the section about Mary Daly).

Female Reproductive Autonomy

While Margaret Sanger historically falls between the first and second-waves, her ideas greatly informed the thoughts of the key leaders of the second-wave during the

1960s and 1970s concerning woman's reproductive rights. The inter-period, while having no name, is an integral part of the entire woman's movement. It lasted from 1920 to 1960 (Davis 1999, 26-27). During this time Margaret Sanger famously argued for and promoted female reproductive autonomy, in the form of a woman's right to birth control. Her passion was due to her belief in "a woman's right to control her body" (Clark 1987, 36). She advanced this thought after World War I "by promoting [birth control] on the basis of medical and public health needs. In 1917 she established a new monthly, *The Birth Control Review*" (<http://www.nyu.edu/projects/sanger/secure/aboutms/index.html>) and then later in 1921 she embarked on a campaign of education and publicity designed to win mainstream support for birth control by opening the American Birth Control League" (<http://www.nyu.edu/projects/sanger/secure/aboutms/index.html>).

In her book *Woman and the New Race*, Margaret Sanger outlines her belief about men, women, and the families that they seek to build. Remarking on the effects of the first-wave, Sanger implies that "only in recent years has woman's position as the gentler and weaker half of the human been emphatically and generally questioned. Men assumed that this was woman's place; woman herself accepted it. It seldom occurred to anyone to ask whether she would go on occupying it forever" (Sanger 1920, 2). David Kennedy remarks on Sanger's revolutionary thought: "When Mrs. Sanger called contraception birth control and made it a public issue, she was not inventing a new social practice. But she did inject a new term and a new degree of frankness into the debate on what was coming to be called the sexual revolution" (Kennedy 1970, 36).

Sanger also reflects upon the first-wave and the elements she felt it left unanswered:

Upon the mere surface of woman's organized protests there were no indications that she was desirous of achieving a fundamental change in her position. She claimed the right of suffrage and legislative regulation of her working hours, and asked that her property rights be equal to those of the man. None of these demands, however, affected directly the most vital factors of her existence. Whether she won her point or failed to win it, she remained a dominated weakling in a society controlled by men. (Sanger 1920, 2)

Her response was to suggest that women have complete control over their bodies and her writing surprisingly places blame on women for the “tragedies” of civilization. This is evidenced when she explains, “While unknowingly laying the foundations of tyrannies and providing the human tinder for racial conflagrations, woman was also unknowingly creating slums, filling asylums with insane, and institutions with other defectives” (Sanger 1920, 4). Such blame is startling to the modern reader; however, Sanger sought to promote a bleak picture by placing the responsibility of humanity upon the woman’s inability to choose and hold reproductive rights.

Sanger’s choice of words to describe women is harsh, but one would do well to understand the context from which she wrote. Cyril Greenland explains that Sanger was a mother of three and worked as a nurse in obstetrics in the poorer section of New York City. There Sanger had an “emotionally shattering experience” which “led to Sanger's ‘awakening.’ Observing groups of women lining up for \$5.00 illegal abortions, Margaret realized that she must abandon her comfortable life and dedicate herself to emancipating women from the servitude of unwanted pregnancies” (Greenland 2002, 1).

Sanger, therefore, promotes the “emancipation” of women through a “fundamental revolt” and a desire for “complete freedom.” Concerning such and the use of birth control, she argues, “Millions of women are asserting their right to voluntary motherhood. They are determined to decide for themselves whether they shall become

mothers, under what conditions and when. It is for woman the key to the temple of liberty” (Sanger 1920, 5). Thus, a precursor to the second-wave was the promotion of female reproductive autonomy. Sanger’s work in the slums of New York influenced writings which heavily influenced feminist philosophy during the 1960s. She provided foundational thought previously unconsidered by American women: the “right” to consider not only do they want to be a mother but also control when they do so.

Sanger, therefore, emphasizes the importance of birth control as a means in the fight for liberty for women. She states that it is “the means by which she must and will uproot the evil she has wrought through her submission. As she has unconsciously and ignorantly brought about social disaster, so must and will she consciously and intelligently undo that disaster and create a new and a better order” (Sanger 1920, 5-6). Her ideas placed the entire blame and solution of society upon women. Linking female reproduction to the idea of oppression and submission manipulated society to consider birth control as the only resort for solving the ills of American life. She insists such manipulation exists because,

The most serious evil of our time is that of encouraging the bringing into the world of large families. The most immoral practice of the day is breeding too many children. These statements may startle those who have made a thorough investigation of the problem. They are, nevertheless, well considered, and the truth of them is abundantly borne out by an examination of facts and conditions which are part of everyday experience or observation. The immorality of large families lies not only in their injury to the member of those families but in their injury to society. If one were asked offhand to name the greatest evil of the day one might, in the light of one's education by the newspaper, or by agitators, make any one of a number of replies. One might say prostitution, the oppression of labor, child labor, or war. Yet the poverty and neglect which drives a girl into prostitution usually has its source in a family too large to be properly cared for by the mother, if the girl is not actually subnormal because her mother bore too many children, and, therefore, the more likely to become a prostitute. Labor is oppressed because it is too plentiful; wages go up and conditions improve when labor is scarce. Without the large family, not one of these evils could exist to any considerable extent, much less to the extent that

they exist to-day. The large family – especially the family too large to receive adequate care – is the one thing necessary to the perpetuation of these and other evils and is therefore a greater evil than any one of them. (Sanger 1920, 57-58)

And while Sanger urges the public to accept birth control, Tone explains that the “birth-control movement of the 1910s and 1920s . . . made [it] a household word (indeed, it was Sanger who introduced the term) and a topic of protracted debate and heated public discussion. Sanger insisted that women's sexual liberation and economic autonomy depended upon the availability of safe, inexpensive, and effective birth control” (Tone 1996, 1). These same beliefs are seen in her own organization, International Planned Parenthood Federation, which she founded in 1952. Their website states “sexual and reproductive rights should be internationally recognized as human rights and therefore guaranteed for everyone” (<http://www.ippf.org/en/About/>). They exhort women “to take control of their reproductive lives” and they “promote equality between men and women, aiming to eliminate gender biases, especially those that threaten the well-being of women and girls; above all we promote choices” (<http://www.ippf.org/en/About/>). While female reproductive autonomy is a precursor to the second-wave, it is clearly an element of second-wave feminist philosophy.

Redefining Woman

Simone de Beauvoir wrote *Le Deuxieme Sexe* or *The Second Sex* in 1953, which influenced much of liberal feminist thought in the 1960s. She writes concerning patriarchy (male dominance over women) and offers one of the four main philosophical ideas of the second-wave: redefining woman. Her answer to the problem of male domination is for woman to overthrow patriarchy and redefine herself as she sees fit. Her desire for redefining the female is expressed in the belief that men have controlled

women throughout their entire life. She contends, “When she becomes a young girl, the father has all power over her; when she marries he transfers it *in toto* to the husband” (de Beauvoir 1964, 83). Thus, an overthrowing of patriarchy became the battle cry for second-wave feminists in the 1960s and 1970s, especially seen in the writings of Mary Daly, who is also reviewed in this chapter.

For de Beauvoir, the battle against patriarchy begins with defining woman. In the introduction de Beauvoir depicts this battle when she presents the basic outline of the book:

Quite evidently, this problem would be without significance if we were to believe that woman’s destiny is inevitably determined by physiological, psychological, or economic forces. Hence I shall discuss first of all the light in which woman is viewed by biology, psychoanalysis, and historical materialism. Next I shall try to show exactly how the concept of the ‘truly feminine’ has been fashioned – why woman has been defined as the Other – and what have been the consequences from man’s point of view. Then from woman’s point of view I shall describe the world in which women must live; and thus we shall be able to envisage the difficulties in their way as, endeavoring to make their escape from the sphere hitherto assigned them, they aspire to full membership in the human race. (de Beauvoir 1989, xxxv)

This signifies that woman has been mistreated by men throughout the ages, according to de Beauvoir and the response to such is giving women an enlightened point of view of who she is, rather than letting the culture shape her as what it deems as feminine. Therefore, she concludes that only then will women find true independence and consequently, become truly human.

Sheila Tobias explains that after World War II, de Beauvoir’s writings were “an analysis of how, in the cultural tradition of Western culture, women were objectified by male writers, sometimes as ‘angels,’ sometimes as ‘sirens,’ sometimes as ‘witches,’ always as something ‘other’ than humankind” (Tobias 1997, 59). de Beauvoir suggests that such imagery, therefore, causes the woman to question her voice, creativity, and self-

perception and to answer such, she asserts that “one is not born, but rather becomes, a woman It is civilization as a whole that produced this creature, intermediate between male and eunuch, which is described as feminine” (de Beauvoir 1953, 49).

Thus, the basic discussion ensuing from the thoughts and writings of de Beauvoir centers upon the timeless psychological question of nature versus nurture. Is woman feminine because she was raised to be so or is she feminine because it is inherent in her nature? Feminist philosophy teaches that a woman is feminine because of nurture and, “The critics of de Beauvoir invited us to ponder whether it is more liberating to think of woman as the product of a cultural construction or instead to think of woman as the result of natural arrangement Finally, they invited us to consider . . . whether women’s liberation requires women to reject the ‘feminine’ entirely or to embrace it” (Tong 1998, 191).

Therefore, the belief that femininity is shaped by the culture, rather than an inherent feature as endowed by one’s Creator, is a main theme of de Beauvoir’s writings. Cassandra Langer illustrates de Beauvoir’s nature versus nurture argument in her book *A Feminist Critique: How Feminism Has Changed American Society, Culture, and How We Live from the 1940s to the Present*, when she comments, “From the cradle, an artificial distinction between the sexes is created and fostered. Boys are taught self-reliance and self-control; girls are taught to lay their natural talents away Our society educates males and females differently. Feminism argues that the repression of natural abilities in both men and women has contributed to many of our current social ills” (Langer 1996, 19). This key tenet of feminism (that woman, who has been defined by culture, must reject distinctions between the sexes) leads to the feminist ideal of redefining woman and

teaching her not to repress her natural abilities. Such feminist philosophy can then be seen in evangelical egalitarianism, in its rejection of exclusively male clerical roles.

Since the 1960s and 1970s, many women have sought to throw off female subordination to men, in society, in marriage and the family, and in the church because of the influence of feminist philosophy seen in de Beauvoir. Such philosophy encapsulates the understanding that women are taught to be feminine; consequently, femininity is unnatural. Beyond the nature versus nurture argument, however, de Beauvoir indicts men for female subordination, of which Tong observes, “In adopting the ontological and ethical language of existentialism, de Beauvoir observed that men named ‘man’ the self and ‘woman’ the other. If the other is a threat to the self, then woman is a threat to man. Therefore, if man wishes to remain free, he must subordinate woman to him” (Tong 1998, 178). One may conclude de Beauvoir’s premise of redefining woman is comprised of two parts: rejection of femininity and the overthrow of patriarchy. When one adopts both parts, the next step logically is the devaluation of the traditional family and gender distinctive roles.

Dorothy Kaufmann McCall echoes the writings of de Beauvoir, in that woman must redefine her state of being in society and move beyond historic, normative views of females for the sake of the self-actualization of woman (McCall 1979, 210). de Beauvoir implies that since man is the one who is ultimately responsible for the wife and family, he is the one who achieves self-actualization while the woman is tyrannized by a dependence upon man. Thus, a call for woman to reject such tyranny is seen, of which, Tong conveys, “When de Beauvoir asked women to transcend the limits of their immanence, [she] was not asking women to negate themselves but rather to cast off the

weights impeding their progress toward authentic selfhood” (Tong 1998, 192). A rejection of the tyranny of dependence upon men resulted in a cry for woman to abandon culturally defined roles and seek her own fulfillment, seen in Betty Friedan’s landmark feminist work, *The Feminine Mystique*.

The Self-Actualization of Woman

The second-wave of feminism, beginning in 1960, historically coincides with the push for the Equal Rights Amendment and support of the Equal Employment Opportunity Commission. Also during this time period, Betty Friedan wrote *The Feminine Mystique*. While Sanger promoted reproductive autonomy and de Beauvoir called for the redefining of woman, Friedan further promoted self-actualization for women by encouraging greater involvement in society, primarily through entrance into the workforce. Friedan’s research for her book discovered wives and mothers felt widespread dissatisfaction during the 1950s as housewives. She calls this the “problem with out a name” otherwise known as “the feminine mystique.” Kathleen Berkeley defines this term when she writes that it “was immortalized in the title of [Friedan’s] 1963 best-seller. The mystique refers to the conflict between the 1950s’ image of the ‘happy suburban housewife’ and the discontent that simmered beneath the surface of the domesticated lives led by many middleclass married women” (Berkeley 1999, 198).

In Friedan’s own words, the feminine mystique is not based upon such elements as a “loss of femininity or too much education, or the demands of domesticity” (Friedan 1997, 78) but rather the desire for self-worth beyond the role of being a wife and mother. She defines the core problem of the feminine mystique as a “double deception” wherein, “the more a woman is deprived of function in society at the level of her own

ability, the more her housework, mother-work, wife-work, will expand – and the more she will resist finishing her housework or mother-work, being without any function at all” (Friedan 1997, 341). Thus, Friedan implies that the woman’s role of being wife and mother provided her with a feeling of hopelessness, which could be remedied by contributions to society through work. Self-actualization, as described above, promotes the freedom of women to choose to be in the workforce so they may achieve personal satisfaction by being functioning members of society. Such a desire is clearly evident in the *Bill of Rights for Women* written in 1968 by Friedan and other members of the National Organization for Women, founded two years earlier by Friedan in 1966. The *Bill of Rights for Women* emphasizes the need for gender discrimination laws, maternity laws, equal education, the right to an abortion, and even the right to have federal funds to make use of day-care facilities (<http://coursesa.matrix.msu.edu/~hst203/documents/nowrights.html>).

Feminist author Cassandra Langer names Friedan the “mother of contemporary feminism” and describes Friedan’s feminist philosophy as one which sought to “achieve full quality for women of every race, religion, ethnic group, age, and sexual orientation” (Langer 1996, 9-10). This desire for full equality, which is based upon woman’s need for self-actualization beyond the home, is clearly evident in Friedan’s own writings when she says that “women are people in the fullest sense of the word, who must be free to move in society with all the privileges and opportunities and responsibilities that are their human and American right” (Friedan 1976, 127). Such a call for women to enter the workforce, for Friedan, is not based upon equality for equality’s sake, but rather upon a need for societal involvement to promote self-actualization. Daniel Horowitz reiterates, “*The*

Feminine Mystique described women's search for identity and personal growth, not the fight against discrimination or exploitation” (Horowitz 1998, 204). This search for identity and personal growth is ultimately the answer to the mystique for Friedan because the mystique is the hindrance to being fully human.

One, therefore, must evaluate the implications of Friedan’s philosophy upon views about women and their familial relationships (specifically their husbands and children). She believed wives were isolated in the home and therefore abandoning their own education and dreams. An exception to the isolation, she contended, was the relationship between mothers and their children. Friedan believed the lack of self-actualization caused an unhealthy bond between the mother and the child, wherein mothers became overly absorbed in the lives of their children. Such interdependence, she argues, produced children who are too reliant upon the maternal presence, preventing them from becoming individuals themselves. She calls this absorption “symbiosis” remarking it reaches an obsessive level equivalent to “a love affair” (Friedan 1997, 401).

Logically, this statement leads to the mindset that an over abundant presence of the mother in the child’s life has a negative effect on development. Friedan goes on to imply the negative effect by linking bad behavior and “acting out,” with “symbiosis.” Tong expounds, “In Friedan's estimation, the error in the feminine mystique was not that it valued marriage and motherhood but that it overvalued these two institutions . . .” (Tong 1998, 27). Thus, Friedan’s philosophy that wives needed self-actualization through work, and the consequential theme that it is beneficial for a child to have a working mother (which would therefore prevent “symbiosis”) influenced American society to restructure the climate of the family.

Ultimately, the idea that woman has been deprived from societal involvement in the work force is played out in realm of the church. While Friedan encourages women to achieve self-actualization through secular work, the evangelical egalitarian promotes self-actualization through vocational ministry. While de Beauvoir laid the groundwork of redefining woman, and pushing the culture to consider that a woman can be a leader, while at the same time shedding preconceived ideas of what it meant to be feminine and rejecting male dominance, Friedan encouraged the women of the 1960s to be brave enough to act upon such ideals. The evangelical egalitarian exemplifies this exact secular, feminist philosophy by questioning the Bible and what it says about gender roles as they have traditionally been interpreted. Egalitarians redefine the role of woman and offer her self-actualization, personal satisfaction and fulfillment through participation in clerical roles.

Implications of Self-Actualization on Marriage and Family

Images from the 1950s found in television, magazines, and books portray an image of American society culturally rare today. Until the 1960s, this image represented a great number of housewives across the United States. The impact of the second-wave brought about a cultural change in the makeup of American family life. Betty Friedan's exhortation for women to find their identity in the outside world apart from their familial roles forever redirected the path of the generations that followed. The idea that women were not only equal but also superior to men, emphasized the inclination that women could do anything that they desired and should seek achievement to the highest degree possible (Friedan 1997, 463-70). Friedan, however, "misjudged just how difficult it

would be for even privileged women to combine a career with marriage and motherhood unless major structural changes were made within . . . the family” (Tong 1998, 27).

Friedan underestimated the impact of working mothers on the family, bringing about several problems which are evident today.

Kirsten Birkett expounds on the ensuing difficulties: “Feminism has led us to decree that a woman must work to matter, to be a proper human being, whether she’s single or not, whether a mother or not, and whether she wants to or not. The result is now the stay-at-home mum is socially and financially disadvantaged; and the vast majority of working mothers and their children are also disadvantaged” (Birkett 2000, 120). Such a disadvantage may be one factor of the increase in the divorce rate and the plight of American youth, now known as Generation X, during the 1970s. These children experienced the first true breakdown of the family and ultimately had to fend for themselves in an effort to survive. Singleton and Maher highlight Generation X’s experience in light of feminism, revealing

it is plausible to argue that married women's increased participation in the labor force, alongside the emergence of the feminist movement, will be experienced and understood differently by younger generations; members of Generation X (those born between 1965 and 1979) and Generation Y (born 1980 onwards). Unlike the Baby Boomers (born between 1946 and 1964), those born after 1965 have only ever known a society characterized by women's greater involvement in the workforce (especially after marriage) and the reality of the feminist movement. (Singleton and Maher 2004, 227)

Generation X was the first to experience the effects of second-wave feminist philosophy, as women entered the workforce to achieve self-actualization. When mothers did this, often children were left alone. Coates says of them, “These were ‘latchkey’ kids, left alone after school to take care of themselves and sometimes their families while both parents worked” (Coates 2007, 98). Benke and Benke describe the

childhood of these ‘latchkey’ kids: “many of these kids from broken homes or with working parents had responsibilities and chores around the house normally reserved for adulthood . . . when they became teenagers, many found it necessary to take on part-time employment” (Benke and Benke 2002, 54). The implication of both parents working reveals that children were raising themselves and were not receiving the same day-to-day love and care previous generations knew. Because of the lack of parental involvement, this generation “has emerged as a recognizable group with distinct attitudes, values, quirks, [and] fidgets . . . which set it apart from earlier generations” (Rosen 2001, 3). Thus a key distinction for Generation X, which sets it apart from previous generations, is its view of the world. Kevin Ford outlines three key negative assumptions concerning the worldview of Generation X in his book *Jesus for a New Generation: Putting the Gospel in the Language of the Xers*. The three assumptions relate directly to Generation X’s relationship with their parents and are as follows: “the world is not user-friendly; the world is not simple; and the world has no rules” (Ford 1995, 37-38). Negative in their implication, these three general beliefs reveal insight into Generation X’s independence and overall antagonistic characterization. Consequently, women’s greater involvement in the workforce, a direct result of feminism philosophy which seeks to achieve female self-actualization, has shaped an entire generation.

Rejection of Religious Patriarchy

Another sub-element of second-wave feminism is radical feminism which came about during the late 1960s. This theoretical classification is described by Caroline Ramazanoglu, in her book *Feminism and the Contradictions of Oppression*, as complex and therefore, difficult to define. Concerning radical feminism, she explains that, “While

liberals campaigned for specific rights for women, radical feminists launched an assault on the whole of male-dominated society. Women's common political interests were identified in our general condition of subordination to men" (Ramazanoglu 1989, 11-12). Basically, radical feminism blames woman's problem entirely upon patriarchy and more specifically on religious patriarchy.

A major proponent of this philosophy is Mary Daly, who wrote two works which have influenced much of radical feminist thought: *The Church and the Second Sex* published in 1968 and *Beyond God the Father: Toward a Philosophy of Women's Liberation* published in 1973. Robert Hamerton-Kelly contends that, "The most serious challenge . . . comes from the women's movement, which in its moderate form is seeking a reform of the church's language about God in theology and liturgy, and equal opportunity for women in the ministry; and in its radical feminist manifestation seeks nothing less than a total revision of the idea of God" (Hamerton-Kelly 1979, 5). One may conclude that in its most radical form, feminism challenges the core of Christianity by not only seeking to interpret the Scriptures by offering males and females equal opportunity, but also in confronting the very idea or revelation of the person of God.

In *Beyond God the Father*, Daly proposes that women have been subject to "sex role socialization" which carries the same ideas seen in the writings of de Beauvoir wherein females are conditioned by outside influences that determine them as feminine. Serene Jones notes this type of socialization, "According to Daly, patriarchal male paradigms of the world have dominated women's experience, an experience with the potential to revolutionize our present-day forms of knowing and acting" (Jones 2000, 30-31). As de Beauvoir's philosophy suggested redefining woman, Daly pushed second-

wave feminist philosophy to the point of rejecting religious patriarchy. Daly outlines that because of sex role socialization, women have been enslaved to “sex role segregation” throughout the centuries, causing women to be divided amongst themselves for the purpose of “identification with patriarchal institutions which serve the interests of men at the expense of women” (Daly 1973, 3). She maintains that this type of segregation is promoted primarily through religion, by not only bestowing its blessing upon it, but presenting it to the masses as a divine decree.

The first chapter in *Beyond God the Father* lays a foundation for this type of thought. Daly states that the imagery of God as Father throughout Christian literature finds its origin in patriarchy when she contends, “The symbol of the Father God spawned in the human imagination and sustained as plausible by patriarchy, has in turn rendered service to this type of society by making its mechanisms for the oppression of women appear right and fitting” (Daly 1973, 13). This relays that a portion of Daly’s worldview is informed with a belief that men, using their imagination to construct God as male, therefore provided themselves with a basis for patriarchy and consequently the oppression of women.

Susan Parsons notes the key theme of the book, “Daly provided a radical critique of the core symbols of Christian tradition, summed up in the phrase ‘if God is male, male is God’ (Parsons 2002, 80). Such a phrase reveals the resulting desire of radical feminists to revise common, orthodox understandings about the person of God. Randy Stinson remarks upon radical, religious feminism and its alterations of God in his dissertation entitled, “Religious Feminist Revisions of the God-World Relationship and Implications for Evangelical Feminism.” He explains, “Current expressions of religious

feminism should be seen as a warning that when one gives up the biblical position on the basic roles between men and women in the home and the church, there is usually an entire (though gradual) theological shift that in many cases ends up with a religious system that bears almost no resemblance to biblical Christianity” (Stinson 2005, 5).

Stinson’s comment highlights the significant connection between Daly’s philosophy and the trend in evangelical feminism to construe texts beyond historical, traditional interpretations. Consequently, one may see that the rejection of religious patriarchy and thus a denunciation of biblically defined gender roles is a toxic idea present in certain evangelical circles. These ideas are further explored in the theological concerns section.

Beyond God the Father continues Daly’s theory by delving further into the impact of patriarchy upon religion, beginning with a discussion on the role of Eve in the fall of man. Daly constantly refers to the biblical account of the fall as a myth and places the need for such an account upon a desire to explain away the plight of humanity, while referencing that men were the ones who penned the account as a means to promote patriarchy. She states that woman is blamed for the evil of the world, thus implying that the “myth” provides a legitimate reason for men to hate women and women to hate themselves. Concerning the account of the fall of man, she argues, “As long as the myth of the feminine evil is allowed to dominate human consciousness and social arrangements, it provides the setting for women’s victimization, by both men and women” (Daly 1973, 48). While Daly is different from the evangelical feminist, in that she does not hold to the infallibility of the Scriptures (calling them a “myth”), her view of “women’s victimization” (which speaks to male domination of women) is played out in egalitarian interpretations of Genesis 3. Raymond Ortlund reveals this when he explains,

“Evangelical feminism argues that God created man and woman as equals in a sense that excludes male headship. Male headship/domination (feminism acknowledges no distinction) was imposed upon Eve as a penalty for her part in the fall” (Ortlund 2006, 95).

Due to the feminine evil and thus the victimization of women, Daly advises that women have been subjected to sex role segregation. Concerning Daly’s philosophy regarding sex role segregation Radcliffe relates, “From this position, Daly’s feminism articulates how women can recognize and refuse their inferior status within patriarchy and achieve their own power within radical feminism” (Ratcliffe 1996, 68-69).

Feminist theologian Rosemary Ruether comments on women seeking power through radical feminism when she expounds:

Mary Daly concentrates on a passionate exposé of the inhumanity of males and their culture of rape, genocide, and war. The history of women becomes a trail of crucifixions, with males as the evil archons of an anticocosmos where women are entrapped. For Daly, liberation for women is primarily spiritual. They discover an alternative land within their inner selves, then learn to communicate with a new language that breaks apart and transforms the dominant language. (Ruether 1983, 229-30)

Such spiritual liberation is dependent upon the removal of masculine terms from the theological. Gloria Schaab refers to comments on the pattern of returning to a type of goddess worship, “In [*Beyond God the Father*], she advances her argument for a process theology in the naming of God the Verb; in hearing and naming ourselves out of the depths, women are naming toward God, which is what theology always should have been about” (Schaab 2001, 1).

Daly wrote about the renaming of God in a later work published in 1994 entitled *Feminist Theological Ethics: A Reader*. She imparts, “As the women’s

revolution begins to have an effect upon the fabric of society, transforming it from patriarchy into something that never existed before – into a diarchial situation that is radically new – it will . . . become the greatest the single potential challenge to Christianity to rid itself of its oppressive tendencies or go out of business” (Daly 1994, 123). The importance of this thought is noted by Marsha Hewitt in her book *Critical Theory of Religion* when she reveals that Daly’s “work also makes an important contribution to feminist theory insofar as her critique of structural sexism within Christian theology raises fundamental questions about the very possibility of women finding any opportunities for emancipation within the Christian theological and ecclesial traditions” (Hewitt 1995, 226). Thus the third element of feminist philosophy from the second-wave (rejection of religious patriarchy) is exemplified in evangelical feminism when they in essence suggest a “diarchial situation” in the church and home, as they call for equality to the point that woman and man mutually submit to one another in marital relationships and promote that woman may lead a church, just as well as a man, in the pastoral office. These egalitarian interpretations of such roles will be further explored in the theological concerns section.

Implications of the Rejection of Religious Patriarchy on the Church

Since the first-wave and Sarah Grimké’s encouragement for women to begin studying theology and interpreting the original manuscripts of the Bible themselves, the roles of women in the church have been challenged and reinterpreted. Due to the influence of the first-wave thought that women are equal to men in all respects, and the second-wave thought that females are superior to males, women have sought ministerial

roles within the church that were interpreted by the early church fathers as applicable to men only.

Greater incorporation of women and their abilities is a positive element for the church as a whole. Yet the desire to emphasize women's rights to do anything that man does has led to questioning the authority of biblical texts. This desire lends to an unbalanced hermeneutic which consequently lends to an unbalanced view of praxis. Mary Kassian advises, "Unfortunately Christian feminists began to pursue the inclusion of women in leadership hierarchies without a clear analysis of whether or not the hierarchies themselves were structured and functioning according to a biblical pattern. They merely judged the church to be sexist and implemented a course of action in response" (Kassian 2005, 32). This is evidenced in the egalitarian promotion of the right of women to become pastors, while questioning the validity of such Scriptures as Paul's command in 1 Timothy 2:9-15 that women may not teach or hold authority over men.

Thus the question has centered upon the roles that women are allowed to pursue within the sphere of evangelical Christianity. Two camps emerged and their interpretation of specific biblical texts will be examined in the following section. These two groups are known as complementarians and egalitarians. The following section will offer a theological review of complementarianism and egalitarianism, highlighting the elements of feminist philosophy (redefining of woman, the self-actualization of woman, and the rejection of religious patriarchy) as they appear in evangelical feminism.

Theological Concerns

The previous sections of this chapter identified elements of second-wave feminist philosophy through the writings of key leaders within the movement. A survey

of feminists such as Margaret Sanger, Simone de Beauvoir, Betty Friedan, and Mary Daly helped to lay a theoretical foundation of the key principles of second-wave philosophy. These principles include the chief hypothesis presupposed by feminists of the 1960s and 1970s: patriarchy inhibits women from achieving “authentic selfhood” (Tong 1998, 192).

As stated in chapter 1, the “research concern” questions how second-wave feminist philosophy has shaped the emerging generation of Christian leaders and their views towards gender roles. It might appear obvious that second-wave philosophy has influenced the interpretation of biblical gender roles but it is not because Evangelical feminists propose the interpretation and application of texts regarding the role of men and women have not been interpreted based upon correct hermeneutical analysis by complementarians. Rather, egalitarians suggest that the worldview of male dominance has dictated the interpretation and application of the Scriptures by those who are complementarian. Complementarians, however, respond to evangelical feminism with a commitment to interpret the texts according to their “plain” reading and an overall emphasis of the authority and inerrancy of the Scriptures.

The research purpose will investigate in the form of statistical analysis, the relationship, if any, between second-wave feminist philosophy and the interpretation of biblical gender roles by entering seminary students. This will be done in order to answer the following question: is there a statistical correlation between second-wave feminist philosophical beliefs and the interpretation of biblical gender roles?

The question of whether second-wave feminist philosophy has influenced the interpretation of biblical gender roles, therefore, necessitates an address on theological

concerns and specific Bible passages involved. Since second-wave feminist philosophy desires to overthrow patriarchy, it also offers a rationale that supports the superiority of females over males. This in turn has led to a new theology within the last thirty years concerning the role of women in ministry. Feminist theologians developed new ways of interpreting the Bible and one such theologian was Mary Daly who “was quick to inflate what did not fit her theological and political agenda into something of totalitarian proportions. Patriarchy, she charged, was an omnipresent and insidious social system that sustained itself and squashed dissent” (Jenkins 1997, 194).

Kassian comments upon the reworking of key orthodox doctrines in Feminist Theology in her book *The Feminist Mistake*. She outlines the modifications as follows:

Biblically, Christians believed that humans existed to serve and bring glory to their Creator, God. Feminist theology, however, shifted the emphasis: God’s purpose was to assist humans to realize liberation, wholeness, and utopia for themselves. Jesus Christ, as God’s son, was viewed by feminists as an image of full and true humanity. They redefined sin as ‘a situation in which there is no community; no room to live as a whole human being.’ They defined salvation as a journey toward freedom from sex class oppression and as a process of self-liberation in community with others. They viewed the church as that ‘people of God’ whose reason for existence was to be the servant and midwife of the process of liberation and the overthrower of the oppressive orders of society. (Concerning eschatology) they believed that through experiencing and pursuing liberation for people on the earth, humans themselves would usher in a new humanity and witness the ‘new age’ promised by God. (Kassian 95-96)

Under the leadership of Mary Daly, feminists of the 1970s sought to rename God. Daly writes concerning the problem of God being viewed only as male in gender when she says, “The symbol of the Father God, spawned in the human imagination and sustained as plausible by patriarchy, has in turn rendered service to this type of society by making its mechanisms for the oppression of women appear right and fitting” (Daly 1985, 13).

One might wonder how evangelical feminism is related to the secular views of de Beauvoir (redefining woman), Friedan (the self-actualization of woman), and Daly (rejection of religious patriarchy). The answer to such a question is simply that these philosophies have had a major influence on a portion of evangelical belief by a cultural shaping of their worldview. Mark Dever comments to this end,

It is my best and most sober judgment that this position [egalitarianism] is effectively an undermining of – a breach in – the authority of Scripture It seems to me and others (many who are younger than myself) that this issue of egalitarianism and complementarianism is increasingly acting as the watershed distinguishing those who will accommodate Scripture to culture, and those who will attempt to shape culture by Scripture. You may disagree, but this is our honest concern before God. It is no lack of charity, nor honesty. It is no desire for power or tradition for tradition’s sake. It is our sober conclusion from observing the last 50 years. (Dever 2006, 18-19)

Nancy Pearcey comments upon the importance of developing a biblical worldview when she argues, “The important question, then, is what a person accepts as ultimate premises, for they shape everything that follows” (Pearcey 2004, 41). A portion of one’s worldview ultimately contains ideas about manhood and womanhood, of which the Bible is the foremost agent which shapes the Christian’s presuppositions. Margaret Köstenberger, however, provides insight on the technique of Daly’s hermeneutic when she contends that her “feminist ideology is presupposed and overrides the overt teaching of Scripture so that her positions cannot be said to derive from the actual interpretation of Scripture itself” (Köstenberger 2008, 42). Köstenberger’s estimation that feminist ideas have superseded the interpretation of Scripture lend to the idea that second-wave feminist philosophy has greatly influenced the interpretation of biblical gender roles.

The following section will be devoted to two evangelical responses to the interpretation of Scripture texts: complementarianism and egalitarianism (evangelical

feminism). The foundation for this topic is a study on the Bible and the particular texts that deal with womanhood from God's perspective. Key Scriptures from the Old Testament and New Testament will be reviewed as well as how complementarians and egalitarians interpret them and the theological and doctrinal implications which result.

Early Interpretations Regarding Biblical Gender Roles

In 1976, John Jefferson Davis, professor of Systematic Theology and Christian Ethics at Gordon-Conwell Theological Seminary, wrote an article for the *Journal of the Evangelical Society* entitled, "Some Reflections on Galatians 3:28, Sexual Roles, and Biblical Hermeneutics." In it, he implies one's interpretation of biblical gender roles is influenced greatly by a definition of equality expressed in the Enlightenment period rather than biblical texts themselves (Davis 1976, 202). Earlier, this chapter explored the Enlightenment's definition of equality as being a paradigm shift resulting in first-wave feminist philosophy and consequently second-wave feminism. As Davis asserts, an Enlightenment era view of equality has influenced the interpretation of biblical gender roles; therefore, this dissertation presupposes second-wave feminist philosophy informs egalitarian understandings of the relevant biblical texts. This section will seek to strengthen such an argument with the fact that evangelical interpretations concerning gender roles differ from previous historical thought (pre-modernism). Simply stated, egalitarian views formed after the feminist movement, and so it cannot be ignored that a feminist worldview is one element shaping egalitarian readings of Scripture. Specific historical examples will include comments from patristic fathers, the reformers, and early evangelicals. The general interpretation up until the 1800s was the relationship between males and females was hierarchical: woman was created to be man's helper and to submit

to his leadership, and women were precluded from teaching men or exercising ecclesiastical authority over them. Each of these elements of general interpretation comes from the creation account and salient texts from the New Testament.

Augustine (November 13, 354 – August 28, 430) believed the order of creation found in Genesis implied Adam’s leadership role and, consequently, Eve’s role of submission within their relationship:

If it is necessary for one of two people living together to rule and the other to obey so that an opposition of wills does not disturb their peaceful cohabitation, then nothing is missing from the order we see in Genesis directed to this restraint, for one person was created before, the other afterwards, and most significantly, the latter was created from the former, the woman from the man. (Augustine 1894, 273)

Galatians 3:28 is touted by evangelical feminists as key text which removes the distinction placed on male/female relationships in Genesis but in the writings of Augustine this was not so. He concluded within the body of Christ, there are no distinctions (for the sake of unity) but gender specific roles remain when he contends “difference of race or condition or sex is indeed taken away by the unity of faith, but it remains embedded in our mortal interactions, and in the journey of this life the apostles themselves teach that it is to be respected” (Augustine 1999, 51).

Writings from John Chrysostom (347 – 407), a contemporary of Augustine, also reveal the creation account is historically interpreted differently from evangelical feminist understandings. His view is woman was equal in creation but roles were distinct. He believed woman was created to be man’s helpmeet and is referred to as a “‘a helper like him,’ once more showing the equality of honor” (Cavallera 1912, 594). Therefore Chrysostom underscores male and female as equal before God but also highlights male authority because man “is subject to no one, while she is subjected to

him; as God said, ‘Your inclination shall be for him and he shall rule over you’” (Cavallera 1912, 589). His understanding of Genesis 3:16, concerning woman’s desire for her husband implies subordination while he also supports equality in the sight of God. He states Moses “does not call her simply a ‘helper,’ but a ‘helper like him,’ once more showing the equality of honor” (Cavallera 1912, 594). Referencing 1 Timothy 2:11-15, which prohibits women from teaching men, Chrysostom implies the man is in authority over women in the church as well as the home. This view stems from his belief in the created order and “the event that transpired shortly thereafter. She taught man once, upset everything, and made him liable to disobedience. Therefore God subjected her, since she used her rule, or rather, her equality of honor badly” (Cavallera 1912, 544). Yet, concerning female teaching, he believes it is allowed outside of the pastorate, as he cites the instance between Aquila and Priscilla, and relates that the prohibition is clearly “talking about public instruction that involves arguing in front of people and about the teaching that befits the priesthood. But he does not rule out her exhorting and giving advice in private. For if this had been ruled out, [Paul] would not have applauded Priscilla for her actions” (Cavallera 1912, 191).

Martin Luther (November 10, 1483 – February 18, 1546), representing thought from the Reformation era, supports equality but also the distinction of roles. He writes concerning the New Testament prescription for the office of pastor noting that God

has exempted women, children, and incompetent people from this function, but chooses (except in emergencies) only competent males to fill this office, as one reads here and there in the epistles of St. Paul that a bishop must be pious, able to teach, and the husband of one wife – and in 1 Corinthians 14 he says, ‘The women should keep silence in the churches.’ In summary, it must be a competent and chosen man. Children, women, and other persons are not qualified for this office, even though they are able to hear God’s word, to receive baptism, the sacrament, absolutions, and are also true, holy Christians, as St. Peter says [1 Pet. 3:7]. Even

nature and God's creation makes this distinction, implying that women (much less children or fools) cannot and shall not occupy positions of sovereignty, as experience also suggests and as Moses says in Genesis 3, 'You shall be subject to man.' The Gospel, however, does not abrogate this natural law, but confirms it as the ordinance and creation of God. (Luther 1967, 154-55)

His basis that woman is exempt from such roles is found in Genesis 3 and the account of the fall, while also relying upon the Gospel and the New Testament to undergird the teaching of the Old Testament.

Luther also believed women could prophesy but not preach because the two were completely different functions, which is illustrated when he explains, "There are certainly women and girls who are able to comfort others and teach true words, that is, who can explain Scripture and teach or console other people so that they will be well. This all counts as prophesying, not preaching" (Luther 1883, 482). In contrast, Egalitarians cite 1 Corinthians 11 as giving permission rather than exemption of females from clerical roles when Paul teaches women may prophesy in the church.

Along the same line of thinking, Luther contends teaching should be in the home: "In the same way, a mother should teach her children and family, because she has been given the true words of the Holy Spirit and understands" (Luther 1883, 482). He not only writes about the role of the wife, but also the role of the father in the life of his wife and child. His statements provide proof historical interpretation does not uphold, in this instance, ungodly male domination but caring and loving leadership. Luther instructs fathers to help with things such as diapers or "other mean task[s] for his child" as well as instructing husbands to "rule their wives with reason and not unreason, and honor the feminine sex as the weakest vessel and also as coheirs of the grace of life" (Luther 1883, 24).

John Calvin (July 10, 1509 – May 27, 1564), another theologian representing Reformation era perspectives, believed in the distinction of gender roles in the church and home. His view was women could not preach nor prophesy. Calvin, in his commentary on 1 Corinthians, concludes Paul's comment concerning a woman having her head covered while prophesying does not correlate permission to prophesy, but the Apostle Paul is "delaying the censure of that fault to another passage" (Calvin 1976a, 231). He refers to 1 Corinthians 14:34, "The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says" (NASB). Calvin comments on this verse and its implications for female submission and the prohibition of teaching: "For how unsuitable it would be for a woman, who is in subjection to one of the members, to be in an authoritative position over the whole body! It is therefore an argument based on incompatibilities; because, if the woman is under subjection, she is therefore debarred from having authority to teach in public" (Calvin 1976a, 306).

Calvin also underscores loving leadership from men when they exercise authority over women. Commenting on 1 Corinthians 11:11, he acknowledges, "in the Lord, neither is woman independent of man, nor is man independent of woman." He encourages men to refrain "from treating women badly, partly to give encouragement to women, so that their subjection may not be a source of annoyance to them. Paul is saying: 'The male sex has a superiority over the female, but on this condition, that they ought to be bound together in mutual goodwill'" (Calvin 1976a, 233). Calvin's exhortation of husbands not dominating wives are further grounded in his commentary on Ephesians 5:25 which commands the husband to love his wife as Christ loves the church

and give Himself for her. He regards the phrase “gave Himself up for her” as “intended to express the vehemence of love which husbands owe to their wives” (Calvin 1976b, 205).

As seen thus far, general interpretation regarding biblical gender roles has been consistent in the writings of the patristic fathers such as Augustine and John Chrysostom, as well as reformers such as Martin Luther and John Calvin. Such views include that because of the created order and subsequent fall of Adam and Eve, woman is to submit to man, and therefore woman is prohibited from teaching men publicly in positions of authority in the church. Woman, however, is encouraged to teach and instruct children and younger women, and teach or encourage men in certain instances such as the example from Aquila and Priscilla. Also, men are instructed to treat their wives lovingly and with honor as Christ loved the church. These views are found not only in the teachings of the patristic fathers and reformers but also in commentaries written by two early evangelicals, Matthew Henry and John Gill.

Matthew Henry (October 18, 1662 – June 22, 1714) presents a general perspective from the early evangelical period. His observations from 1 Corinthians 11 (in which the Apostle Paul writes about women having their heads covered when praying or prophesying) differ from views expressed by John Calvin in the Reformation time period, in that he does not believe women were prohibited from such activity. His interpretation is more in keeping with Luther's, who understands this passage to mean that women, while praying or prophesying, remain under the authority of the men in the church. Both genders therefore should “not affect to change places” (Henry 1972, 1817). He also views woman as equal in that she is made in the image of God just as the man, as well as

that of loving leadership of the male and submission of the wife. Regarding 1 Corinthians 11:11-12, which indicates men and women are not independent from one another, he cautions the reader to remember “they were made to be a mutual comfort and blessing, not one a slave and the other a tyrant. As it is the will of God that the woman know her place, so it is his will that the man abuse not his power” (Henry 1972, 1817). This interpretation is further expounded upon in his commentary on Ephesians 5:21-33 where Paul discusses submission, in which he says the reason for it is because of Paul’s statement that the “husband is the head of the wife,” whereas Henry references the creation order and that God “has given the man the preeminence and a right to direct and govern by creation” (Henry 1972, 1856). Concerning woman’s creation, he underscores that man was made first in order and cites 1 Timothy 2:13, but he also emphasizes equality as he comments on the verses regarding Eve’s creation and notes that “the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved” (Henry 1972, 7). The commentary on Genesis further explains that woman was subject to man before the fall “but the entrance of sin has made that duty a punishment, which otherwise it would not have been” (Henry 1972, 11).

Another example of early evangelical interpretation concerning gender roles comes from John Gill (November 23, 1697 – October 14, 1771), who wrote an entire commentary on the Bible. As previously seen in Matthew Henry’s commentary on Genesis 3, Gill believed that woman was always distinct in her role from man because of the order of creation and that, as a part of punishment after the fall, man “shall rule over

[woman], with less kindness and gentleness, with more rigour and strictness: it looks as if before the transgression there was a greater equality between the man and the woman, or man did not exercise the authority over the woman he afterwards did, or the subjection of her to him was more pleasant and agreeable than now it would be”

(<http://www.freegrace.net/gill/>). Gill, therefore, believed that the creation order and Eve’s role in the fall prohibited a woman from teaching in an authoritative manner within the church service (in accordance with 1 Timothy 2:11-13, which says “I suffer not a woman to teach”). He does indicate that women “may teach in private, in their own houses and families . . . but then women are not to teach in the church; for that is an act of power and authority” (<http://www.freegrace.net/gill/>).

Thus a view that women could not hold authority over men extended to Gill’s interpretation of 1 Corinthians 11 which speaks about a woman having her head covered while praying or prophesying. He explains the Apostle Paul was not giving women permission to publicly speak or even preach, but in this instance praying and prophesying refers to congregational participation of both male and female, who “join in public worship with the minister in prayer, and attend on the hearing of the word preached, or sing the praises of God with the congregation” (<http://www.freegrace.net/gill/>). He further comments on Paul’s command in 1 Corinthians 14:34 (concerning women keeping silent in church):

All speaking is not prohibited; they might speak their experiences to the church, or give an account of the work of God upon their souls; they might speak to one another in psalms, hymns, and spiritual songs; or speak as an evidence in any case at a church meeting; but not in such sort, as carried in it direction, instruction, government, and authority. It was not allowed by God that they should speak in any authoritative manner in the church; nor was it suffered in the churches of Christ; nor was it admitted of in the Jewish synagogue. (<http://www.freegrace.net/gill/>)

Therefore, Gill's interpretation concerning female roles in the church highlights a consistent stream of thought from the patristic fathers, the reformers, and early evangelicals: women and men held separate roles (man being the leader, and woman being in submission, along with the idea that women were not to teach publicly or hold authority over men in the church).

William Weinrich, in a chapter covering women in the history of the church in the book *Recovering Biblical Manhood and Womanhood*, explains groups such as “the Anabaptists, Anglicans, the Puritans, and the Separatists all prohibited women from the public ministry of preaching and teaching” (Weinrich 2006, 278). He also contends the concentric view of women in all these groups was consistent and it was “not until the nineteenth century did women begin to make significant strides toward a ready acceptance of any public ministry. It has only been in the last half of the twentieth century that the major Protestant church bodies have begun to accept women as regular preachers and pastors” (Weinrich 2006, 279). Such a quote underscores the presupposition that first and second-wave feminist philosophy (born in the nineteenth and twentieth centuries) has greatly influenced current evangelical egalitarian interpretations of gender roles. The following sections describe complementarianism and egalitarianism; it is evident their contrasting views of biblical gender roles further highlight the presupposition of feminist influence concerning views regarding gender roles. Complementarianism is considered first, followed by a review of egalitarianism.

Complementarianism

This section will define complementarianism within the realm of evangelical Christianity. A key subset of the complementarian view involves a group known as the

Council for Biblical Manhood and Womanhood. The group's description and key beliefs will be outlined below. Also, this section will offer the reader an analysis of select Old Testament and New Testament texts. Each will be discussed in light of complementarian understanding and varying degrees of interpretation among complementarians.

Council on Biblical Manhood and Womanhood

The Council on Biblical Manhood and Womanhood (CBMW) was founded in 1987 when “A group of pastors and scholars assembled to address their concerns over the influence of feminism not only in . . . culture but also in evangelical churches” (www.cbmw.org). In order to address such concerns, a key goal of the group was to define the term, complementarianism:

[A] position which affirms that men and women are equal in the image of God, but maintain complementary differences in role and function. In the home, men lovingly are to lead their wives and family as women intelligently are to submit to the leadership of their husbands. In the church, while men and women share equally in the blessings of salvation, some governing and teaching roles are restricted to men. (www.cbmw.org)

The above definition is a clear and concise outline of the complementarian perspective. Often, this perspective is misunderstood because egalitarians believe the idea of submission weakens the thought that men and women were created equal and in the image of God as taught in the creation account. Complementarian author, Susan T. Foh comments on such a misunderstanding when she contends, “[some] make an illogical and unbiblical assumption: that subordination (which merely means ordering under) necessarily implies inferiority. The classic example that disproves this notion is that of God the Father and God the Son” (Foh 1989, 71). She then encourages Christians

seeking to understand the command of submission as an idea they must accept by faith as a part of the plan of God.

CBMW list ten rationale statements within the Danvers Statement, a document which outlines the “core beliefs” of CBMW (www.cbmw.org). Number three outlines the concern of feminism and its perceived effects upon the interpretation of biblical gender roles: “The increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives” (www.cbmw.org). Another rationale, which is significant for understanding the complementarian position, states CBMW is concerned with “the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of biblical texts” (www.cbmw.org). Also notable is the idea that a call to the ministry in either men or women should not supersede “Biblical criteria for particular ministries. Rather, biblical teaching should remain the authority for testing our subjective discernment of God’s will” (www.cbmw.org).

After listing the ten rationales, CBMW provides ten affirmations:

[1]Both Adam and Eve were created in God’s image, equal before God as persons and distinct in their manhood and womanhood (Gen. 1:26-27, 2:18). [2]Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14). [3]Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9). [4]The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16). [5]The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15). [6]Redemption in Christ aims at removing the distortions introduced by the curse. In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives

should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7). In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15). [7]In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission—domestic, religious, or civil—ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2). [8]In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.[9]With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21). [10]We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large. (www.cbmw.org)

Each affirmation reveals a clear dedication to the value of both genders, and each one provides evidential support from the entire Bible, with Scriptures highlighted in the Old and New Testaments. Thus, one may assume the Council for Biblical Manhood and Womanhood is completely committed to seeking biblical criteria for roles within the home and the church, and such criteria are not based upon cultural influences but upon the authoritative Word of God.

When explaining the biblical criteria, the complementarian hermeneutical process is to relay the plain meaning of the text. John S. Hammett explains such a method as being “the most natural reading of the key biblical texts” (Hammett 2007, 354). This will be obvious throughout the next two sections, which outline the beliefs and writings of key complementarians and their views on Old and New Testament texts surrounding the topic of biblical gender roles.

An Analysis of Selected Old Testament Texts

The complementarian view holds that men and women are to complement one another. It is also evidenced by a belief in two criteria: “Men and women are equal in value and dignity; men and women have different roles in marriage as part of the created order” (Grudem 2004, 25-45). Thus, the first text which is pertinent to analyze regarding women’s roles is found in the beginning of the Bible. Genesis 1-3 is relevant to the topic of gender roles because it is the beginning point of God’s plan for men and women in familial roles. J. Ligon Duncan promotes this thought when he notes, “The fundamental biblical teaching on manhood and womanhood finds its fountainhead . . . in the first three chapters of the Bible” (Duncan 2005, 12). The creation of Adam then Eve and God’s design for the family are outlined in this text.

In Genesis 1:27-28, the Bible states, “God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth’” (Genesis 1:27-28; unless otherwise noted, all Scripture references are from the New American Standard Bible). Regarding the specific roles of men and women, conservative Christians hold varying views.

It is important to understand the role Genesis 1:27-28 places on men and women. An emphasis on the creation account and the fact both genders are made in the *imago Dei* is underscored by Wayne Grudem, “Every time we talk to each other as men and women, we should remember that the person we are talking to is a creature of God who is more like God than anything else Therefore we should treat men and women

with equal dignity and . . . think of men and women as having equal value” (Grudem 2004, 26). He also assigns the importance of both male and female as equal in God’s eyes. Due to this truth of Scripture, Grudem promotes the notion that women should have equal rights, be educated, and be protected from being “treated as inferior.” Thus one could sum up the complementarian position as “equal but different.”

Susah T. Foh explains the creation account and references the fact that God commanded both Adam and Eve to subdue and rule over the earth and contends that, “joint custody over the rest of creation has implications for women’s roles in society or culture; their place in the work arena is no different from men’s” (Foh 1989, 72). It is important, then, when reviewing the complementarian perspective that the Christian reader remains cognizant that this perspective truly does not promote the idea of male superiority; rather the Scriptures provide a basis for the differing roles of men and women in society and in the church.

Concerning Genesis 2 and 3, one must realize that its teaching are reinforced in the New Testament passage 1 Timothy 2:13. When one proceeds to use the hermeneutical principle of allowing Scripture to interpret Scripture, one easily finds a foundation in the complementarian view of male headship. Therefore, while the egalitarian view does not interpret Genesis 2 and 3 as prescriptive for male headship, the New Testament verses sustain that Genesis does support such a notion (Duncan 2005, 12-15). The Apostle Paul, in 1 Timothy 2:13, writes, “For it was Adam who was first created, and then Eve.” This verse will be furthered explained and examined under the New Testament analysis of biblical texts.

Complementarians view the created order as a key to male headship and also rely upon the New Testament to interpret the Old Testament in such a way. Duncan argues:

We may not like Paul's view of the meaning and significance of the creation order of male then female in Genesis 1-2, or his application of it . . . but that it is indeed Paul's view . . . is incontrovertible. And because Christians understand that the New Testament is God's divinely inspired hermeneutical manual for the Old Testament, when a New Testament passage tells you what an Old Testament passage means, for an orthodox Christian that interpretation becomes a matter of dogma (Duncan 2005, 14).

While Duncan states this is a matter of dogma, the egalitarian would argue with his position because egalitarians do not believe hierarchy of any kind should exist. Such refusal to accept a biblically backed view of hierarchy exists because of marred relationships between men and women, resulting from the Fall wherein "we do not know what a sinless hierarchy is like. We know only the tyranny, willfulness, and condescension that even the best boss-underling relationship has" (Foh 1989, 73). Consequently, the complementarian view teaches loving male leadership based upon Jesus' example in laying down His life for His bride. The effects of the Fall upon the marriage do not negate the biblical model of male headship; rather, Christian men and women are called to pursue redemptive relationships with one another.

The marring of the relationship between men and women is seen in Genesis 3:16, "Your desire shall be for your husband, and he shall rule over you" (English Standard Version). The New Testament provides the key to redeeming the broken relationship in Ephesians 5:22-25, where the husbands are commanded to "love [their] wives, as Christ loved the church" (ESV). Craig L. Blomberg highlights exactly how this passage offers redemption:

Here . . . Paul grounds his commands not merely in creation but in *re*-creation. The wife submits, just ‘as the church submits to Christ’ (v. 24). And, again far more counterculturally, the husband loves his wife, ‘just as Christ loved the church and gave Himself up for her’ (v. 25). It is not merely a creation ordinance, not merely a vestige of post-fall patriarchy; it is a *Christian* responsibility – grounded in Jesus’ sacrificial atonement for the sins of humanity – for husbands to exercise *loving* leadership to which wives should want to submit. (Blomberg 2005, 174)

Analysis of New Testament Texts

Several texts from the New Testament are pertinent in developing a biblical theology. Most of them come from the Pauline writings, found in the following texts: 1 Corinthians, Galatians, Ephesians, Colossians, 1 Timothy, Titus, and 1 Peter. After a brief look at women and their interaction with Jesus in light of the Gospels, these pertinent Scriptures will be reviewed.

The Gospels

The Gospel accounts illustrate many facets of the life and ministry of Jesus and one of those elements is His relationship with females which James Borland notes in his essay entitled, *Women in the Life and Teachings of Jesus*. He underscores that Jesus held to the Old Testament belief that women are made in the image of God as evidenced in Genesis 1:27.

This belief is clear as one sees Jesus stating, in Matthew 19:4, “‘Haven't you read,’ he replied, ‘that at the beginning the Creator made them male and female.’” Jesus’ care for and consideration of women, in their spiritual and physical states, is reflective of the fact that women are made in the image of God, as men are. This is further evidenced by Jesus’ interaction with females in the Gospels in a variety of ways: His speaking to the

Samaritan woman in John 4, His teaching women in Luke 7:36-40 and Mark 12:41-44, and teaching both men and women in public.

Borland espouses the idea that the leadership roles for men and women are distinct (and therefore the pastoral role is exclusive to males) by citing several Gospel accounts where Christ chose men to be apostles, which continued into the book of the Acts (Borland 2006, 114-23). Yet the idea of loving male leadership is clearly evident from the example of Jesus in his treatment of women. The importance of females to Christ cannot be underestimated, as seen in His appearing to women first after his resurrection, of which Schreiner comments “again [showed] their significance and value as human beings” (Schreiner 2005b, 274).

1 Corinthians 11:2-16

First Corinthians 11:3 states, “But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.” The discussion concerning this passage centers upon the interpretation of the Greek word for head, which is *kephale*. The discussion concerning the translation *kephale* is significant because the entire passage deals with head coverings, how men and women are to act in the worship service, and the general relational aspects between a man and a woman. The complementarian interpretation signifies a belief that the male is the loving leader to whom the woman should humbly submit.

In *Women, Ministry and the Gospel: Exploring New Paradigms*, Lynn Cohick explains, “Concerning 1 Corinthians 11:3, the definition of *kephale* dominates the evangelical church’s discussion. The argument seems to stall over whether *kephale* refers to something like ‘source’ or ‘authority’” (Cohick 2007, 94). Thomas Schreiner

responds to this argument over the correct interpretation of the word when he estimates that it is “correct, in my opinion, in suggesting that the term may mean ‘source’ in Eph. 4:15 and Col. 2:19, but many . . . [of the] texts [are underestimated] in which the term means ‘authority over,’ and [it] is the most common metaphorical meaning of the term” (Schreiner 2005a, 19). Blomberg notes further that egalitarians cite a journal article written by Stephen Bedale in 1954 as a work which establishes clearly that *kephale* means source (Blomberg 2005, 156). He says, however, that they tend to ignore the conclusion by Bedale that “in St. Paul’s view, the female in consequence is ‘subordinate’ (cf. Eph. 5:23)” (Bedale 1954, 214).

Wayne Grudem provides a vast amount of research in answer to the question of whether or not the word “head” means authority. In his book *Evangelical Feminism: A New Path to Liberalism*, he emphasizes that “*kephale* is found in other contexts where it refers to people who have authority over others of whom they are the ‘head.’ But it never once takes a meaning ‘source without authority,’ as egalitarians would like to make it mean” (Grudem 2006, 194). Grudem’s statement may be further understood through the comments made by Thomas Schreiner in the book *Two Views on Women in Ministry*. He continues this thought by noting “even if one adopts the translation ‘source,’ male leadership cannot be expunged from the text. Paul is concerned about the way women adorn themselves, because shameful adornment is a symbol of rebellion against male leadership” (Schreiner 2005b, 317).

Blomberg affirms that a woman, according to these verses, may preach if they are under the authority of the male leadership within the church because the context emphasizes male headship:

The significance of verse 5 for the gender roles debate dare not be missed. Paul does take it for granted that women will pray and prophesy in public Christian worship. And we must recall that one of the forms of Christian prophecy was akin to what we today would call a sermon One could thus be completely faithful to 1 Corinthians 11:5 by allowing a woman to preach, while at the same time insisting that the elders of a local congregation all be men, and that her authority to preach is a delegated one, with the elder board as the ultimate body of human leaders to whom the entire church (preachers included) is accountable. (Blomberg 2005, 158)

Another complementarian perspective, offered by Wayne Grudem in *Evangelical Feminism and Biblical Truth*, teaches that preaching and prophesying were different. He directly responds to the idea promoted by Blomberg above and explains, “people who claim ‘prophesying was the same as preaching and teaching,’ . . . fail to understand how clearly the New Testament distinguishes prophecy and teaching” (Grudem 2004, 228). He cites Romans 12:6-7 to denote the difference: “Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy . . . or he who teaches, in his teaching.” He further cites 1 Corinthians 12:28-29 and Ephesians 4:11 to denote such a difference. Thus, Grudem disagrees with the idea that women may preach as promoted by Blomberg.

1 Corinthians 14:33-36

First Corinthians 14:34-35 says, “The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.” These two verses specifically and directly speak to the idea of women speaking in church and are relevant to the topic because of their direct nature about women possibly gaining “authority” over males in the church realm. The chapter from D. A. Carson in *Recovering Biblical Manhood and*

Womanhood refers to the context and flow of the entire chapter of 1 Corinthians 14, in which the Apostle Paul is instructing the Corinthian believers upon prophecies and speaking in tongues. Carson draws the conclusion that women are therefore not permitted to speak because “Paul refused to permit any woman to enjoy a church-recognized teaching authority over men . . . and careful weighing of prophecies falls under that magisterial function” (Carson 2006, 152).

Other interpretations by complementarians concerning these verses include the view of Susah Foh. She explains that the command to keep silent does not include complete or “absolute silence”; otherwise the Apostle Paul would be contradicting himself from three chapters earlier (Foh 1989, 84). Blomberg is in agreement with Foh’s explanation when he comments that keeping silent meant that “they are not to usurp the authority of male leaders in pronouncing authoritatively on any disputed prophecy” (Blomberg 2005, 164). Robert Saucy, however, writes in *Women and Men in Ministry: A Complementary Perspective* and conveys that it is difficult to know the exact context of Paul’s exhortation that women remain silent. Saucy is in agreement with Foh and Blomberg’s interpretation that it does not necessitate “absolute silence.” He does, however, encourage the reader to remember the key idea to the passage which is that “care must be exercised so that men and women, as they live and minister together in the church, do so in a way that fulfills the complementarian order in which they were created and in which they can best fulfill God’s purpose for them together” (Saucy 2001, 310).

Galatians 3:26-29

This passage concerns the lack of distinction when one is found in Christ. The text follows:

For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

The main phrase that is discussed is “there is neither male nor female.” Susan Foh warns against reading into the Scriptures when she argues, “Equality is a current banner held high (it is un-American to speak against equality), and it is assumed to be an indisputable item in Scripture. But is it? Check a concordance. Only two references to equality refer to persons. Consider also the biblical emphasis on selflessness” (Foh 1989, 70). Such an admonition causes the Christian to re-evaluate the lens by which he views Scripture. It implies that the American culture of equality (and consequently the rejection of discrimination according to gender) has influenced the interpretation of the biblical texts. Foh suggests, then, that those who emphasize Galatians 3:28 and equality of roles, are replacing sound biblical hermeneutics with a modern, culturally relevant slant. This is in direct correlation with the research purpose of this dissertation, which suggests there is a relationship between second-wave feminist philosophy and the interpretation of biblical gender roles.

Davis remarks, therefore, upon the portion of the verse which states that “all [are] one in Christ Jesus” and how the general interpretation by egalitarians “implies both functional interchangeability in all social groups, including the Church, and strictly egalitarian, non-hierarchical patterns of authority” (Davis 1976, 202). These verses, however, are less about the roles between men and women in the church and home, and are more related to soteriology. Those who benefit from the blessings of being in Christ do so because of His merit and the imputed righteousness of Christ by grace through

faith. The implication from Galatians 3:26-29 is that believers are one in Christ in such a manner and Davis' conclusion, then, is that the Apostle Paul's desire was to provide a basis for the doctrine of salvation rather than instruction on the interrelation of males and females.

Wayne Grudem solidifies this thought:

Egalitarians claim that if there is "neither male nor female," then distinctions in role based on gender are abolished because we are now all 'one in Christ Jesus.' The problem is that this is not what the verse says. To say that we are 'one' means that we are united, that there should be no factions or divisions among us, and there should be no sense of pride and superiority or jealousy and inferiority between these groups that viewed themselves as so distinct in the ancient world. (Grudem 2004, 184)

Therefore, unity in Christ does not negate the structural implications of the male leadership view, as found in the creation account and reinforced in the New Testament texts already reviewed.

Ephesians 5:21-22 and Colossians 3:18-19

The Ephesians verses state, "Submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord." In like manner, the verses from Colossians state, "Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be embittered against them." The main thought derived from both verses is that of female submission to male leadership within the marital relationship.

George W. Knight III maintains the complementarian viewpoint: wives are instructed to submit in a voluntary and loving manner and yet maintain their personhood and equality. He writes that such a submission is

no abandonment of the great New Testament truth also taught by the Apostle Paul that ‘there is neither . . . male nor female, for you are all one in Christ Jesus’ (Galatians 3:28). Rather, it is an appeal to one who is equal by creation and redemption to submit to the authority God has ordained. Her equality is evident in the verb form always used in this admonition and in the fact that that it is wives who are addressed, not husbands. (The New Testament never commands husbands to subordinate their wives, i.e., to force them to submit.) (Knight 2006, 166-167)

As noted above under the section concerning the Old Testament and Genesis 1-3, the Ephesians passage provides the underlying redemptive element of the husband exercising loving leadership. Foh notes that men and women are both equally made in the image of God, and yet women “have a subordinate role in the church and in marriage . . . [in which] God has established a unity which harmonizes and balances [equality and submission]” (Foh 1989, 89). While the complementarian holds to the subordinate role, the egalitarian contends husbands and wives are to mutually submit to one another.

Wayne Grudem comments on egalitarian beliefs regarding mutual submission. He describes the importance of avoiding what William Wells has termed a “trajectory hermeneutic”: “If we take the entire New Testament as the very words of God for us in the new covenant today, then any claim that the ‘mutual love’ commands should overrule other texts, such as Ephesians 5:22-24 and Colossians 3:18, should be seen as a claim that Paul the apostle contradicts himself, and therefore that the Word of God contradicts itself” (Grudem 2006, 59).

Support for Grudem’s exhortation may be found in the writings of complementarian Craig Blomberg. He explains that the same Greek word for head, transliterated *kephale*, is used in the Ephesians text that was found in the much debated 1 Corinthians passage (see above). His comments reinforce the male leadership view when he says concerning the word head that when it is “paired with the verb for submission,

there should be no debate that a hierarchy of authority is being established. The husband has at least some kind of leadership role” (Blomberg 2005, 174).

1 Timothy 2:9-15

A key portion of this passage states, “A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve.” A debate exists concerning what the term “authority” means. Henry S. Baldwin argues that the Greek verb, to have authority (transliterated *authenteo*) means “to rule, to reign [in] sovereignty, to control, to dominate, to act independently, or to be primarily responsible for” (Köstenberger and Schreiner 2005, 45).

It must be noted that this verse speaks to women learning, as well. The verse allows for women to “receive instruction with entire submissiveness.” Thomas Schreiner writes about 1 Timothy 2:9-15 in *Women in the Church*. Regarding the equal availability of education for both genders, he comments, “Egalitarians are correct in seeing a commendation of women learning, for the propriety of women learning is implied in the use of the imperative verb. But Paul’s main concern is the way they learn, that is, quietly and with all submissiveness” (Köstenberger and Schreiner 2005, 97). One must understand, therefore, that a key principle perceived from this passage is that women are to learn with a submissive, willing spirit which is in conformity with leadership of males.

Later, Schreiner continues this thought, “women should not arrogate a teaching role for themselves when men and women are gathered in public meetings. They should learn submissively and quietly and not . . . exercise authority. Women are prohibited

from teaching or exercising authority because of the creation order” (Köstenberger and Schreiner, 120).

While 1 Corinthians (as seen earlier) allows for women to pray and prophesy within the worship service, prophesying must not be confused with teaching. The implication of this text is that a woman is not to hold an authoritative role or teaching role within the church over men. Regarding such, Schreiner indicates, “prophecy is a passive gift in which oracles or revelations are given by God to a prophet. Teaching, on the other hand, is a gift that naturally fits with leadership and a settled office, for it involves the transmission and explanation of tradition” (Schreiner 2005, 278-79). He goes on to instruct complementarians that they not ignore the female ability or gifting of teaching, or its place within the church at certain times when he cites the example of Priscilla and Aquila. Yet, the conclusion is strongly supportive of male leadership when he says,

Nonetheless, the above Scripture texts do not indicate that women filled the pastoral office or functioned as regular teachers of the congregation. All believers are to instruct one another, both when the church gathers and when we meet in smaller groups of two or three (1 Cor. 14:26; Col. 3:16). To encourage and instruct one another is the responsibility of all believers. But such mutual encouragement and instruction is not the same thing as a woman’s being appointed to the pastoral office or functioning as the regular teacher of a gathering of men and women. (Schreiner 2005, 279-80)

One may conclude that correct interaction among males and females within the church involves the ministry of women praying, prophesying (according to 1 Corinthians 11 where women are instructed to wear head coverings as a symbol of submission to their husband’s authority) and encouragement and teaching of other believers. This is with an understanding that women are not to hold pastoral offices and are bound by the Scriptures to not engage in a regular teaching role over men.

1 Peter 3:1-7

The key verses in this Scripture passage come from verses 1-2 and verse 7, as follows:

In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior. You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

As seen in the section regarding Ephesians 5:21-22 and Colossians 3:18-19, submission is a key issue in the complementarian and egalitarian interpretation of the text. Wayne Grudem writes concerning these verses in his essay entitled, “Wives Like Sarah, and the Husbands Who Honor Them: 1 Peter 3:1-7.” Grudem states submission “means that a wife will willingly submit to her husband’s authority and leadership in the marriage. It means making a choice to affirm her husband as leader within the limits of obedience to Christ. It includes a demeanor that honors him as leader even when she dissents” (Grudem 2006, 196). Thus one recognizes the complementarian view is submission in the midst of a marriage even where the husband is an unbeliever. The woman should respect her husband’s role as long as his leadership does not involve her in anything which would go against her Christian beliefs or commands from the Scriptures.

Egalitarianism

Christians for Biblical Equality (CBE) is comprised of a group of evangelicals who seek to “[equip] believers by affirming the biblical truth about equality and justice” (www.cbeinternational.org). The group describes itself as a “nonprofit organization of Christian men and women who believe that the Bible, properly interpreted, teaches the

fundamental equality of men and women of all ethnic groups, all economic classes, and all age groups, based on the teachings of Scriptures such as Galatians 3:28”

(www.cbeinternational.org).

Galatians 3:28 says, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.” This verse is a key Scripture text quoted by egalitarians because it implies full equality between genders within various roles. Linda Belleville notes the question of “today is not that of women in ministry per se (i.e., women exercising their spiritual gifts). It is rather *women in leadership*, for while a consensus has emerged regarding women and spiritual gifting, a great divide has emerged on the issue of women in leadership – especially women leading men” (Belleville 2005b, 23). This brings clarity to the issues of the argument between egalitarians and complementarians. While complementarians (as noted in the previous section) believe in equality of men and women but in the distinction of roles, egalitarians believe “church leadership roles and roles in the home are determined by gifting rather than by gender” (Boyd and Eddy 2002, 226).

As previously noted, Galatians 3:28 is a foundational Scripture text for the CBE; yet they cite many other verses which support biblical equality in their “Statement of Beliefs.” They argue, “The Bible teaches the full equality of men and women in Creation and in Redemption (Gen. 1:26-28, 2:23, 5:1-2; 1 Cor. 11:11-12; Gal. 3:13, 28, 5:1)” (cbeinternational.org). This is based upon their interpretation of the texts which vary from complementarian interpretation.

The “Statement of Belief” offers an understanding of varying areas of interpretation within the Bible. The CBE discusses in the “Statement” the importance of

interpreting such areas as creation, redemption, community, and family in light of the following hermeneutical philosophy:

The Bible teaches that God has revealed Himself in the totality of Scripture, the authoritative Word of God (Matt. 5:18; John 10:35; 2 Tim. 3:16; 2 Peter 1:20-21). We believe that Scripture is to be interpreted holistically and thematically. We also recognize the necessity of making a distinction between inspiration and interpretation: inspiration relates to the divine impulse and control whereby the whole canonical Scripture is the Word of God; interpretation relates to the human activity whereby we seek to apprehend revealed truth in harmony with the totality of Scripture and under the guidance of the Holy Spirit. To be truly biblical, Christians must continually examine their faith and practice under the searchlight of Scripture. (cbeinternational.org)

This statement relays a belief that the Scriptures convey the full equality of both genders and it is human interpretation that has been marred. Therefore, the CBE promotes themselves as evangelical, exemplifying themselves as committed to the authoritative nature and role of the Scriptures, while emphasizing human interpretation must be questioned.

The following sections will offer the reader with an analysis of select Old Testament and New Testament texts. Each will be discussed in light of egalitarian understanding and interpretation of the Scripture verses.

An Analysis of Selected Old Testament Texts

Many of the Old Testament texts that are cited by egalitarians come from the book of Genesis. In particular, Genesis 1:26-28 is significant. The CBE's "Statement of Beliefs" says concerning these verses, "The Bible teaches that both man and woman were created in God's image, had a direct relationship with God, and shared jointly the responsibilities of bearing and rearing children and having dominion over the created order" (www.cbeinternational.org). The egalitarian rejection of patriarchy is in direct

correlation with second-wave feminist philosophy, as developed by Mary Daly who encouraged women of the 1960s and 1970s to reject religious patriarchy and replace it with diarchial roles.

Concerning the creation account, the CBE also lists the following statements:

The Bible teaches that woman and man were created for full and equal partnership. The Word 'helper' used to designate woman in Genesis 2:18 refers to God in most instances of Old Testament usage. Consequently the word conveys no implication whatsoever of female subordination or inferiority. The Bible teaches that the forming of woman from man demonstrates the fundamental unity and equality of human beings. In Genesis 2:18, 20 the word 'suitable' denotes equality and adequacy. The Bible teaches that man and woman were co-participants in the Fall: Adam was no less culpable than Eve. The Bible teaches that the rulership of Adam over Eve resulted from the Fall and was therefore not a part of the original created order. Genesis 3:16 is a prediction of the effects of the Fall rather than a prescription of God's ideal order. (www.cbeinternational.org)

Of particular importance, then, is one's interpretation of the verses in Genesis concerning whether or not the male is deemed the "head." Richard Hess provides an alternative to the complementarian interpretation in his contention that "In Genesis 2 the man is given the responsibility over the Garden, a responsibility already given to both man and woman in Genesis 1, but he is not given authority over the woman. Genesis 2 nowhere suggests a hierarchical relationship between the man and the woman, and certainly not because of the 'order of creation'" (Hess 2005, 85). Hess' view, therefore, reflects an element of second-wave philosophy which rejects religious patriarchy.

Concerning the creation order, Hess conveys it holds no significance toward gender roles. He says, "the man and the woman were created sequentially in Genesis 2 in order to demonstrate the need they have for each other, not to justify an implicit hierarchy" (Hess 2005, 84). Belleville goes on to further this thought when she says the

creation account does offer the view of distinction but the “primary thrust of Genesis 1-2 is the sameness of male and female” (Belleville 2005b, 25).

Belleville illustrates three ways in which both genders are the same: in “function” (they both rule over the earth together), in “family function” (they both are accountable as parents), and in “God’s sight” (both are created in God’s image). This belief is seen in the section concerning the New Testament understanding of the commands for a woman to submit to her husband. While complementarians find a foundation for the male headship view in Genesis 1-3, the egalitarian generally finds no such basis. As seen in the second-wave feminist philosophy section, Simone de Beauvoir promoted the thought that woman be redefined to no longer hold gender specific roles but rather define herself according to her own desires. Belleville’s contention that both genders are the same in function adopts the same theme: women do not have biblically mandated roles, thus patriarchal culture should not define roles for the woman; she must define them herself.

Genesis 3:15-16 is also a text that cannot be ignored when developing a biblical theology concerning gender roles: “To the woman He said, ‘I will greatly multiply your pain in childbirth, in pain you will bring forth children; yet your desire will be for your husband and he will rule over you.’” The complementarian teaching concerning this verse implies female submission, which egalitarians would contend is synonymous with inferiority. Grenz seeks to convey a description of both the egalitarian and complementarian sides and their views of the terms subordination and inferiority when he emphasizes, “Biblical feminists often equate subordination with inferiority. They claim that the subordination of women implies that women are inferior to men,

which contradicts clear biblical evidence to the equality of all persons” (Grenz 1995, 151). Because biblical feminists (evangelical egalitarians) reject subordination, it becomes evident they have adopted the element of second-wave feminist philosophy which rejects religious patriarchy in favor of diarchial roles.

The egalitarian perspective regarding Genesis 3:15-16 denotes that the text is not a command of how the man relates to the woman but more an indication of how sin will effect the marital relationship. Hess comments, “The man’s predominance over the woman may have to do with the greater physical strength that a husband would often possess in relation to his wife and the sad situation of the exertion of physical force to establish the husband’s will against that of his wife” (Hess 2005, 93).

Other egalitarians, such as Linda Belleville, call into question the translation of the verse from the original Hebrew. She writes, “Overlooked but equally possible is to read the pronoun *hu*’ as a neuter ‘it’ rather than a masculine ‘he.’ The wife’s desire will be for her husband, and *it* will dominate her. This fits into the context” (Belleville 2005b, 34). Then she contends the meaning of the text is not woman’s desire to rule over or dominate a man, as a complementarian would generally interpret the passage; rather she sees the Scripture in question as meaning the woman desires “gender intimacy.” She cites two other Old Testament passages which use the word “desire” or “yearning” in this way (Gen 4:7 and Song of Sol 7:10) to equate the same meaning for Genesis 3:16. Finally, Belleville points out the Genesis creation account as “descriptive” rather than “prescriptive” concerning male and female relationships (Belleville 2005b, 33-34).

One may conclude the egalitarian interprets Genesis 1-3 as a text which illustrates the creation of man and woman as equals, who were intended to be partners in

working the earth, and that the effects of the fall caused a hierarchy of female/male relationships not inherent in their creation. Therefore, they wish to eradicate hierarchal relationships within the church and family which is also a key element of second-wave feminism as reviewed in previous sections: rejection of religious patriarchy. One might question the relation of egalitarian interpretations to second-wave feminist philosophy and therefore, it is beneficial to understand these verses were not interpreted in such a manner until after the feminist movement (first and second-waves alike). Examples of this appear earlier in this chapter in the section about early Christian interpretations of biblical gender roles.

Analysis of New Testament Texts

Previously, this chapter explored complementarian views regarding New Testament texts and offered a critique from the complementarian viewpoint. This section will present the egalitarian understanding of such texts.

The Gospels

Egalitarian belief regarding female roles in the church states women are to be included in the various leadership roles of the church, including pastoral. Egalitarian author, Linda Belleville uses examples from the Gospels to support such a belief. Her interpretation that women are allowed to participate in the pastoral role hints of the self-actualization of woman element from second-wave feminist philosophy. Belleville cites female leaders within the New Testament. One leader in particular, Junia, was listed in some translations (for example, the TNIV) as an apostle in Paul's letter to the Romans 16. She links Junia to the early church due to being included in the Apostle Paul's list at

the conclusion of his letter to the Romans and argues concerning the book of Acts, “The outpouring of the Spirit at Pentecost was an equal opportunity event The result was a major paradigm shift from the male priesthood of the Jewish cult to the charismatic worship format and gender-inclusive leadership of the early church” (Belleville 2005a, 115). While she maintains Pentecost transformed the culture of the church to being characterized by “equal opportunity” for females, such a claim is supported by other New Testament texts, such as 1 Timothy 2:9-15, where Paul does not permit women to teach or hold authority over men. Her claim of a paradigm shift, consequently, is invalid. It becomes necessary to conclude Belleville is forcing elements of feminist philosophy into her rendering of New Testament texts.

Ruth Tucker further remarks on paradigm shifts in her book *Women in the Maze: Questions and Answers on Biblical Equality*. She seeks to answer the question whether or not Christ was a feminist when she writes concerning his interaction with the woman at the well in the Gospel of John. Tucker relays that Jesus’ conversation and allowance of the woman to pose questions and his answering of such questions reveals that He sought to treat females equally and with respect.

This view, that Christ treated women in a new and respectful manner, is also held by complementarians. It does not, however, mean that Jesus was a feminist; He was the perfect example of how men and women should respond, one to another. Tucker remarks concerning this precedent, “By today’s standards, Jesus’ attitude toward women may not appear unusual, but by the standards of first-century Palestine, he was nothing less than revolutionary. Women were regarded as inferior, and such was the pronounced

teaching of some of the Jewish rabbis” (Tucker 1992, 79). The Gospels and Acts illustrate Jesus and the disciples treated women as equals in their day-to-day interactions.

1 Corinthians 11:2-16

1 Corinthians 11:3 says, “But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.” As noted in the complementarian section, 1 Corinthians 11:2-6 is significant because of the various interpretations regarding the transliterated term *kephale* which is the Greek word for head.

Rebecca Groothuis wrote a book entitled *Good News for Women: A Biblical Picture of Gender Equality*. In it, she comments on the meaning of the term *kephale* siding with the understanding it means “source” rather than “authority” as reviewed in the previous paragraphs. Groothuis says one must not presuppose “that New Testament references to the husband as head of the wife mean that he has a God-ordained authority over his wife. Perhaps Paul was referring to the man as the life source for the woman because the first man was the source out of which God created the first woman and this serves somehow as an analogy for the husband-wife relationship” (Groothuis 1997, 152). This interpretation is in direct contrast to the complementarian understanding.

Gordon Fee, Professor Emeritus of New Testament Studies at Regent College, notes those who assume the use of the word “head” denotes an “authority-subordination relationship” are supplanting meaning into the Scripture texts being considered. He refers to the creation account as a text which helps one to interpret *kephale* when he states, “The relationship envisaged is clearly not one of subordination to the man as ‘leader.’ Paul is setting out to explain his assertion that ‘woman is the *glory* of man’”

(Fee 2005, 152). Therefore, when reading the text to mean source, rather than head, the egalitarian seeks to convey that there is no implied gender differentiation.

1 Corinthians 14:33-36

1 Corinthians 14:34-35 states, “The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.” These two verses specifically and directly speak to the idea of women speaking in church.

Certain egalitarians believe that the Apostle Paul did not write these words himself. One such scholar is Gordon Fee who has “recently joined many critical commentators in arguing persuasively that the injunctions concerning women (vv. 34-35) were not from the apostle’s own pen, but are an interpolation into the chapter” (Grenz 1995, 119). This element provides a warning for the Christian seeking to better ascertain God’s intention for the roles of men and women in the church and the home. Fee’s question concerning whether the Apostle Paul actually wrote these words reveals certain egalitarians have gone to the extent of participating in higher criticism. This causes one to question if certain egalitarians allow the Scriptures to inform their views or if they allow their views to inform how they read the texts that do not fit in with their concept of equality between the sexes.

Another egalitarian interpretation rejects D. A. Carson’s analysis of the text, as discussed earlier in the chapter under complementarianism. The egalitarian explains Paul’s instruction that women be silent with the context of events concerning the Corinthian church. Concerning this observation, egalitarian Stanley Grenz contends,

“The problem in Corinth focused on certain women who were asking many questions that disrupted the worship services The adamant questioning resulted in chaos. In response, Paul rules the women out of order. The church worship service is not the proper setting for their questions, for it results in chaos and offends the cultural sensibilities of the day” (Grenz 1995, 124). Thus the egalitarian understanding of this passage teaches Paul’s instruction was for a specific group and did not bar women from preaching and teaching within the church.

Egalitarians generally remark that one verse in this passage poses a problem: verse 34 reads, “women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says.” Alvera Mickelsen responds to this verse by revealing there is no Hebrew law which states such; therefore, the Apostle Paul is most likely referring to Roman laws or other local laws regarding women (Mickelsen 1989, 198).

Mickelsen goes on to relay that regarding the meaning of the verse that “there are other possibilities, too, but no one can pronounce with authority the exact meaning of these verses, because we do not know the exact cultural-historical situation. Paul knew what it was; the Corinthians knew it. We do not” (Mickelsen 1989, 198-99). One may conclude these verses, according to certain egalitarian understandings, have little implication for the church today. This understanding of the verse does not nullify the assertion of equal opportunity for males and females.

Belleville holds a different view and also encourages the reader to understand the broader context of the text. She remarks the intention of the Apostle Paul in writing this section within 1 Corinthians concerns “orderliness” in the congregation. She

proposes the “solution is not to fixate on one aspect of Paul’s corrective (‘women should remain silent in the churches’) and ignore the rest (‘if they [the married] want to inquire about something, let them ask their own husbands at home)’” (Belleville 2005, 75). For application, egalitarians promote the idea from this text that there should be order within the elements of a church worship service; however, a command for women to remain silent has no implications on the over-arching interpretation from the Old and New Testament and females may participate in all avenues of the ministry.

Galatians 3:26-29

These verses speak about the lack of distinction when one is found in Christ. This text is the basis for gender equality, as found in egalitarian understandings of the Scriptures. Brenden Byrne provides a closer look at the passage: “The statement about the overcoming of distinctions is not central but rather stands at the service of the more basic intent, which is to emphasize oneness” (Byrne 1966, 4). Unity, therefore, is the context of the passage.

This view is clearly articulated by Mary Hayter in her book *The New Eve in Christ: The Use and Abuse of the Bible in the Debate about Women in the Church*. Hayter contends patriarchy should no longer find a place within the church because of the elements found within Galatians 3:27-28. She emphasizes “Galatians 3:27 affirms . . . that all the baptized are one in Christ. ‘In Christ,’ racial, social and sexual distinctions are transcended and transformed. What is good and God-given in them is retained, but those aspects which have become distorted or perverted . . . are to be removed” (Hayter 1987, 139). Her comments allow one to see that the verse indicates a redemptive aspect to relationships between men and women.

Gordon Fee notes Galatians is concerned primarily with ecclesiology and yet he also comments that the verse is soteriological in nature: “If the Gospel does not take root here (with cultural forces against it on both sides, as they were with the place of slaves and women at table) then individualistic salvation would seem to count for little, if it counts for anything at all” (Fee 2005a, 185). His view that it is soteriological then lends to his interpretation that it is also applicable to the revision of social order as a part of the new covenant. In doing away with the old culture, Fee insists that “the Spirit’s gifting should precede roles and structures, which are only a carryover from the old order that is passing away” (Fee 2005a, 185). The interpretation of Galatians 3:26-29 in this manner supports the key egalitarian belief in interchangeability of roles.

Unlike Gordon Fee, egalitarian writer Walter Liefeld states he cannot accept a soteriological rendering of the text. He gives credence to the CBE’s belief in this text as the foundational one for the interpretation of all other verses regarding the role of women when he notes, “It is argued by some that this verse is basic to all others, and that no matter what functional differentiation other verses may seem to teach, the social equality of Galatians 3:28 renders any distinctions between men and women in the church inadmissible” (Liefeld 1989, 138). Thus, one sees that egalitarians promote using Galatians 3:28 as a foundation for interpreting all other Scriptures which concern gender roles.

Ephesians 5:21-22 and Colossians 3:18-19

As noted in the complementarian section, these verses are combined due to their similarity in discussing wives in submission to husbands. Both passages will be discussed in this section.

I. Howard Marshall, Professor Emeritus of New Testament Exegesis at Aberdeen University, wrote a chapter entitled, “Mutual Love and Submission in Marriage,” in the book, *Discovering Biblical Equality*. His basic premise is submission with equality or what he terms “love-patriarchalism” because he underscores what Paul wrote within the cultural context of patriarchy and it was all he knew and that the modern reader is not prescribed to follow such demands. In reference to the verses in Colossians, Marshall describes love-patriarchalism: “We can therefore say that the basic qualities of loving and seeking to please one’s partner upheld here can be carried over into a different structure of marriage and that in itself the passage does not require that Christians move back to a hierarchical view of marriage” (Marshall 2005, 195).

Mary J. Evans further expounds on the egalitarian thought of mutual submission in Ephesians 5:21. It is “clear that for Paul the idea of mutual submission was not a contradiction in terms and warns us to beware of interpreting the relationship in hierarchical terms. It should be noted that this subjection which is called for from all Christians and in particular from wives to their husbands involves a deliberate decision to give priority to the other person” (Evans 1983, 74). By encouraging one not to interpret the verses in hierarchical terms, it is evident Egalitarians once again seek to interpret the entirety of the Scriptures with the cognizance that men and women were created equal and there is no differentiation of gender when in Christ.

Gender equality is evidenced in the thoughts of Craig Keener when he indicates the Apostle Paul’s intention was, as Evans noted above, mutual submission. Keener conveys one cannot doubt husbands are supposed to mutually submit, even though the command is more “explicit” for the wife. He explains Paul is simply

addressing “the roles as they existed in his day” (Keener 2005, 242). This type of wording implies the command is not necessarily applicable to current roles, only a cultural response to the marital relationship as it was at the time of the writing of Ephesians.

Dan Doriani continues with the thought of mutual submission by explaining females are not to be dominated by men but rather the context of the verse dictates men treat their wives in a manner consistent with “walking in the Spirit.” He notes women are not instructed to submit to all men but rather to their husbands alone. Submission is reflected in a wife’s “acceptance of the husband’s leadership . . . and respect of her husband” (Doriani 2003, 68). While Doriani is emphasizing mutual submission, saying that the marital relationship is “nearly reciprocal”, he also denotes that wives are to submit to their husbands and agrees with the complementarian understanding that men are not to dominate their wives but lovingly lead them. He draws upon the example of Jesus, who “claimed nothing . . . had nowhere to lay his head . . . and humbled himself to the point of death” (Doriani 2003, 69). He therefore indicates that husbands may exercise loving leadership by choosing to deny self, and lay aside their own choices for the good of the wife. Additionally, he suggests the husbands should participate in serving their wives with tangible “acts of service.”

1 Timothy 2:9-15

This text offers instructions for women, including details about modesty. One of the key phrases in these verses also prohibits women from teaching or holding positions of authority over men. That this text, in light of other texts, should not be interpreted as a “universal rule” is the general egalitarian position. They believe to do

otherwise would contradict the Apostle's writings and instructions found in key texts such as the 1 Corinthians passage which allows women to prophesy.

Belleville expounds further upon these verses in her article, "Exegetical Fallacies in Interpreting 1 Timothy 2:11-15: Evaluating the Text with Contextual, Lexical, Grammatical, and Cultural Information." She comments concerning the passage that, "The first step in getting a handle on 1 Timothy 2:12 is to be clear about where the verse sits in the letter as a whole. Paul begins by instructing his stand-in, Timothy, to stay put in Ephesus so he can command certain persons not to teach 'any different doctrine' (1:3). False teaching is Paul's overriding concern" (Belleville 2003, 3). She concludes this passage was written as a means to correct female false teachers in Ephesus and that the specific verse about women not usurping authority was to rebuke women seeking to teach the others "in a dictatorial fashion."

Another point specific to the egalitarian position is that Paul was not concerned with women teaching doctrine, as the complementarian would apply this text. Belleville explains, "While Paul urged Timothy to 'command and teach these things' (4:11), these 'things' are not doctrines" (Belleville 2005b, 82). She proposes the "things" he was referring to were elements of godly living. These remarks by Belleville are another component of tearing down the complementarian hermeneutic that females are not permitted to teach theological or doctrinal principles. Thus, one may conclude the egalitarian position is the verses do not apply to the church as a whole and there is no distinction between male and female teachers or between formal and informal instruction in the church body.

Another facet questions the meaning of the word “authority” used in 1 Timothy 2:9-15. Ruth Tucker references the King James translation, that a woman is not “to usurp authority” over a man, and explains such an interpretation is more faithful to the original Greek text. She emphatically states, “Had Paul intended to say that women were not to have authority (a good kind of authority when exercised by men), it would have been only natural for him to have used the usual Greek word for authority *exousia*, but instead he chose a negative word that is found nowhere else in his writings” (Tucker 1992, 115). This interpretation furthers the suggestion above that these Scripture texts are not a general guiding principle applicable to the church.

1 Peter 3:1-7

A key verse in this text says, “In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives.” Groothuis responds to the admonition for a wife to submit to her husband in these verses by calling for deeper understanding of the passage. To egalitarians, the context that Peter is writing to wives with unbelieving husbands is a key element for interpreting the text. She remarks, “Peter is urging wives to submit to their husbands’ civil authority, not their authority in spiritual matters. Because this text is directed to wives of unbelieving husbands, it cannot be used as a proof text for a spiritualized ‘chain of command,’ whereby the husband decides what God’s will is and the wife is obliged to obey his decisions” (Groothuis 1997, 173).

The egalitarian position completely denies the idea of spiritual submission on the part of the wife. Belleville indicates submission was only in regards to the husbands’ civil authority, also referenced above, and to which end Peter H. Davids writes in his

chapter “A Silent Witness in Marriage: 1 Peter 3:1-7” in *Discovering Biblical Equality: Complementarity without Hierarchy*. Davids paraphrases the text as “wives, embrace your marital relationship” (Davids 2005, 236). He offers an explanation as to Peter’s instruction for wives to submit or embrace their relationship: “The primary reason for advocating wives’ appropriate domestic behavior is ‘so that . . . [unbelieving husbands] may be won over without a word by their wives’ conduct.’ Therefore the focus of the passage is on women living with non-Christians husbands in the area of the Greco-Roman world to which the letter is addressed” (Davids 2005, 226). In summary, the verse is not applicable to all within the church, only wives of unbelieving husbands. Submission does not really mean submission but rather acceptance of being bound to the marital relationship with an unbeliever, and only to the end that the unbeliever becomes converted.

Theological Concerns Summarized

The theological concerns have been discussed in light of two viewpoints: complementarianism and egalitarianism. Each viewpoint has been presented and the differing beliefs have been outlined according to key biblical texts. Evangelicals from both perspectives writing on the topic of biblical manhood and womanhood state an intent of interpreting the Scriptures according to context and the writers’ original languages. The two opposing sides, however, provide distinct differences.

Egalitarianism contends on the basis of Galatians 3:28 that there is neither male nor female, and therefore this verse speaks to the rest of the Scriptural texts regarding the roles of men and women in the church and home. Egalitarians believe therefore in the interchangeability of roles. Husbands and wives are equal and are to

mutually submit to one another and women have equal opportunity in all roles within the church. This viewpoint is supported by the Christians for Biblical Equality, as well as Gordon Fee, Rebecca Groothuis, I. Howard Marshall, Ruth Tucker, and Dan Doriani.

Complementarianism is a belief that men and women were created equal before God but men and women have distinct gender roles within the church and the home, in accordance with the creation account. Complementarians believe the husband is to exercise loving leadership, while the wife is to submit to the husband as the church submits to Christ. Within the church, women are not to teach or hold authority over men, and therefore the role of pastor is only for men. This group is represented by the Council for Biblical Manhood and Womanhood and is marked by such names as John Piper, Wayne Grudem, George Knight, Craig Blomberg, Susan Foh, and Andreas Köstenberger.

Profile of the Current Study

The research design centered upon descriptive, quantitative research. The first chapter indicated a lack of literature on the subject causes one to ask the question: has second-wave feminist philosophy influenced evangelical thinking towards a secular worldview rather than a biblical one? The research purpose was to analyze the relationship between second-wave feminist philosophy and the interpretation of biblical gender roles by entering seminary students. The purpose outlines the intent of this dissertation, which is to determine if there is a relationship between second-wave feminist philosophy and the interpretation of biblical gender roles. The review of precedent literature in this chapter provides a basis of second-wave feminist philosophy and a theological section devoted to Scripture texts concerned with gender roles.

The precedent literature provides a theoretical foundation for what second-wave feminist philosophy entails. The section on first-wave feminism detailed how the philosophy of the Enlightenment period influenced such writers as Abigail Adams, Mary Wollstonecraft, Sarah Grimké, and Elizabeth Cady Stanton to advocate basic women's rights in a desire for equality with men. This describes of the facet of feminism which is called liberal feminism. It was also seen that Grimké and Stanton advocated a need for female translators of the Bible, later influencing second-wave feminists such as Mary Daly to develop a feminist theology within the framework of radical feminism.

The inter-period of feminism was also discussed, in which the writings of Margaret Sanger were reviewed because of their influence on a woman's right to the control of her body through the use of birth control. This highlighted the element of reproductive autonomy as a component of second-wave liberal feminism. The writings of Simone de Beauvoir were reviewed as well as Betty Friedan and Mary Daly. de Beauvoir and Friedan fall within the bounds of liberal feminism while Mary Daly falls within radical feminism. A salient feature in de Beauvoir's efforts was her push to redefine woman and therefore overthrow specific gender roles. Such a desire to redefine the female was further developed in the section concerning Friedan who asserted American women redefine themselves by achieving self-actualization through work outside the home. The writings of Mary Daly, which underscored second-wave feminism and its belief that women should reject religious patriarchy were also considered. Consequently, these writings encouraged women to pursue equality in the realm of the church and ministry.

To better understand the effects of second-wave feminism, the Attitudes Towards Women Scale (AWS) was developed in 1978 by Spence and Helmreich. A description written in the instructions of the survey states, “The statements listed below describe attitudes toward the roles of women in society which different people have.” An article citing the validation of the AWS states that it “measures attitudes concerning the rights, roles, obligations, and privileges that women should have in modern society. It provides scores along a continuum, ranging from endorsement of traditional sex roles to an egalitarian view of the roles of women and men” (Yoder et al. 1982, 651). The choice of this instrument is shaped by the elements of the significant literature (mainly the thrust of the writers of the second-wave to extend a philosophy of egalitarianism in gender roles into the work place). For example, according to the instructions on the test of how to score the scale, if one were to answer strongly agree to the following statement, “Women should assume their rightful place in business and all the professions along with men,” then his answer would “indicate a profeminist, egalitarian attitude” (AWS 1978). The use of this instrument, therefore enabled the researcher to determine if a student falls in line with liberal and radical feminism from the second-wave.

The use of the Scriptural Interpretations of Gender Issues Survey (SIGIS) assisted the researcher in determining where the student falls with his or her interpretation of biblical gender roles. Two questions are noteworthy. One indicates if a student is egalitarian in his/her interpretation of the Bible, as it states, “The Bible upholds the equality of male and female both in their personhood (who they are) and in complete interchangeability of their roles (functions in the church and home)” (SIGIS 2005). The following question indicates if a student is complementarian in his/her interpretation of

the Bible when it states, “The Bible upholds the equality of male and female in their personhood (who they are), and also supports distinct (unique) roles (functions in the church and home)” (SIGIS 2005). Each of the questions, from eight to forty-seven, deal with theological interpretations of the verses and views reviewed in under the heading “Theological Concerns” in this chapter.

CHAPTER 3

METHODOLOGICAL DESIGN

Second-wave feminist philosophy is the product of several elements, as reviewed in chapter 2. The first-wave, lasting from roughly 1792 to 1920, emphasized political recognition of woman, educational provisions for women, and biblical and theological revisions regarding female roles within the home and church. The key elements from the first-wave became a foundation for the second-wave, which promoted the redefining of woman, the self-actualization of woman, and the rejection of religious patriarchy. The goal of these feministic philosophical ideals is

to reorganize the world on the basis of equality between the sexes in all human relations. To advance their cause, feminists have focused on a variety of problems, including patriarchy, gender modeling, individual freedom, social justice, equal educational opportunity, equal pay for equal work, sexual harassment, and human rights. (Langer 1996, 4)

A key phrase in the quote above concerns feminism's chief goal: "to reorganize the world on the basis of equality between the sexes in all human relations." Such reorganization has made its way into the realm of the church, where the current atmosphere within evangelical circles denotes that feminism has swayed theologians toward various interpretations of the Scriptures. Due to this presupposition, it was beneficial to research entering seminary students to answer the question that was posed in the first chapter of this dissertation, "what do entering seminarians believe regarding biblical gender roles

and is there a relationship between second-wave feminist philosophy and the interpretation of biblical gender roles by entering seminary students?”

The methodological design consisted of organizing the study in a manner that will effectively convey an answer to the research question of whether beliefs about feminism have any effect upon entering seminarians’ beliefs regarding the interpretation of gender roles. The following is a detailed explanation of how the researcher sought to implement various elements of the social science research method.

Research Question Synopsis

The research problem exists because no statistical evidence could be found that gives credence to the suggestion in evangelical literature that second-wave feminist philosophy has had an impact on one’s beliefs regarding gender roles and the biblical interpretation of such. This observation was evidenced in chapter 1, where the researcher cited two significant research studies conducted recently (Fagan and Sherwood); these studies deal with gender roles and/or feminist beliefs however, they do not answer the research question.

The purpose of this study, therefore, was to analyze the relationship between second-wave feminist philosophy and the interpretation of Biblical gender roles by entering seminary students. The study also considered the influence of select demographics (gender, race, ethnicity, denominational affiliation, and age) upon student beliefs regarding feminism and gender roles.

The following questions narrowed the research to ascertain the effect, if any, feminism has had upon entering seminary students’ beliefs regarding gender roles:

1. Concerning second-wave feminism, with which viewpoint (egalitarianism or traditional gender roles) does the student identify most closely?
2. Concerning biblical gender roles, with which viewpoint (egalitarianism or complementarianism) does the student identify most closely?
3. What relationship, if any, is there between entering seminary students' beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?
4. To what extent, if any, do demographics influence entering seminary students' beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?

Research Assumption

The researcher assumed that feminism has influenced students' beliefs about gender roles and how one interprets such roles biblically. Other assumptions include: one's gender impacts one's beliefs about gender roles and feminism, and select demographics (denominational affiliation, theological persuasion, and age range) also have influence upon on a person's belief system regarding feminism and gender roles.

Research Design Overview

The research sampled entering seminary students from seminaries accredited by the Association of Theological Schools and the Commission on Colleges of the Southern Association of Colleges and Schools. It consisted of a non-experimental, descriptive quantitative survey which analyzed responses given by first year seminary students at each of the institutions. Quantitative research is defined as

inquiry that is grounded in the assumption that features of the social environment constitute an objective reality that is relatively constant across time and settings; the dominant methodology for studying these features is to collect numerical data on the observable behavior of samples and subject them to statistical analysis. (Gall, Gall, and Borg 2005, 555)

The quantitative nature is, however, one part of the research design. It was also descriptive and thus is described as “a type of quantitative investigation that seeks to portray characteristics of a sample or population by measuring pre-specified variables (Gall, Gall, and Borg 2005, 547).

In a later book entitled *Educational Research: An Introduction*, Gall, Gall, and Borg describe the importance of research from an educational perspective: “Descriptive studies are concerned primarily with determining ‘what is’ Most educational research has a strong inclination toward discovering cause-and-effect relationships and testing new instructional methods and programs” (Gall, Gall, and Borg 2007, 301). Therefore, this research in essence sought to determine the cause-and-effect relationship between second-wave feminist philosophy and the resulting influence upon the interpretation of biblical gender roles to be used for the educational purposes such as faculty knowledge regarding student beliefs and the formation of curriculum for the seminary classroom.

The design used two surveys which were administered to the population sample; this method was chosen due to its reputation for being “the best method available to the social researcher who is interested in collecting original data for describing a population too large to observe directly” (Babbie 2004, 243).

The researcher used two surveys (the Attitudes towards Women Scale and the Scriptural Interpretations of Gender Issues Survey) and gathered data from the population sample of entering seminary students from various seminaries accredited by the Association of Theological Schools and the Commission on Colleges of the Southern Association of Colleges and Schools. The Attitudes towards Women Scale was used to

quantify students' beliefs about feminism, mainly whether they fall in line with a more egalitarian view of gender roles within society or a more traditional view. The Scriptural Interpretations of Gender Issues Survey was used to quantify students' interpretation of texts and doctrinal beliefs regarding gender roles as outlined in the Bible.

In order to ascertain the degree of relationship between feminist philosophy and the interpretation of biblical gender roles, the researcher used a statistical test known as analysis of variance (ANOVA). This test is defined as "a statistical technique for testing for differences in the means of several groups" (Howell 2004, 531). This is a subset of path analysis, which is a "causal model for understanding relationships between variables" (Babbie 2004, 452). Generally, path analysis and thus ANOVA, takes the statistical output and informs the researcher of the impact of the independent variable and the strength of impact of the independent variable upon the dependent variable. For purposes of this study, the independent variable is second-wave feminist philosophy and the dependent variable is the interpretation of biblical gender roles. The ANOVA test not only showed a relationship, but also the strength of the relationship and therefore conclusions are made from the researcher concerning whether the relationship is statistically significant. This was accomplished through regression analysis and was illustrated by path coefficients, which "represent the strengths of the relationships between pairs of variables, with the effects of all other variables in the model held constant" (Babbie 2004, 453).

Population

The population of the study was schools from the Association of Theological Schools within the United States and Canada. There are 253 institutions within the

association and this is best described by information from its website as “graduate schools of theology that educate persons for the practice of ministry, for a range of church-related professions, and for teaching and research in the theological disciplines” (<http://www.ats.edu/MemberSchools/Pages/default.aspx>).

Schools within the ATS are comprised of “Protestant, Roman Catholic, and Orthodox graduate schools of theology [which] reflect a broad spectrum of doctrinal, ecclesiastical, and theological perspectives” (<http://www.ats.edu/MemberSchools/Pages/default.aspx>).

The population consisted of schools from the Commission on Colleges of the Southern Association of Colleges and Schools, which is “the recognized regional accrediting body in the eleven U.S. Southern states (Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and Virginia) and in Latin America for those institutions of higher education that award associate, baccalaureate, master's or doctoral degrees” (www.sacscoc.org/about.asp).

Samples and Delimitations

The research sampled entering seminary students from seminaries which are accredited either by the Association of Theological Schools (ATS) or the Commission on Colleges of the Southern Association of Colleges and Schools (SACS-COC). The sample was delimited to schools within the United States and to the two hundred and fifty-three schools within the Association of Theological Schools and schools within the Southern region as accredited by SACS-COC. It was also limited to various regions within the continental United States. The sample is further bound to the certain denominational affiliations by each school.

The method used to select the samples involved considering schools which were listed on the rosters of ATS and SACS-COC within the United States. It also involved selecting schools which identify themselves as Southern Baptist and a number which identify themselves as Evangelical in nature. Five schools were chosen according to geographical location (ranging from different locations within the continental United States) and denominational affiliation (either Southern Baptist only or Southern Baptist and those which identify themselves as Evangelical).

Limitations of Generalization

The research study was limited in generalization to one country (United States) out of all international countries. It was limited, also, in generalization to schools that are theological in nature on a Masters level and to students who are entering seminary. Further, it was limited to evangelical schools only.

Research Method and Instrumentation

The sample population provided data by taking two separate instruments which both consisted of surveys that were in the form of a Likert scale. Joy Fagan developed the first instrument entitled Scriptural Interpretations of Gender Issues Survey (SIGIS) for her dissertation in 2005. This survey had 6 questions which were devoted to demographics with a total of 58 questions. The Likert response choices ranged from strongly agree to strongly disagree, with agree, neutral, and disagree in the middle.

The original eight demographic questions concern the student's age, denominational affiliation, gender, institution, race, state, theology, and year in school. For purposes of this study, the demographic questions were the student's gender,

race/ethnic origin, home state, denominational affiliation, theological persuasion, and age range. The name of the student's institution was not asked to protect anonymity of both the student and the institutions involved. The other 52 questions centered upon complementarian and egalitarian gender roles and how one interprets them.

Fagan divided the questions into varying categories according to factorial analysis which is a quantitative statistical method, which offers the researcher "greater generalizability of the results" as well as providing insight into how different variables relate (Howell 2004, 401). This is accomplished through "a complex algebraic method used to discover patterns among the variables in values of several variables. This is done essentially through the generation of artificial dimensions (factors) that correlate highly with several of the real variables and that are independent of one another. A computer must be used to perform this complex operation" (Babbie 2004, 455). Gall, Gall, and Borg further highlight this process: "Factor analysis provides an empirical basis for reducing all these variables to a few factors by combining variables that are moderately or highly correlated with each other. Each set of variables that is combined forms a factor, which is a mathematical expression of the common element in the variables that are combined" (Gall, Gall, and Borg, 2007, 369). Fagan found through the loadings that eight factors were significant in the factor loadings: "Categorical Distinctions, Hermeneutical Issues, Trinitarian Interpretations, Old and New Testament Patterns, Creation, The Fall, Old and New Testament Women of the Bible, and the Five New Testament Passages on Women" (Fagan 2005, 96).

Key questions that provide an example of the importance of the use of this survey for the study at hand include question 12, which states, "I am comfortable with

being identified as an ‘evangelical feminist’ or a ‘biblical feminist’ (complete equality in personhood and role/function)” and question 13, which states, “I am comfortable with being identified as a ‘complementarian’ (equal in personhood but distinct/unique in role/function).”

The researcher gained permission from Joy Fagan for use of this instrument. It was validated by a panel in which “the primary goals were to utilize the expertise of the panel in areas such as eliminating bias, promoting clarity in language, enhancing the understanding of the research participants and helping to establish . . . validity of the instrument, both content and construct validity” (Fagan 2005 96-97).

The second instrument is entitled Attitudes toward Women Scale (AWS) developed in 1978 to ascertain if men and women fell in line with feminist concepts promoted by the second-wave of feminism in the 1960s and 1970s. It contains 15 questions which have 4 response choices: agree strongly, agree mildly, disagree mildly, and disagree strongly. The subjects revolve around perceived societal roles of men and women. This instrument was available for use in public domain.

The two of the three constructs within second-wave feminist philosophy (liberal feminism and radical feminism) were a defining factor for second-wave feminist philosophy for the purposes of this dissertation. The AWS directly correlates because it was designed to measure “attitudes concerning the rights, roles, obligations, and privileges that women should have in modern society. It provides scores along a continuum, ranging from endorsement of traditional sex roles to an egalitarian view of the roles of women and men” (Yoder et al. 1982, 652).

The use of an instrument such as the AWS may be perceived as less relevant

because it was developed in 1978. Twenge remarks upon this when she writes:

Increasingly, both pro-feminist and more conservative students agree that women should have the right to work, that married couples should share some housework duties, and that daughters should be given equal encouragement to go to college. This in itself, however, is an illustration of how far we have come since 1970. It is also an argument for the continued use of older scales such as the AWS: the record of scores over time is a valuable measure of social change and an addition to the historical record of social psychology. (Twenge 1997, 46)

A further description of how to score the AWS is offered by Colleen Daugherty and Faye Dambrot when they write, “Each positive item of the AWS is scored from 0 to 3, with 0 representing the most traditional, conservative attitude and 3 reflecting the most liberal, profeminist attitude. Scoring is reversed for negative items” (Daugherty and Dambrot 1986, 449).

One significant study is worth noting in a discussion on the use of the AWS. In 1997, Jean M. Twenge conducted a meta-analysis of the use of the AWS from 1970 to 1995. Her conclusion follows:

This meta-analysis finds four strong, consistent results. First, women’s scores on the Attitudes Toward Women Scale have become steadily more liberal/feminist over the time period between 1970-1995, without any slowdown or reversal during the 1980s. Second, men’s AWS scores also show a definite, though slightly less linear, trend toward more liberal/feminist scores, with a very small increase during the early 1980s but more significant change during the late 1980s and early 1990s. Third, gender differences in AWS scores show a curvilinear relationship over time, increasing in the 1970s and early 1980s and decreasing during the late 1980s and early 1990s. Lastly Southern students have more traditional/conservative attitudes toward women than their counterparts in the Midwest, Northeast, and West. (Twenge 1997, 44)

Validation of the Instruments

The Scriptural Interpretations of Gender Issues Survey (SIGIS) was validated by Joy Fagan for use in her dissertation by forming an expert panel which sought to highlight and remove any bias from the questions within the survey. Further elements of

validation included offering the survey in form of a field test to thirty Cedarville University students, which Fagan states was done in order to “gain further insight into questions that lacked clarity and needed to be re-worded or expounded upon to help with greater content validity” (Fagan 2005, 97). She also points to Cedarville University faculty members, Chi-en Hwang and Stephen Kinzey who “served as consultants and statistical experts in regard to the reliability and validity of the instrument, as well as in statistical analyses” (Fagan 2005, 97). Concerning the validity, “Cronbach’s Alpha was utilized to test the internal consistency of the instrument” and “on a scale of .0 to 1.0, with .7 to .8 considered acceptable, the interclass reliability (Cronbach’s alpha) of the survey was $r_{xx} = .94$ and the standard error of measurement was 6.94” (Fagan 2005, 97).

In the article, “Reliability of the Attitudes Toward Women Scale (AWS) and the Personal Attributes Questionnaire (PAQ),” Yoder et al. state, “In their publications . . . Spence and Helmreich have presented surprisingly limited reliability information” (Yoder et al. 1982, 652). They did, however, indicate for the AWS “only one estimate of internal consistency; coefficient alpha was .91 for [the] 15-item version of the scale for a college student sample of unspecified size” (Spence and Helmreich 1978, 39). Daugherty and Dambrot also note the lack of information concerning reliability and respond with a study which they conducted in 1986 to test the scale. They conclude, “The 15-item AWS scale retains high internal and test-retest reliability” (Daugherty and Dambrot 1986, 452).

Research Procedures

The research procedure began with the first step of choosing five schools which fall within the definition of Southern Baptist or Evangelical within the ATS and SACS-COC. The researcher asked permission from each school to test entering seminary

students by contacting the administrative or academic offices of each school. The next step involved converting both survey instruments into ones that may be taken over the Internet rather than in paper form. Once the responses were received after a certain amount of time, they were entered into Microsoft Excel and Statistical Package for Social Sciences (SPSS) to be analyzed. The distribution of responses for each of the demographic questions (gender, race/ethnic origin, home state, denominational affiliation, theological persuasion, and age range) are illustrated through tables in the following chapter, and then the researcher ran the statistical tests according to each research question's prescription. The first research question outlines each respondent's score and the interpretation of the score (Egalitarian or Traditional) on the AWS. The second research question conveys student scores and the interpretation of the score (Egalitarian or Complementarian) on the Scriptural Interpretations of Gender Issues Survey (SIGIS). The third research question analyzes the relationship (if any) and degree of relationship between the independent variable (second-wave feminist philosophy) and the dependent variable (interpretation of biblical gender roles) by statistical analysis. The fourth research question demonstrates the relationship between each demographic question and the AWS and the SIGIS.

CHAPTER 4

ANALYSIS OF FINDINGS

The researcher examined the data from the surveys that were administered to students in select evangelical institutions of higher education. The research concern, as stated in chapter 1, helped the researcher to analyze the relationship, if any, between second-wave feminist philosophy and the interpretation of biblical gender roles by entering theological seminary students. As outlined in chapter 3, the research consisted of a descriptive, quantitative design.

The following sections will detail how the data was analyzed and interpreted, including the compilation protocol, information concerning the demographic and sample data and an examination of the findings. The final portion of the chapter is devoted to an evaluation of the research design.

Compilation Protocol

The researcher obtained permission through Southern Baptist Theological Seminary's review board process to administer the surveys to entering masters level students at five institutions and the survey process was deemed low-risk for students and was approved in August 2010. The researcher also gained permission from each institution which participated. Three of the institutions provided verbal permission through email correspondence with the researcher; the other two schools required the

researcher to submit a proposal to their institutional review board, respectively, and authorization to survey students was subsequently granted. One institution stipulated a consent form be included at the beginning of the survey which covered topics such as the purpose and background of the study, procedures, risks/discomforts, benefits, costs, payment, questions and consent. In order to promote student interest in the survey, the researcher offered every tenth respondent a ten-dollar amazon.com gift card. If students desired eligibility to receive the gift card, they were asked to submit an e-mail address, in which the researcher e-mailed the gift card to every tenth respondent's inbox.

Each seminary was assured that the researcher would maintain high ethical standards in the conduction of the research. Maintaining such standards involved a desire to uphold the anonymity of each student in the report of the findings of the study and a desire to present data with accuracy (Booth, Colomb, and Williams 2003, 286).

The researcher used surveymonkey.com (an online survey software tool) to administer both the Attitude Towards Women Scale (AWS) and the Scriptural Interpretations of Gender Issues Survey (SIGIS) to the students. Entering seminarians participating in the study were notified through e-mail from a school administrator or through cards which were distributed by the appropriate office at the beginning of the fall 2010 semester at each institution. The e-mail and cards instructed students to go to www.juliabickley.com. The researcher used this website to link the student to the survey located on surveymonkey.com, where both the AWS and SIGIS had previously been loaded. 122 students accessed the survey and took it in its entirety. The data from the responses was downloaded from surveymonkey.com in Microsoft Excel spreadsheet format to enable testing with SPSS software.

Demographic and Sample Data

The six demographic questions asked included the student's: gender, race/ethnic origin, home state, denominational affiliation, theological persuasion, and age range. The data was sorted through the use of a Microsoft Excel spreadsheet. To assure anonymity of each student and school involved, students were not asked which of the five schools they attended. Therefore, data was not classified according to school but rather by participant number. The response rate was unpredictable and therefore, offering the survey to five schools increased the range of generalization in the application of the statistical findings. All five schools were located in various parts of the United States and were accredited either by the Association of Theological Schools or by the Southern Association of Colleges and Schools. Each school defines themselves as evangelical in their theological beliefs.

This section includes tables which represent a breakdown of the demographic data: Table 1 (distribution of responses for gender), Table 2 (distribution of responses according to race/ethnic origin), Table 3 (distribution of responses for home state), Table 4 (distribution of responses for denominational affiliation), Table 5 (distribution of responses for theological persuasion), and Table 6 (distribution of responses for age range).

Each table includes the frequency, percentage, valid percentage, and cumulative percentage of the demographic data. This information was formatted in Microsoft Excel by assigning each variable a numerical value, as a coding process. For example, men were assigned the value of 0, while women were assigned a 1. The data was then run in SPSS 14.0 statistical software to arrive at the specific percentage.

Table 1. Distribution of responses for gender

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
Female	45	36.9	36.9	36.9
Male	77	63.1	63.1	100.0
<i>Total</i>	<i>122</i>	<i>100.0</i>	<i>100.0</i>	

Table 1 above outlines the total response rate according to gender. Out of the 122 responses, 36.9% were female with males making up the majority of those surveyed at 63.1%.

Table 2. Distribution of responses for race/ethnic origin

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
Other	3	2.5	2.5	2.5
African American	3	2.5	2.5	4.9
Asian	2	1.6	1.6	6.6
Caucasian	113	92.6	92.6	99.2
Hispanic	1	0.8	0.8	100.0
<i>Total</i>	<i>122</i>	<i>100.0</i>	<i>100.00</i>	

Table 2 above outlines the distribution of responses according to race/ethnic origin. An overwhelming majority of respondents were Caucasians (92.6%). Other choices included: African American (2.5%), Asian (1.6%), Hispanic (0.8%), and other (2.5%). There were not enough responses in other ethnicities for meaningful analysis.

Table 3 below reveals the distribution of responses according to the student's home state. The majority of the students were from North Carolina at 19.7%, with the

second highest being Ohio at 10.7%, and the third highest being from Florida at 8.2%.

The total number of states represented was 24.

Table 3. Distribution of responses for home state

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
Alabama	4	3.3	3.3	3.3
Arizona	1	0.8	0.8	4.1
Arkansas	5	4.1	4.1	8.2
California	9	7.4	7.4	15.6
Colorado	2	1.6	1.6	17.2
Florida	10	8.2	8.2	25.4
Georgia	7	5.7	5.7	31.1
Hawaii	1	0.8	0.8	32.0
Kentucky	1	0.8	0.8	32.8
Louisiana	1	0.8	0.8	33.6
Maryland	1	0.8	0.8	34.4
Michigan	2	1.6	1.6	36.1
Mississippi	9	7.4	7.4	43.4
Missouri	3	2.5	2.5	45.9
New York	2	1.6	1.6	47.5
North Carolina	24	19.7	19.7	67.2
Ohio	13	10.7	10.7	77.9
Oregon	1	0.8	0.8	78.7
Pennsylvania	2	1.6	1.6	80.3
South Carolina	6	4.9	4.9	85.2
Tennessee	6	4.9	4.9	90.2
Texas	5	4.1	4.1	94.3
Virginia	6	4.9	4.9	99.2
West Virginia	1	0.8	0.8	100.0
<i>Total</i>	<i>122</i>	<i>100.0</i>	<i>100.0</i>	

Table 4 exemplifies the divisions according to denominational affiliation.

Southern Baptists were the majority of those who responded at 65.6%. The second highest rate of responses came from Baptists at 12.3%. The third highest rate came from

those who consider themselves non-denominational at 5.7% of respondents. The lowest number of responses (0.8%) came from a variety of groups: African Methodist Episcopal, Brethren, Calvary Chapel, Cumberland Presbyterian, Mennonite, Nazarene, Presbyterian, Salvation Army, and Vineyard.

Table 4. Distribution of responses for denominational affiliation

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
African Methodist Episcopal	1	0.8	0.8	0.8
American Baptist	2	1.6	1.6	2.5
Baptist	15	12.3	12.3	14.8
Brethren	1	0.8	0.8	15.6
Calvary Chapel	1	0.8	0.8	16.4
Christian Missionary Alliance	2	1.6	1.6	18.0
Cumberland Presbyterian	1	0.8	0.8	18.9
Mennonite	1	0.8	0.8	19.7
Methodist	3	2.5	2.5	22.1
Not Applicable	4	3.3	3.3	25.4
Nazarene	1	0.8	0.8	26.2
Non-denominational	7	5.7	5.7	32.0
Presbyterian	1	0.8	0.8	32.8
Salvation Army	1	0.8	0.8	33.6
Southern Baptist	80	65.6	65.6	99.2
Vineyard	1	0.8	0.8	100.0
<i>Total</i>	<i>122</i>	<i>100.0</i>	<i>100.0</i>	

Table 5 outlines the distribution of responses for theological persuasion, according to the total number of those surveyed. An overwhelming majority (95.9%) were conservative evangelicals, with only 4.1% falling in the category moderate evangelical. The other choices were liberal evangelical and non-evangelical, both of which had no response.

Table 5. Distribution of responses for theological persuasion

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
Moderate Evangelical	5	4.1	4.1	4.1
Conservative Evangelical	117	95.9	95.9	100.00
<i>Total</i>	<i>122</i>	<i>100.0</i>	<i>100.00</i>	

Table 6 reveals the distribution of responses for age range. Out of the 122 total respondents, 71.3% were between twenty to thirty years old. The other age range categorical choices were 31-40, 41-50, 51-60, and over 60; these groupings make up the other 28.7% of distribution for age range. The second highest rate of response came from those who are 31-40 years of age at 18%. The two lowest categories were the 41-50 age range (coming in at 5.7% of those surveyed) and the 51-60 age range (coming in at 4.9% of those surveyed). The highest rate of response is from those who fall within the category of 20-30 years of age; these represent the Millennial generation and therefore, statistical generalization of the findings to this group is the highest. Applications of this generalization will be further explored in chapter 5.

Table 6. Distribution of responses for age range

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
20 - 30 years	87	71.3	71.3	71.3
31 - 40 years	22	18.0	18.0	89.3
41 - 50 years	7	5.7	5.7	95.1
51 - 60 years	6	4.9	4.9	100.0
<i>Total</i>	<i>122</i>	<i>100.0</i>	<i>100.0</i>	

Findings and Displays

In chapter 3, the research assumption was stated, in that the researcher assumed that second-wave feminist philosophy had influenced students' beliefs about gender roles and how one interprets such roles biblically. Other assumptions listed include the thought that one's gender impacts one's beliefs about gender roles and feminism; select demographics (gender, race, ethnicity, denominational affiliation, and age) also have repercussions on a person's belief system regarding feminism and gender roles. Due to these assumptions, the researcher analyzed the data from the survey results from the two instruments which were administered to entering seminary students from a select group of Southern Baptist and Evangelical seminaries from the Association of Theological Schools and the Commission on Colleges of the Southern Association of Colleges.

The researcher ran tests using a statistical analysis tool to measure the degree of impact or influence second-wave feminist philosophy had upon entering seminary students' interpretation of biblical gender roles. The independent variable (second-wave feminist philosophy) was analyzed in relation to the dependent variable (students' interpretation of biblical gender roles) to see if there was a statistically significant relationship. Other nominal variables were evaluated, such as the ones listed under the demographic data. Each of these analyses are presented in concordance with the following research questions.

Research Question 1

Research question 1 asks, "Concerning second-wave feminism, with which viewpoint (egalitarianism or traditional gender roles) does the student identify most

closely?” This question analyzed responses of each student from the Attitudes toward Women Scale (AWS) developed in 1978 by Spence, Helmrich and Stapp, to see if he or she fell in line with a more “profeminist, egalitarian attitude” or a more “traditional, conservative attitude” according to feminist philosophy. As reviewed in chapter 2, feminist philosophy was defined from the ideals from the first-wave (political recognition, educational provisions, and biblical/theological revisions concerning women); the inter-period (reproductive autonomy and redefining woman); and the second-wave (self-actualization of women and rejection of religious patriarchy). The following table illustrates the varying philosophical ideas promulgated in each historical time period and the major proponent of the ideal.

Period	Philosophical Ideal	Key Proponent
1st-Wave (1790 - 1920)	Political Recognition	A. Adams
1st-Wave (1790 - 1920)	Educational Provisions	S. Grimke, M. Wollstonecraft
1st-Wave (1790 - 1920)	Biblical/Theological Revisions	E. Stanton
Inter-Period (1920 - 1959)	Reproductive Autonomy	M. Sanger
2nd-Wave (1960 -)	Redefining Woman	S. de Beauvoir
2nd-Wave (1960 -)	Self-actualization of Woman	B. Friedan
2nd-Wave (1960 -)	Rejection of Religious Patriarchy	M. Daly

Figure 1. Philosophical implications of Feminism

Each question on the AWS was categorized within the philosophical ideals of “redefining woman,” the “self-actualization of woman,” and “rejection of religious patriarchy.” As reviewed in chapter 2, Simone de Beauvoir promoted the idea that women should overthrow preconceived cultural understandings of gender roles. Such an idea of redefining woman is reflected in the AWS through the following questions: “Swearing and obscenity are more repulsive in the speech of a woman than of a man”; “Telling dirty jokes should be mostly a masculine prerogative”; “Intoxication among women is worse than intoxication among men”; “Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry”; “A woman should be free as a man to propose marriage”; “Women earning as much as their dates should bear equally the expense when they go out together”; “A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.”

Betty Friedan promoted the idea that women achieve self-actualization through work outside the home. This philosophy is reflected in the following statements from the AWS: “Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day;” “There should be a strict merit system in job appointment and promotion without regard to sex;” “Women should worry less about their rights and more about becoming good wives and mothers;” “Women should assume their rightful place in business and all the professions along with men;” “Sons in a family should be given more encouragement to go to college than daughters;” “It is ridiculous for a woman to run a locomotive and for a man to darn socks.” Mary Daly believed women should cast religious patriarchy aside and this became another key philosophical

idea of second-wave feminist philosophy. This third element is also seen in the AWS: “It is insulting to women to have the ‘obey’ clause remain in the marriage service.”

The AWS indicates the scoring method is done by assigning numerical value to the statements: agree strongly, agree mildly, disagree mildly, and disagree strongly. The numerical value of each is as follows: “A=0, B=1, C=2, and D=3 except for the items with an asterisk where the scale is reversed” (Spence and Helmreich 1973, 219-220). Questions with an asterisk may be noted in Appendix 1. The highest score therefore is forty-five (tabulated by a respondent scoring a three on every one of the fifteen questions). The lowest score would be zero, if the respondent scored a zero on every one of the fifteen questions. Therefore, the range of scores is from one to forty-five, with a higher score indicating more egalitarian leanings and a lower score indicating more traditional leanings.

The hypothesis states, “The majority of respondents will have a higher score, indicating a more egalitarian leaning.” The writers of the AWS signified that “a high score indicates a pro-feminist, egalitarian attitude” (Spence and Helmreich 1973, 219-220). A study entitled “Posture and Prediction on the Attitudes Toward Women Scale” by Goldberg, Katz, and Rapoport at Connecticut College was published in the *Psychology of Women Quarterly* to better understand “the relationship between stated attitudes toward the feminist movement and willingness to help that movement” (Goldberg, Katz, and Rapoport 1979, 403). Under the results section, the researchers describe the method of scoring and indicate any score higher than the mean distinguishes one as more egalitarian while a score lower than the mean indicates a more traditional leaning regarding attitudes toward women. The table below reveals each respondent’s

score and the corresponding interpretation based upon whether the score is higher or lower than the mean, which is 22.5. The highest score possible score is 45 and the lowest possible score is 0. Out of the 122 respondents, only 12 scored as Traditional (below the mean) which is 9.8% of the entire population; 110 respondents scored Egalitarian (above the mean) which is 90.2% of the survey population. Therefore, it is applicable that the 90.2% of entering seminarians across 24 states adhere to the second-wave feminist philosophies of redefining woman (challenging preconceived gender roles within society) and the self-actualization of woman (accomplished through work outside of the home).

Table 7. Responses from the AWS

Student #	Score	Interpretation
1	34	Egalitarian
2	40	Egalitarian
3	35	Egalitarian
4	36	Egalitarian
5	30	Egalitarian
6	26	Egalitarian
7	45	Egalitarian
8	33	Egalitarian
9	43	Egalitarian
10	37	Egalitarian
11	26	Egalitarian
12	43	Egalitarian
13	35	Egalitarian
14	27	Egalitarian
15	41	Egalitarian
16	36	Egalitarian
17	31	Egalitarian
18	41	Egalitarian
19	14	Traditional
20	30	Egalitarian
21	23	Egalitarian
22	27	Egalitarian

Table 7–Continued. Responses from the AWS

Student #	Score	Interpretation
23	18	Traditional
24	34	Egalitarian
25	32	Egalitarian
26	28	Egalitarian
27	31	Egalitarian
28	21	Traditional
29	28	Egalitarian
30	17	Traditional
31	39	Egalitarian
32	32	Egalitarian
33	36	Egalitarian
34	23	Egalitarian
35	27	Egalitarian
36	30	Egalitarian
37	25	Egalitarian
38	30	Egalitarian
39	28	Egalitarian
40	30	Egalitarian
41	37	Egalitarian
42	29	Egalitarian
43	23	Egalitarian
44	27	Egalitarian
45	25	Egalitarian
46	27	Egalitarian
47	43	Egalitarian
48	29	Egalitarian
49	24	Egalitarian
50	26	Egalitarian
51	26	Egalitarian
52	39	Egalitarian
53	21	Traditional
54	32	Egalitarian
55	26	Egalitarian
56	25	Egalitarian
57	30	Egalitarian
58	31	Egalitarian
59	25	Egalitarian
60	25	Egalitarian

Table 7–Continued. Responses from the AWS

Student #	Score	Interpretation
61	28	Egalitarian
62	28	Egalitarian
63	15	Traditional
64	17	Traditional
65	23	Egalitarian
66	27	Egalitarian
67	30	Egalitarian
68	32	Egalitarian
69	36	Egalitarian
70	38	Egalitarian
71	26	Egalitarian
72	27	Egalitarian
73	39	Egalitarian
74	29	Egalitarian
75	28	Egalitarian
76	29	Egalitarian
77	27	Egalitarian
78	36	Egalitarian
79	28	Egalitarian
80	36	Egalitarian
81	36	Egalitarian
82	39	Egalitarian
83	23	Egalitarian
84	33	Egalitarian
85	29	Egalitarian
86	27	Egalitarian
87	24	Egalitarian
88	22	Traditional
89	23	Egalitarian
90	21	Traditional
91	36	Egalitarian
92	31	Egalitarian
93	36	Egalitarian
94	33	Egalitarian
95	29	Egalitarian
96	32	Egalitarian
97	25	Egalitarian
98	28	Egalitarian

Table 7–Continued. Responses from the AWS

Student #	Score	Interpretation
99	37	Egalitarian
100	33	Egalitarian
101	35	Egalitarian
102	29	Egalitarian
103	31	Egalitarian
104	41	Egalitarian
105	34	Egalitarian
106	24	Egalitarian
107	27	Egalitarian
108	28	Egalitarian
109	31	Egalitarian
110	26	Egalitarian
111	25	Egalitarian
112	34	Egalitarian
113	30	Egalitarian
114	26	Egalitarian
115	18	Traditional
116	29	Egalitarian
117	21	Traditional
118	38	Egalitarian
119	35	Egalitarian
120	38	Egalitarian
121	28	Egalitarian
122	21	Traditional

Research Question 2

This question asks, “Concerning biblical gender roles, with which viewpoint (egalitarianism or complementarianism) does the student identify most closely?” To answer this question, the researcher analyzed the responses of each student from the Scriptural Interpretations of Gender Issues Survey (SIGIS), to see if he or she fell in line with a more egalitarian interpretation of biblical gender roles or a more complementarian interpretation of biblical gender roles.

The hypothesis states, “The majority of students will identify with the egalitarian viewpoint concerning biblical gender roles.” The null hypothesis was not rejected as only 5.7% of the students scored egalitarian in their interpretation of biblical gender roles. The range of scoring is 100 to -100 with the positive being more complementarian and the negative being more egalitarian. The highest egalitarian score was a -54 while the highest complementarian score was a 78. The total number of respondents who may be categorized as complementarian is 115. The total number of respondents who are egalitarian, therefore, is 7.

The table below illustrates the responses from the SIGIS by outlining each respondent’s score and the corresponding interpretation.

Table 8. Responses from the SIGIS

Student #	Score	Interpretation
1	17	Complementarian
2	0	Complementarian
3	6	Complementarian
4	11	Complementarian
5	4	Complementarian
6	30	Complementarian
7	-54	Egalitarian
8	37	Complementarian
9	-36	Egalitarian
10	28	Complementarian
11	63	Complementarian
12	-37	Egalitarian
13	13	Complementarian
14	14	Complementarian
15	-31	Egalitarian
16	10	Complementarian
17	60	Complementarian
18	-22	Egalitarian
19	55	Complementarian

Table 8–Continued. Responses from the SIGIS

Student #	Score	Interpretation
20	41	Complementarian
21	58	Complementarian
22	41	Complementarian
23	68	Complementarian
24	46	Complementarian
25	23	Complementarian
26	28	Complementarian
27	69	Complementarian
28	55	Complementarian
29	64	Complementarian
30	58	Complementarian
31	19	Complementarian
32	38	Complementarian
33	27	Complementarian
34	36	Complementarian
35	50	Complementarian
36	11	Complementarian
37	57	Complementarian
38	3	Complementarian
39	11	Complementarian
40	45	Complementarian
41	26	Complementarian
42	58	Complementarian
43	53	Complementarian
44	72	Complementarian
45	57	Complementarian
46	43	Complementarian
47	0	Complementarian
48	53	Complementarian
49	12	Complementarian
50	50	Complementarian
51	46	Complementarian
52	-11	Egalitarian
53	49	Complementarian
54	68	Complementarian
55	67	Complementarian
56	15	Complementarian
57	47	Complementarian

Table 8–Continued. Responses from the SIGIS

Student #	Score	Interpretation
58	47	Complementarian
59	34	Complementarian
60	63	Complementarian
61	25	Complementarian
62	31	Complementarian
63	66	Complementarian
64	78	Complementarian
65	36	Complementarian
66	14	Complementarian
67	42	Complementarian
68	77	Complementarian
69	50	Complementarian
70	71	Complementarian
71	40	Complementarian
72	67	Complementarian
73	26	Complementarian
74	67	Complementarian
75	52	Complementarian
76	61	Complementarian
77	39	Complementarian
78	32	Complementarian
79	60	Complementarian
80	42	Complementarian
81	-11	Egalitarian
82	57	Complementarian
83	31	Complementarian
84	49	Complementarian
85	75	Complementarian
86	57	Complementarian
87	67	Complementarian
88	50	Complementarian
89	54	Complementarian
90	24	Complementarian
91	29	Complementarian
92	34	Complementarian
93	25	Complementarian
94	56	Complementarian
95	64	Complementarian

Table 8–Continued. Responses from the SIGIS

Student #	Score	Interpretation
96	52	Complementarian
97	78	Complementarian
98	24	Complementarian
99	46	Complementarian
100	41	Complementarian
101	37	Complementarian
102	35	Complementarian
103	33	Complementarian
104	21	Complementarian
105	44	Complementarian
106	60	Complementarian
107	39	Complementarian
108	62	Complementarian
109	2	Complementarian
110	46	Complementarian
111	42	Complementarian
112	30	Complementarian
113	24	Complementarian
114	42	Complementarian
115	69	Complementarian
116	68	Complementarian
117	47	Complementarian
118	9	Complementarian
119	31	Complementarian
120	63	Complementarian
121	25	Complementarian
122	62	Complementarian

As noted above, the majority of students fell within a complementarian score. This is further seen in Figure 2 on the following page, which illustrates in histogram form the rate of percentages along the line of scoring from -50 to 80 (the lowest and highest scores returned through the surveys which were administered). It is interesting to note that while 94.3 percent of students fall within the bounds of Complementarianism on the

SIGIS, 90.2 percent of the same surveyed students scored as Egalitarian on the AWS. This suggests there is a disconnection between espoused theological belief verses theological beliefs in practice within society. The question as to why there is such a disconnect will be further explored in chapter 5 under “research implications” and “research applications.”

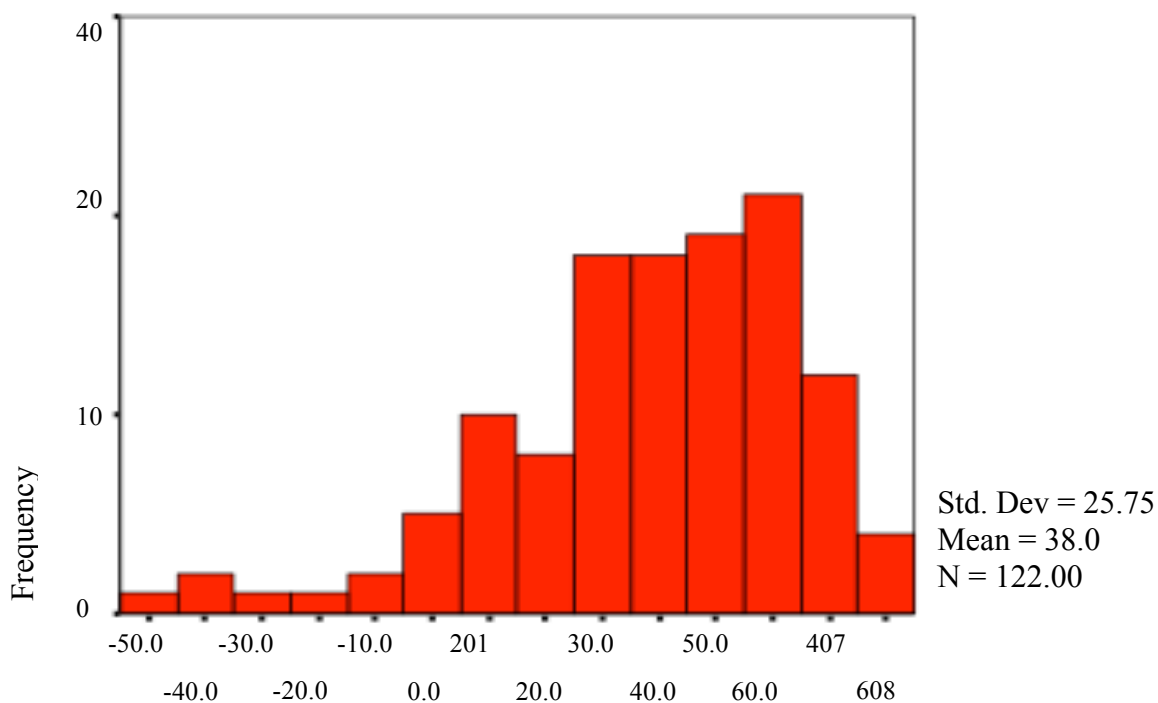


Figure 2. SIGIS histogram

Question fifty-one on the SIGIS was open-ended and the student was able to type out a response. The question asks, “Briefly state your opinion as to what the most crucial gender issues impacting life are in the home and church today and why (e.g., domestic violence, homosexuality, biblical interpretation, etc.). There were 106 responses received out of the total 122 number of responses. The majority of students

stated homosexuality, biblical interpretation, and a lack of male leadership as the most crucial areas impacting the church and home. The entire set of responses is included in Appendix 6.

Research Question 3

Research question 3 asks, “What relationship, if any, is there between entering seminary students’ beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?” This question analyzes the responses from the AWS and the SIGIS using an Analysis of Variance (ANOVA) test in order to measure the possibility of a relationship between the independent variable (second-wave feminist philosophy) and the dependent variable (interpretation of biblical gender roles). It also illustrates not only the presence of a relationship if there is one, but the statistical significance of such a relationship. While the “ANOVA currently enjoys the status of being probably the most used statistical technique in psychological research” (Howell 2011, 407), it was chosen specifically for this study because of its quantitative nature and its ability to display through coefficients the “strengths of the relationships between pairs of variables” (Babbie 2004, 453).

Hypothesis Number 1

Hypothesis number 1 states, “The independent variable (feminist philosophy, measured by the AWS) will have a significant degree of impact upon the dependent variable (student interpretation of biblical gender roles).” Such a hypothesis helps in the demonstration of not only answering the question of a possible relationship between

student views on second-wave feminist philosophy and the interpretation of biblical gender roles, but the degree of significance in the relationship.

According to the output from the data in SPSS, the null hypothesis was rejected, as the table below illustrates there is a statistically significant relationship between one's beliefs regarding feminist philosophy (discerned through administering the AWS) and the interpretation of biblical gender roles (discerned through administering the SIGIS). The regression analysis revealed the existence of the relationship through the significance level which was .000, less than .05, illustrated in Table 9.

Table 9. Regression between AWS and SIGIS

Model	Sum of Squares	df	Mean Square	F	Sig.
1	26643.111	1	26443.111	59.661	.000
Regression	53588.856	120	446.574		
Residual Total	80231.967	121			

While a value of 0 for R Square would indicate there is no linear relationship, the table below demonstrates that there is a relationship of .332 under R Square, which indicates the strength of the relationship as very strong statistically, illustrated in Table 11.

Table 11. ANOVA^b between the AWS and SIGIS

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.576a	.332	.327	21.1323

a. Predictors: (Constant), AWS

Not only is there a statistically strong relationship between the independent variable (second-wave feminist philosophy) and the dependent variable (the interpretation of biblical gender roles), but also there is a significant amount of distance of the variables of AWS upon the variables within the SIGIS. This is illustrated in Table 11 below. The B-coefficient in the regression analysis is -2.35.

Table 11. B-coefficients^a

Model		Unstandardized Coefficients	
		B	Std. Error
1	(Constant)	108.05	9.271
	AWS	-2.35	0.304

a. Dependent variable: SIGIS

This indicates that the higher a respondent's score is on the AWS, the more egalitarian the same respondent's score is on the SIGIS. The importance of this finding is further pictured in Figure 3 which is a scattergram showing linear regression analysis, which is defined as "a form of statistical analysis that seeks the equation for the straight line that best describes the relationship between two ratio variables" (Babbie 2004, 448).

In Figure 3, the SIGIS is represented on the Y axis while the AWS is on the X axis. It must be noted that the SIGIS is scored with +100 to 0 being complementarian, and anything below 0 down to -100 being egalitarian concerning the interpretation of biblical gender roles.

The AWS is scored oppositely with 0 to 21 being more traditional, conservative in attitudes toward women, while 22 to 45 is more profeminist and egalitarian in attitudes regarding women. The Y axis shows 80 at the top and a -60 at the

bottom, indicating the highest score on the SIGIS was a 78 and the lowest was a -54. The X axis shows the lowest score on the AWS being a 14 while the highest score was a 45. Most notable is that when a unit of the AWS score increases, the b-coefficient of 2.35 units on the SIGIS decreases.

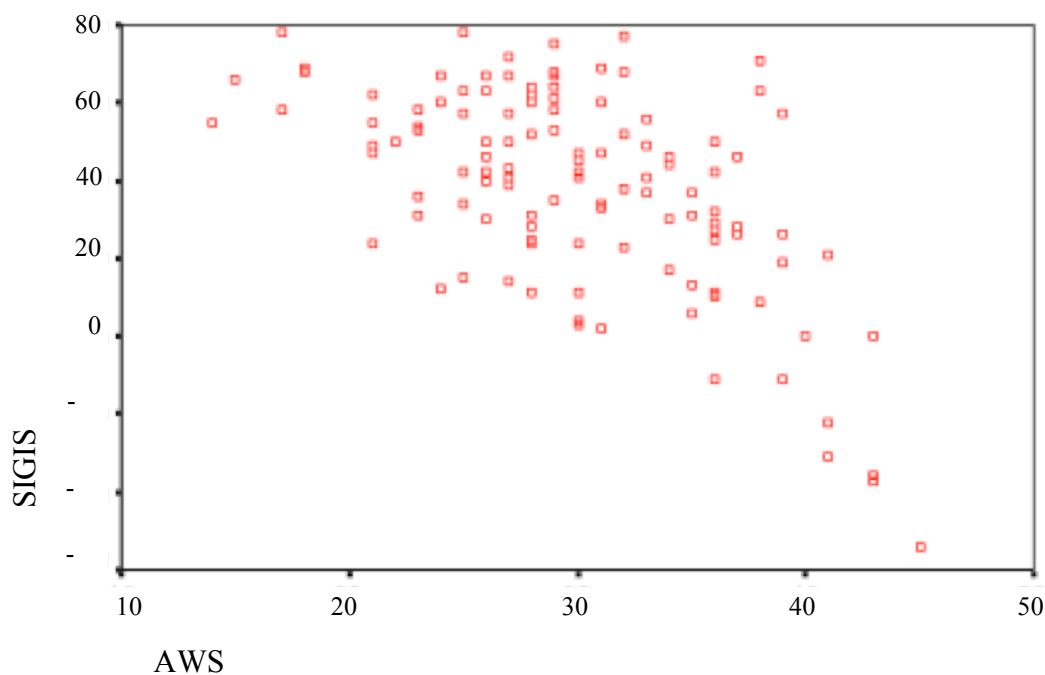


Figure 3. Scattergram for B-coefficient regression analysis

Research Question 4

This question asks, “To what extent, if any, do demographics influence entering seminary students’ beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?” The responses of each student from the AWS and the SIGIS were analyzed to ascertain what impact demographics have upon a student’s belief about second-wave feminist philosophy and interpretation concerning

biblical gender roles. A T-test was run against each demographic variable and the AWS and SIGIS. Hypotheses 1-6 apply to the demographic responses versus the AWS; hypotheses 7-12 apply to the demographic versus the SIGIS. The tables show there is a significant relationship if the last column labeled “Sig. (a)” is below .05, meaning the demographic variable is statistically significant.

Hypothesis Number 1

Hypothesis number 1 states, “There will be a difference between males and females and their views concerning feminist philosophy.” The null hypothesis was not rejected, as the significance level is .267, illustrated in Table 12. A number higher than .05 on the significance level indicates there was no difference between males and females and their responses on the AWS.

Table 12. AWS vs. gender

Gender	Gender	Mean Difference	Std. Error	Sig. (a)
Male	Female	1.319	1.183	.267

a. The mean difference is significant at the .05 level.

Hypothesis Number 2

Hypothesis number 2 states, “There will be no difference among race/ethnic groups (African Americans, Asians, Caucasians, Hispanics, or other) in their views concerning feminist philosophy.”

The null hypothesis was rejected as none of the races revealed a level of significance lower than .05, illustrated in Table 13.

Table 13. AWS vs. race

Race	Race	Mean Difference	Std. Error	Sig. (a)
African American	Other	-5.000	4.434	.323
	Asian	3.000	4.013	.509
	Caucasian	.2832	3.740	.940
	Hispanic	.0000	6.110	1.00
Other	Asian	8.000	4.216	.154
	Caucasian	5.283	3.742	.161
	Hispanic	5.000	6.429	.518
Asian	Caucasian	-2.716	4.554	.552
	Hispanic	-3.000	1.732	.333
Caucasian	Hispanic	-.2832	6.440	.965

a. The mean difference is significant at the .05 level.

This indicates race did not have an influence upon student views concerning feminist philosophy.

Hypothesis Number 3

Hypothesis number 3 states, “There will be no difference among home states and student views concerning feminist philosophy.”

The states were divided into four groups. Maryland, Michigan, New York, Ohio, Pennsylvania represent the Northeast; Oregon represents the Northwest; Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, West Virginia represent the Southeast; Arizona, California, Colorado, Hawaii, Missouri, Texas represent the Southwest. Table 14 below indicates a significant relationship between state (divided according to region) and views on feminist philosophy. The Southeast and the Northwest states were significant at the .011 level while the Northeast and the Northwest states were significant at the .007,

indicating relationship. There was no relationship between the Southeast and the Northeast, the Southeast and the Southwest, the Northeast and the Southwest, and the Northwest and the Southwest.

Table 14. AWS vs. state

State	State	Mean Difference	Std. Error	Sig. (a)
Southeast	Northeast	-0.8072	1.158	.488
	Northwest	15.57	5.897	.011
	Southwest	-0.5929	1.738	.734
Northeast	Northwest	16.38	5.741	.007
	Southwest	0.2143	1.849	.908
Northwest	Southwest	-16.16	8.561	.076

a. The mean difference is significant at the .05 level.

According to Table 15, the mean score for Southeasterners was 29.57. The mean score for Northeasterners was 30.38. This indicates both Southeasterners and Northeasterners are more feministic. Northwesterners, however, have a mean score of 14.00, indicating they are not feministic, but are more traditional in their attitudes toward gender roles.

Table 15. Mean scores between NE and NW and SE and NW

Variables	N	Mean	Std. Deviation	Std. Error Mean
Northeast	42	30.38	5.673	0.8755
Northwest	1	14.00		
Southeast	61	29.57	5.849	0.7489
Northwest	1	14.00		

Hypothesis Number 4

Hypothesis number 4 states, “There will be a difference among Baptists and Southern Baptists and all other denominational affiliations (African Methodist Episcopal, Brethren, Calvary Chapel, Christian Missionary Alliance, Cumberland Presbyterian, Mennonite, Methodist, Nazarene, Non-applicable, Non-denominational, Presbyterian, Salvation Army, and Vineyard) and student views concerning feminist philosophy.”

Two tests were run in order to ascertain if Southern Baptists versus other denominational affiliations (table 16) and Baptists (table 17) versus other denominational affiliations have any relationship with their views regarding feminist philosophy. Table 16 illustrates that there was a statistically significant relationship between Southern Baptists, other denominations, and their views on feminist philosophy at the .018 level. Since this is lower than .05, the null hypothesis was rejected.

Table 16. AWS vs. Southern Baptists

Denomination	Denomination	Mean Difference	Std. Error	Sig. (a)
Southern Baptist	Others	-2.892	1.180	.018

a. The mean difference is significant at the .05 level.

The mean score of Southern Baptists on the AWS was 28.83, indicating that Southern Baptists are egalitarian on the feminist scale (AWS). The mean score, however, for the other denominations was 31.67. This reveals other denominations within the survey sample are more profeminist than Southern Baptists. This is evidenced in Table 17.

Table 17. Mean scores between Southern Baptists and others

Variables	N	Mean	Std. Deviation	Std. Error Mean
SBC	80	28.83	5.962	0.6667
Other	42	31.66	6.613	1.020

Table 18 below illustrates that there was a statistically significant relationship between all Baptists, other denominations, and their views on feminist philosophy at the .002 level. Since this is lower than .05, the null hypothesis was rejected.

Table 18. AWS vs. Baptists

Denomination	Denomination	Mean Difference	Std. Error	Sig. (a)
Baptist	Others	4.412	1.363	.002

a. The mean difference is significant at the .05 level.

The mean score of Baptists on the AWS was 28.83, while the other denominations had a mean score of 31.66, revealing other denominations in comparison to Baptists are more profeminist/egalitarian in their attitudes regarding feminist philosophy. This is evidenced in Table 19.

Table 19. Mean scores between Baptists and others

Variables	N	Mean	Std. Deviation	Std. Error Mean
Other	25	33.32	5.669	1.133
Baptist	97	28.90	6.178	0.6273

Hypothesis Number 5

Hypothesis number 5 states, “There will be a difference between theological persuasion (Conservative Evangelical or Moderate Evangelical) and student views concerning feminist philosophy.”

Table 20 illustrates there is no relationship between a student’s theological persuasion and his or her views concerning feminist philosophy (AWS). This is due to the significance level being greater than .05, as it loaded at .150. Therefore, the null hypothesis was not rejected.

Table 20. AWS vs. theological persuasion

Theological Persuasion	Theological Persuasion	Mean Difference	Std. Error	Sig. (a)
Conservative	Moderate	-4.159	2.870	.150

a. The mean difference is significant at the .05 level.

Hypothesis Number 6

Hypothesis number 6 states, “There will be a difference between age ranges (20-30, 31-40, 41-50, and 51-60) and student views concerning feminist philosophy.”

Table 21 illustrates there was no relationship between a particular age group and their views on feminist philosophy except for ages 51 - 60, which loaded at a .021 significance level against ages 20 - 30. The mean scores for ages 51 - 60 was 35.5 (highly egalitarian on the AWS), while the mean scores for ages 20 - 30 was 29.14, which indicates 51 - 60 year olds (within the population sample) are more profeminist than 20 - 30 year olds.

Table 21. AWS vs. age range

Age Range	Age Range	Mean Difference	Std. Error	Sig. (a)
20 - 30	31 - 40	-.5324	1.4811	.720
	41 - 50	-4.422	2.422	.071
	51 - 60	-6.350	2.698	.021
31 - 40	41 - 50	-2.716	4.554	.552
	51 - 60	-5.818	2.845	.051
41 - 50	51 - 60	-1.928	3.223	.562

a. The mean difference is significant at the .05 level.

The following table illustrates the mean scores for ages 21-30 and ages 51-60 on the AWS.

Table 22. Mean scores between ages 20-30 and 51-60

Variables	N	Mean	Std. Deviation	Std. Error Mean
Age 20-30	87	29.14	6.310	.6667
Age 51-60	6	35.50	7.687	3.138

Hypothesis Number 7

Hypothesis number 7 states, “There will be a difference between males and females and their interpretation of biblical gender roles.”

The null hypothesis was rejected as the significance level between males and females loaded at .001, illustrated in Table 23. This indicates the men of the population sample are more complementarian in their interpretation of biblical gender roles and women are less complementarian in their interpretation of biblical gender roles.

Table 23. SIGIS vs. gender

Gender	Gender	Mean Difference	Std. Error	Sig. (a)
Male	Female	-16.20	4.620	.001

a. The mean difference is significant at the .05 level.

The mean score for the men on the SIGIS was 43.96, while the female mean score was 27.75, illustrated in Table 24. This indicates that the men are more complementarian and women are less complementarian.

Table 24. Mean scores between males and females

Variables	N	Mean	Std. Deviation	Std. Error Mean
Female	45	27.75	25.81	3.848
Male	77	43.96	23.91	2.724

Hypothesis Number 8

Hypothesis number 8 states, “There will be no difference among race/ethnic groups (African Americans, Asians, Caucasians, Hispanics, or other) and their interpretation of biblical gender roles.”

Table 25 illustrates there was no relationship between student interpretation of biblical gender roles and race. This is because the mean difference between African American scores, Asian scores, Caucasian scores, Hispanic scores, and the scores of those who indicated they were in the category of Other loads higher than .05; therefore the null hypothesis was rejected.

Table 25. SIGIS vs. race

Race	Race	Mean Difference	Std. Error	Sig. (a)
African American	Other	20.33	22.80	.423
	Asian	-14.33	20.32	.531
	Caucasian	-9.129	14.93	.542
	Hispanic	-15.33	22.57	.567
Other	Asian	-34.66	29.23	.321
	Caucasian	-29.46	15.09	.053
	Hispanic	-35.66	39.66	.463
Asian	Caucasian	5.203	18.28	.776
	Hispanic	-1.000	32.90	.981
Caucasian	Hispanic	-6.203	25.73	.810

a. The mean difference is significant at the .05 level.

Hypothesis Number 9

Hypothesis number 9 states, “There will be no difference among home states and student interpretation of biblical gender roles.”

Table 26. SIGIS vs. state

State	State	Mean Difference	Std. Error	Sig. (a)
Southeast	Northeast	7.146	4.750	.136
	Northwest	-13.90	19.33	0.475
	Southwest	5.209	6.409	.419
Northeast	Northwest	-21.04	29.40	.478
	Southwest	-1.936	8.793	0.826
Northwest	Southwest	19.11	36.86	.611

a. The mean difference is significant at the .05 level.

Table 26 illustrates there was no relationship between student interpretation of biblical gender roles and state (grouped by region), since the mean difference of each loads higher than .05; therefore, the null hypothesis was rejected.

Hypothesis Number 10

Hypothesis number 10 states, “There will be a difference among Baptists and Southern Baptists and all other denominational affiliations (African Methodist Episcopal, Brethren, Calvary Chapel, Christian Missionary Alliance, Cumberland Presbyterian, Mennonite, Methodist, Nazarene, Non-applicable, Non-denominational, Presbyterian, Salvation Army, and Vineyard) in student interpretations of biblical gender roles.”

Two tests were run in order to ascertain if Southern Baptists versus other denominational affiliations (table 27) and Baptists (table 28) versus other denominational affiliations have any relationship with student interpretation of biblical gender roles. Table 27 illustrates there was a statistically significant relationship between Southern Baptists, other denominations, and the interpretation of biblical gender roles at the .000 level. Since this is lower than .05, the null hypothesis was rejected.

Table 27. SIGIS vs. Southern Baptists

Denomination	Denomination	Mean Difference	Std. Error	Sig. (a)
Southern Baptist	Others	24.22	4.402	.000

a. The mean difference is significant at the .05 level.

The mean score of Southern Baptists on the SIGIS was 46.32, indicating Southern Baptists are more complementarian on in their interpretation of biblical gender roles (SIGIS). The mean score, however, for the other denominations was 22.09, illustrated in Table 27. This reveals other denominations within the survey sample are significantly less complementarian than Southern Baptists.

Table 28. Mean scores between Southern Baptists and others

Variables	N	Mean	Std. Deviation	Std. Error Mean
SBC	80	46.32	18.82	2.105
Other	42	22.09	29.65	4.575

Table 29 illustrates that there was a statistically significant relationship between all Baptists, other denominations, and their interpretation of biblical gender roles at the .000 level. Since this is lower than .05, the null hypothesis was rejected.

Table 29. SIGIS vs. Baptists

Denomination	Denomination	Mean Difference	Std. Error	Sig. (a)
Baptist	Others	-24.93	5.334	.000

a. The mean difference is significant at the .05 level.

The mean score of Baptists on the SIGIS was 43.09, while the other denominations had a mean score of 18.16, revealing other denominations in comparison to Baptists within the population sample are significantly less complementarian in their interpretation of biblical gender roles. This is illustrated in Table 30.

Table 30. Mean scores between Baptists and others

Variables	N	Mean	Std. Deviation	Std. Error Mean
Other	25	18.16	29.47	5.896
Baptist	97	43.09	22.13	2.247

Hypothesis Number 11

Hypothesis number 11 states, “There will be a difference between theological persuasions (Conservative Evangelical and Moderate Evangelical) and student interpretation of biblical gender roles.”

The null hypothesis was rejected as the mean difference loaded at a .000 significance level between conservative and moderate evangelicals. This is illustrated in Table 31 below.

Table 31. SIGIS vs. theological persuasion

Theological Persuasion	Theological Persuasion	Mean Difference	Std. Error	Sig. (a)
Conservative	Moderate	50.45	10.87	.000

a. The mean difference is significant at the .05 level.

Table 32 illustrates the mean score on the SIGIS for conservative evangelicals was 40.05; the mean score for moderate evangelicals was -10.40, which reveals that conservative evangelicals are categorically complementarian and moderate evangelicals are categorically egalitarian in their interpretation of biblical gender roles within the population sample.

Table 32. Mean scores between conservatives and moderates

Variables	N	Mean	Std. Deviation	Std. Error Mean
Conservative	117	40.05	23.80	2.201
Moderate	5	-10.40	23.87	10.67

Hypothesis Number 12

Hypothesis number 12 states, “There will be a difference between age ranges (20-30, 31-40, 41-50, and 51-60) and student interpretation of biblical gender roles.”

Table 33 illustrates the various statistical relationships between the different age groups and their interpretation of biblical gender roles. The following age ranges had significant relationships between one another (with the mean difference loading below the .05 level): age 20 - 30 vs. age 41 - 50; age 20 - 30 vs. age 51 - 60; age 31 - 40 vs. 41 - 50; age 31 - 40 vs. 51 - 60.

Table 33. SIGIS vs. age range

Age Range	Age Range	Mean Difference	Std. Error	Sig. (a)
20 - 30	31 - 40	-1.515	5.610	.788
	41 - 50	24.76	9.168	.008
	51 - 60	30.28	10.48	.005
31 - 40	41 - 50	26.27	10.24	.016
	51 - 60	31.80	13.12	.023
41 - 50	51 - 60	5.523	18.44	.770

a. The mean difference is significant at the .05 level.

Table 34 illustrates the mean score for age 20-30 was 40.62 on the SIGIS, while the mean score for age 41-50 was 15.85, which illustrates 20-30 year olds are more complementarian in their interpretation of biblical gender roles than 41-50 year olds. The mean score for age 20-30 was 40.62 on the SIGIS, while the mean score for age 51-60 was 10.33, which illustrates 20-30 year olds are more complementarian in their interpretation of biblical gender roles than 51-60 year olds. The mean score for age 31-40 was 42.13 on the SIGIS, while the mean score for age 41-50 was 15.85, which

illustrates 31-40 year olds are more complementarian in their interpretation of biblical gender roles than 41-50 year olds. The mean score for age 31-40 was 42.13 on the SIGIS, while the mean score for age 51-60 was 10.33, which illustrates 31-40 year olds are more complementarian in their interpretation of biblical gender roles than 51-60 year olds.

Table 34. Mean scores between various age groups

Variables	N	Mean	Std. Deviation	Std. Error Mean
Age 20-30	87	40.62	23.40	2.508
Age 41-50	7	15.85	22.41	8.472
Age 20-30	87	40.62	23.40	2.508
Ages 51-60	6	10.33	42.61	17.39
Age 31-40	22	42.13	23.94	5.105
Age 41-50	7	15.85	22.41	8.472
Age 31-40	22	42.13	23.94	5.105
Age 51-60	6	10.33	42.61	17.39

Evaluation of the Research Design

The research for this study was designed in a descriptive quantitative manner which sought to provide statistical data to respond to the research assumption (that second-wave feminist philosophy has influenced seminary students' beliefs about gender roles and how one interprets such roles biblically). In administering both surveys (AWS and SIGIS), compiling data, and analyzing the data statistically, the researcher was then able to offer the reader an explanation of the degree of impact, if any, that second-wave feminist philosophy has had upon students' interpretation of biblical gender roles.

The research was also designed to answer what seminary students believe regarding second-wave feminist philosophy, and what they believe regarding biblical gender roles. The design also included an analysis of the relationship between demographic variables and student beliefs regarding second-wave feminist philosophy and demographic variables and student beliefs regarding the interpretation of biblical gender roles. The following sections will provide an overview of the weaknesses and strengths of the research design.

Research Design Weaknesses

Due to the nature of social science research, it is assumed that analyzing data according to student response is ultimately based upon subjective human response. In regards to student beliefs concerning the interpretation of biblical gender roles, it must be noted each response was from an entering seminary student. While beneficial for application for the development of course objectives and curriculum design within the seminary community, this is also a weakness in that entering students may have been less familiar with the terms egalitarian and complementarian, the Scriptures related to the terms, and the practical implications within the church and home. Certainly there were some students who were aware of these concepts, and yet, there were possibly some who had not researched or contemplated the topic.

Another weakness in the design is the scope of the population sample. Five schools were surveyed, three of which were Southern Baptist by conviction. The other two were also evangelically conservative. The students also indicated whether or not they considered themselves conservative evangelicals or moderate evangelicals. Out of the 122 respondents, only 5 indicated a moderate persuasion. It would be beneficial to

research not only conservative seminaries but also other seminaries within the spectrum of the evangelical community.

Research Design Strengths

The greatest strength of the research design lies within the use of the two survey instruments and the use of the ANOVA to determine the degree and strength of the relationship between student beliefs concerning second-wave feminist philosophy and the interpretation of biblical gender roles. This design strength is in direct relation to its ability to answer the question which was stated in chapter 1, “has second-wave feminist philosophy influenced evangelical thinking towards a secular worldview rather than a biblical one?” Since the researcher found that there is a statistically significant relationship between the independent variable (second-wave feminist philosophy) and the dependent variable (interpretation of biblical gender roles), one may determine that evangelical thinking among entering seminarians has been influenced by the secular worldview of feminism, so much so that it is a portion of the lens through which students interpret biblical texts regarding the roles of men and women in the church.

The research design is also strong in its evaluation of select demographics (age range, denomination, theological persuasion, gender, and home state) and their relationship with student views concerning second-wave feminist philosophy and the interpretation of biblical gender roles. The demographic relationships that are statistically significant provide greater strength for evangelical seminary communities in that greater insight is now available regarding outlying factors which influence entering seminarians and their thinking regarding biblical gender roles.

CHAPTER 5

CONCLUSIONS

This study sought to answer the research questions as stated in chapter 1. After offering surveys to entering seminary students in select schools accredited by the Association of Theological Schools and the Southern Association of Colleges and Schools Commission on Colleges, this portion of the study reports the implications of the research findings. The researcher will make research applications as well as identify the research limitations. The final section of this chapter includes a discussion on further research.

Research Purpose

The purpose of the research was to analyze the relationship of second-wave feminist philosophy and the interpretation of biblical gender roles by entering seminary students. The first chapter introduced that second-wave feminism is not only a time period in American history, but also is a philosophical construct which informs American thinking and worldviews to this day. A key text from the second-wave came from one of the foremost leader in feministic thought, Betty Friedan. She researched and interviewed woman across the country, in order to find an answer to the female discontent that she termed “the problem without a name.” She deduced that the problem was that American women had lost their identities amidst their roles of wife, mother, and housekeeper. She published her ideas in her landmark book, *The Feminine Mystique*. Her conclusion was

that women should find satisfaction through making a contribution to society on their own outside of the home. Elements of this thinking can be seen in evangelical egalitarians, who promote equality and equal opportunity for women in the church and home. Specifically, the church is blamed for supporting and continuing patriarchy, and therefore a belief that all restrictions placed upon women by the Scriptures should be reinterpreted because of an understanding that any interpretation which contends women should not be pastors or women should submit to husbands, is based upon a male dominated society and culture. There are two groups within the evangelical world who debate the topic of correct hermeneutics in the interpretation of biblical gender roles. While the literature suggests second-wave feminism influences the interpretation of gender roles, egalitarians would contend that correct interpretation is based solely upon hermeneutic principles. This study, therefore, asked a pertinent question: has second-wave feminist philosophy influenced evangelical thinking towards a secular worldview rather than a biblical one?

The literature review in chapter 2 suggests second-wave feminist philosophy (redefining woman as seen in the writings of de Beauvoir and the self-actualization of woman seen in the writings of Friedan) had an impact upon American culture which extended to praxis within the home and the local church. This influence is based upon one's interpretation of Scriptural texts concerning biblical gender roles. The suggestion in the literature, however, had not been supported with statistical data to validate the relationship, if any, of second-wave feminist philosophy and its influence upon the interpretation of biblical gender roles. By surveying entering seminary students, the researcher has provided a statistically significant finding to the literature base in regard to

the relationship of second-wave feminist philosophy and the interpretation of biblical gender roles. The findings are considered further, as well as other factors such as the role of demographic data upon student beliefs.

Research Questions

The research was primarily concerned with seeking to understand what entering seminary students presuppose about feminism and how such presuppositions influence their interpretation of biblical gender roles. The researcher needed to determine what students believe about second-wave feminism, what they believe about the interpretation of biblical gender roles, and if the two have any type of relationship upon each other. Demographic information was also assessed. The following questions narrowed the research to achieve such focus:

1. Concerning second-wave feminism, with which viewpoint (egalitarianism or traditional gender roles) does the student identify most closely?
2. Concerning biblical gender roles, with which viewpoint (egalitarianism or complementarianism) does the student identify most closely?
3. What relationship, if any, is there between entering seminary students' beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?
4. To what extent, if any, do demographics influence entering seminary students' beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?

Research Implications

The implications of the proposed research are varied, according to the findings of the statistical analysis. This section details possible inferences according to differing scenarios, as a means of outlining the impact of the research on one's beliefs and

practices within academia, the local church and the home. Each implication is outlined according to the corresponding research question.

The research assumption, as stated in chapter 3, says “The researcher assumed that feminism has influenced students’ beliefs about gender roles and how one interprets such roles biblically.” Other assumptions listed include the following: one’s gender impacts one’s beliefs about gender roles and feminism, and select demographics (gender, denominational affiliation, theological persuasion and age range) have influence on a person’s belief system regarding feminism and gender roles. The statistical analysis in chapter 4 provided a framework for answering the research assumptions and the implications of the statistical findings is explored below. Research questions 1 and 2 have been combined, while question 3 and question 4 are considered separately.

Implications of Research Questions 1 and 2 Findings

Research question 1 states, “Concerning second-wave feminism, with which philosophy (egalitarianism or traditional gender roles) does the student identify most closely?” This question focused upon the specific belief of the student concerning second-wave feminism. The Attitudes Towards Women Scale (AWS) is a 15-item scale that was used to determine whether or not students are more egalitarian or traditional in their understanding of gender roles in society. Spence and Helmreich, creators of the survey, explain “a high score indicates a profeminist, egalitarian attitude while a low score indicates a traditional, conservative attitude” (Spence and Helmreich 1973, 219-220). The highest possible score was 45, with the lowest possible score being 0.

Student responses to each question were gathered through an online data collection service and then downloaded into a Microsoft Excel spreadsheet, where the

total sum of the scores for each respondent were calculated. Any score higher than the mean reflects a profeminist, egalitarian interpretation of the student's responses and any score lower than the mean indicates the student is more traditional and conservative in his or her attitude. The research found that 110 respondents (90.2% of the population sample) scored as egalitarian and 12 respondents scored as traditional (9.8% of the survey population).

Research Question 2 states, "Concerning biblical gender roles, with which philosophy (egalitarianism or complementarianism) does the student identify most closely?" The Scriptural Interpretations of Gender Issues Survey (SIGIS) is an instrument designed to determine whether students identify more closely with egalitarianism or complementarianism in regards to the interpretation of biblical gender roles. A score between 0 to 100 indicates the respondent is complementarian, while a score of -1 to -100 indicates the respondent is egalitarian. The research found that 94.3% of the population sample scored as complementarian while 5.7% scored as egalitarian.

The information assimilated from research questions 1 and 2 provide pertinent information for the evangelical community, particularly in the area of Christian education. It must be noted the majority of the population sample is egalitarian in their views on second-wave feminist philosophy, while also being complementarian in their interpretation of biblical gender roles. Thus the majority of students of the population sample may be categorized (according to the AWS) as those who believe in the equality of woman in all respects, implying a belief in the second-wave feminist philosophical ideals of redefining woman (which rejects gender specific roles) and the self-actualization of woman (which calls for women to find satisfaction and purpose primarily

outside of the home). The same sample population, however, is categorized by the SIGIS as complementarian, which implies a view that male and female are created equal, but are given distinct, gender specific roles. The results reveal a disconnection between entering seminarians' stated belief and their belief in practice.

Organizational learning researchers Chris Argyris and Donald Schön provide a theory applicable to this finding referred to as espoused theory versus theory-in-use:

“When someone is asked how he would behave under certain circumstances, the answer he usually gives is his espoused theory of action for that situation. This is the theory of action to which he gives allegiance, and which, upon request, he communicates to others. However, the theory that actually governs his actions is this theory-in-use” (Argyris and Schön 1974, 6-7). The theory of action exemplifies how people would normally act in their day-to-day life, which implies their action of reflex. The espoused theory, however, is that which people nominally refer to as their stated belief system, which may not connect at all to their actual theory of action. One response (the espoused theory) is that which a person states he or she holds to, and would tell others that he believes. It is a publically professed belief. The theory-in-use, is the actual response to a situation, however, and reveals what the person truly believes because his actions make this evident, rather than simple words or professed belief. Because the student responses from the sample population reveal that students are egalitarian on the feminist survey (AWS) and complementarian on the biblical gender roles survey (SIGIS), it suggests that Argyris' and Schön's philosophical construct is applicable to the disconnection in student belief and practice concerning egalitarianism and complementarianism.

The findings indicate, therefore, that entering seminarians have an espoused theory or, it could even be called an espoused theology (exemplified in their complementarian interpretations of the Bible) versus their theory of action, or rather a theology of action (exemplified by their egalitarian understandings of second-wave feminist philosophy). Simply explained, the sample population stated they believe certain elements to be biblically true, while possibly practicing another belief. The majority of students scored as complementarians on the SIGIS, and yet the majority also agreed with the cultural form of egalitarianism, exhibited in their responses on the AWS. This may be seen in responses from the sample population that indicated agreement with a statement on the AWS, which encourages females to assume their “rightful place in business and all the professions along with men” (see Appendix 1), while also being largely in agreement with the complementarian understanding of gender distinctive roles in the church and home, which lends to the idea that women devote themselves to the role of wife and mother as their first priority. One conclusion, therefore, would be that the population sample may be nominally complementarian, but actively egalitarian.

Implications of Research Question 3 Findings

Research Question 3 states, “What relationship, if any, is there between entering seminary students’ beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?” The findings reported in chapter 4 illustrated there is a statistically significant relationship between second-wave feminist philosophy and the interpretation of biblical gender roles in entering seminary students. The statistical test known as ANOVA validated not only that the null hypothesis was rejected (there is a relationship that exists between the two) but also the strength of the

relationship is very strong statistically, at .332 according to the R Square finding on the ANOVA output. The research also showed, within this strong relationship, the B-coefficient for regression analysis was -2.35, indicating there is a significant amount of influence of variables within the AWS upon the variables of the SIGIS. Simply stated, an egalitarian score on the AWS has a negative influence on the variables within the responses on the SIGIS at 2.35 times.

The implication of this finding is second-wave feminist philosophy influences the interpretation of biblical gender roles in a negative manner. Consequently, a cultural worldview impedes a biblical worldview to some degree among entering seminarians of the sample population. Complementarian evangelicals have been suggesting this very fact for a number of years. One illustration of this idea comes from J. Ligon Duncan: “Feminism is the only paradigm for womanhood that many women and girls have ever considered. It takes a radical paradigm shift to understand the essentials of biblical womanhood” (Duncan and Hunt 2006, 141). Further examples were reviewed in the “theological concerns” section of chapter 2. The major implication of this study provides statistical data to support the suggestion that feminism has influenced the interpretation of biblical gender roles.

Implications of Research Question 4 Findings

Research question 4 states, “To what extent, if any, do demographics influence entering seminary students’ beliefs regarding second-wave feminist philosophy and their interpretation of biblical gender roles?” The implication, therefore, involves what impact demographics have held upon a student’s interpretation of biblical gender roles and second-wave feminist philosophy. This question also indicates whether other influencers

(or variables) have helped to shape a student's view of biblical gender roles rather than second-wave feminist philosophy.

Demographic Influence and Second-Wave Feminism

The findings from the demographic output against the AWS indicate that region, denomination, and age range have an impact upon one's views concerning second-wave feminist philosophy. Regarding region, those from the Southeast are more feministic than those from the Northwest. Northeasterners are also more feministic than those from the Northwest. Concerning denominations, the findings indicate that while Southern Baptists are egalitarian in views regarding second-wave feminism, other denominations score higher on the AWS than Southern Baptists. This suggests that other denominations are more profeminist than Southern Baptists. A grouping of Baptists (Southern Baptists plus other Baptists within the sample population) was also accessed and the findings reveal other denominations are more profeminist/egalitarian than Baptists in their views on second-wave feminist philosophy.

Age range was also a factor in the demographic output. Those in the age range of 20-30 years old score as egalitarians on the AWS but are less egalitarian than those from age 51-60. Such a finding highlights generational differences in views regarding women and society. Perhaps the age group of 51-60 is more egalitarian due to the fact that they belong to the generation that was coming of age during second-wave feminism and therefore may have adopted a stronger feminist worldview.

The findings also reveal that the demographic variables of gender, race, and theological persuasion do not have an impact on one's beliefs regarding second-wave

feminist philosophy. Men and women, conservative and moderate evangelicals, and peoples from various races score relatively the same concerning views on second-wave feminism.

Demographic Influence and Interpretation of Biblical Gender Roles

The findings from the demographic output against the SIGIS indicate that gender, age range, denominational affiliation, and theological persuasion have an impact upon one's views concerning the interpretation of biblical gender roles. Regarding gender, the results imply the men of the population sample are more complementarian than the women. A majority of women scored complementarian but their mean score was less than the men who scored complementarian. Concerning age, there were many variations of influence from one age range to another: 20-30 year olds are more complementarian in their interpretation of biblical gender roles than 41-50 year olds and 51-60 year olds; 31-40 year olds are more complementarian in their interpretation of biblical gender roles than 41-50 year olds and 51-60 year olds. Such demographic output implies overall that 20-40 year olds are more complementarian than those who are 41-60 years old. Those in the age range of 41-60 are generationally products of the second-wave of feminism, and those in the same age range who are also Southern Baptist may have been more influenced by Southern Baptist leadership before the conservative resurgence. The finding that 20-30 year olds are more complementarian may also be related to findings in a study conducted by LifeWay Research. The book *The Millenials: Connecting to America's Largest Generation* reveals 80% of Millenials (those born from 1980-2000) "have traditional attitudes about the family" (Rainer and Rainer 2011, 31).

Regarding denominational affiliation, both Southern Baptists and Baptists (Southern Baptists plus other Baptists) were more complementarian than other denominations regarding their interpretation of biblical gender roles. Therefore, it may be inferred that other denominations are less complementarian. Perhaps, Baptists are more complementarian due to the influence of the Council for Biblical Manhood and Womanhood, which provides leadership in the area of complementarian thought and publications. Also, the *Baptist Faith and Message* published in 2000, highlights the marriage relationship as complementarian in function.

The demographic variable of theological persuasion against the SIGIS implies that those who see themselves as conservative evangelicals score as complementarians while those who label themselves as moderate evangelicals score as egalitarians in their views regarding biblical gender roles. The implication is that theological persuasion definitely influences one's view regarding biblical gender roles; however, theological persuasion was not an influencer of one's view on the AWS (second-wave feminist philosophy). Thus, conservative evangelicals who score complementarian biblically have a disconnection with their beliefs regarding second-wave feminism (societal views on women).

The findings indicate the demographic variables of region and race do not have significant impact on one's views regarding the interpretation of biblical gender roles.

Research Applications

The research focus of this study was to analyze the relationship between second-wave feminist philosophy and the interpretation of biblical gender roles. The researcher's desire was such, in order that others within the evangelical community might

be proficient in discerning students' values, attitudes, and beliefs regarding feminist philosophy, as well as understanding seminarians' convictions regarding men and women and their roles within the church and family. Having such proficiency and understanding consequently offers several applications within the church, home, and academy. Each application is to be explored below, beginning with the most salient.

As seen in chapter 2, second-wave feminist philosophy promotes two main ideals of redefining woman and the self-actualization of woman. In the area of redefining woman, the main goal from Simone de Beauvoir in the late 1950s was to transform the current cultural belief that women held gender specific roles to the view that there were no gender specific roles (de Beauvoir 1953, 49). In the area of the self-actualization of woman, Betty Friedan determined the reason for female discontent in the 1950s was due to a lack of participatory involvement in society and contended women would find true “personhood” by setting aside the traditional role of wife and mother and seeking to enter the workforce (Friedan 1997, 341). The study of this research focused upon the question of whether second-wave feminist philosophical views have influenced entering seminarians’ interpretation of biblical gender roles. Chapter 4 revealed there is a statistically significant relationship, in that when a student is egalitarian on the feminist scale (AWS), it influences his responses toward egalitarianism on the biblical gender roles scale (SIGIS). Such a noteworthy finding has many applications.

Ultimately, the application of this finding is one of knowledge. Students and faculty alike may now apply the knowledge that culture is a lens through which most interpret what the Bible says regarding male and female roles. Collectively, de Beauvoir and Friedan’s writings introduced a paradigm shift which is now a norm in American

society. The statistical generalization from this study then would be that the paradigm is also a norm for evangelical Christians who are entering seminary.

While the study found that a statistical relationship between second-wave feminist philosophy and the interpretation of biblical gender roles exists, it also found students have a disconnection between stated belief and practice. As noted in the implications section, the combined results of research questions 1 and 2 imply students have an espoused theology versus theology-in-practice concerning biblical gender roles and second-wave feminism. They have a stated belief of complementarianism, and yet within society, they practice second-wave feminist philosophy. The question, then, is why is this disconnection between belief and practice so and what are practical ways to combat such a problem?

Joy Fagan, in her 2005 dissertation entitled, “Beliefs about Gender Roles and Issues Held by Undergraduate Students in Selected Christian Higher Educational Institutions,” found regarding complementarianism and egalitarianism, “there is a wide discrepancy between what [undergraduate students] believe to be true theologically, and what they believe they should implement in the practical realm” (Fagan 2005, 148). The Evangelical academy is now faced with the knowledge that entering seminarians also have a discrepancy between stated belief and belief in practice, in addition to the awareness that feministic philosophy influences entering seminarian views of biblical interpretation. It is beneficial to seek understanding for the gap between biblical knowledge and action, and apply that understanding to action within the administration of evangelical seminaries as well as churches. It is also apparent the gap between belief and practice remains in existence, even six years after Fagan’s study was released.

The finding of a gap between theological belief and practice has weighty implications for education, the church, and the home. To better understand these implications, it would be beneficial to ascertain possible causes for such. The researcher proposes they are spiritual and generational in nature.

Spiritual

The first possible reason for the findings is spiritual. While the student states a belief that the texts concerning men and women in the church and home are to be interpreted from a complementarian position, the translation of that belief into action is lacking, evidenced by a statistical finding that the majority of students are in agreement with second-wave feminist philosophy. Stated belief is of no consequence if not exemplified by action. Spiritually, students in this area are immature demonstrated by head knowledge of complementarian concepts, but a lack of knowledge in action. Why is this so? Perhaps true spiritual transformation regarding the teachings of the New Testament has not taken place, in that students have not been confronted with the knowledge of another philosophy (second-wave feminism) influencing their thoughts and ideas about gender roles.

Students, therefore, who say they are complementarian, but who also agree with egalitarianism as defined by society need a challenge to such spiritual immaturity. Leaders within the seminaries with whom students have aligned themselves may implement this challenge with further teaching of the Word of God. Professors need to help students be doers of the word, and “not merely hearers who delude themselves” (Jas 1:23). But how does a professor ever influence this type of change within a student?

First, the professor must recognize the Holy Spirit is the catalyst for change within all Christians, as He is the Source of all truth. Jesus, speaking of the Holy Spirit, taught His followers that the Holy Spirit “will guide you into all the truth.” Dependence upon the Spirit of God to awaken hearts and minds to biblical truth and action is imperative. Biblical truth is the source of knowledge for the believer; imparting wisdom ultimately from God. Thus, professors must pursue biblical wisdom and know “if any . . . lacks wisdom, [He should ask] God, who gives generously to all without reproach, and it will be given to him” (Jas 1:5).

Professors, however, must recognize the unique influence they have as teacher upon the life of the student. The section below outlines an integrative approach to learning theories, which apply specifically to the seminary classroom in challenging student beliefs regarding second-wave feminism and the interpretation of biblical gender roles.

The Role of the Seminary Professor

George Knight writes about the primary role of the Christian educator as redemptive in nature. He describes it thusly: “Christian teachers are agents of reconciliation. They are individuals who are to ‘seek and to save that which is lost.’ They are persons willing to work in the spirit of Christ, so that their students might be brought into harmony with God through the sacrifice of Jesus and be restored to God’s image” (Knight 1998, 200). Such an understanding of the teacher’s role reminds one that teaching is ultimately a ministry; one of leading students to critically reflect upon previously held beliefs, in order to challenge such beliefs and bring them into conformity with God’s word. This is particularly applicable to challenging feministic thought within

the student, such a challenge will then help him or her to conform to biblical teachings about the role of men and women.

Knight also lists several examples of the “secondary goals” of a professor. One of these secondary goals is “the development of a Christian mind . . . [in] helping students develop a Christian way of viewing reality and organizing knowledge within the framework of the Christian worldview” (Knight 1998, 201). This leads to the application that seminary professors must recognize their role as motivator, which involves motivation towards learning. The question, however, is how can a teacher stimulate learning concerning second-wave feminism and the interpretation of biblical gender roles in a way that makes an impression on the student?

Ken Bain, an educational researcher, sought to outline elements of successful teaching in his book *What the Best College Teachers Do*. A key element, he found, was the teachers “wanted to create what some of the literature calls an ‘expectation failure,’ a situation in which existing mental models will lead to faulty expectations, causing their students to realize the problems they face in believing whatever they believe” (Bain 2004, 28). This manner of teaching (challenging intrinsic thoughts and beliefs) remains a mark of an excellent teacher. Jesus also used this technique in the Gospels when confronting the disciples.

In John 13:5-11, Christ confronts the disciples about previously held thoughts regarding leaders and their role. Jesus humbly knelt before each disciple in order to wash his feet. Through an action the duty of a servant, a servant apparently had not been provided to wash everyone’s feet. “Hence one of the disciples should have performed this task. But none was willing. These men were too proud” (Hendriksen 1953,

228). The Gospels evidences their pride when they continually discuss and question who was the greatest (Luke 22:24). Thus Hendriksen states, “The fact that greatness is measured with the yardstick of service had not registered with them” (Hendriksen 228). In fact, the disciples found the act extremely confusing. Verse eight exhibits his shock when Peter exclaims, “Never shall You wash my feet!” (John 13: 8 NASB). It was through this act, Jesus forced Peter to grapple with the incomprehensible: God, in the flesh, was washing his feet. Christ used events to reveal to those around Him the faultiness of previous thinking. He had a greater knowledge, and sought to pass on new thought to His students.

Seminary professors, therefore, must seek to develop their curriculum in a way that causes an “expectation failure,” wherein, students recognize the faulty logic of stating complementarian beliefs while also prescribing to second-wave feministic beliefs. The goal should be to cause what educational theory calls “disequilibrium.”

Jack Mezirow describes this type of learning in his well known transformative learning theory, which includes components such as accentuating “contextual understanding, critical reflection on assumptions, and validating meaning by assessing reasons” (Mezirow 2000, 3). The theory also explores how learning takes place. Mezirow explains learning happens “by elaborating existing frames of reference, by learning new frames of reference, by transforming points of view, or by transforming habits of mind” (Mezirow 2000, 19). These four elements, which should drive the teacher’s instruction concerning interpreting biblical gender roles, challenge a student’s cultural point of view. This challenge may be accomplished through an intentional

implementation of Mezirow's "phases of meaning" into curriculum preparation. The ten phases consist of

a disorienting dilemma; self-examination with feelings of fear, anger, guilt, or shame; a critical assessment of assumptions; recognition that one's discontent and the process of transformation are shared; exploration of options for new roles, relationships, and actions; planning a course of action; acquiring knowledge and skills for implementing one's plans; provisional trying of new roles; building competence and self-confidence in new roles and relationships; and an integration into one's life on the basis of conditions dictated by one's new perspective.

(Mezirow 2000, 22)

The phases of meaning, as presented by Mezirow, inform the teacher when transformative learning takes place. The adult student must be faced with a disorienting dilemma and be forced to grapple with the problem and seek a solution. Concerning the topic of gender roles, seminary professors must create a disorienting dilemma relating to the dichotomy in the students' lives of holding to complementarianism within the church and egalitarianism within society for true transformation in biblical gender roles to occur.

Professors must also realize "the purpose of knowledge, even knowledge of the Bible, is that it be a tool for helping us to resolve the deepest dilemmas" (Wilhoit and Dettoni 1995, 59). Knowledge of the findings of this study will help professors to create disequilibrium for the student in which they challenge cultural beliefs which creating a learning environment conducive to a dilemma for the student. After the student faced with the dilemma recognizes any logical fallacies he holds, the teacher can guide him or her to the correct response. Transformation then takes place and action will follow.

Generational Applications

While it is proposed the gap between espoused theology and theology-in-practice in students regarding biblical gender roles is primarily a spiritual problem,

another factor may be discerned as well. The study found in the demographic output, 51-60 year olds are more feministic than 20-30 years olds on the AWS and 41-50 and 51-60 years olds are less complementarian than 20-30 year olds and 31-40 year olds. Thus, a generational gap emerges which might be a cause for the breakdown of the application of complementarianism to the student's theology-in-practice. It is proposed that male leadership would continue to lead the church in a way that would promote complementarianism in a positive manner. Often, the theological discussion lends to what the Bible says women may not do. It would be beneficial for church leaders to focus upon biblically based options of what women should be doing in ministry. One example would be to reinforce women teaching and mentoring other women.

The prescription for female teachers comes from Titus 2, where older women are instructed to teach younger women "to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored." Following the outline of this verse, ministers may set up mentoring groups of older women with the younger. Older women should be encouraged to intentionally train the younger women in marriage, homemaking, and in parenting. Female leadership should be encouraged to pursue theological education so they may teach correct doctrine to the women whom they disciple.

Within the process of mentoring, women should also be challenged to engage in biblical counseling of other women. Such an avenue would provide opportunities of ministry of the Word for women within the church. Complementarian writers Robert Saucy and Judith Tenelshof remark a complementarian interpretation of Titus 2 "would suggest less emphasis on the centrality of counseling by the pastor (male) in favor of a

counseling ministry by both men and women” (Saucy and Tenelshof 2001, 316).

Evangelical churches, consequently, should encourage women who are specifically gifted in this area to pursue theological education which would lend itself to counseling women within the local body.

Application Summary

The researcher contends academic officers should be intentional in alerting evangelical seminary faculty of the findings of this study and lead their schools to adopt a step-by-step plan to shift simple head knowledge into everyday action within the life of the student. Leaders may implement course objectives to challenge seminarians through incorporating transformative learning into course preparation. Seminaries should also teach the concepts through an interdisciplinary approach, resulting in student immersion in the topic. In addition, church leadership should adopt an approach that encourages women on what areas they may minister, specifically bridging the generation gap and allowing the older women to follow the biblical model of Titus 2.

Research Limitations

Within the realm of social science research, it must be noted certain limitations exist. The study was designed with the intention of better understanding what relationship, if any, that second-wave feminist philosophy has held upon students’ interpretation of biblical gender roles. The research was limited to five evangelical seminaries, and to entering seminarians. The demographic data reveals a majority of the sample population was male, Caucasian, theologically conservative, Baptist, and between 20-30 years of age. Also, it must be considered other philosophies and worldviews might

influence student thinking concerning biblical gender roles. This study was concerned with the relationship of second-wave feminist philosophy on biblical gender role interpretations only.

Further Research

Suggestions for further research might include surveying the faculty within a select group of evangelical schools to ascertain if second-wave feminist philosophy has influenced the interpretation of biblical gender roles by an older generation of those who are called into the ministry, and who are also called to ministering within the academy.

Another suggestion might involve using the same surveys to analyze what members of local church believe concerning second-wave feminist philosophy and the interpretation of biblical gender roles. A study of select Southern Baptist associations would be beneficial for LifeWay Research, in order that curriculum might be developed that is better equipped to teach men and women concerning gender roles in Southern Baptist churches.

It might also be beneficial to survey women's ministry leaders concerning both second-wave feminism and how they interpret biblical gender roles. The survey results and statistical analysis would enable pastors and church leaders to ascertain the worldview from which the women's ministry leaders operate, and help them to consider a training time specifically pointed to women's ministry.

As noted in the research limitations section, the majority of the sample population was male, Caucasian, theologically conservative, Baptist, and between 20-30 years of age. Further research might focus upon those within evangelicalism who

consider themselves theologically moderate, as well as a focus on different races, a broader scope of denominations, and more female respondents.

APPENDIX 1

ATTITUDES TOWARDS WOMEN SCALE

A. Attitudes Towards Women Scale (Spence, Helmrich and Stapp, 1978) – Short version

Instructions: The statements listed below describe attitudes toward the roles of women in society which different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (A) agree strongly, (B) agree mildly, (C) disagree mildly, or (D) disagree strongly.

1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.

A	B	C	D
Agree strongly	Agree mildly	Disagree mildly	Disagree strongly

- 2* Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.

A	B	C	D
Agree strongly	Agree mildly	Disagree mildly	Disagree strongly

- 3.* Both husband and wife should be allowed the same grounds for divorce.

A	B	C	D
Agree strongly	Agree mildly	Disagree mildly	Disagree strongly

4. Telling dirty jokes should be mostly a masculine prerogative.

A	B	C	D
Agree strongly	Agree mildly	Disagree mildly	Disagree strongly

5. Intoxication among women is worse than intoxication among men.

A	B	C	D
Agree strongly	Agree mildly	Disagree mildly	Disagree strongly

- 6.* Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.
- A B C D
Agree strongly Agree mildly Disagree mildly Disagree strongly
- 7.* It is insulting to women to have the "obey" clause remain in the marriage service.
- A B C D
Agree strongly Agree mildly Disagree mildly Disagree strongly
- 8.* There should be a strict merit system in job appointment and promotion without regard to sex.
- A B C D
Agree strongly Agree mildly Disagree mildly Disagree strongly
- 9.* A woman should be free as a man to propose marriage.
- A B C D
Agree strongly Agree mildly Disagree mildly Disagree strongly
10. Women should worry less about their rights and more about becoming good wives and mothers.
- A B C D
Agree strongly Agree mildly Disagree mildly Disagree strongly
- 11.* Women earning as much as their dates should bear equally the expense when they go out together.
- A B C D
Agree strongly Agree mildly Disagree mildly Disagree strongly
- 12.* Women should assume their rightful place in business and all the professions along with men.
- A B C D
Agree strongly Agree mildly Disagree mildly Disagree strongly
13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
- A B C D
Agree strongly Agree mildly Disagree mildly Disagree strongly

14. Sons in a family should be given more encouragement to go to college than daughters.

A B C D
 Agree strongly Agree mildly Disagree mildly Disagree strongly

15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.

A B C D
 Agree strongly Agree mildly Disagree mildly Disagree strongly

In scoring the items, A=0, B=1, C=2, and D=3 except for the items with an asterisk where the scale is reversed. A high score indicates a profeminist, egalitarian attitude while a low score indicates a traditional, conservative attitude.

B. References:

Spence, J.T., Helmreich, R., & Stapp, J. (1973). A short version of the Attitudes toward Women Scale (AWS). *Bulletin of the Psychonomic Society*, 2, 219-220.

Spence, J.T. & Helmreich, R.L. (1978). *Masculinity and femininity: Their psychological dimensions, correlates, and antecedents*. Austin, TX: University of Texas Press.

APPENDIX 2

SCRIPTURAL INTERPRETATIONS OF GENDER ISSUES SURVEY

Thank you for your willingness to participate in this online survey. As seminary students who are developing into key leaders for families, churches, and our nation, your insights in regard to the personhood and function of men and women are greatly valued, specifically as applied in the home and church. Your participation is essential to the success of this research.

Instructions

The survey consists of 58 questions and should only take 15-20 minutes to complete. Your meaningful participation in completing this survey in its entirety is *greatly appreciated!*

Please complete EVERY question!! (The first 18 questions marked * are required in order for the survey to be submitted.) Incomplete surveys may invalidate the inclusion of your responses in the research. Definitions for key terminology are given to help provide a unified understanding of the terms used in this survey. It is the researcher's hope that this process will greatly benefit you as you think about what Scripture says regarding who we are and how we relate to one another as men and women. Thank you again for your contribution to this research endeavor.

Demographic Information

Please select your response from the options presented.

1. Your gender. *

Female

Male

2. Your race/ethnic origin. *

African American

Asian

Caucasian

Hispanic

Other

3. Your age. *

20-30 years

31-40 years

41-50 years

51-60 years

4. Your home state. *

5. Your denominational affiliation. *

You have chosen to attend an institution that claims to be “evangelical” (Jesus Christ is the only means of salvation and the Bible is the authoritative Word of God. Based on this definition, which descriptor most closely identifies your persuasion in regard to the term “evangelical”?)

6. Your theological persuasion. *

Conservative evangelical (strongly hold to the above definition)

Moderate evangelical (moderately hold to the above definition)

Liberal evangelical (somewhat agree/a “loose” interpretation of the above)

I do not consider myself to be an evangelical or aligned in any way with the evangelical conviction stated above.

Categorical Distinctions

Using the scale provided, please choose the one best response for each question that most closely reflects your beliefs of the Scriptural interpretation of the gender issue identified.

*Please note that the **neutral** option should only be chosen if you have no opinion or conviction in regard to the matter.*

Please select one response for each question using the following scale:

SA=Strongly Agree; A=Agree; N=Neutral; D=Disagree; SD=Strongly Disagree

7. “The Bible upholds the equality of male and female both in their personhood (who they are), and in complete interchangeability of their roles (functions in the church and home).” *

8. “The Bible upholds the equality of male and female in their personhood (who they are), and also supports distinct (unique) roles (functions in the church and home).” *

9. “The Bible upholds the *superiority* of the male in his personhood (who he is) as well as his role or function within the home and the church.” *

10. “I am comfortable with being identified as an ‘evangelical feminist’ or a ‘biblical feminist’ (complete equality in personhood and role/function).” *

11. “I am comfortable with being identified as a ‘complementarian’ (equal in personhood but distinct/unique in role/function).” *

12. “I am comfortable with being identified as a ‘traditionalist,’ meaning one who believes in male superiority as established and evidenced throughout church history.” *
13. I have a negative response to the term ‘patriarchy’ (defined as ‘rule of the fathers’).” *
14. “The concept of ‘male headship’ (primary responsibility of husbands and male pastors/elders) implies male superiority (greater value) and female inferiority (lesser value).” *
15. “I am in favor of all gender (referring to men, women, and God) neutral translations of Scripture.” *
16. The concept of ‘male headship’ implies that women should not hold primary (overall responsibility) leadership positions over men in the church.” *

Hermeneutical Issues

17. “Personal experience plays an important role in the interpretation of Scripture.”
18. “At no time, for any reason, should the inerrancy or inspiration of God’s Word be questioned/challenged.”
19. “In interpreting Scripture, allowances must be made for the gradual *progression or development* of truth over time.”
20. “In interpreting Scripture, cultural implications for the original audience must be recognized, but timeless principles must also be identified.”

Trinitarian Interpretations (Relationship between the Father, Son, and Holy Spirit)

21. “God the Son was submissive to God the Father in the Trinitarian relationship only during His time on earth (not for all eternity).”
22. “The Trinitarian relationship exemplifies both equality of essence (equal in being or personhood) and role distinction (different functions).”
23. “I am equally comfortable with referring to God as ‘mother’ or ‘father.’”
24. “I would be comfortable in a church worship service that sings hymns or other praise songs with masculine language such as ‘Faith of Our Fathers.’”

25. “Jesus Christ’s coming to earth as a *man* has practical implications for male headship and should not be diminished in its significance.”

Old and New Testament Patterns

26. “The *New Testament* message of Jesus Christ clarified that male headship in the *Old Testament* was due to the influence of human culture rather than divine command (i.e., valuing male headship does not apply to us today).”

27. “Jesus Christ’s commitment to fulfill the whole law *upheld* the Old Testament male headship, involving distinct roles between male and female.”

28. “There is a clear pattern of the primary, overall responsibility of male headship throughout the Old and New Testaments.”

Creation

29. The fact that Adam was created before Eve (firstborn) in Genesis 2 has implications for male primary responsibility or headship in their relationship.”

30. “Adam’s naming Eve was simply recognition of her identity and had no implications for establishing primary responsibility in headship.”

31. “Eve being created from Adam’s side, as a ‘suitable helper’ for him, emphasizes the distinctiveness of male and female in their complementary relationship.”

The Fall

32. The concept of hierarchy was a result of the Fall and its complications, and was not a part of the sinless, pre-Fall condition (the created order).”

33. “Adam and Eve were equally responsible for the first sin (original sin).”

34. “Adam held primary accountability/responsibility for the first sin (original sin).”

Old and New Testament Women of the Bible

35. “Women in the Bible such as Deborah, Miriam, Lydia, Priscilla, and others validate that women can hold any position of spiritual and civil leadership.”

36. **“Women in the Bible that functioned in leadership roles led in a manner that protected and respected male headship.”**
37. **“Women in the Bible that functioned in leadership roles of any kind did so because of a lack of male leadership; it was not God’s original intention for them to do so.”**
38. **“Women in the Bible that function in leadership roles such as prophets and deacons are proof that the Bible promotes complete equality for men and women in every function (role).”**

New Testament Passages on Women

39. **“The unique submission of wives to their husbands implies an unbiblical inferiority of women to men and should be replaced with submitting to one another equally in every way.”**
40. **“The unique submission of wives to their husbands’ overall leadership (male headship) is a positive, enriching concept based on God’s design.”**
41. **“Male headship in the husband/wife relationship contradicts the equality of all persons under God.”**
42. **“The passage stating that the husband is the head of the wife as Christ is the head of the church supports male headship in the husband/wife relationship.”**
43. **“Commands such as the New Testament prohibition of women teaching men with authority (I Timothy 2:14-15) were based on the culture of that day, and do not have implications for today.”**
44. **“Women are permitted to teach and lead in the church as long as they do so with the support and under the primary leadership of the male pastors and elders.”**
45. **“Women are to teach only women and children in the church.”**

Practical Implications

46. **“The concept of male headship and female submission inevitably contributes to violence and abuse within the home.”**
47. **“God’s design for the husband and father includes the role of being both a protector and provider for his family.”**

48. “Decisions in the home should be made mutually by both the husband and wife, with no preference of one above the other.”
49. “Final decisions in the home are to be made by the husband/father as head of the household.”
50. “Leadership and teaching in the church in any context, should be determined by spiritual gift and ability, not gender.”
51. “Gender is a factor for *some* context of leadership and teaching in the church.”
52. “Gender is a factor for *all* contexts of leadership and teaching in the church.”
53. “The concept of male headship applies to the home, but not the church.”
54. “The concept of male headship applies to the church, but not the home.”
55. “The concept of male headship applies to both the church and the home, but has no implications for society as a whole.”
56. “The concept of male headship applies to both the church and the home, and has implications for society as a whole.”

For the following question, please note the change in the response scale!
Please select one response using the following scale:

ES=Extremely Significant;
VS-Very Significant; N=Neutral;
NVS=Not Very Significant; I=Insignificant
ES VS N NVS I

57. **From your perspective, what level of significance does an accurate, biblical understanding of gender issues have on living life, especially within the home and church?**

58. **In Your View**

Briefly state your opinion as to what the most crucial gender issues impacting life are in the home and church today and why (e.g., domestic violence, homosexuality, biblical interpretation, etc.).

Agreement to Participate

By checking the box below and clicking the submit button, you are giving your informed consent for your anonymous responses to be included in the current study. *If you do not*

want to submit your responses, simply close your browser window. I agree that my responses can be used anonymously in the current study. Please click the submit button **only once** and wait for the confirmation page that your responses have been received. Thank you!

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APPENDIX 3
PERMISSION LETTER

September 9, 2009

Dr. Fagan,

I am writing to ask permission to use your instrument that you developed for your dissertation. I am a Ph.D. student at Southern Seminary and Dr. Dennis Williams is my reader. The title of my proposed topic is:

An Analysis of the Relationship Between Second-Wave Feminist Philosophy and the Interpretation of Biblical Gender Roles by Entering Seminary Students

Please include your signature below if you desire to offer permission for use of the survey.

Thank you,

Julia E. Bickley

As copyright owner, I grant permission to use the survey in the doctoral dissertation which is described above.

Joy R. Fagan
Name (printed)

Joy R. Fagan
Signature

9/9/09
Date

APPENDIX 4

THE DANVERS STATEMENT ON BIBLICAL MANHOOD AND WOMANHOOD

In December, 1987, the newly-formed Council on Biblical Manhood and Womanhood met in Danvers, Massachusetts, to compose the Danvers Statement on Biblical Manhood and Womanhood. Prior to the listing of the actual affirmations that comprise the Danvers Statement, we have included a section detailing contemporary developments that serve as the rationale for these affirmations. We offer this statement to the evangelical world, knowing that it will stimulate healthy discussion, hoping that it will gain widespread assent.

Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;

10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.

9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

We grant permission and encourage interested persons to use, reproduce, and distribute the Danvers Statement. Printed copies of a brochure are available for a small fee. Visit the CBMW Store or contact us to place an order.

APPENDIX 5

THE CHRISTIANS FOR BIBLICAL EQUALITY'S STATEMENT OF BELIEFS

The Bible teaches the full equality of men and women in Creation and in Redemption (Gen 1:26-28, 2:23, 5:1-2; I Cor 11:11-12; Gal 3:13, 28, 5:1). The Bible teaches that God has revealed Himself in the totality of Scripture, the authoritative Word of God (Matt 5:18; John 10:35; 2 Tim 3:16; 2 Peter 1:20-21). We believe that Scripture is to be interpreted holistically and thematically. We also recognize the necessity of making a distinction between inspiration and interpretation: inspiration relates to the divine impulse and control whereby the whole canonical Scripture is the Word of God; interpretation relates to the human activity whereby we seek to apprehend revealed truth in harmony with the totality of Scripture and under the guidance of the Holy Spirit. To be truly biblical, Christians must continually examine their faith and practice under the searchlight of Scripture.

Biblical Truths

Creation

1. The Bible teaches that both man and woman were created in God's image, had a direct relationship with God, and shared jointly the responsibilities of bearing and rearing children and having dominion over the created order (Gen 1:26-28).
2. The Bible teaches that woman and man were created for full and equal partnership. The word "helper" (ezer) used to designate woman in Genesis 2:18 refers to God in most instances of Old Testament usage (e.g. I Sam 7:12; Ps 121:1-2). Consequently the word conveys no implication whatsoever of female subordination or inferiority.
3. The Bible teaches that the forming of woman from man demonstrates the fundamental unity and equality of human beings (Gen 2:21-23). In Genesis 2:18, 20 the word "suitable" (kenegdo) denotes equality and adequacy.
4. The Bible teaches that man and woman were co-participants in the Fall: Adam was no less culpable than Eve (Gen 3:6; Rom 5:12-21; I Cor 15:21-22).
5. The Bible teaches that the rulership of Adam over Eve resulted from the Fall and was therefore not a part of the original created order. Genesis 3:16 is a prediction of the effects of the Fall rather than a prescription of God's ideal order.

Redemption

6. The Bible teaches that Jesus Christ came to redeem women as well as men. Through faith in Christ we all become children of God, one in Christ, and heirs to the blessings of salvation without reference to racial, social, or gender distinctives (John 1:12-13; Rom 8:14-17; 2 Cor 5:17; Gal 3:26-28).

Community

7. The Bible teaches that at Pentecost the Holy Spirit came on men and women alike. Without distinction, the Holy Spirit indwells women and men, and sovereignly distributes gifts without preference as to gender (Acts 2:1-21; 1 Cor 12:7, 11, 14:31).
8. The Bible teaches that both women and men are called to develop their spiritual gifts and to use them as stewards of the grace of God (1 Peter 4:10-11). Both men and women are divinely gifted and empowered to minister to the whole Body of Christ, under His authority (Acts 1:14, 18:26, 21:9; Rom 16:1-7, 12-13, 15; Phil 4:2-3; Col 4:15; see also Mark 15:40-41, 16:1-7; Luke 8:1-3; John 20:17-18; compare also Old Testament examples: Judges 4:4-14, 5:7; 2 Chron 34:22-28; Prov 31:30-31; Micah 6:4).
9. The Bible teaches that, in the New Testament economy, women as well as men exercise the prophetic, priestly and royal functions (Acts 2:17-18, 21:9; 1 Cor 11:5; 1 Peter 2:9-10; Rev 1:6, 5:10). Therefore, the few isolated texts that appear to restrict the full redemptive freedom of women must not be interpreted simplistically and in contradiction to the rest of Scripture, but their interpretation must take into account their relation to the broader teaching of Scripture and their total context (1 Cor 11:2-16, 14:33-36; 1 Tim 2:9-15).
10. The Bible defines the function of leadership as the empowerment of others for service rather than as the exercise of power over them (Matt 20:25-28, 23:8; Mark 10:42-45; John 13:13-17; Gal 5:13; 1 Peter 5:2-3).

Family

11. The Bible teaches that husbands and wives are heirs together of the grace of life and that they are bound together in a relationship of mutual submission and responsibility (1 Cor 7:3-5; Eph 5:21; 1 Peter 3:1-7; Gen 21:12). The husband's function as "head" (kephale) is to be understood as self-giving love and service within this relationship of mutual submission (Eph 5:21-33; Col 3:19; 1 Peter 3:7).
12. The Bible teaches that both mothers and fathers are to exercise leadership in the nurture, training, discipline and teaching of their children (Ex 20:12; Lev 19:3; Deut 6:6-9, 21:18-21, 27:16; Prov 1:8, 6:20; Eph 6:1-4; Col 3:20; 2 Tim 1:5; see also Luke 2:51).

Application

Community

1. In the church, spiritual gifts of women and men are to be recognized, developed and used in serving and teaching ministries at all levels of involvement: as small group leaders, counselors, facilitators, administrators, ushers, communion servers, and board members, and in pastoral care, teaching, preaching, and worship. In so doing, the church will honor God as the source of spiritual gifts. The church will also fulfill God's mandate of stewardship without the appalling loss to God's kingdom that results when half of the church's members are excluded from positions of responsibility.

2. In the church, public recognition is to be given to both women and men who exercise ministries of service and leadership. In so doing, the church will model the unity and harmony that should characterize the community of believers. In a world fractured by

discrimination and segregation, the church will dissociate itself from worldly or pagan devices designed to make women feel inferior for being female. It will help prevent their departure from the church or their rejection of the Christian faith.

Family

3. In the Christian home, husband and wife are to defer to each other in seeking to fulfill each other's preferences, desires and aspirations. Neither spouse is to seek to dominate the other but each is to act as servant of the other, in humility considering the other as better than oneself. In case of decisional deadlock they should seek resolution through biblical methods of conflict resolution rather than by one spouse imposing a decision upon the other. In so doing, husband and wife will help the Christian home stand against improper use of power and authority by spouses and will protect the home from wife and child abuse that sometimes tragically follows a hierarchical interpretation of the husband's "headship."

4. In the Christian home, spouses are to learn to share the responsibilities of leadership on the basis of gifts, expertise, and availability, with due regard for the partner most affected by the decision under consideration. In so doing, spouses will learn to respect their competencies and their complementarity. This will prevent one spouse from becoming the perennial loser, often forced to practice ingratiating or deceitful manipulation to protect self-esteem. By establishing their marriage on a partnership basis, the couple will protect it from joining the tide of dead or broken marriages resulting from marital inequities.

5. In the Christian home, couples who share a lifestyle characterized by the freedom they find in Christ will do so without experiencing feelings of guilt or resorting to hypocrisy. They are freed to emerge from an unbiblical "traditionalism" and can rejoice in their mutual accountability in Christ. In so doing, they will openly express their obedience to Scripture, will model an example for other couples in quest of freedom in Christ, and will stand against patterns of domination and inequality sometimes imposed upon church and family.

We believe that biblical equality as reflected in this document is true to Scripture. We stand united in our conviction that the Bible, in its totality, is the liberating Word that provides the most effective way for women and men to exercise the gifts distributed by the Holy Spirit and thus to serve God.

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APPENDIX 6

SIGIS OPEN ENDED RESPONSES

Students were asked, “In your view briefly state your opinion as to what the most crucial gender issues impacting life are in the home and church today and why (e.g., domestic violence, homosexuality, biblical interpretation, etc.).

1. Divorce
2. proper understanding of the concept of submission as part of a faith life
3. The most serious has to do with the woman's right to choose in regards to abortion. The idea that the mother of the child has sole authority until the child is born is very wrong.
4. Homosexuality/ Feminism
5. I believe that homosexual behavior and single parenting has drastically damaged the family (and society as a whole) today. Children are being raised in households that are missing one of two very important models in a household, and these children are missing out on learning the character qualities and gender roles that come with being a husband/father or a wife/mother, depending on which person is missing from the family equation.
6. Church splitting over non-significant issues
7. The most crucial issue is the lack of true understanding of men today of what their place in relationships entails. A better understanding of the loving headship and servant leadership of the man would greatly encourage the rightful positions of man, woman, and God in relationships.
8. Submission to God as the Head of any institution including the home and the church. Christ is the Head of the church.
9. Biblical Interpretation-every issue within the church and home are directly related to how we interpret scripture.
10. Homosexuality is definitely the most crucial issue facing families and the church today. It threatens the foundations of our society and has proven in past generations to be

a final blow to the stability of a culture. It threatens the church because it is one more way in which the church is seduced into ignoring God's Word and its authority.

11. Perhaps the most crucial issue today is homosexuality in that it has large implications on family and gender design questions.

12. I think that biblical interpretation is first and foremost the most crucial issue impacting life in the home and church today, because in my opinion all the other issues flow out of bad biblical interpretation.

13. Raising children to fulfill gender roles, especially in light of increased sexual gender controversies in society 2 of 8

14. The most crucial gender issue today in the home and church are men who fail to fulfill their role as the spiritual head of the household. Men are to lead their wives and children and saturate them in Scripture and the gospel. This is not happening because men are not acting like biblical men.

15. I would have to say that biblical interpretation is the crucial issue. If scripture can not be interpreted correctly then the issues surrounding gender, homosexuality, and the issues of home and church life cannot begin to be seen in the correct light.

16. Biblical interpretation, because our world and our churches have gone from strict literalist to where we are now, it's what you want it to mean.

17. Misunderstanding of biblical roles within the church--misunderstanding what male headship means and what biblical submission means

18. Mixed messages regarding cultural/temporal concepts vs. firm Biblical ones, i.e., leadership/initiation in dating/head coverings...

19. I believe that men in the church, home and all of society have been told that they need to act more like women. As a result, men are told not to be male, and men are treated like second class in some ways. This does not mean that men need to burden women, but it does mean that men need to stand up and act like men in the church, home and society. Men need to act with a heart filled with love for Jesus and others and a correct understanding of scripture and not let what the world says is expedient determine what they do. Women are abused every day, and men need to stand up and uphold what is right. Women can be leaders and are often very good at it, but the Bible clearly puts men in a leadership position because He has created them for it.

20. Biblical Interpretation. To stray from a complementarian view ultimately leads to sacrificing biblical inerrancy and authority to some degree.

21. Issues that are impacting the home and church are men being lazy and refusing

to spend time in the word. Homosexuality is an issues that continues to eat away at family life. It is breaking down the institution of marriage.

22. Gender issues affect our understanding of God Himself. Narratives throughout the Old Testament portray a God who chooses and sets apart specific people for his purposes and plans. (Abel over Cain, Jacob over Esau, Abraham, Joseph, David, the nation of Israel) these people were chosen regardless of there position within the culture, the family, or the world. This is often used to support the idea that can and does use anyone, therefore we should not stand in the way of Gods plans. This conclusion is unfortunately mislead, as the whole point is that God does not use just anyone. He used Abel, not Cain. Cain was oldest and a superior laborer, but God chose to use Abel instead. God used the nation of Israel not a larger much more advanced nation. He chose a nation prone to idolatry and slavery. He did this to illustrate that He is unique and its his holiness and purposes residing in someone that sets them apart. We have lost the idea of God uniqueness. Blurring the lines between gender role distinction is to trample over Gods unique choice and plan. He chose to use men for the office of pastor because he is unique not because they are.

23. Homosexuality - undermining gender significance undermines society as a whole

24. Homosexuality, women's rights related to unborn child, lack of men willing to fulfill the biblical role of deacons and biblical father/husband models

25. The misunderstanding of Biblical roles can lead to an unbalanced view on leadership in the home and in the church. There's no denying that women are given gifts of teaching and they should be able to use that gift in the church. Similarly, just because women are called to submit in the home does not mean that men have an excuse for abuse or laziness. We need to be careful not to abuse Scripture in this area because it does affect how church and the home - two very important God given institutions - is run.

26. Same sex marriage is the most crucial this would allow for continuous sinful behavior with no repentance. There are also men who do not understand the role of men and women even in the church.

27. Parenting

28. Gender differences exist. They are part of God's design. However, gender-based differences and any other human hierarchical relationship (slave/free, Jew/gentile) are swallowed up in our oneness in Christ as we submit to one another in love. A wife submits to the husband out of love to both him and Christ. To set the 'law' of gender roles seen in scriptures above the law of love would be much the same as setting the 'law' of circumcision above the law of love (in order to enforce a difference between Jews and gentiles within the body of Christ). To ignore the gender roles seen in scripture and discount them as simply cultural anachronisms

is unfaithful to scripture. On the other hand to strictly enforce "laws" of gender roles often misses the whole spirit of the scriptures, and is invariably done in a subjective, if not hypocritical manner. (Those who are adamant about no leadership roles for women in the church, beyond children and women, often ignore or explain away as cultural the fact that scripture says women should have their heads covered.) We should not minimize or overemphasize the biblical understanding of gender roles. Being one in Christ is far better than being "equal". Male and female are different and have different roles, but there is no difference in value.

29. I feel the whole feminist issue is thrown completely out of proportion and out of context. Believers are not taught what the Bible actually teaches regarding gender issues and the God-given roles of men and women and so seek to answer their questions according to cultural norms. This lack of understanding has caused innumerable conflicts among men and women and hindered them from fulfilling their God-ordained roles and distracted from using their unique persons to honor and serve God in the most effective manner.

30. Biblical interpretation of God's design and purpose for gender roles.

31. The role of men is probably the most crucial gender issue. Men are no longer placing themselves under the authority and uphold the responsibility given to them by God. They are not being the husband to their wife or the father to their children that God has called them to be. If this root issue is other issues such as leadership, homosexuality, domestic violence, and the like would not be as prevalent.

32. Unwillingness of either gender to take on their God-ordained roles

33. In my opinion, the biggest problem is that both the male and female Biblical roles are not being fully and competently explained. We are also giving way too much leeway to what society says knowing full well that society (i.e. the world) is at enmity with God.

34. Homosexuality

35. I think we have a distorted view of submission. A lack of understanding that submission does not equate to value drives this distortion. Equally distorted is our view of loving wives, as Christ loved the church. In my estimation this is a much, much higher bar than submission. I think most men fail to comprehend the magnitude of this charge, and as a result fail to love their wives in this way. On a societal level I believe the implications are simply ripples of the above. Equal does not mean same.

36. Feminism has focused too much on equality of the sexes without appreciating the differences and unique viewpoints each can contribute. Men are not wrong and women are not right--we are different and being able to work together makes us

whole.

37. I believe that conclusions on gender roles have impact many areas, the most significantly on biblical interpretation. Submission to the text and hermeneutical principles are often ignored in order to accommodate a feminist worldview. Interpreters that admit that they disregard biblical authority in order to hold to Feminism (Evangelical or otherwise) at least show integrity.

38. In my opinion, homosexuality is the most crucial gender issue impacting life in the home and church (and in society as a whole). However, I believe this is directly linked with the discrepancies and issues surrounding biblical interpretation. Because of a lack of solid and accurate interpretation, there is much room for confusion and many times results in taking verses out of context or ignoring passages altogether (claiming they are no longer relevant). In the name of being politically correct, many have chosen to water down the distinct and unique gender roles, often in response to heightened acceptance of society as a whole to the homosexual lifestyle.

39. Women are being forced into male leadership roles because men are not willing to accept God's divinely appointed roles as leaders in both the home and church.

40. In regards to domestic violence it is unfair to blame the gender roles of male and female for the violence of the home. There are plenty of domestic issues that stem from the depravity of man that is shared equally by both men and women. Homosexuality is an obvious problem when the man is not present in the home. As men and women are wired there is not a significant push for the purpose of men when the women are the only leader in the home.

41. Parenting/homosexuality: The idea that no mother or father is needed in raising children...foundational societal problem.

42. Homosexuality

43. Biblical interpretation

44. The most crucial gender issues in the home and church are based on biblical understanding not only of gender roles, but more importantly on the relationship of each individual with Jesus Christ. If "we" don't get the salvation/redemption issue right, nothing else is going to work the way it was meant to work. We can talk it to death, but until we live it, we will never win at making a significant difference in the lives of real people.

45. My opinion is that clear Biblical interpretation is being thrown out the window when related to male headship (or lack thereof) thus allowing for Biblical authority to be tossed as well.

46. Homosexuality

47. Homosexuality

48. Male Headship

49. Domestic violence

50. Homosexuality

51. The most crucial issues in the church and home today as related to gender are wives submitting to their husbands, husbands loving their wives, children obeying their parents, and fathers instructing their children in the admonition of the Lord (Ephesians 5). Problems occur in the home not because of gender differences but because a lack of living the Spirit-filled life.

52. One major gender issue in the church in my opinion is that many women are readily available and desiring to teach and lead and take on leadership roles...however, many of these roles should be lead by men. The major problem is the "boys" need to grow up into "men" and take on the leadership roles that God designed for them to fill.

53. Absent fathers is the largest problem I see. Absent spiritual men is the problem in the church, not the physical. They are there, but they are weak and do not hold each other accountable.

54. Homosexuality not being addressed in homes and among parents

55. God created differences in man and women and these differences should not be ignored but celebrated. Each of us whether we realize or not are in a submissive role to another authority whether it is a wife to a husband, an employee to a boss, a citizen to its government, or all mankind to their God.

56. Absent Fathers and absent men from the church. Men are at church physically but most are not standing up for truth.

57. Men are tempted to be passive while women are tempted to take control. Sometimes, men overdo it and become domineering

58. The glory of Christ as his relationship with the church is imaged and mirrored in marriage

59. A misunderstanding of the roles God has assigned to males and females and the politically correct concepts of our society

60. I would say the most crucial gender issue is not the sinful men of our world, but

the widespread exposure of those men and their lifestyles, with very few counteracting images of godly men and their lives.

61. The importance of the roles of husbands and wives in term on being a team submission and the love that helps the husband lead not rule.

62. The assumption that men are to be superior to women in the home and church has put men in a difficult position for several reasons. First and foremost is that men are not trained to be leaders. Women do the majority of the work in the churches even though men are deacons, elders, and pastors. Women are often better trained to work in the church. Women are often more trained in the spiritual and emotional world of the home, as well, and men just seem to float on confusion and indecision. It is difficult for men, today, to fulfill this leadership role that has been put forth as God's only way. This conflict between men and women has caused abuse in the family when men feel incompetent and divorce.

My belief is that the Bible clearly states that the husband is to be the head of the home. I think that this is so that conflict would be limited. The man is to love his wife and Christ loves the church and the woman is to love and cherish her husband. Sometimes when disagreements occur, the last decision should be given to the husband for peace's sake. However, in the majority of decisions the two should allow the one with gifts in that area to make the final decision.

I do not believe that the Bible states that women are to have little or no leadership role in the church. I believe a great majority of scripture on this subject is descriptive and not proscriptive. However, I also believe that if men are going to take the role as leader then they better be prepared to someday answer to Christ for their decisions.

63. I think that the most crucial gender issue today is that women are wanting to become the equal to men and are taking up leadership positions because men are NOT standing up and taking on the responsibilities at home and within the church. Men like to have the control and the authority, but men who are willing to take action within the church and responsibility within the home are few and far between thereby opening the door for women to step in and fill the gap. Men are giving up their manhood and women are taking up the mantle.

64. A distorted view, whether legalistic or liberal, of men and women. This comes from men and women clinging to our "rights" rather than seeking God's headship and leading.

65. Homosexuality is an issue that is dividing generations in the same home.

66. Understanding the biblical concepts of man and womanhood while identifying the ideal roles and functions of each. I think this is important because once those foundations are accurately laid, then the rest of issues (i.e. domestic violence, homosexuality, headship etc.) can be dealt with in light of a biblical understanding.

67. I think one of the most crucial of gender issues is familial roles. Men are not being biblically responsible men, and therefore women are having to take on the roles of men. Things like homosexuality, divorce, and crime are the results of non-biblical living/gender roles.

68. Men failing to grow up and be Godly leaders, particularly young men, leading to women having to fill the gaps in home and church leadership.

69. Lack of male role models, homosexuality especially the secular world's view of being born "that way" vs. more conservative views of the importance of focusing on how the individual grew up, how their environment and surroundings impact their sexual preference. These two have been the areas that churches avoid and ignore.

70. I believe currently eisegesis of particular biblical texts (John 4) have distorted the authors intended meaning in order to validate the interpreter's presuppositions. I have seen this first hand from one author who has used the text of John 4 as a proof text that Jesus was radically redefining relationships between male and females. Others have taken a cultural understanding of what submit means and interpreted it as a dominant thing (one above another) when that was clearly not the author's original intent. So by far redefining what the Bible says is a very crucial issue

71. No

72. Online pornography because it is so easily accessible and it is insidious.

73. Men and women are not taking up their roles as stated in the Bible and we're seeing the serious consequences of that in society (all the items in your parenthesis.)

74. Being secure in your sexuality and by secure i mean following biblical teachings of men and women being lovers not men and men, etc.

75. Biblical interpretation and what contributions women can have in the home and church.

76. I believe the most crucial gender issue is biblical interpretation. If there was an understanding, the other issues wouldn't be such an issue.

77. True understanding of submission and preparing singles for these roles and how to find a spouse with the qualities developed in this understanding

78. Gender issues come from a confusion of how to interpret the Bible (e.g., time conditioned, trajectory hermeneutics, etc.).

79. Homosexuality and feminism because they are redefining sexual morality as a whole

80. Homosexuality and biblical interpretation

81. The most crucial gender issues impacting life right now in my opinion is homosexuality and the biblical interpretation of male headship. Both of these issues distort the family structure set up by God in the Scriptures. In return if others don't see a clear view of these roles it could be difficult to understand some of the concepts of God. Ex: the trinity.

82. Biblical Interpretation - I think the way we interpret Scripture in these areas will have profound implications for the way we interpret it in other areas.

83. I think the most crucial issue involves biblical interpretation. The Bible is being twisted with a liberal feminist approach.

84. The most crucial gender issues stem from a Biblical understanding of gender as designed by God through scripture. When men and women distort or misinterpret God's original plan, they create a barrier between men and women when God designed the roles of men and women to complement one another for His glory and reflect the relationship Christ has with His bride.

85. Homosexuality - I believe it stems from a deep seated confusion of gender and self, and is used by Satan to mock God's plan for humans.

86. Men not being men who love God and lovingly lead their families in godliness. If men were the men God would have them be then any women who love Jesus would be the women he would have them be. The responsibility rests on the husband/father and his impact or lack thereof is the greatest on the family and society.

87. Divorce because it is changing the roles of men and women in the home especially over their children.

88. Obedience to the word of God and the blessings that follow.

89. In the home, it is the lack of men who take responsibility as the spiritual leader of the household, making sacrifices for his family, (much like Job), and gently teaching them from the Bible. In the church today, the most crucial issue is the emasculation of the church. It is rare to find a church where the men outnumber the women. There is a severe lack of godly men in the church and in society as a whole. When this is the case, then I am confident that God will raise up female leaders (like Deborah), but this runs contrary to his purpose and design. The church needs sermons that teach men how to be men after God's own heart, and it needs to teach the entire church the value and strength of such a man to the home and to society as a whole. The

image of the American man needs to be redeemed so that Homer Simpson is no longer the norm that society expects.

90. Biblical interpretation, because you still have some people taking scripture out of context and using it to advance their own motives. Homosexuality because it opens the door for discrimination within the church. It is my belief that Christ was an inclusive mentor.

91. Gender issues is a secondary matter (not on the same level as the person and work of Jesus) that likely has its greatest impact in the realm of biblical interpretation. How a person handles the scriptures related to gender roles can have an impact on how the person handles other controversial matters in Scripture that may not be considered "politically correct".

92. Biblical interpretation: too many people over look that men are to love their wives as Christ loved the church, which says everything he does should be best for her

93. Homosexuality because the church is not reaching out in love as we as a body should. Whether it is a sin or not is irrelevant: we should extend love to everyone.

94. All three. Homosexuality, domestic violence and Biblical interpretation. Clearly our nation is in a battle over the issue of homosexuality, first being part of our created self, secondly, being seen under a different light after Jesus death and resurrection on the cross and now a forgiven acceptable life choice. Domestic violence, though not a result of what God has set forth, has been excused with scripture. So in the above cases, scripture is used in a negative text to support man's agenda.

95. I want to qualify some of answers in that I believe that "male headship" as a concept does have implications on the home, church, and society at large however I do not believe that the concept should be applied as such.

96. Biblical interpretation is the most significant issue. All of the other issues of life can be solved by a proper biblical interpretation. It may not be an improper interpretation of gender roles that causes problems specifically, but abuse and other such issues spring out of a failure to recognize the truths of the Bible.

97. Homosexuality, gender confusion, Biblical Interpretation.

98. Many men are failing to be the spiritual leaders in their home and church. As a result, many children are growing up with the idea that our relationship with God is secondary to career and other worldly distractions. The mother has now become the spiritual leader in the most homes. From what I've observed, boys are far more likely to emulate their father when it comes to spiritual matters. If a boy observes a masculine father willing to live a life in fellowship with God, he realizes he doesn't have to be weak or unmanly to have a loving relationship with God.

I've also witnessed homes where there was a godly father and the mother was not a spiritual person. The daughters greatly admired their fathers' and followed their example. I do believe that men and women are generally very different, but also completely equal in God's eyes.

99. I would sum my feelings up in one phrase: "In Him there is no condemnation." I believe in Jesus Christ, there is no condemnation/inequality in either male or female and only when condemnation/inequality exists do we see domestic violence. Regarding Homosexuality, I feel the same way...because there are too many variables and I am not able to "judge" someone's heart. I will let God do that. That does not mean I do not think sin is not capable of playing a part in homosexual behavior....similarly, I will not assume heterosexuality is "good" - because I am not capable of "judging" anyone's heart.

100. Men taking responsibility as leaders within their home and women supporting unique role of husband/father and husband supporting unique role of wife/mother.

101. Biblical interpretation - I think we as a society have gotten confused about our roles and why they are our roles. We all have strengths and weaknesses and our roles complement them.

102. I believe its a lack of men stepping up and taking responsibility in the home and church which leads to a majority of the problems with gender issues we face today.

103. The most impacting issue with gender is the issue of misinterpreting the scriptures for the purpose of abuse, this can be in the home or professionally in the church.

104. I think that homosexuality is a crucial gender issue. I think that people who are homosexual should be welcomed and accepted into churches so that they can learn and come to a true understanding of a relationship with Christ and all that that entails. I do not think that any homosexual should be in a place of leadership in a church. If a person is a practicing homosexual, that is they engage in behaviors associated with homosexuality and believe that their way of life is not sinful, it shows a disregard for God's original intention for men and women in their relationship. It also shows a selectivity in the truth they choose to accept from scripture. In no place that I have found does it say that a sexual or romantic relationship between members of the same gender is acceptable. This is not to say that they are unworthy of love, quite the opposite. They are still human and as such are worthy of the same respect and love that is to be given to any other person.

105. There is the issue of some men who feel that they are superior to women and that women should be subordinate to them. Because of this attitude they become very controlling and manipulative which often leads to domestic violence situations and child abuse. There is the whole issue of homosexuality

transgender and people searching for their identities and where they fit in. That plays into what roles that take on

106. Men not understanding their roles as men and not having good role models.

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ABSTRACT

THE RELATIONSHIP BETWEEN SECOND-WAVE FEMINIST PHILOSOPHY AND INTERPRETATION OF BIBLICAL GENDER ROLES BY ENTERING SEMINARY STUDENTS

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This dissertation analyzed the relationship between second-wave feminist philosophy and the interpretation of biblical gender roles by entering seminary students in select theological schools accredited by the Association of Theological Schools and the Commission on Colleges of the Southern Association of Colleges and Schools. The study also considered the influence of select demographics (gender, race/ethnic origin, denominational affiliation, state, theological persuasion, and age) upon student beliefs regarding feminism and gender roles.

The research design consisted of a descriptive quantitative survey that analyzed responses from two instruments that are both made up of Likert type scales. One survey instrument is entitled the Attitudes Towards Women Scale (AWS), which consists of fifteen questions and was developed in 1978. Another survey instrument that will be administered is entitled the Spiritual Interpretations of Gender Issues Survey (SIGIS) developed in 2005.

The research revealed that there is a statistically significant relationship between second-wave feminist philosophy and the interpretation of gender roles, and that the relationship is very strong. The respondents, for the majority, were classified as profeminist, concerning the AWS and also scored complementarian on the SIGIS. This finding exposed a disconnection in espoused theology versus theology-in-practice. The findings are beneficial for educators, who may now be cognizant of generalized student belief regarding the cultural influence of second-wave feminist philosophy. Evangelical seminaries may seek to develop instructional methods that relate to the influence of second-wave feminist philosophy and its relationship with the interpretation of biblical gender roles.

Key terms: biblical gender roles, complementarianism, egalitarianism, evangelical, evangelical feminist, first-wave feminism, gender equality, liberal feminism, second-wave feminism, second-wave feminist philosophy

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