

Copyright © 2011 Carrie Beth Douglas

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for the purposes chosen by the Seminary, including, without limitation, preservation or instruction.

THE RELATIONSHIP BETWEEN FACULTY GENDER, STUDENT
UNDERSTANDING OF BIBLICAL GENDER ROLES, AND
PERCEIVED QUALITY OF LEARNING
EXPERIENCE IN SOUTHERN
BAPTIST AFFILIATED
SEMINARIES

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Carrie Beth Douglas

May 2011

APPROVAL SHEET

THE RELATIONSHIP BETWEEN FACULTY GENDER, STUDENT
UNDERSTANDING OF BIBLICAL GENDER ROLES, AND
PERCEIVED QUALITY OF LEARNING
EXPERIENCE IN SOUTHERN
BAPTIST AFFILIATED
SEMINARIES

Carrie Beth Douglas

Read and Approved by:

Timothy P. Jones (Chairperson)

Larry J. Purcell

Date _____

To my husband, Scott,
my best friend, my love,
for your encouragement and support,
to Samuel, my son, for providing me
with incentive to complete the task,
and to
Kenneth and Belva Puckett,
my parents,
for your guidance and sacrifice.

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	vii
LIST OF TABLES	viii
LIST OF FIGURES	ix
PREFACE	x
Chapter	
1. RESEARCH CONCERN	1
Introduction to the Research Problem	1
Previous Studies Concerning Gender Roles	2
Importance of Beliefs Concerning Gender Roles	6
Research Purpose	10
Delimitations of the Study	10
Research Question Synopsis	12
Terminology	12
Procedural Overview	15
Research Assumptions	19
2. PRECEDENT LITERATURE	20
Biblical and Theological Interpretations of Gender Roles	22
Introduction to Complementarian and Egalitarian Viewpoints	25

Chapter	Page
Scriptural Example of Women as Educators	36
Historical Examples of Women as Educators	47
The Effect of Gender Differences in Learning and Teaching	64
Educational Significance of Learning Evaluation	75
Profile of the Current Study	80
3. METHODOLOGICAL DESIGN	84
Research Question Synopsis	85
Research Design Overview	86
Population	88
Sample and Delimitations	89
Limitations of Generalization	89
Instrumentation	90
Instrument Validation	93
Research Procedures	94
4. ANALYSIS OF FINDINGS	97
Compilation Protocol	98
Demographic and Sample Data	98
Findings and Displays by Research Questions	103
Evaluation of the Research Design	122
5. CONCLUSIONS	127
Research Purpose and Questions	127
Research Implications	129

Chapter	Page
Research Applications	145
Research Limitations	148
Further Research	149
 Appendix	
1. INSTRUMENT FOR SCRIPTURAL INTERPRETATION OF GENDER ROLES	153
2. PERMISSION LETTER FOR USE OF THE SCRIPTURAL INTERPRETATIONS OF GENDER ISSUES SURVEY	160
3. A SELECTION OF UNEDITED, OPEN-ENDED SURVEY REPSONSES	163
4. COURSE EVALUATION SURVEY	164
5. PERMISSION FOR USE OF COURSE EVALUATION SURVEY	166
6. PERMISSION FOR USE OF THE CHRISTIANS FOR BIBLICAL EQUALITY’S STATEMENT OF BELIEFS	168
7. THE CHRISTIANS FOR BIBLICAL EQUALITY’S STATEMENT OF BELIEFS	170
8. THE DANVERS STATEMENT FROM THE COUNCIL FOR BIBLICAL MANHOOD AND WOMANHOOD	174
REFERENCE LIST	176

LIST OF ABBREVIATIONS

CBE	Christians for Biblical Equality
CBMW	Council for Biblical Manhood and Womanhood
MCG	Minimax Consulting Group
LSI	Learning Styles Inventory
SPSS	Statistical Package for Social Sciences

LIST OF TABLES

Table	Page
1. Student gender	99
2. Professor gender	99
3. Age	100
4. Race/ethnicity	100
5. Region	101
6. Denominational affiliations	102
7. Theological persuasion	102
8. Gender role identification	103
9. Means, standard deviations, and correlation coefficient of biblical gender roles and perceived quality of learning experience scores	104
10. Means, standard deviations, and correlation coefficient of perception of biblical gender roles and perceived quality of learning experience scores	109
11. Chi-Square of student gender and gender role position	113
12. Distribution of gender role	113
13. Means, standard deviations, and correlation coefficient of gender perceived quality of learning experience scores	119

LIST OF FIGURES

Table	Page
1. Males – egalitarian versus complementarian	113
2. Females – egalitarian versus complementarian	114

PREFACE

In 2006, I began the process of pursuing this degree knowing that the culmination of my labor would be a work of research that required countless hours of studying, writing, and editing. I knew that there would be sleepless nights, early mornings, and missed opportunities. I also knew that the Lord blessed me with this opportunity, and therefore I was unable to let it pass. I am thankful that through the support of family, friends, and my supervisors I finished what I fearfully began in 2006.

I would like first to thank my family for always encouraging me in my educational journey. They are the ones that received countless phone calls and messages with my questions, worries, and frustrations. They constantly supported me and assisted me in any way possible. They spoke words of encouragement when they were most needed.

Much gratitude goes to my parents, Kenneth and Belva Puckett who gave me the amazing gift of a Godly heritage. They instilled the words of Scripture within me and raised me in the nurture and admonition of the Lord. I do not take lightly the sacrifices that they made for our family and I am humbled by them. Their dedication to each other, to their family, and to the ministry is truly a reflection of the Gospel.

I have also had the support of my friends, especially Julia Bickley. Our friendship began in 2001 while pursuing our master's degrees at Mid-America Baptist Theological Seminary, never contemplating that this would be the future God planned for

the both of us. She spent many hours cheering me on, talking me “down from the ledge,” hauling books, and traveling the roads to Louisville and back. I cannot thank her enough for all the ways she has ministered to me through the years.

To my Cohort 2, I feel incredibly special to be one of the Imposters. I know that the bond we have comes from God and is lasting. They are in my prayers and I love them all.

I must thank Mid-America Baptist Theological Seminary for the foundational preparation I received. I could not have completed this work without the support, invaluable insight, and the time investment of Dr. Mike Spradlin and Dr. Brad Thompson. I am so very grateful for the privilege of having served on staff at an institution founded upon the inerrancy of Scripture, with a desire to go into *all the world for Jesus' sake*, “that in all things, He may have the preeminence.”

Thanks to Dr. Timothy Jones for always making himself available to answer my questions, address my concerns, and offer advice and direction. I praise God for allowing me to have such a dedicated professor as my dissertation supervisor. He is a professor that truly cares about his students.

I owe so much gratitude to my husband, Scott, for his helpful spirit, for his willingness to serve and assume my responsibilities, and for loving me when I am lacking sleep and grouchy. He has demonstrated to me the love that Christ has for his Bride. I hope that I can be as much of a help to him as he continues on this same educational journey.

To Jesus Christ, I am indeed a debtor. The grace He bestowed on me by saving me from my sin and giving me new life is incomprehensible. He has showered

me with innumerable blessings and assured me with His constant faithfulness. I thank Him for His endless love and boundless grace!

Carrie Beth Douglas

Murray, Kentucky

May 2011

CHAPTER 1

RESEARCH CONCERN

This research is an analysis of the relationship between seminary faculty gender, the understanding of seminary students concerning biblical gender roles, student gender, and the students' perceived quality of learning experience. Students from Southern Baptist affiliated seminaries were surveyed to see what correlation, if any, existed between their perceived quality of learning experiences and their understanding of gender roles. The gender of the faculty was also considered as a factor in this analysis and was included to see if there was a relationship between it, the student's understanding of biblical gender roles, and the student's perceived quality of learning experience. Also, the student's gender was compared to their understanding of biblical gender roles to determine if a relationship existed there as well.

Introduction to the Research Problem

The presence of female students and faculty in seminaries has generated questions concerning their role in theological education. Although a woman's participation in theological education or even teaching in the area of theological education is not a new phenomenon, many factors within current evangelical thought bring the issue to the forefront of discussion. There have been books written specifically to answer questions about biblical gender roles such as John Piper and Wayne Grudem's *Recovering Biblical Manhood and Womanhood* and Ronald W. Pierce and Rebecca

Merrill Groothuis's *Discovering Biblical Equality*, serving as foundational texts for both sides of the gender role debate.

It is reasonable to ask whether females have a function within the educational aspect of seminary life with regard to teaching, or if the seminary is to model the church and not allow women to hold authority over men, per the instruction of Paul to Timothy in 1 Timothy 2:12. Determining what role women will have in an institution is a decision that every school must make. One school had to make this type of decision because of a situation involving a female faculty member who was allegedly terminated because of her gender, in relationship to the subject area she taught (Pederson 2008, 3-4). The subject area was perceived by the institution as falling under an area of teaching reserved for men as understood in their interpretation of Scripture. These occurrences do not go unnoticed by either the denomination or media, as was the case in this circumstance. Because of this, studies concerning gender roles within the context of the seminary are relevant and necessary to give greater clarity and understanding to an issue that is potentially divisive within the broad scope of evangelical Christianity.

Previous Studies Concerning Gender Roles

There have been previous studies concerning gender roles. In 2005, Joy Fagan conducted research on the topic of gender roles for her dissertation entitled, *Beliefs About Gender Roles and Issues Held by Undergraduate Students in Selected Christian Higher Educational Institutions*. Fagan describes her research purpose as a study of "what students at undergraduate, Christian institutions believe regarding gender roles and issues" (Fagan 2005, 3). Her focus was narrowed to bachelor's level students at institutions that are considered Christian schools.

The research data collected using the Scriptural Interpretations of Gender Issues Survey, an instrument created by Fagan for the purpose of conducting her dissertation research and compiled by leading figures in the field of understanding gender roles, reveals individuals' perceptions of gender roles in both theological and practical terms. This instrument and Fagan's findings are relevant to this study concerning the perception of biblical gender roles among seminary students and how they impact their perceived quality of learning experiences. This study will move beyond the study of students' perceptions regarding gender roles and *only* seek to define whether any relationship exists between this perception and perceived quality of learning experiences.

In 2007, Tina Cimarosse Sherwood conducted a study *entitled An Examination of the Relationship between Gender Role Ideology, Feminism, Egalitarian Ideology, and Religious and Political Ideologies in the United States*. She utilized the Attitudes Toward Women Scale, the Sex Role Attitudinal Inventory, the Sex-Role Egalitarianism Scale, the Five-Dimension Scale of Religiosity, and a scale to measure political identity. The scores from the attitudinal inventory and gender role ideology were compared to the respondents' attitudes toward feminism, the awareness of gender inequality, gender equality in traditional and nontraditional roles, traditional religiosity, and political identity scales. Although Sherwood's research showed relationship between ideologies and attitudes, it does not examine how and whether these factors affect an individual's actions (Sherwood 2007, <http://www.proquest.com>).

There have also been studies conducted concerning learning experiences based on one or more of the following factors: the role of the teacher, the gender of the teacher, the instructor's teaching style, the learning style of the student, or the environment. One

such study, conducted by Concepcion de la Fuente-Gutierrez, in 1992 investigated various learning and teaching styles, the relationship between the two, and their possible effect on students' learning experiences (De La Fuente-Gutierrez 1992, <http://www.proquest.com>). In 2002, Harold Wenglinsky examined a similar topic looking at "the link between teacher classroom practices and student academic performance" (Wenglinsky 2002, <http://epaa.asu.edu/epaa/v10n12/>). These studies dealt more with the educational praxis of the class and less concerning the underlying assumptions brought to the class by the individual student and their impact on learning.

In 1999, John A. Centra and Norreen Gaubatz published a report that dealt with gender and student evaluations of professors. In the study, entitled *Is There Gender Bias in Student Evaluations of Teaching?*, female and male instructors were evaluated for the purpose of examining how female and male students evaluated their professors. The study analyzed gender differences through two different methods, "In the first, female and male student ratings in the same classes were compared for female instructors and male instructors" and "In the second analysis the ratings by all male students were examined for how they differed for male and female instructors" (Centra and Gaubatz 1999, 4-5). The findings from this research are detailed in chapter four.

Another study that looked at gender and teachings was conducted by Susan A. Basow, *Best and Worse Professors: Gender Patterns in Student Choices*, published in the *Sex Roles* journal. Basow surveyed 100 college students concerning their best and worst professor in which students evaluated their professors through a survey and also took the BEM Sex Role Inventory (Basow 2000, 407). The goal was to establish a link between teacher rating and the question of gender (both for the student and for the professor).

Basow partnered with Nancy T. Silberg in another study that examined the relationship between student gender and course evaluations of college instructors who were matched along lines of rank, course division, and years of experience at the college, in order to ensure a study sample that was as closely identical as possible. Their sample consisted of 1,080 students at a private northeastern college. The students evaluated sixteen male and sixteen female professors on their teaching effectiveness and gender-typed characteristics (Basow and Silberg 1987, 308).

In an additional study, Christine M. Bachen, Moira M. McLoughlin, and Sara S. Garcia surveyed almost 500 university students about their perceptions of male and female faculty. This study was conducted to look at gender schema in relation to faculty evaluation, defining gender schema as that which “posits that people develop basic cognitive structures concerning gender that help guide their perceptions, interpretations, and recall of people and events” (Bachen, McLoughlin, and Garcia 1999, 193).

Julianne Arbuckle and Benne D. Williams conducted a study to discover if there is a link between gender bias in higher education and the student’s perception of gender stereotypes. The study involved 352 male and female students and determined bias by the way students evaluated a gender-neutral lecture given by a gender-neutral stick figure (Arbuckle and Williams 2003, 507).

In another study conducted by Mallika Das and Hari Das, research was conducted to see if normally held views concerning gender roles were a factor in professor evaluations. They surveyed 292 business students at two Atlantic Canada universities. Das and Das used Bem’s Sex Role Inventory and a questionnaire survey to collect pertinent data and demographic information.

The effects of student gender, teacher gender, gender-stereotyped descriptions of the teacher, and the educational level in conjunction with professor evaluations were researched by Mary Harris. Harris selected sixteen male and sixteen female students to evaluate descriptions of teachers that were randomly ordered. She was trying to establish a link between a student's gender and typical gender stereotypes in rating male and female teachers (Harris 1976, 15).

As noted, much research has been done in relation to gender roles, student gender and faculty gender, and research to determine the cause of a quality learning experience. There has not been, however, previous research on the understanding of biblical gender roles, the teacher's gender, and their effect on perceived quality of learning experience. This study tried to establish a relationship between these factors. If one gains an understanding concerning the role similar factors have in the educational experience of students, it is possible to more deeply discover the factors that impact a student's learning, particularly for Christian students engaged in theological education.

Importance of Beliefs Concerning Biblical Gender Roles

The objective of this study was not to examine a relationship between female faculty teaching methods and subject matter or content. Rather, the goals were to determine whether or not the student's understanding of biblical gender roles affect his or her perceived learning outcomes while taking into consideration the student's gender and the teacher's gender. These factors have not previously been considered when seeking to understand the dynamic relationship between gender and learning experience among higher education students.

In most evangelical (both liberal and conservative) churches, seminaries, and denominations, the complementarian and egalitarian views are the two primary belief systems concerning gender roles. According to Pierce and Groothuis, “The most fundamental divide is over one basic question: Are there any aspects of leadership denied to women and reserved for men strictly on the basis of what one cannot change, one’s gender?” (Pierce and Groothuis 2005, 15). Piper and Grudem state that the “fundamental principle is that the sexes, although equal, are also different. God has ordained that men have the responsibility to lead, while women have a complementary and supportive role” (Piper and Grudem 2006, 138). In essence, this is the synthesis of the biblical gender role debate: equal yet functionally distinct in the complementarian view, or equal without distinction of function in the egalitarian view.

Since these are the overarching, predominant evangelical views at the forefront of the debate landscape concerning gender roles it would lead one to believe that evangelical seminary students tend to hold to one of these positions. The view a student holds concerning biblical gender roles in the church and home could also influence a student’s view concerning gender roles in the classroom. This study was aimed at revealing students’ views of gender roles in the home and the church and identifying if they also apply these views in a seminary setting. The question concerning whether a student consistently holds to their understanding of biblical gender roles is of vast importance for this study. Knowing the effect of its students’ view of biblical gender roles could benefit a seminary in understanding classroom dynamics and aid to dispel possible misinterpretations regarding gender roles (Fagan 2005, 3-4).

It seems that a student's view concerning gender roles could relate to a student's perception of his or her learning experience. This is not in reference to the student's *ability* to learn, but rather the student's perception of learning and perhaps the student's *actual* learning. If a connection or relationship is determined, then seminaries might need to look at what views are affecting students' abilities to learn and if the reasons are grounded in truth. For example, a male student may be adversely affected by his professor being a female if he consistently holds to a complementarian viewpoint of biblical gender roles. Likewise, he may be unaffected by a female professor if he consistently holds to an egalitarian view of gender roles.

Some may wonder why a student's understanding of biblical gender roles matters in theological educational settings. Scripture does not speak specifically to the issue of a woman's role in an institution of theological education. Nevertheless, it seems that a person's view of gender roles might bias him or her in terms of attitude, participation, and learning outcomes (Fagan 2005, 3-4). More specifically, this study was aimed at examining whether a particular view regarding gender roles affects a seminary student's performance in relation to the professor's gender.

In order to provide effective training and scholarship, theological institutions need to understand their students' beliefs and how it may or may not be affecting their learning. This factor may be overlooked in the educational experience within a student body at a theological institution. Fagan conveyed this concern in her own research:

It is important to know what their current belief systems are at present, and then provide opportunities for them to think through and struggle with the various scriptural interpretations in order to ascertain the truth about who they are as male and female in Christ. (Fagan 2005, 3)

Among educators, faculty, and administration at theological institutions there ought to be a desire present for students to think critically about every area of their life and to examine their presuppositions in light of biblical truth. This is particularly important in regard to the question of gender roles in the church and education and the impact on education.

This brief treatment of previous studies in gender issues illustrates the interest in the subject, yet there is a lack of literature collecting and analyzing the data that this research proposed to explore with regard to a biblical understanding of gender roles. Thus, the question persists: Is there a relationship between faculty gender, student understanding of biblical gender roles, student gender, and students' perceived quality of learning experience? The administration and faculty in institutions of theological higher education could benefit from the findings this research presents. The administration has the opportunity to set the tone concerning the beliefs the seminary desires to promote in regard to biblical gender roles not only within their context of the institution but also to the greater context of a culture that is increasingly divided on this issue. If students' understandings do not prove to be in line with the seminary beliefs, then the school will have the opportunity to advise students based on the school's interpretation of Scripture on the matter.

Professors also have a role in shaping the beliefs of students. Derisive comments or insinuations can influence impressionable students who view their teachers as theological giants or heroes, an influence that ought not to be taken lightly. A true glimpse into what students state as their beliefs can serve to remind faculty of the importance in their role. The faculty will be in a position to recognize the gender role

position of their students and use this information to navigate the course in such a way that accomplishes both the educational pursuits of the class and satisfy the consciences of the students who may or may not be comfortable in a class that goes against their gender role persuasion.

Research Purpose

As the number of female students increases in theologically conservative seminaries to train for vocational ministry objectives, there is a need to study the effect of a student's view of biblical gender roles in relation to learning outcomes and the gender of the teacher. A student's understanding of gender roles (theory), his or her actual view (practice), and measurement of his or her perceived learning were all key factors for this study. The purpose for this research, therefore, was to determine if there is a relationship between faculty gender, student understanding of biblical gender roles, student's gender, and a student's perceived quality of learning experience.

Delimitations of the Study

The population of this study was delimited to seminary students at eight Southern Baptist affiliated seminaries, who were enrolled in a master's level Christian education course. Therefore, this study did not involve professing non-Christians, those not enrolled in a master's level course, or those enrolled in courses other than Christian education courses. The study was also delimited to classes on the main campuses of the selected seminaries.

The study was not an attempt to provide evidence as to whether a woman should or should not be teaching in theological higher education based upon scriptural

evidence or theological interpretation. It was also not aimed at discussing which view, egalitarian or complementarian, is correct. This study was intended to simply examine the data as it is presented, not to promote an ideological agenda.

This study did not consider a student's accumulated academic credit. A student at any point in his or her degree program, who was enrolled in a Christian education course was considered a potential participant. This was assumed to be a non-issue in the student's understanding of biblical gender roles, instead placing all the students in the given class on level ground and assuming each had a certain gender role persuasion they brought to the class.

The discussion of gender roles in the church and home is mainly debated in conservative evangelical circles and thus, was the reason for selecting seminaries associated with the Southern Baptist Convention. This issue is not as sensitive in denominations that are more mainline or liberal in theology and practice. Many of these denominations assume a stance of equality and do not make a distinction between the genders with regard to ministry practice. This is seen in the frequency of women serving as pastors or bishops, and also in the debate of male authority within the home.

The rise of groups such as the Council for Biblical Manhood and Womanhood (CBMW), the Christians for Biblical Equality (CBE), and the previously mentioned situation concerning the termination of a female faculty member has amplified dialogue regarding gender roles in Southern Baptist churches. Blog posts and articles are written almost daily, with Scriptural evidence and theological support for both gender role positions. In an age with almost ubiquitous access to resources, there is much written in defense of both positions contributing to the dialogue on this subject.

Research Question Synopsis

The research centered on master's level seminary students understanding of biblical gender roles and how this understanding related to their perceived quality of learning experience. The following four research questions were used to guide this study:

1. What relationship, if any, exists between a seminary student's interpretation of Scripture regarding a woman's role in ministry and his or her perceived quality of learning experience in a class taught by a female professor?
2. What relationship, if any, exists between a seminary student's understanding and interpretation of biblical gender roles in the context of theological education and his or her perceived quality of learning experience when taught by a female professor?
3. What relationship, if any, exists between a student's understanding and interpretation of biblical gender roles in the context of theological education and the student's gender?
4. What relationship, if any, exists between a student's perceived quality of learning experience and the student's gender when being taught by a female professor?

Terminology

The following terms are provided in an effort to provide a norm for the vernacular used and to add clarity to their use in this study:

Biblical manhood and womanhood. For the purpose of this research, biblical manhood and womanhood are terms used to define one's understanding of what it means to be either male or female according to biblical interpretation (Fagan 2005, 6).

Christian education. For the purpose of this research, the term Christian education is used in regard to degree programs at the eight Southern Baptist affiliated seminaries being surveyed. This type of degree "is designed primarily for the person who plans to perform various educational ministries in the church" (*Southeastern Baptist Theological Seminary Academic Catalog 2009-10* 2009, 120), including but may not be

limited to family, children, and youth education courses, women's ministry courses, and leadership courses. These are distinct from courses on biblical languages, systematic theology, church history, and preaching.

Complementarians. For the purpose of this research, the term complementarians is defined as a group of Christians that believe "God created man and woman equal in value and personhood, and equal in bearing his image, but that both creation and redemption indicate some distinct roles for men in women in marriage and in the church" (Grudem 2000, 16).

Egalitarians. For the purpose of this research, egalitarian is defined as a group of Christians united by their belief that "men and women are equal in value, but all roles in the home and the church are determined by gifts, abilities, and preference, not by gender" (Grudem 2002, 21), rejecting the notion that any office, ministry, or opportunity should be denied anyone "on the grounds of gender alone" (Pierce and Groothuis 2005, 13). These are individuals who do not see a distinction between male roles and female roles, seeing both an ontological and functional equality among the genders, deferring instead to gifting or ability.

Evangelical. For the purpose of this research, evangelical is defined as

A loose affiliation of mostly Protestant Christians of many orthodox (Trinitarian) denominations and independent churches and parachurch organizations that affirm a supernatural worldview; the unsurpassable authority of the Bible for all matters of faith and religious practice; Jesus Christ as unique Lord, God, and Savior; the fallenness of humanity and salvation provided by Jesus Christ through his suffering death, and resurrection; the necessity of impersonal repentance and faith (conversion) for full salvation; the importance of a devotional life and growth in holiness and discipleship; the urgency of gospel evangelism and social transformation; and the return of Jesus Christ to judge the world and establish the final, full rule and reign of God. (Olson 2004, 6-7)

Gender roles. For the purpose of this research, gender roles is defined as a “value, a motive, or a class of behavior that is considered more appropriate for members of one sex than the other” (Shaffer 2005, 229). In the Christian community, gender roles are defined as more than societal roles. Gender roles, for the purpose of this discussion, deal more with the authority and witness of Scripture rather than a trend or wave of culture and its position on the issue of gender. Instead, they refer to one’s understanding of biblical manhood and womanhood originating in the creation and their impact on the life of the church and home today.

Learning theory. For the purpose of this research, learning theory is defined as describing how people learn. The purpose of learning theories is to make the learning process understandable (Anthony and Benson 2003, 399). It does not push a particular learning style, but is a general field concerning the broad spectrum of the idea of learning.

Perceived quality of learning experience. For the purpose of this research, perceived quality of learning experience distinguishes between that which a student thinks or feels he has learned, not necessarily actual learning. Prosser and Trigwell have noted that various students will understand the same situation differently based on prior experiences and beliefs (Prosser and Trigwell 1999, 59, 81). This is inherently subjective, and necessary for the purpose of this study, as students will be expected to compare the subjective experience of a classroom to their subjective understanding of biblical gender roles.

Theological conservatism. For the purpose of this study, the researcher has defined theological conservatism as embracing “an epistemology in which the Bible is

defined as the inspired word of God (often called biblical literalism, inerrancy, or infallibility), and ontology that posits a pervasive specter of sin (human depravity and the ‘fallen’ character of the world), and an exclusivist soteriology (that is, salvation through acceptance of Jesus Christ as one’s ‘personal Lord and Savior’)” (Hempel and Bartkowski 2008, 1649-50).

Theological liberalism. For the purpose of this research, theological liberalism is defined as a desire to “adapt religion to modern thought and culture” (Grenz, Guretzki, and Nordling 1999, 72). It is “primarily man centered, rather than God centered” in its approach (Grudem 2000, 875). This stands as the antithesis to the Christian faith posited in the previous definition of theological conservatism, which seeks to defend and promote the faith found in the ancient witness of the Apostle’s Creed. Theological liberalism sees the authority of Scripture within the context of the *ethos* of the culture, not outside or above it.

Procedural Overview

This study utilized quantitative, descriptive research. Data was collected and analyzed for this multi-variate study concerning the students’ understanding of biblical gender roles and their perceived quality of learning experience.

As previously outlined, the population for the research was all students in eight Southern Baptist affiliated seminaries. The sample consisted of those students enrolled in Christian education courses from the Fall to Spring 2009-2010 semesters from the three seminaries that agreed to participate. The researcher posited that the data from the sample would extrapolate to the general population of the seminary in question and to the greater whole.

There were two types of data gathered from the surveys for the purpose of analyzing student understandings of biblical gender roles and its relationship to perceived quality of learning experiences and the gender of the teacher. The first method was the Instrument to Determine Spiritual Interpretations of Gender Issues developed by Joy Fagan for her dissertation, *Beliefs about Gender Roles and Issues Held by Undergraduate Students in Selected Christian Educational Institutions* (Appendix 1). Fagan gave written permission for use of the instrument (Appendix 2) for this study. It consists of fifty-one statements that summarize the two different views of gender roles (complementarian and egalitarian), which were answered using a Likert-point type scale with five responses ranging from strongly agree to strongly disagree. These questions were clustered in the following categories: scriptural interpretation of gender roles, hermeneutical issues, trinitarian interpretations, Old and New Testament patterns, Creation, Fall, Old and New Testament women of the Bible, New Testament passages on women, and practical implications (Fagan 2005, 159-68). The intent of the instrument was to cover a broad array of theological issues that may be impacted by a student's understanding of biblical gender roles.

The final question, one added by the researcher with Joy Fagan's permission, asked if the student considers himself or herself a complementarian or an egalitarian, providing the definition of both terms. The purpose of this question was so that comparative analysis could be run between the respondent's perceived view and his or her actual view. This served as one categorical variable for the research questions, and a consistency between stated and tested positions on gender roles was sought. Permission was given by Fagan to add the final question (Appendix 2) in which she affirmed that it

would not affect the validity of the instrument. After the final question, there was opportunity for comments concerning issues not addressed in the survey. Selected answers were included, unedited (Appendix 3) with the student's permission.

The instrument also asked for the following demographic information: student gender, gender of the professor, age, race/ethnicity, home region, denominational affiliation, and theological persuasion. The demographic data was useful in determining what relationship, if any, that particular demographics may have on one's perceived view of biblical gender roles. For example, it could reveal if geographical region showed any relationship to a student's view of gender roles. Fagan's instrument asked for the student's state instead of home regions and did not include the definitions of denominational affiliation. Permission was given by Fagan to make these changes, and she affirmed that it would not affect the instrument's validity (Appendix 2).

The second method for gathering data was to give a course evaluation to students in the Christian education classes at the end of the semester. The evaluation was to be used to indicate perceived quality of learning experience allowing for an analysis to determine what relationship, if any, there is between students' understanding of biblical gender roles and what they perceived that they learned. The standardized course evaluation utilized at Mid-America Baptist Theological Seminary consists of sixteen statements assessing the course, professor, and curriculum using the following Likert scale responses: Strongly Agree, Agree, Cannot Rate, Disagree, and Strongly Disagree. The course evaluation served as the other categorical variable for the research questions to compare against the student's view of biblical gender roles. A copy of this survey is

included in Appendix 4 and permission to use and make changes to the survey in Appendix 5.

The dispersal, completion, and collection of the instrument and evaluation survey was web-based. An email was sent to introduce the study to appropriate officials at each of the schools and asked for permission to conduct the study. Once permission was obtained from a particular school to participate in the study, contact was made with the appropriate departmental individual to get the survey information to students. They were informed about the details of the study and how to explain it to the student participants and given a business card providing the web address and information for locating and taking the survey instrument. Students were given access to the website hosting the instrument and evaluation survey.

Both the Instrument to Determine Spiritual Interpretations of Gender Issues and the course evaluation survey were administered at the end of the semester to allow student reflection upon their class experience, instead of a shorter period that may not accurately reflect the totality of the class experience. After the results were compiled and downloaded into Microsoft Excel spreadsheets, they were sent to Minimax Consulting Group (MCG) for statistical analysis. Comparative analysis was utilized through appropriate statistical tests, to determine what relationship, if any, exists between the raw scores of the instrument and the raw scores of the course evaluation, and the demographic information.

Interpretation of the findings could allow for conclusions to be drawn about the existence or non-existence of relationships between the described variables. Based on the outcomes, proposals for further study will be made.

Research Assumptions

The following assumptions in the research were acknowledged. The researcher assumed that respondents provided accurate demographic information. It was also assumed that respondents provided accurate answers to the Instrument to Determine Spiritual Interpretations of Gender Issues and the course evaluation. In addition, the researcher assumed that there are varying degrees within both egalitarian and complementarian belief systems, and therefore, there cannot be a complete and absolute demarcation of the dividing line between all variances.

CHAPTER 2

PRECEDENT LITERATURE

The concept of gender roles has provoked much discussion within the Christian community since the writings of Paul in the New Testament. In two letters, one to Timothy, Paul's apprentice in ministry, and one to the Corinthian church, Paul writes with instruction concerning gender roles at church and in the home. These passages are commonly used in debates, discussions, writings, and sermons regarding gender, referenced by both those considered theologically conservative and liberal. The entire book of 1 Timothy is filled with instruction concerning structure within the church and qualifications for leadership positions. The roles of the both males and females are included within the words that Paul penned to Timothy:

I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness—with good works. Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control. (1 Tim 2:8-15)

In another letter, Paul wrote to the Corinthian church in an effort to remind them of their foundation, Jesus, and included guidelines for men and women in their relationship as husband and wife. These are given in the opening verses of chapter eleven as Paul exhorts women to wear head coverings when they pray and then Paul

stated, “For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man. That is why a wife ought to have a symbol of authority on her head, because of the angels” (1 Cor 11:8-10).

Following the New Testament, during the age of the church fathers, gender role issues persisted. For example, Clement of Alexandria, teacher of Origen, spoke concerning the woman’s role in the home and with her husband. Within Clement’s own thoughts regarding the roles there is a tension that might be a reflection of those existing in the culture at that time (Ferguson 1999, 55, 267). He seems to afford women the opportunity to pursue certain areas such as philosophy but then takes away this choice declaring “. . . that women succumb more easily to temptation, that their place is in the home . . .” (Ferguson 1999, 55).

This discussion and tension has not ceased to present day; it still incites much controversy and passionate dialogue with disagreement concerning the role of each gender within the church, home, and society. Robert K. Johnston, Associate Professor of Theology and Culture at Fuller Theological Seminary, explained possible reasons for the debate over gender roles among evangelicals. He discusses the interpreter’s knowledge and the fact that the incompleteness of it makes all understanding and interpretation alterable. He also noted that existing knowledge offers possibilities that are different and yet, all valid. Third, Johnston commented that although those interpreting biblical passages will inevitably decide for themselves what is truly valid and what is more limited in its application, there is still no foundation for a judgment between the options because it becomes complicated to determine “what needs cultural transplantation and what is transcultural, what is temporary or indifferent and what is essential” (Johnston

1986, 35). He acknowledges that scriptural passages require a unified interpretation, but that this can be approached from many different theological perspectives and the problem of sin plays a role in the individual interpretational endeavors clouding “objectivity, receptivity, and orientation” (Johnston 1986, 35).

These reasons, in addition to others, reveal the challenge that researchers and theologians face when trying to establish truth. Both sides approach the topic with passion and conviction, which explains why the discussion continues and why it is a powerful dividing line among evangelicals. In the current study, it is important to recognize the reasons submitted by Johnston because they affect each respondent as they wrestle with the survey questions and determine their answers. Although all of his reasons play a role in such a debate, Johnston’s point concerning the unity of Scripture is key because both complementarians and egalitarians strive to uphold a biblically coherent understanding of gender roles; but this is affected by their presuppositions.

Since the broad topic of gender roles continues to be one of conversation and deliberation since the New Testament church until now there are many factors within it that are worthy of research. For this study, the subject of gender roles was researched in comparison to the area of a student's perceived quality of learning experience. Input from a variety of fields, including psychology, history, and educational theory were incorporated. These broad resources are necessary in order to develop a holistic understanding of the factors that influenced this study.

Biblical and Theological Interpretations of Gender Roles

Scripture contains many examples and descriptions of the woman’s role in context of the community, God’s special plan for the woman’s role in the church with

regards to ministry and service, and at home in the context of family and children. Christ demonstrated value placed on women in the New Testament by strengthening them with great honor and dignity, contrasted with the lesser social status afforded to women in the ancient world (Piper and Grudem 2006, 113). Christ had candid conversations with women, taught women, and reasoned with them concerning theological truths in John 4, Luke 10, and John 11. The first witness to the Resurrection was a woman coming to anoint Jesus' body, not one of the twelve disciples. He also used women as teaching examples in sermons and conversations; for example in Luke 15:8-10 in the parable of the woman finding the lost coin, the persistent widow in Luke 18:1-8:, and the poor widow's offering in Luke 21:1-4. Jesus' view and portrayal of women is valuable for the understanding of different views concerning gender roles, and both positions appeal to Jesus for evidence of their particular viewpoint (Bilezikian 2006, 64).

There are not many specific verses or examples of women in the role of religious educators within the witness of the canon, and women as a whole are referenced much less than men in the Scripture. From the early church fathers until now, the church, the seminaries and Bible colleges, and faith community at large has wrestled with the topic, trying to understand what role women ought to have in theological education.

There is especially much discussion surrounding whether Paul's commandment for a women to keep silent and not teach, found in 1 Timothy 2:12, English Standard Version (ESV): "I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet." has application only in the church or also in educational settings with a theological aim. Looking at the examples that are given in Scripture and history provides some insight into the future of the woman's role

in this capacity. There is a need to examine the current mindset and determine if it is either reactionary, based upon, or settled in tradition.

The scriptural references to teaching as a spiritual gift is also an area of debate as to whether the role of teacher in mixed gender settings is set aside exclusively for men. Spiritual gifts are referenced in 1 Corinthians 12:28-29, “And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues”; Ephesians 4:12, “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers”; and Romans 12:7. “Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith.” These verses are often cited to contend that God has not placed any restrictions on women as teachers (Schreiner 2006, 212). Egalitarian readers understand that the gifts are given equally, without regard to gender, and therefore their use should not have any restrictions placed upon them. Thus, from their perspective, women should be allowed to teach in any setting, regardless the gender of the student, whether it is in a church or in an institution of theological education.

Beyond the biblical depictions of gender roles in the Old and New Testament are the modern interpretations of Scripture regarding gender roles. Theological positions have been established and debated concerning the issues surrounding biblical manhood and womanhood. These issues include the woman’s role in the created order, in the church, and in marriage and family life. Thomas R. Schreiner identifies the discussion concerning the role of women in the church as the “most controversial and sensitive issue within evangelicalism today” (Schreiner 2005, 265). The dialogue and discourse can be very pointed and emotionally driven, as this is a deeply rooted matter. The concern for

this research was not whether one view is right or wrong, but rather how each view affects perceived learning in a theological setting.

Introduction to Complementarian and Egalitarian Viewpoints

The two views concerning gender roles have been termed as complementarian and egalitarian, and there is a history behind the two ideologies (Pierce and Groothuis 2005, 15). In the mid-1980s the once termed *gender-essentialist* and *gender-egalitarian* positions took on the new labels of *complementarian* and *egalitarian* (Gallagher 2003, 56). Views concerning male leadership and gender equality are at the core of the differences between the two positions.

The issue that divides these two groups has been identified not as women in ministry, but instead, women in leadership. This is especially divisive when it is in reference to women leading men (Belleville 2005, 23). Pierce and Groothuis sum it up in one question, “Are there any aspects of leadership denied to women and reserved for men strictly on the basis of what one cannot change, one’s gender” (Pierce and Groothuis 2005, 15). The attention drawn to this topic has only heightened since women have increasingly been allowed to hold positions in the workplace that were not given to women thirty years ago. The shift in the American workplace brought attention to the church and those espousing the egalitarian view saw the need for a shift in it as well (Belleville 2005, 23).

Founded in 1987, a group of complementarian pastors and scholars formed the Council on Biblical Manhood and Womanhood (CBMW) and “positioned itself as the defender of biblical orthodoxy against the cultural relativism and gender androgyny it

believes implicit in the methods and outcomes advocated by evangelical feminists” (Gallagher 2003, 56). The group identifies the five key reasons for their existence as “answering current challenges, defining the issue, building consensus among evangelicals, persuading the Christian leaders in the church and academy, contributing to knowledge and practice, and partnering with like-minded ministries” (<http://www.cbmw.org/Why-We-Exist>, 2010).

Also in 1987, another organization was formed, the Christians for Biblical Equality (CBE), founded by Catherine Clark Kroeger. Sally K. Gallagher, in her book *Evangelical Identity and Gendered Family Life*, describes the CBE as an organization that “has continued to press for a reframing of gender as neither hierarchy nor androgynous sameness but as partnerships of uniquely gifted individuals created as male and female in the image of God” (Gallagher 2003, 56). The CBE’s statement of beliefs is the summation of egalitarian beliefs and permission was given by CBE to reprint this statement (Appendix 6 and 7). They also publish a journal, the *Priscilla Papers*, filled with scholarly articles regarding gender equality and in the 1990’s began another publication, *Mutuality*, which contains organizational information (Cochran 2005, 103).

These two major positions and their proponents will be referred to throughout this chapter. Both the CBMW and CBE have established themselves as the authority in each of the major strands of interpretation regarding biblical gender roles and as such, will provide the viewpoints for the complementarian and egalitarian positions.

Egalitarian View: A Survey

Colleen Warner Colaner and Steven M. Giles wrote an article “The Baby Blanket or the Briefcase: The Impact of Evangelical Gender Role Ideologies on Career

and Mothering Aspirations of Female Evangelical College Students,” published in the October issue of the *Sex Roles: A Journal of Research*. Colaner and Giles studied evangelical, female, college-age students who have domestic and career goals and the relationship of those goals with their complementarian or egalitarian views concerning gender roles. The authors define egalitarianism as a liberal position “which view women as equal to men in all aspects of home and society” (Colaner and Giles 2007, 527). Therefore, the egalitarian position does not see a distinction between the genders in regard to ability and calling to serve within the local church and equal authority within the home.

Concerning egalitarianism, Colaner and Giles cite the document *Statement on Men, Women, and Biblical Equality* from the non-profit organization Evangelicals for Biblical Equality. In the document, the group refers to Galatians 3:28 “There is neither male nor female, for you are all one in Christ Jesus” in order to promote gender equality stating,

As such men and women are to jointly fulfill the creation mandate given in Genesis. They would reject any attempt to look back to creation establishing a pattern for distinct gender roles and instead refer to the “mutual submission” mentioned in Ephesians 5 as evidence for their position. This position deems marriage partners as equals who together exercise dominion and authority over the earth. This involves mutuality in all aspects of life including home, church, and career. (Colaner and Giles 2007, 528)

Thus, the egalitarian position would reject any form of male headship or submissive role of the wife in a marriage relationship.

One of America’s foremost egalitarian scholars, Gilbert Bilezikian, teaching pastor at Willow Creek Community Church, a mega-church outside Chicago, Illinois, wrote the book *Beyond Sex Roles*. This work is considered “the most influential

statement of egalitarian evangelicalism” (Balmer and Winner 2002, 132). Although some label Bilezikian as a feminist because of his views about gender roles, he explains why he does not consider himself one:

I am not a feminist. Feminism is about power, and I am about servanthood. I'm not pursuing equality for its own sake; there is no mandate in the Bible to pursue equality. But there is a mandate to [encourage] full participation of women and men on the basis of spiritual gifts, not on the basis of sex. (Balmer and Winner 2002, 132)

In *Beyond Sex Roles*, Bilezikian states that the Christian church, established in Jerusalem, allowed for men and women to teach and prophesy, citing Acts 9, 18, and 21 as instances when both men and women received a call to ministry. He further comments that both men and women could lead worship, pray, and prophesy with only the requirement for the woman's head attire as a difference, 1 Corinthians 11:4-5, “Every man who prays or prophesies with his head covered dishonors his head, but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.”

These assertions leave room for question concerning the ideology that women were not allowed to speak in the church. Bilezikian interprets these passages as locally contextualized to a particular time frame and a particular setting, not a universally taught and accepted mandate for all time. He explains this, by citing that Paul was referencing false teaching:

Judaizing false teachers brought confusion to the exuberant church in Corinth by forbidding women to minister and by consigning them to absolute silence, claiming for their teaching the practice of some older anti-community churches and a law that did not exist (1 Corinthians 14:33-35). Paul's angry retort was a sarcastic rejection of their teaching. Did such troublemakers invent the Word of God, which they claimed to cite? Were they the only ones privileged to have received such deviant instructions from God (vv 36-40)? (Bilezikian 2006, 179)

Aida Besançon Spencer, an ordained minister in the Presbyterian Church, U.S.A., Assistant Professor of New Testament at Gordon-Conwell Theological Seminary and author of *Beyond the Curse: Women Called to Ministry*, addresses the gender roles controversy. In the following quotation, Spencer sums up the central argument from the egalitarian viewpoint denying male headship.

If even one woman could be found who was affirmed (in the Bible) as an apostle, a prophet, an evangelist, a pastor, or a teacher, then one could—one must—conclude that women have been given gifts from God for positions to which we now ordain people and for positions considered authoritative in the first-century church. (Spencer 1985, 99-100)

There are several scriptural references of women deemed prophetesses in the Old Testament. Miriam is referred to as a prophet in Exodus 15:20, “Then Miriam the prophetess.” In 2 Kings 22:14-20, the prophetess Hulda was sought out by Josiah’s messengers, stating that Hilkiah, the priest and his men “went to Huldah the prophetess . . . and they talked with her.” Deborah is a significant female authority figure, cited in Judges 4:4-5 as a prophetess and it states that people came to her for judgment. Deborah not only judged the men of Israel, but she had authority over Barak, a military commander. For this reason, egalitarians cite Deborah as an example of God’s approval of female authority over men.

Anna is referred to as a prophetess in the New Testament in Luke 2:36 and Acts 21:9 references Philip’s four daughters that all prophesied. Paul seems to encourage women to prophesy when properly attired in 1 Corinthians 11:5, “But every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.” This is a central text used by egalitarians and Tom Schreiner comments on it in his chapter “The Ministries of Women in the Context of Male

Leadership” in the text *Recovering Biblical Manhood and Womanhood*. “Those who argue for full inclusion of women in every ministry point out that if Paul thought such prayer and prophecy were wrong, he certainly would not bother to explain in such detail how they should be adorned while they were sinning” (Schreiner 2006, 211)! Schreiner continues by stating that egalitarians view prophesy as authoritative of a role as teaching and thus if a woman is permitted to prophesy, then any area of ministry ought to be afforded them (Schreiner 2006, 211).

Linda L. Belleville, writing from the egalitarian position, identifies basic issues summing up the biblical gender role debate. These include questions concerning what the Bible teaches regarding a hierarchical structure between male and female relationships, women in leadership positions in the Bible, whether these leadership roles are the same ones held by men, and whether women were limited in leadership roles in the Bible (Belleville 2005, 24). Thus, the primary biblical argument from egalitarians is that the whole of Scripture points to the complete equality of both sexes. Adam and Eve, they state, were equal in the Garden of Eden, and it was only after the Fall that differences were distinguished. Hierarchy, in their understanding, is a result of sin and not part of God’s original design for humanity, relationships, or authority.

Egalitarians hold that there is no reference to man ruling over woman or a firm assignment of roles before the Fall and it is Jesus who redeems the original roles, who redeems the created order. Recognizing that the world is not yet redeemed, they assert that the church is intended to “live in redemption, and part of that living into redemption is striving for a healed practice of gender” (Balmer and Winner 2002, 133). Their proposal for acknowledging redemption is to re-establish the relations they affirm Adam

and Eve of having. “Jesus' moves in this direction can be seen, in part, in his befriending of women and making them disciples throughout the Gospels” (Balmer and Winner 2002, 133). Therefore, in their understanding, the church that embraces and promotes an egalitarian view is best exemplifying the Christ-centered teaching on equality for men and women. In doing so, they understand their work to be joining with God in His redemptive work, in this case redeeming the interpersonal dynamic of human relationships with one another.

Complementarian View: A Survey

Schreiner describes the complementarian position as the view most in line with the tradition of historic orthodoxy, stating, “Throughout most of church history, women have been prohibited from serving as pastors and priests” (Schreiner, 2005, 266). Colaner and Giles defined complementarianism as a conservative position “which [considers] women subordinate to men in a hierarchical authority structure . . . and in such conservative churches, women are not entitled to the same positions as men” (Colaner and Giles 2007, 527). They reference *The Danvers Statement* (Appendix 8) created by the CBMW in 1987, which was written as a response to the egalitarian viewpoint promoted by the members of the “Evangelical Colloquium on Women and the Bible” in 1984. This is considered the primary document for explaining and supporting complementarian principles (Belleville 2005, 24). Colaner and Giles, using *The Danvers Statement*, state that the complementarian position promotes distinctive gender roles, giving the man the responsibility of headship in marriage based upon roles that originated in the Garden of Eden (Colaner and Giles 2007, 528). As opposed to the egalitarian view, complementarians see a distinction among the genders and male headship as part of

the creation, not as a consequence of sin. For complementarians, the order of creation and the significance of the creation account are central to their particular understanding of biblical gender roles.

Complementarians recognize that the sexes are both equal in value to God but not the same in function. The difference is not a question of ontology, but a question of function and intended purpose. They state that God gave different gifts to men and women and “. . . intends them to spend their earthly lives engaged in complementary, but different tasks . . . ” (Balmer and Winner 2002, 132).

Furthermore, complementarians respond to the argument (addressed previously from the egalitarian viewpoint regarding Jesus redeeming humanity as a basis for the sexes being equal) by stating that gender differences existed at creation. Such differences took place at the point of creation, with Adam being foremost before the creation of Eve, rather than occurring at the point of the fall (Balmer and Winner 2002, 132). This creation order does not mean that Adam is superior in value to Eve, but instead is his equal in value and both are image bearers of God. Instead, the distinction is seen in their appointed tasks, Adam for authority over creation, and Eve as his *suitable helper* for this task.

Gallagher explains the complementarian viewpoint quoting Stephen B. Clark,

The term ‘complementarity’ best sums up the relationship between the man and the woman in Genesis. ‘Complementarity’ implies an equality, a correspondence between man and woman. It also implies a difference. Woman complements man in a way that makes her a helper to him. Her role is not identical to his. Their complementarity allows them to be a partnership in which each needs the other, because each provides something different from what the other provides. The partnership of man and woman is based upon a community of nature and an interdependence due to complementarity of roles. In Genesis 2 there is no explicit statement that the woman has to obey the man. Nor is there a point at which the man gives the woman a command. But there is an overall sense of her being

subordinate to him in God's creation of the human race. There is a clear sense of partnership in Genesis 2, but within the partnership exists a real subordination. (Gallagher 2003, 57)

Rebecca Merrill Groothuis, a feminist egalitarian, provides her understanding on complementarian thought in her landmark work *Good News for Women*:

The central rationale behind traditionalist teaching on gender roles seems to be that there is a universally applicable biblical principle whereby spiritual authority in the church and home is to be exercised by the available men. But if this is the case, then *all* spiritual ministries that claim to speak the word and will of God should be restricted to men—not simply those ministries that entail ecclesiastical authority in a local church body, (Groothuis 1997, 200-01)

Referring to the “biblical principle” to which Groothuis alluded, but not referencing a specific statement or verse, Gallagher states that complementarians speak about an “overall sense of her (woman) being subordinate to him (man) in God's creation of human race” (Gallagher 2003, 57). Groothuis believes that if one accepts a biblical hierarchy in regard to gender, that any position, whether ecclesiastical or otherwise, which proclaims Scripture should be restricted to men only (Groothuis 1997, 201). Thus, egalitarians do not believe that there is a clearly defined line of distinction according to this hierarchy as to which positions are acceptable for women.

As previously discussed, egalitarians cite Scripture to support their belief that if one ministry position is allowable for women in the Bible, then all ministries should be viewed permissible. Schreiner refutes this logic from the complementarian viewpoint arguing that the ministry of women in the New and Old Testament was a “complementary and supportive ministry, a ministry that fostered and preserved male leadership in the church. Thus the ministry of women was notable and significant, but it never supplanted male leadership; instead, it functioned as a support to male leadership” (Schreiner 2006, 215).

An examination of the relationship between the members of the Trinity provides an example of how complementarians view the relationship between genders. There is a difference in function and level of authority within the Trinity. Although the members of the Trinity, God the Father, God the Son, and God the Holy Spirit, are viewed as equal, there is distinction in their functions.

The 2000 Baptist Faith and Message provides the belief regarding the Trinity adopted by Southern Baptists as “The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being” (<http://www.sbc.net/bfm/bfm2000.asp>, 2010). Bruce Ware, in the book *Trained in the Fear of God*, provides explanation regarding the intricacies of the relationship stating that they are the same in nature and essence but differ in their roles. He describes their roles as follows:

The *Father* is supreme in authority among the Persons of the Godhead, and he is responsible for devising the grand purposes and plans that take place through all of creation and redemption. The *Son* is under the Father’s authority and seeks always to do the Father’s will. Although the Son is fully God, he nonetheless takes his lead from the Father and seeks to glorify the Father in all that he does. The *Spirit* is under both the Father and the Son. As the Son sought to glorify the Father in all he did, the Spirit seeks to glorify the Son, to the ultimate praise of the Father. (Ware, forthcoming)

Ware also points out that there is harmony among the members of the Trinity, no envy concerning roles or levels of authority. He provides a summation of the relationship, “Unity of purpose and harmony of mission, yet with differentiation in lines of authority and submission within the Godhead” (Ware, forthcoming)! Raymond C. Ortlund, Jr., former Assistant Professor of Old Testament at Trinity Evangelical Divinity School, wrote about the Trinity, stating, “The ranking within the Godhead is a part of the sublime beauty and logic of true deity. And if our Creator exists in this manner, should

we be surprised and offended if His creaturely analog on earth exists in paradoxical form” (Ortland 2006, 103).

The example of the Trinity specifically relates to the relationship between the genders. As Ware states, complementarians believe it is a model of how the family unit ought to interact and function,

. . . fully equal in their value and dignity as human beings made in God’s image. Yet each member has distinct roles and relationship within the family; these roles and relationships are worked out within an authority-submission structure that God designed as purposefully reflective of God himself. (Ware, forthcoming)

Each member of the family has his or her specific role and is equal in value as a human. Weldon Hardenbrook, who writes about the need for fathers in family life, discussed this example of the Trinity, “All the critical questions of our day regarding roles, functions, and equality can be solved by a better understanding of the relationship between the Father, the Son, and the Holy Spirit” (Hardenbrook 2006, 384).

The distinctions between the members of the Trinity are also seen within the family as the wife submits to the husband and the children to the wife and husband. This places the man in the position of authority over both the wife and children, just as God the Father is in a position of authority over God the Son and God the Holy Spirit. The position of authority, however, is not one that is to be met with a begrudging spirit, but like in the Trinity, it is to be greeted in a harmonious manner realizing that each role has value and purpose (Ware, forthcoming).

It is clear that complementarians feel that gender roles are clearly laid out in Scripture as equal but distinct. To deny this position, they believe, is to deny the truth in God’s creation. Denying this position, for a complementarian, is also denial of a position they believe has been held by orthodox believers for many centuries, until the rise of

feminism in the modern era. In the preface to the 2006 publication of *Recovering Biblical Manhood and Womanhood*, the authors write,

When biblical distinctions of male and female are denied, Christian discipleship is irretrievably damaged because there can be no talk of cultivating distinctively masculine or feminine virtue. One can only speak of a vague androgynous discipleship. But that's not how God made us. We need masculine males and feminine females in order to generate the kind of discipleship that results in a commitment to complementarianism. (Piper and Grudem 2006, xiii)

Scriptural Example of Women as Educators

The New Testament contains many accounts of women who accomplished important tasks, played valuable roles, and were an integral part of church life. Women were in the traveling company of Jesus and were fundamental to many parts of His ministry, as previously noted.

There is one example in the Bible of a woman who might clearly be viewed as a theological educator, Priscilla, and another, Junia who is also speculated as having a teaching role. These women provide insight into the first female religious educators.

Priscilla

In Acts 18, readers are introduced to a Jewish Christian couple, Priscilla (or Prisca) and Aquila. They are mentioned not only in Paul's letter to the Corinthians as traveling companions, but also as a missionary couple who were forced out of Rome during the reign of Claudius when he expelled all the Jews from Rome as an act of persecution against the church (Acts 18:2-3). When Paul arrives in Corinth, he stays with this couple because they are of the same trade, tent-making. The couple not only partnered with Paul in tent-making but also in ministry. In Acts 18:18-19 the author

records that Priscilla and Aquila traveled with Paul and then stayed in Ephesus as he went to the synagogue.

It is in Ephesus that the couple met a young preacher, Apollos, a native of Alexandria. Scripture describes him in Acts 18:24 “Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.” Priscilla and Aquila hear Apollos as he boldly speaks in the synagogue. It is at this point that the couple takes Apollos and teaches him God’s ways more accurately.

It should be noted that it is not only Aquila who is involved in the training and education of Apollos, but also his wife. She seems to be seen as, if not an equal, at least a significant helper or co-teacher with Aquila. From the description it appears Apollos was an articulate man and accomplished in the Scripture, but only knew the baptism of John. According to Ammonius, as rendered in Francis Martin and Tom Oden’s commentary on Acts,

Apollos acknowledged the worthiness in learning the deeper truths from a woman. We must believe that the woman passed on the faith, see how completely desirous of salvation Apollos was, for even though he was an educated man and was well-versed in scripture secrets, he did not consider it worthless to learn the fullness of the faith from a women. (Martin and Oden, 2006, 231)

Priscilla Named First

Priscilla and Aquila’s names are mentioned seven times in the New Testament: Acts 18:2-3, 18, 19, 26, Romans 16:3-4, and 2 Timothy 4:19. Five of the seven entries records Priscilla’s name first (Acts 18:18, 19, 26; Rom 16:3-4, and 2 Tim 4:19). There is much written regarding the fact that Priscilla’s name precedes Aquila’s in these passages since it was not the custom of the day to place the wife’s name before the husband’s, causing many to assume that it was a deliberate reversal (Castelli 1993, 279). This lends

credibility to those who might use Priscilla as an example of a woman active in the church on equal footing with a man, thus opening the door for the possibility that women and men are equally qualified for teaching and leadership in the church.

According to Philip Carrington in the first volume of his work *The Early Christian Church*, the reason for the name order is because Priscilla “must have been a lady of some social standing in Rome” (Carrington 1957, 129). In an article by Elizabeth Castelli, she argues the same point “the placement of Prisca’s name before that of her husband does not suggest politeness on the part of Paul, but rather Prisca’s own importance and status; the more important person’s name would routinely be placed in the first position” (Castelli 1993, 279). Some writers and theologians feel that Priscilla’s function was only to minister and teach women in segregated areas. Castelli contends that Priscilla’s role in Apollos’ education reveals an understanding that she was “as an authoritative teacher and not merely that of a missionary to the segregated women of communities her husband sought to convert” (Castelli 1993, 279).

In the book *Searching the Scriptures*, edited by Elisabeth Schüssler Fiorenza, Clarice J. Martin states that although it is an occurrence uncharacteristic of the time, Scripture allows the reader to “see a woman exercising decisive leadership and sustained intellectual engagement and instruction with a male who was himself an ‘eloquent man, well-versed in the scriptures’ (Acts 18:24)” (Fiorenza 1993, 785). In her article “Reading Real Women through the Undisputed Letters of Paul” Margaret MacDonald finds it important that Paul mentions the church that meets in Priscilla and Aquila’s house. The center of the debate seems to surround whether Priscilla and Aquila are a

missionary couple, a pastor and his helper wife, or a team of equal co-teachers with equal authority.

On both symbolic and practical levels, the household was a very important model for the establishment of communities. The household served as the meeting place for the group, and Paul's letters are replete with familial language used to address community members and to speak of the multifaceted relations among community, Paul, God, and Christ. (MacDonald 1999, 204)

Regardless of one's view about the extent of leadership a woman could have in biblical times, it is apparent that Priscilla was a teacher of theological issues and she instructed a man that was already preaching in the synagogue. Her importance and role in the early church, her ministry to Apollos, and her role with her husband cannot be denied regardless of how that role is described.

Responses to Priscilla as Teacher

Although these passages do not necessarily prove it was Priscilla that took the spoken lead in teaching Apollos, it does seem implied. The Apostle Paul, who instructs women to keep silent in the church and to be subject to their own husbands, according to author and educator Mark Chanski, creditably acknowledged her "rich deposit of grace, wisdom, and gift by granting her priority treatment over her husband in Romans 16 as well" (Chanski 2008, 94). Chanski continues, stating that based on this verse and commentary "it is unbelievable and inaccurate to believe that the weaker vessel is the less competent vessel" (Chanski 2008, 94). This reiterates the understanding that gender does not qualify worth or value, as it seems evident that Priscilla was able to offer much to the work of the early church and as a missionary companion of the Apostle Paul.

Jerome, an early church father, in response to attacks for his correspondence with women, states that he would write to men if they were the ones asking him questions

about the Bible. In a letter to the nun Principia accompanying a translation of Psalm 44, Jerome states that “women take up where men fail” (Ferrante 1997, 48) and references various women in the Bible to verify his claim, including Priscilla, “if to be taught by a woman was not shameful to an apostle, why should it be afterwards to me to teach women as well as men?” (Ferrante 1997, 48). Women step in to fill a leadership void left by men who abdicate their position of responsibility. Jerome, therefore, also perceives that Priscilla had a role in teaching and instructing Apollos. For Jerome, the serious student of the Bible was the important factor, not necessarily the gender of that inquirer.

Bilezikian, in *Beyond Sex Roles*, wrote,

Under the instruction of Priscilla and Aquila, Apollos became an able pastor to whom Paul could entrust one of the most critical church situations at the time. For all practical purposes, Priscilla and Aquila acted as seminary faculty for a prominent pastoral student, teaching him about those redemptive events in the life of Christ of which he was uninformed. (Bilezikian 2006, 154)

That a woman was allowed to play such a formative role in the guidance of a man, and moreover a prominent male teacher, has not always been easy for translators, church leaders, and others to accept. To circumvent the publishing of such scandalous information, the King James translators utilized an insignificant textual variant in the manuscript witness that reversed the names of Priscilla and Aquila in Acts 18:26, “Thus preferring to commit violence to the text of Scripture rather than to face the fact that God calls qualified women to be teachers” (Bilezikian 2006, 155).

The variance is also discussed in *A New Testament View of Women*, debating whether the difference occurred because the older Greek manuscripts that the later translations utilized were not available to the King James translators or “if the negative attitude toward women teaching theology had anything to do with the position of the

names in the AD 1611 translation” (Stephens 1980, 117). It seems that, from the egalitarian perspective, this circumvention was intentional and rooted in a socio-cultural perspective that saw women as inferior and did not want to stir up controversy in the King James translation; and so in their perspective they strayed from the textual witness in order to appeal to a cultural perception of gender.

Junia

Junia is another figure in the New Testament who is spoken of as a leader and teacher. In Romans 16:7, as Paul is greeting specific people that have aided him in the ministry, he mentions her, “Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me.” A colleague of Paul in the early days of the church, Junia’s brief mention in the New Testament is an intriguing case with regards to the issue of women as teaching with authority.

Gender Debate

There is extensive debate over Junia being a male or female in Romans 16:7. The name has been recorded as both Junias and Junia, the latter being the feminine case (Cloke 2000, 427).

Junia has received considerable attention of late because, until very recently, she was understood to have been a man: the Greek text was read as ‘Junias’ (a male name). This supposedly masculine name never occurs in ancient literature, and the earliest Christian interpreters of New Testament texts (commonly known as the Church fathers) took the name to be feminine. From the Reformation period onward, the main motivation that shaped the decision to understand Romans 16:7 as a reference to two men was that a woman could not have been granted the title ‘apostle.’ (MacDonald 1999, 209)

Eldon Jay Epp, professor at Case Western Reserve University in Cleveland, Ohio and author of the text, *Junia: The First Woman Apostle*, also posits that it was not until the modern translation era and the Nestle-Aland Greek New Testament that Junia became Junias, a masculine name, thus negating the idea of her being a female apostle (Epp 2005, 49). Many early manuscripts translated the name as *Ἰουνία*, a feminine name. This tradition of translation was also used in the production of the Latin Vulgate and also in the manuscript witness used for the translation of the King James Version. Those writing the early manuscripts clearly saw the person addressed by Paul as a woman (Epp 2005, 80).

According to New Testament scholar Joseph A. Fitzmyer, numerous Greek and Latin commentators translated *Ἰουνίαν* in Romans 16:7 as Junia, a feminine name. Included in the list of commentators from the Patristic and Medieval era are “Rabanus Maurus (ca. 776-856); Ambrosiaster (ca. 375), although he uses Julia; John Chrysostom (ca. 344/354-407); Jerome (ca. 345-419); Theodoret of Cyrrhus (ca. 393-ca. 458); Ps.-Primasius (died ca. 567); Peter Abelard (1079-1142); and Herveus Burgidolensis (late 11th century-1151)” (Epp 2005, 32). Belleville notes in a chapter from *Two Views on Women in Ministry* that older versions and translations (including the Vulgate, Syriac, Coptic, Wycliffe, Tyndale, Great, Geneva, Bishop, King James Version, Rheims, Webster, Reina-Valera, Weymouth, and the Bible in Basic English), recent revisions and translations (including the New Revised Standard Version, Revised English Bible, Revised New American Bible, New King James Version, English Standard Version, and New Living Translation) record the name in the feminine case (Belleville 2005, 39).

Belleville continues by stating that the name “‘Junius’ does not exist in any extant Greek or Latin document of the Greco-Roman period” but instead the feminine translation “Junia” is common and “well attested in both Greek and Latin inscriptions” (Belleville 2005, 39). From the witness of early Bible translation, a wide variety of commentators, and insight into the Greco-Roman culture of the early church, a feminine translation of Junia seems appropriate and very plausible.

The decision to translate the name as masculine is due to an understanding of the term apostle as only having one meaning. This one meaning is stated to be synonymous with disciple and in reference to the twelve disciples of Jesus. According to Mary Rose D’Angelo, professor at Notre Dame, this understanding is not compatible with the intricacy of the evidence found in the New Testament. She explains that in Paul’s letters, the word *apostle* can be applied in many ways (D’Angelo 1999, 108). For example, in 1 Corinthians 15:5-9 “Then he appeared to James, then to all the apostles . . . For I am the least of the apostles, unworthy to be called an apostle . . .” The term apostle can refer to someone who saw Jesus after the resurrection and was commissioned by Him, not just one of the twelve disciples or limited to men only. He also used the word when addressing those who preached and performed miracles in 2 Corinthians 11:4-6, 13 “Indeed, I consider that I am not in the least inferior to these super-apostles” and 12:11-12 “For I was not at all inferior to these super-apostles, even though I am nothing.” Also, Paul acknowledges apostles in the churches, referring to those who were sanctioned messengers and in the sense of people who act as official messengers or emissaries of the churches (MacDonald 1999, 209-10) in 2 Corinthians 8:23, “As for Titus, he is my

partner and fellow worker for your benefit. And as for our brothers, they are messengers of the churches, the glory of Christ.”

In an article in the *Sociology of Religion Journal*, Harry W. Eberts, Jr. explains the importance of Junia’s role in the New Testament, dismissing the idea that she is listed only because she is the wife of an apostle. Furthermore, Eberts remarks that the church has never completely “caught up with the charger set by the apostle in the first two decades of the church’s life” (Eberts 1997, 314). He clearly sees that the term apostle, when used to classify Junia, was used to signify a position of authority, not merely recognition of a relationship or lesser role.

From the brief mention by Paul, it is recognized that Junia was viewed risky enough to be persecuted and imprisoned. Her ministry was significant enough to be noticed and addressed by pagan and Jewish persecutors of Christians. This is far more than what would be expected of a person who is known simply by her husband, but instead would seem to be a person of prominence and renown within the early days of the church.

Bilezikian cited the church fathers in their reference to this apostle as feminine, without facing opposition for the first twelve centuries of the church. He noted that more recent translations introduce Andronicus and Junia as males. He explains translation is frequently done by

. . . translating the word for ‘relatives’ or ‘compatriots’ into the masculine ‘kinsmen.’ Since this rendering would result in the improbable occurrence of Paul’s having six ‘kinsmen’ in Rome at the same time (16:7, 11, 21), it is better to translate the word as ‘kinfolks’ or ‘compatriots’ and allow Junias to remain female. (Bilezikian 2006, 247)

Conservative complementarians, John Piper and Wayne Grudem agree that the name should be translated in the feminine. “As previously mentioned, the term apostle does not necessarily insinuate that the individual is the head of the church; but instead that the individual is a messenger, traveling and teaching others about the Gospel” (Piper and Grudem 2006, 80). The translation emphasis by conservative scholars, especially ones as prominent as Piper and Grudem, removes much of the perception that the translation emphasis of Junia as feminine would be from a liberal or feminist perspective. Their view affirms the work and role of Junia as a valued partner in the Gospel.

Junia’s Role

The key question concerning Junia surrounds the phrase “well known to the apostles,” centering on Junia’s position and standing among the apostles. Was she considered an equal as an authoritative teacher, or was she simply acquainted with the apostolic body? The important phrase this focuses on is *episēmoi en tois apostolois*, which can be translated as “well known to the apostles” or “distinguished among the apostles” (Hunwicke 2008, <http://www.touchstonemag.com/archives/article.php?id=21-08-022-f>). The first positions Junia as exclusive to the apostolic order, though still a very influential and prominent person, and the second positions her as inclusive to the apostolic order, on the same level as the leaders in Acts.

The first position teaches that Junia, though highly regarded, is not mentioned in the same language in Romans 16 as would be expected for her to be considered an *equal* as an apostle along with Paul. Instead, this argument states that it is more likely that she was well-known among the apostles but not in an inclusive sense as an apostle (Hunwicke 2008, <http://www.touchstonemag.com/archives/article.php?id=21-08-022-f>).

This means that it is doubtful Junia would have been viewed as an apostle in the same sense as Paul, Peter, and James, but instead she would have been considered a prominent Christian in the early church.

The verse has been cited as “too ambiguous to be used to establish the notion that there were female apostles in the technical sense” (Schreiner 2006, 221). Not regarded as an apostle in the same sense as male references, this position views Junia as a messenger, which would still be considered an important ministry role, but not as authoritative of a role as others like Paul, Peter, and James.

The second position, viewing Junia as an equal to the apostles, focuses on the textual revision done to change the name from feminine to masculine as a response to skepticism that a woman would be considered an authority on an equal plane with the apostles (Hunwicke 2008, <http://www.touchstonemag.com/archives/article.php?id=21-08-022-f>). This is the argument promoted by Epp, who states that the phrase from the Greek mentioned above should be translated as “distinguished among the apostles,” thus indicating that Junia was an apostle in the truest sense of the word (Epp 2005, 72). His understanding is that to merely say Junia was well known to the apostles is a meaningless interpretation. As such, Junia is to be understood to be an apostle, who was outside the twelve, as were Paul, Barnabas, and Epaphroditus (Epp 2005, 80).

Epp’s understanding that Junia was an apostle then leads to the question, was she a teacher? As previously noted, Epp stated that Junia was an apostle in the *truest* sense of the word. Therefore, it must be determined what the truest sense of the word apostle means. In the *Theological Dictionary of the New Testament*, the word *apostéllō* is defined as “to send forth” and carries the further implication of “authorization, e.g., in

the case of official envoys, but also divinely sent teachers” (Kittel and Friedrich 1985, 67-68). Thus, this gives credence to the argument that Junia is an example of a female teacher and of theological matters. Given that Junia is only briefly mentioned in, however, the exact scope of her role as a teacher is unknown.

Historical Examples of Women as Educators

A historical examination of women’s roles in theological education since New Testament times allows for a greater foundational understanding of current thought. Just as the church itself has encountered many changes and pendulum swings, so has theological education. It is important to know the background concerning allowances for female involvement in the area of religious education so that readers will be exposed to a “poorly documented” (Keely 1997, 2) part of history. The role of women, according to Keely, has often been overlooked, especially in terms of ecclesial matters. But, as history shows, women have played a tremendous role in education within the church (Kelly 1997, 2).

Jewish Tradition

The Talmud, of the extra-canonical Jewish tradition, records many stories about Beruriah, a female theologian in Jewish tradition. Although it is questioned whether she was a real historical figure or mythical, she at the very least provides insight about idealized possibilities for women in this time period as both a rabbinical-type figure and religious educator. It is said that Beruriah studied three hundred issues in relation to the *Halachah*, the Jewish law, every day (Mindel 2004, http://www.chabad.org/library/article_cdo/aid/112056/jewish/Beruriah.htm). Such

dedicated study would be considered quite an astonishing achievement for a male scholar who devoted all of his time to studying, much less a woman. As a result of her vast studies, the sages regularly asked her views concerning matters of the law, especially those laws which pertained to women; for instance, the sages held to differing opinions about the law of cleanliness and inquired of her opinion, based on her extensive studies. While few women are referenced by name in rabbinic writing and none are identified as authoring a rabbinic text, those who are mentioned are depicted as having a powerful influence on their husbands and sometimes, although infrequently, obtained a public voice (Mindel 2004, http://www.chabad.org/library/article_cdo/aid/112056/jewish/Beruriah.htm). Whatever her role, whether formal or informal, Beruriah's influence and ability as a scholar and educator cannot be ignored. Her role as a trusted scholar and interpreter of *Torah* would place her as a respected member of the community and especially as a teacher of sacred truths.

Another second century woman involved in theological education was Rufina of Smyrna. Her tombstone inscription identified her as a head of a synagogue. Sophia of Gortyn, a fourth or fifth century leader, had the same inscription on her tombstone. There is no mention in connection with either of these women to a husband or any "reason to assume that [their] title was derived from him as some historians have suggested" (Taitz, Henry, and Tallan 2003, 8-9).

This would place Rufina and Sophia in a position more official than that of Beruriah, as both of these women have an official label as a spiritual authority and teacher of sacred truth. If their work and position was significant enough to place on a

tombstone, then their life must have been marked by a steadfast devotion to their work, and also conveys a respect for each woman.

Patristic Era

Platonism was a school of thought very prominent in the early church, and many of the patristic era church fathers were influenced by Platonic thought. In Book V of his work *The Republic*, Plato encourages and even promotes the equal education of women. In the dialogical essay, he states, “Then, if women are to have the same duties as men, they must have the same nurture and education? Yes” (Plato 360 B.C.E. <http://www.classicallibrary.org/plato/dialogues/republic/book5.htm>). However, to imply that Plato advocated the contemporary understanding of gender equality would be a misnomer. Reading this quote in its full context reveals that Plato did not view women as equal to men in every way, including his evaluation of their intellect.

And if so, my friend, I said, there is no special faculty of administration in a state which a woman has because she is a woman, or which a man has by virtue of his sex, but the gifts of nature are alike diffused in both; all the pursuits of men are the pursuits of women also, but in all of them a woman is inferior to a man. (Plato 360 B.C.E. <http://www.classicallibrary.org/plato/dialogues/republic/book5.htm>)

Therefore, Plato did allow women more rights than many, but he still viewed them as inferior in every discipline or facet of life. He saw them as too dissimilar from men to be considered their equals.

During the second century, numerous segments on the periphery of conventional, orthodox Christianity were proclaimed heretical by the church for any number of reasons, mostly for denying certain key tenets of Christian doctrine, much of which was summarized in the Apostles Creed. All of these groups heralded women in elevated leadership positions, contrary to the position held by the churches in the

orthodox tradition. In Epistle 133, dated A.D. 415, Jerome describes the attested inclination women displayed for heresy. Yet Jerome was also known to praise women who refuted heretics, even if they did so in a public arena. These women took on roles of theological educators, teaching truth, and exposing the teachings that deviated from that truth. One such woman was Marcella, with whom Jerome was acquainted and commended for speaking openly and publicly against the teachings of Origen (Clark 1983, 162). He also spoke of his friend Paula and the fact that pilgrims coming to Bethlehem went to her door, not his: “Who does not allow that what strikes the pilgrims from all parts of the world who come to Bethlehem is Paula herself! Paula from the very depths of her humility, eclipses us all” (Herbert 1885, 286). Jerome, as a celebrated pastor and theologian in his time, was very accepting and supportive of women who held to orthodoxy in doctrine engaging in the realm of theological education. He does not seem to chastise women for teaching as women, but instead for the content they are teaching when it deviates from historic orthodoxy.

A group of women studied under Theodosia, the sister of Amphilocius of Iconium, in Constantinople. One of these women was Olympias, who was referred to as a deaconess and a friend of one of the early church fathers, John Chrysostom. Also notable is Macrina, sister of Gregory of Nyssa. Gregory wrote a book, *Life of Macrina*, praising her because she was strong and possessed a theological mindset. In *On the Soul and Resurrection* Gregory writes a dialogue occurring between himself and Macrina, with Macrina portrayed as the lead character and instructor (Gregory 1993, 27).

The *Sayings of the Desert Fathers* provide insight about women in the patristic era and their role in theological education. One woman that stands out is Theodora,

known as an educated woman and exposed to more of the world than many of the fathers. As an introduction to her sayings, it is written, “Theodora was one of the great women ascetics of the desert. She appears as a woman consulted by many monks about monastic life” (Ward 1975, 82). In her sayings, there are answers to questions concerning scriptural matters. Her work with scriptural matters confirms her standing as a theological educator, and especially as a monastic ascetic. It is said that a “number of questions were put to her by ‘an old man’ (the generic term in these sources for the desert dwelling monastic), many of whom she evidently counseled; monks figure largely in the instructional tales she told” (Cloke 1995, 186).

In the *Apocryphal Acts of the Apostles*, an extra-canonical work supplementing the biblical book of Acts, the story of a woman named Thecla, a follower of Paul, is recorded. She is sent out by Paul after escaping death and it is recorded that he instructed her to teach the truths of the Bible.

And Thecla said to them: ‘I am going to the city of Iconium.’ Paul saith to her: ‘Go and teach there the commandments of God.’ And when queen Tryphaena heard that Thecla was going to the city of Iconium, she took much clothing and gold, and sent (them) to Thecla. And Thecla took the clothing and some of the gold, and sent (them) to Paul for the service of the widows and for those who were in want of them. (Wright 1871, 145)

Although it is not certain whether or not she was a fictional character, it is noteworthy that in this time period a woman could be portrayed as a theological teacher (MacDonald 1999, 25). Thecla seems to have been trusted by Paul enough to be commissioned as a messenger of the Gospel, and this coming from the same man who penned the words in 1 Timothy that a woman was not to hold teaching authority over a man in the church.

During the fourth century, there was a considerable interest in the ascetics, which allowed for new ministry related opportunities for women. Although women were

not publicly approved as teachers and the church fathers even “indulged in much windy rhetoric about women’s lack of intellect and scholarly ability as primary reasons for this exclusion” (Clark 1983, 163), there is record of them giving instruction concerning theological matters. It is reported that many of these women surpassed the men in their understanding of the biblical languages, the Scripture itself, and theology.

The knowledge possessed by these women must be the reason that records reveal women approached by men in regard to their insight into theological issues. Marcella, as mentioned previously as a close friend of Jerome, is an example of this type of woman. When Jerome was not in Rome, he sent those seeking his counsel to her (Tucker 2005, 26).

Even though women in the ancient world were often marginalized or considered as inferior to men, there seems to be much evidence that within the context of the early church, women were highly valued as theological educators. Their roles are both formal and informal, but their work is invaluable as some of the most prominent theologians in their time were aware of and endorsed their work. Women such as Beruriah and Theodora were given such regard that they were recorded as esteemed theological educators, stating that even men sought them out to ask about and learn from the Scriptures.

Medieval Era

The Medieval period did give account of many women that were prominent for their role in founding and leading convents or other places where theological education took place. After the rise of the ascetic movement in the Patristic era came the more formally established places of the convents and monasteries in the Medieval period. Not

all of these women taught according to the orthodox view of Scripture, but nonetheless represent the opportunities women had to lead and teach (Walsh 1970, 23). Typically, the women in this time period that espoused leadership roles were involved in the mystical aspect of spirituality, which was at times considered to be at best heterodox or at worst heretical from the perspective of the Roman Catholic Church. The mystical type of religious experience was common in pre-Reformation times “as an important counterpart to the official, institutionalized religions dominated by the clergy (Stjerna 2009, 12). Stjerna continues this thought by explaining, “It is hardly a coincidence that many of the mystics were members of laity and women for whom mysticism offered the only possible platform for teaching and preaching and religious authority” (Stjerna 2009, 12). This was in response to the teaching offices within the established church being closed to women, and so the mystical approach was their only alternative, which at times led them away from orthodoxy as a consequence.

Leoba was a woman who served as the missionary abbess of Bischofsheim in Germany. It is recorded that she was regularly visited by many, from villagers to bishops, who came for advice concerning church issues (Tucker 2005, 27-28). Elsewhere it is noted that “even bishops and princes often discussed spiritual matters and ecclesiastical discipline with her” (Talbot 1954, 223).

Bridget, after holding positions at other abbeys founded the Abbey of Kildare in Ireland. The convent rivaled monasteries of men in Ireland. Men from all categories of professions, but especially spiritual leaders, appeared to consult Bridget about theological concerns (Walsh 1970, 26-29). Her role as a nun in the accepted structure of the church afforded her an opportunity not shared by the mystics, the blessing of the

church. As such, she was given an authority by her joining and leading the convent to speak on ecclesial matters.

Hilda of Whitby ruled a monastic institution, which housed monks and nuns. She was not simply a figurehead but was sought after for counsel and guidance regarding theological matters. She is most famous for her emphasis on education which is realized in the fact “that so many of the men of Whitby became bishops” (Bauer 1996, 21). This legacy of impact shows her standing as a trusted and respected authority as a theological educator and expert in doctrinal and ecclesial matters. In the venerable Bede’s *History of the English Church and People*, it is recorded that five bishops were trained at Whitby and description of her tutelage is given:

So great was her prudence that not only ordinary folk, but kings and princes used to come and ask her advice in their difficulties. Those under her direction were required to make a thorough study of the Scriptures and occupy themselves in good works, in order that many might be found fitted for Holy Orders and the service of God's altar (Bede 1955, 242).

Hildegard of Bingen held a position of power as a mystic, healer, and theologian from 1098 to 1179. She was the administrative leader of a population of nuns and also a recognized spiritual leader for these women and other notable leaders. She was an abbess of the Benedictine convent of Disibodenberg (Tucker 2005, 29). It is noted that her prophecies were accepted and sanctioned by men and read publicly (Ryan 1996, 152). Bishops, popes, and kings sought her out in a period when few women were even afforded respect.

In *Voice of the Living Light: Hildegard of Bingen and her World*, Barbara Newman writes, “Hildegard is the only woman of her age to be accepted as an authoritative voice on Christian doctrine . . .” (Newman 1998, 1). It was noted that the

holy women of this time period were required to abandon their womanhood in an effort to perform and “excel in ascetic and contemplative practices” (Stjerna 2009, 13).

Reformation Age

With the onset of the Reformation came not only drastic changes in the teaching of the church, but also in the roles women were allowed to play. Women, for the most part, were not invited into conversations concerning theology in public arenas. Religion was not kept from women, but their voice was drastically reduced. If a woman did pen a theological text or participate in conversation of the same, it was simply because she had the right affiliations (Stjerna 2009, 41). As Europe began to change under the influence of Luther, Calvin, Zwingli, and others, the role of women expanded from silent observer to active participant in theological matters.

Although their voices were not as prominent as in the Medieval period or even before as ascetics, women were not silenced during this time. Reformers including Luther and Calvin went to women for advice on spiritual and ecclesiastical subjects. According to Ruth Tucker, professor at Calvin Theological Seminary, during this time “women were Reformers in their own right—often challenging the words and actions of their male counterparts” (Tucker 2005, 32). Under the restricted forum of the Roman Catholic Church, these women would not be permitted to question the decisions or authority of their male colleagues. As the scope of the church changed, however, these women were afforded a position, though at times informal, that would have been unheard of in the previous generation.

In the role of minister’s wife, a woman had a larger influence than the average woman in this day and was frequently asked questions regarding theological truth that

would normally be expected of one who was formally trained. One such woman was Katharina Zell, a minister's wife in Strassburg. She was a supporter of the Reformation in Strassburg and was able to share publicly about theological matters. Zell even went so far as to call herself a prophet explaining this as being a "woman irresistibly called by God to work for the gospel" (Stjerna 2009, 115). This self-proclamation was very counter to the culture she found herself in, and would separate Zell from even the most public religious women of her day. Elisabeth Cruciger also had a voice with the liturgical songs she composed for the Protestant church service. These songs were used as teaching tools of theology (Tierney 1999, 1186). Music was and still often is used as a powerful teaching medium, and in a predominantly illiterate society capturing theological truths through melody was a lasting method of transmission.

During the Reformation period, Argula von Stauff von Grumbach was described as a rebellious troublemaker. She was famous in Bavaria and South Germany for her pamphlets and public letters. With bold actions she revolted against patriarchal convents that controlled women's life as restrictive religious elements. She was a theologian, and a theologian with a public persona and voice (Tierney 1999, 1186). Even when an anonymously written, satirical poem was written about her, demanding that women stop "meddling in God's word and to return to spinning," she wrote a response and promised more was to come (Stjerna 2009, 81). Her impact as a theological educator and writer was such that her work could not be ignored by the established church, even at the cost of attacking her.

Another significant figure from the Reformation period is Fulvia Olympia Morata. She left the court because she was in danger due to her Protestant beliefs. In

1550 she married Andreas Grunthler (Grundler) and fled to Germany. While in Germany she persisted in her reading, writing, and even teaching Greek (Gold, Miller, and Platter 1997, 269). Teaching Greek was her platform to exercise influence as a theological educator, as the Reformation era ushered in a renewed emphasis on the ancient documents, and works such as Erasmus' Greek New Testament were being widely dispersed for study and translation. Kirsi Stjerna in her book *Women in the Reformation* described these women as

Women who stepped beyond the 'acceptable' roles and understood the priesthood of all believers to enable themselves as teachers and preachers posed a serious challenge to both secular and religious authorities. Efforts were made to prevent them from even trying. Punishments came swiftly. Women discussing theology in public was to be prevented as it served no good purpose but rather presented an abomination and a seed for disorder. (Stjerna 2009, 217)

Modern and Post-Modern Era

Just as many of the women highlighted in the medieval period were not orthodox in their teaching, neither are some of the women that are included in this treatment of the modern era. These women, similar to many of the men in their time period, were influenced by concepts and theories such as higher criticism in the history and interpretation of the Old Testament, feminist theology that promoted an agenda against a perceived patriarchy in the Bible and church history, and a devaluation of the authority of in light of the findings and assumptions regarding modern science. They did, however, play a significant role in the sphere of theological education, though not always as orthodox.

Albert B. Simpson (1843-1919), founder of the Missionary Training College for Home and Foreign Missions in New York in 1883, he encouraged involvement from

women in “virtually every phase of early Christian and Missionary Alliance life. He included women on the executive board committee, employed them as Bible professors, and supported female evangelists and branch officers” (Hassey 2005, 41). This action gave women theologians an equal voice within the academy and also within denominational politics to be agents of change and influence. Simpson saw women not as inferior in terms of academic standing or denomination leadership ability, but as potential equals who were able to make significant contributions to the field.

The Boston Missionary Training School, later called Gordon Bible College, was opened by A. J. Gordon in 1889. It is evident from yearbooks that women graduates served in many aspects of ministry including Bible teaching. He is recorded as saying that “a sanctified, Holy Spirit-filled life, not gender, qualified one for church ministry” (Hassey 2005, 41). Gordon would hold to what is understood today to be an egalitarian position on gender roles, as his quote from Hassey is almost identical to the Center for Biblical Equality’s stance of “ability, not gender.” For Gordon, what mattered most in a student or potential teacher was the evidence of the work of the Spirit, not the candidate’s gender.

In the twentieth century, Sophia Lynn Fah helped to shape liberal religious education. She was one of the first two women appointed faculty status at Union Theological Seminary in New York. Attaining such a position was a great accomplishment for a woman during her time (Keely 1997, 13).

By the mid-twentieth century, women’s roles had significantly changed. Churches began progressively moving women away from the pastorate to other areas of ministry. The role change led to an increasing number of women training in the field of

Christian education (Hassey 2005, 54). Christian education was seen as a less doctrinally-driven and traditionally male associated position, distinct from the preaching ministry or formal teaching of theology within the seminary. Hulda Neibuhr, was esteemed in the area of challenging teaching tactics or methodologies. She taught thirteen years on faculty at a Presbyterian college and later at a Presbyterian seminary. She was also one of the few tenured female faculty members in the 1950s. Neibuhr had the capability for “enabling learners to make connections between theory and practice, for stirring imaginations, and challenging assumptions” (Keely 1997, 29).

Nelle Morton was influenced by and involved in the study of human rights and feminist theology. Her choice of profession is reported as transpiring because of a limitation imposed at most institutions at that time. The only field of theological studies that the faculties would permit a woman to teach in was Christian education (Keely 1997, 43). However, Morton served as a pioneer for women as theological educators in the sense of being one of the earliest women to engage in the teaching and study of formal theology.

Pamela Reeve, former dean of women and a female faculty member at Multnomah Bible College and Seminary, influenced male and female students in her leadership and counseling classes. By the end of her career Reeve created the first bachelor and master’s programs in women’s ministry in the United States (Edwards and Matthews 216). Reeve, acting in this capacity, was able to be a theological educator for women and a leader in the formation of an entirely new and distinct theological discipline for study.

In 1983, Lucy Mabery-Foster received a master of arts in biblical studies from Dallas Seminary and then in 1988 received a master of theology. The seminary then invited her to become a full-time faculty member. In 1990 she became the first woman faculty member at Dallas. She taught in the Pastoral Ministries department, primarily teaching “Expository Teaching” and “The Role of Women in Ministry” (Edwards and Mathews 2002, 206-08). These classes, though designed specifically for women as to distinguish from formal preaching classes, enabled Mabery-Foster to have a lasting influence and impact as a female theologian taken seriously as an academic.

Alice Matthews, after returning from the mission field, was brought on as the head of Doctorate of Ministry program at Gordon-Conwell Seminary in 1997. She also serves as Lois W. Bennett Distinguished Professor of Educational Ministries and Women’s Ministries (Edwards and Mathews 2002, 230-31). Dr. Matthews not only was able to serve as a theological educator, but also as a seminary administrator.

Contemporary Controversies

In the book *The Lost Apostle: Searching for the Truth about Junia*, Rena Pederson discusses the impact of a recent controversy in which a female professor teaching at a Southern Baptist seminary was dismissed. Pederson says the reason for the dismissal was the teacher’s gender. With a unanimous vote by trustees, the professor was hired for a tenure-track position teaching Hebrew. She taught Hebrew for two years at the institution and received favorable reviews. Later, however, the professor was informed that she would not receive tenure. It is reported that the administration of the school felt that 1 Timothy 2:12, “I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet” applies to a woman teaching men in a

theological setting and therefore, did not think it right to have a woman teaching over men in theological and language areas (Pederson 2008, 3-4). This stands in contrast to the teaching work of Morata during the Reformation as mentioned earlier in this chapter, who was an accomplished teacher of Greek.

The professor was notified that her contract would not be renewed for the next school year (Shaw 2008, 178). The reason for the change, according to school officials, involved “a momentary lax of the perimeters” (Tanenbaum 2008, 128) and “that the seminary had returned to its traditional, confessional, and biblical position that a woman should not instruct men in theology courses or in biblical languages” (Toalston 2007a, <http://www.bpnews.net/bpnews.asp?id=24815>). The board chairman is also reported by the Associated Press as saying that the professor found out that the position would not be tenured before teaching the full two years of Hebrew and that this action brought the seminary more in line with what the other Southern Baptist seminaries allow.

Others argue that the seminary’s decision is not valid because the professor is not ordained, a pastor, licensed, or carrying out pastoral duties (Toalston 2007a, <http://www.bpnews.net/bpnews.asp?id=24815>). The seminary’s president refuted this rationale stating that the “seminary does not employ women to teach men in its school of theology out of its desire to model the local church” (Toalston 2007b, <http://www.bpnews.net/bpnews.asp?id=25152>). This controversy only served to further the debate and discussion over whether or not the commands of Paul to the church regarding women applies to the local church only, or if the theological seminary is also affected by this command.

The professor filed a lawsuit and a little over one year later, the federal judge ruled in favor of the seminary and its president. Following the ruling, the professor's lawyer stated, "No one questions the fact that it's a tough call. History is, of course, against us. We knew that and we believe this case has merit," (Toalston 2007b, <http://www.bpnews.net/bpnews.asp?id=25152>).

It was noted that another female professor teaches theology, but the difference being she is teaching only women, and therefore, not instructing those seeking to enter the pastorate. Other schools have women faculty teaching men, but only teaching in areas *other* than theology such as Christian education courses, which will be the subject area examined for the purpose of this study. As such, this functions to show that the debate concerning this issue is divided and the clarity of the biblical witness can at times be difficult to see, as institutions with similar theological convictions, backgrounds, and denominational identities struggle to interpret and apply Scripture the same way.

Contemporary Context

Female involvement in theological institutions, whether as teacher or learner, is important for the purpose of understanding the dynamics of a mixed gender classroom in a theological school with a female teacher. Women have dealt with being the minority in many different circumstances. At one time, women were the minority in any type of schooling. "What happens to women as they enter a theological school system has parallels in any patriarchal institution and any school of higher education for they have been institutions for men only" (Giltner 1985, 130). As substantiated in the previously described history of women's involvement in theological education, women's roles have changed with each era. It is important to understand what the current climate is for

women in institutions of theological education and the perception concerning their leadership and participation.

In an article discussing the number of women in theological school programs, it was recorded that between 1972 and 1985 the number of women entering theological education jumped from 5% to between 33 and 50% (Giltner 1985, 134-45). The Association of Theological Schools (ATS) reported that the number of women enrolled in ATS member schools doubled between 1972 and 1979, in 1972, 2.7% of the students were women and by 1979 the number was 15 percent (Wheeler 1981, 381). More recent studies have been done by the ATS Commission on Accrediting, which reports on 252 member schools in their 2008-09 data tables. In 1999-2000 they reported on 70,432 students with 24,057 female and 46,475 male (Association of Theological Schools 2000, 4, 47), and in 2008-2009 they reported on 77,861 students with the breakdown being 26,780 female and 50,991 male (Association of Theological Schools 2009, 14, 37). The dramatic increase in women cannot be overlooked, and could be due to any number of reasons. Whatever the cause may be, women have a desire to be educated in the same forum as their male counterparts for the purpose of being trained in theology.

A female professor that worked at a theological institution was asked by a male colleague if she could “put the women’s concerns and issues into systematic theological language so that I can respond to them theologically” (Giltner 1985, 130). Although she was not offended, knowing the professor’s intentions, she was confused by the question.

We were asked to fit our issues, our concerns, into authentic, systematic, and acceptable theology. It was as though our knowledge of God, our faith statements, were other than theology, as though they were not valid. Surely theology is not bound by any one system. (Giltner 1985, 131)

Interactions such as this leads one to believe that male students and professors may not view a woman's way of expressing herself as legitimate or as authoritative as a man. Thus it seems that such a viewpoint would affect one's learning experience. Women would be unable to see themselves as equals or interact with the male professors in a manner that portrays them as equal.

The Effect of Gender Differences in Learning and Teaching

This research is not only concerned with the views of students regarding scriptural gender roles, but it is also designed to study the differences in men and women concerning learning and teaching. The topic can become circular because if the genders learn differently, then it is likely that they will teach differently; in this case, they will also learn under the opposite gender differently. The research in this study will examine the multivariate perspective of teaching and learning regarding gender and the interpretation of biblical gender roles. According to professors Daniele Flannery and Elisabeth Hayes it is important to study the differences in learning between men and women because there is a

limited understanding of women's learning, or it is biased on outdated information and perspectives. More specifically, the significance of gender has been given little attention in adult learning theory, and yet women and men are products of social and cultural beliefs about what it means to be a gendered being. (Flannery and Hayes 2000, 3)

Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule conducted a monumental study on gender issues in learning culminating in their work *Women's Ways of Knowing*. In the introduction to their book, the authors comment on the fact that educational institutions do not understand that men and women learn

differently. “Usually faculty assume that pedagogical techniques appropriate for men are suitable for women” (Belenky et. al 1997, 5). If men and women learn differently, and also teach differently, and if a student’s understanding of gender roles affects how the student learns, then it is of pedagogical importance to understand how all this interacts in the classroom. The importance of theological education is more than career training or building a skill set, it has direct implications for the Kingdom of God.

Learning Differences between Genders

Much research about gender differences and learning is only to be found at the pre-adult stages, leading readers to assume that gender is not an important issue in adult education. The reason for the lack of research is described by Flannery and Hayes, “Inattention to gender is linked to a broader philosophical stance in adult learning theory that assumes the universal relevance and applicability of dominant learning theories to all adult learning settings and participants in adult education” (Flannery and Hayes, 2000, 5).

In essence, adult education is overlooked because it is assumed that all adults learn similarly and there is little evidence to demonstrate a multivariate approach to learning among adults. There are, however, thousands of books on the subject of men and women, their differences, strengths, and weaknesses. Therefore, since it is known that the different characteristics evidenced in boys and girls implies that the genders typically possess different learning styles, then the same ought to be researched about women and men. If the genders do have distinct learning styles as adults, then there are implications both on the side of the student to be self-aware and work towards their learning strengths, but also pedagogical implications for the institution to ensure that they are teaching in a learning style that is useful to adult learners.

The difference between genders begins in infancy and these differences do not end at adolescence; they continue into adulthood and in every facet of life. Men and women exhibit different behaviors, language patterns, views of reality, and possess different expectations. They also have different opportunities for learning (Flannery and Hayes 2000, 6). Biblically, the differences between genders can be traced back to Genesis where Eve is presented to Adam as a complement. This draws a distinction between the two genders that is inherent to their being, but one that is also mutually beneficial.

Research on Learning Styles

The question then still remains; do men and women learn differently? What seems like a straightforward question is not easy to answer because men and women are not only different in nature, but they are also raised in different manners with distinct social expectations. Even something as simple as childhood toys indicates a difference in how the genders interact with their world; moreover, these differences play out in adult educational settings. Consequently, men and women perform in their gender specific ways and such behavioral differences are replicated in learning style and performance (Chang 2004, 4).

According to an article by Jihan I. A. Alumran, “Learning Styles in Relation to Gender, Field of Study, and Academic Achievement” for Bahraini University Students, males and females do learn differently finding males “more kinesthetic, tactual, visual” and females “more conforming and more self, parent, or teacher-motivated than males” (Alumran 2008, 303). The way in which women communicate questions or comments in a classroom affects how others, including the professor, view them and their credibility.

“The use of tag questions and other strategies of rapport talk do not communicate a sense of certainty or confidence” (Flannery and Hayes 2000, 89). In another study involving medical students it was noted that discussion groups comprised of females only were more apt to take turns in participating in discussion. Groups comprised of males only, however, tended to have a hierarchical model of discussion (Kassab et al. 2005, 273). Females, this study indicates, tend to see a level foundation in the classroom setting while men establish a ranking system that sees levels of dominance in the small group. These distinctions cannot be denied to have an effect on the learning style and teaching methods in the classroom.

Associate Professor Chang and some of his students distributed a survey to 45 males and 109 females (the unequal distribution was a representation of the student body in the department of Faculty of Arts and Social Sciences) (Chang 2004, 4). Through the research that Associate Professor Chang documented in an article for *The Center for Development of Teaching and Learning Journal*, there is an initial conclusion that males and females are equally motivated inwardly to achieve, but females are also motivated by social reasons. Perhaps these social reasons have some relationship with the perception of a male dominance in society, and so the motivation women have to learn serves to propel them past a societal constraint. The finding is particularly relevant for teachers because of their responsibility to facilitate when utilizing a student-directed approach. Motivators for learning and participating might be necessary and positively received by female learners because of their propensity toward social motivators (Chang 2004, 4).

David Kolb developed a Learning Style Inventory (LSI) that portrays how people gain knowledge and interpret ideas and circumstances. “The LSI is based on a

Cartesian coordinate consisting of active experimentation (doing) versus reflective observation (watching) on the x-axis, and concrete experience (feeling) versus abstract conceptualization (thinking) on the y-axis” (Philbin et al. 1995, 1-2). Research reveals that men and women score differently on the LSI. Women usually score higher on the concrete experience orientation while men score higher on abstract conceptualization.

In a study conducted by Marge Philbin, Elizabeth Meier, Sherri Huffman, and Patricia Boverie, 72 people from different ethnic groups were given a survey comprised of the Kolb Learning Style Inventory, twelve educational dialectical questions, and one subjective question. Their research was based upon the work of Belenky, Clinchy, Goldberger, and Tarule and David Kolb. This research displays that there is a notable difference in learning styles between the genders. Furthermore, it reveals that traditional learning settings might not be the best settings for females and yet it is the best for men (Philben et al. 1995, 1). The following explanation reveals how this will affect time in the classroom:

Based on the results of this study, if females are watching and feeling or doing and thinking, they learn best. If males are thinking and watching, they learn best. A female respondent to the subjective question commented, ‘I felt like I was talked at; no transfer of knowledge, really, just words without meaning spoken. I never saw much practical application for the words/topics being discussed.’ (Philbin et al. 1995, 1-2)

The subjective question, “How did your learning style ‘fit’ with your educational experience(s)?” included in the survey revealed that women, in general, believed they did not belong in traditional education learning styles or they were unable to answer the question clearly (Philbin et al. 1995, 489). This response was a contrast to the response from men who indicated that their learning style and experience in formal educational settings were consistent.

Classroom Dynamics

Besides the learning style studies, the imperative issue is what actually occurs in the classroom. Barrington H. Brennen, psychologist and pastor, gave a speech concerning gender issues in education, presenting significant findings from his research. His research reveals that there are distinctions in how male and female teachers react to the different genders within the classroom. There appears to be a dual dynamic in the classroom, with the instructor bringing a set of presuppositions, as well as the student bringing his or her presuppositions. Therefore, not only is the propensity to a specific learning style affected by gender, but so also is performance and participation affected by gender (Brennen 2003).

In a class where women are the minority, there is a reported tendency for their discussions to be overlooked because they are not understood. Within a mixed group, there is an assumption that females will defer to males, who are in the majority in the classroom; this is especially noted in higher education. In a report written by Roberta Hall and Bernice Sandler, there were several circumstances in which faculty within institutions of higher education could relate differently with men and women (Hall and Sandler 1982, 2). Society calls it the “zone of acceptance” and it is more “narrowly defined for women than for men” (Hensel 1991, 27). Women seem to have a predisposed disadvantage in higher education because of their gender and the differences in learning style that they may possess.

It is beneficial for institutions of theological education to recognize the needs of both male and female learners, as well as recognize the relationship between a teacher’s gender and a student’s perceived quality of learning experience. Caroline

Brassard, an Assistant Professor at the National University of Singapore, distributed a questionnaire to students and colleagues at a Public Policy Programme that centered on the difference in learning between genders. “From the descriptive statistics of the survey, two factors appeared to be influential. These relate to the interaction between students and interaction with teacher. Interestingly, interaction with teachers was deemed more important for male than female respondents, (76% vs. 58%)” (Brassard 2004, 6).

Carol Gilligan, working on moral development research with Lawrence Kohlberg, recognized that women,

described themselves developing in the context of relationship. Men, however, talked about increasing separation and autonomy. Secondly, women’s understandings of morality seemed rooted in a sense of responsibility to care for persons and through that caring to maintain relationships. The men in Kohlberg’s research had focused on a morality of fairness and justice expressed in concerns about rights and rules. (Gilligan 1982, 6-7)

These differences in learning and leading should undoubtedly evidence themselves in a classroom setting.

Male and Female Learning Styles

Building on William Perry’s (1970) “scheme of intellectual and ethical development” (Belenky et al. 1997, x) but narrowing the focus to women in formal and informal learning settings, the authors of *Women’s Ways of Knowing* interviewed 135 women and outlined five ways women know (Clark and Merriam 1991, 197). These *ways* are silence, received knowledge, subjective knowledge, procedural knowledge, and constructed knowledge (Belenky et al. 1997, 15). Silence is interpreted as “knowing in action” or acquiring knowledge not through words, but actions (Stanton 1996, 31). Received knowledge is received from authoritative figures by soaking up the information.

Subjective knowledge comes from within and includes feelings and experiences. Procedural knowledge is produced from logic, analysis, and evaluation. Finally, constructed knowledge utilizes procedural knowledge, internalizes it, and integrates all the methods of knowing to shape a system of thought (Stanton 1996, 31).

Based on the results, they determined that academic institutions tend to teach more towards male needs instead of female needs. There has been criticism of this project, deeming that it is not replicable. There is still value, however, in knowing the way women tend to learn and how that is different from the way men learn. A study like this has great value in a conservative theological education system where men overwhelmingly outnumber women.

A larger study was conducted by Branard and Ommen in 1977, using a sample of over 3,000 community college students and a learning style inventory. Dividing the sample by gender, they “compared the difference in style and learning modalities. Significant differences based upon gender were found in preferences for structure, content, mode of instruction, and for academic expectations” (Sims and Sims 1995, 91).

In an article based on research regarding gender related learning styles, it was discovered that men demonstrated a “greater preference than women for the abstract conceptualisation mode of learning” and women were “more interested in learning for learning’s sake” (Severiens and Dam 1994, 498). The research also revealed that women tend to learn for the purpose of reproducing knowledge and men indicated “a deep approach to learning” (Severiens and Dam 1994, 498).

If it is true that women learn more by experience or a connectedness as Belenky, Clinchy, Goldberger, and Tarule reported, and men typically learn objectively

through facts, then for women, theoretical principles are of more value if they help one understand an experience. Therefore, effectual Christian education for women does not “begin and end with consideration of abstract doctrinal principles” (Gangel and Wilhoit 1993, 113-14). It must relate to an experience common to the student’s life or that will be a reality for them in their life. Realization of this difference in learning style is simply another way to understand the differences in the way man and woman were created. To utilize the concept in the classroom, the teacher can begin by showing an interest in the lives of the learners. What presuppositions do they hold that help them to see the need for the truths being taught? An understanding of this concept allows for participation and comprehension from both genders and therefore a greater connection with Scripture.

Ten essays were written concerning women and learning based upon the research of Belenky, Clinchy, Goldberger, and Tarule and compiled in the text *Knowledge, Difference, and Power*. In the chapter, *Speech is Silver, Silence is Gold*, Patrocínio P. Schweickart notes that women many times comprise the majority of students in literature classes at both the undergraduate and graduate level and also females tend to be the teachers of these classes. Yet, he states, “As one moves up the professional ladder, one observes an increasing defeminization—increasing cognitive and professional authority appears to correlate with decreasing femininity” (Schweickart 1996, 314).

The next section discusses that just as men and women learn differently, they also teach differently which affects how the students in their classrooms learn. It is a continuous, circular process. It seems that if men comprise the majority of teachers in the upper level courses, then it could affect the way female students perform in those classes.

Kenneth O. Gangel and James C. Wilhoit, experts in the field of Christian education, believe that adult Christian education cannot flourish whenever the specific differences of men or women are disregarded. Instead, the authors write that the teacher/learner relationship is most effective when it “understands the strengths, concerns, and needs of both women and men” (Gangel and Wilhoit 1993, 118). Both parties in the learning experience have an obligation to understand the dynamics of the relationship between men, women, and how each gender learns differently.

Teaching Differences between Genders

It is logical to assume, based on the differences in the way men and women learn, there may also be differences in the way they teach. Since men are viewed as more fact based learners and women more experience based, it is natural that both a man and woman’s predilection could influence the way each conducts classes. Both approaches can have positive and negative correlations for both male and female students. “Many women teachers, because of their very relationality, seem to feel ill at ease behind the podium. There is a set-apart and awkward feeling being up on a platform or behind a lectern as though performing and taking an authoritative role” (Giltner 1985, 144). The question is then raised, do students acknowledge female teachers as possessing the same amount of authority as male teachers? These differences between men and women are real and need to be realized within academic institutions and addressed, not as right or wrong, but just as another dynamic in learning. In a setting such as a theological institution, women may be perceived as less of an authority figure as a teacher because of the student’s perception of male authority from a church background.

It is evident in research that although women are visible in faculty and positions in seminaries they are “of junior rank and non-tenured. Others may be part-time or in some special position that combines teaching and administration” (Wheeler 1981, 385). It is noted that in meetings with other faculty, women feel that they are not heard or often not even encouraged to voice their opinion. It is true that women many times approach a problem or situation from a different perspective or thought pattern than men, but Fern Giltner, in her text, *Women’s Issues in Religious Education*, stated “it is also possible that they are not understood because they are not expected to make an important contribution and especially not unless they are of acceptable status with proven excellence and expertise, and unless their contribution fits the structured criteria” (Giltner 1985, 133-34). It has also been noticed that male faculty sometimes have difficulty knowing how to treat women colleagues and are comfortable with their faculty meetings being more of a “male club” (Wheeler 1981, 387). The combination of these observable tendencies and the research revealing women possessing different learning and teaching styles presents a very divided situation for women in theological education, both as students and professors.

In the *Athens News*, Athens Ohio, Mae Klingler wrote the article “Are Faculty Evals Gender Biased?” She describes the evaluation concept as an opportunity for students to anonymously remark on a semester’s worth of teaching, attitude, behavior, curriculum, or any subject they desire. Klingler takes it to a deeper level, though, “for some professors, graduate assistants and other faculty, these evaluations reveal an unspoken dynamic between female instructors and their students” (Klingler 2004, <http://www.proquest.com/>).

Klingler gives the example of Michaela Meyer, a graduate student in interpersonal communications, who noted differences between evaluations of her male colleagues and her own, even though they were teaching the same course, using almost identical syllabus, texts, and style of teaching. The difference was in the focus of their students. With her, the students focused “more on her support, availability and caring attitude toward students, while her male colleagues received more comments on strength of curriculum, straightforward teaching style and their ability to meet established expectations” (Klingler 2004, <http://www.proquest.com>).

Another example came from Deborah Throne, an assistant professor of sociology. She discovered that students have the propensity to comment more about a female teacher’s nurturing tendencies instead of their qualifications or performance. Measuring female professors in an academic setting by their nurturing ability instead of their teaching aptitude demonstrates the socially constructed perceptions of gender roles. She believes that these comments are a reflection of the expectations or presuppositions a student has towards gender roles coming into the classroom. Therefore, a student that is more familiar with females as nurturers is more liable to expect female teachers to be nurturers. Throne explained, "I think it's critical to acknowledge that it's not about [students] intentionally disrespecting me. I think it's just a reflection of a larger culture that doesn't put women, despite my credentials, on the same scale in terms of power” (Klingler 2004, <http://www.proquest.com>)

Educational Significance of Learning Evaluation

Evaluation is the key to any successful personal, professional, or educational endeavor. It is also the step that is often neglected once a task is completed. To know if

the task was beneficial, evaluation is a necessity. For educational purposes evaluation can be accomplished by examining students' perception of the quality of the learning experience. These evaluations can come through testing or course assessments. Either way, the results can provide a professor and the educational institution as a whole with a helpful understanding of what methods are effective.

Historic Indicators of Learning

It is constructive to examine the roots of educational evaluation and the path it has taken. The earliest effort to develop a scientific means of evaluation was birthed during the Enlightenment. It was during the late seventeenth and eighteenth centuries that scholars such as Condorcet and Condillac studied Galileo's methods in order to understand the order of nature (Eisner 2002, 195-96). This type of procedural study field the research of such men including Newton and years later, August Comte.

Their findings led to European psychological study in the late nineteenth century, such as the laboratories in Germany developed by Gustav Fechner and Wilhelm Wundt and in England by Francis Galton (Eisner 2002, 196). The aim of their research, "was to create an objectively detached true description of the world as it really is" (Eisner 2002, 196).

The result of the studies propelled by the influence from the Enlightenment became the foundation of American psychology and more specifically, American *educational* psychology. There was hope placed in these methods for the purpose of regulating and evaluating educational endeavors scientifically. "For the first time, educational practice could be grounded in true understandings of how humans learn and

educational policy could be formulated by appealing to scientific knowledge” (Eisner 2002, 196).

Frederick Taylor demonstrated the outcomes from the previous generations of study and scientific research with the development of scientific management that gave birth to the educational version, known as the efficiency movement (Callahan 1962, 42-45). The purpose of this was to “measure human performance and its prescriptions to teachers on how teaching could be made more efficient” (Eisner 2002, 196). This type of research influenced Edward Thorndike and it was apparent in his work. In his book *Educational Psychology*, Thorndike stated,

The science of education when it develops will like other sciences rest upon direct observations of and experiments on the influence of educational institutions and methods made and reported with quantitative precision We conquer the facts of nature when we observe and experiment upon them. When we measure them we have made them our servants. (Thorndike 1903, 164)

Thorndike, unlike Freud, placed value in studying the concept of learning to provide helps for teachers and those writing textbooks. The scientific model of evaluating learning, birthed in Europe and refined in America has incredible influence on current beliefs about education. The Alpha and Beta test, developed by Robert Yerkes’ in 1929 were utilized by the army to detect literacy levels of its men during World War One (Eisner 2002, 197). Although the methods of testing have become more refined, these first efforts made a monumental impact in the field of educational assessment.

Current Thought Concerning Assessment

Educational assessment is sometimes conducted by measuring a student's perception of what he or she has learned. This outcomes-based learning and

curriculum development method originated in an early twentieth century study of behavioral psychologists, causing teachers to shift their focus from teaching to learning. Previously, the majority of emphasis in research and writing concerning assessment centered on the content of the lesson and the methods of the teacher. An attempt to understand what a student is learning and how well he or she is learning shifted the emphasis from teacher to learner (Eisner 2002, 200).

With the current abilities of educational evaluation, it is possible for educators and the general public to gain an understanding of students needs in a particular subject or class. There is also the Educational Testing Service, which is its own industry with standardized testing of achievement, scanners, and bubble sheets. Elliot Eisner, emeritus professor of Art and Education at Stanford University, stated that educational assessment has several functions. One of the functions is *educational temperature-taking*; its purpose is to describe the educational status of the nation. A second function is that of *gate-keeping* which is utilized by colleges, universities with tests such as the Scholastic Aptitude Test or bar examinations. Assessment's third function is to evaluate whether the *objectives* for a particular course have been met. Feedback to teachers is a fourth function concerning the quality of their work in professional terms. A fifth function centers on the *quality of the education* being provided (Eisner 2002, 201- 02).

A student's *perception* of the learning experience is also a critical component in their performance. Although it is not necessarily a direct correlation, research has found that there is some influence of how a student perceives a situation based on prior experience or their beliefs and their performance, sometimes even their learning outcomes. Prosser and Trigwell provide an illustration of perception in which two

students in the same course describe the severity of the course load quite differently. The situation is the same, but how they understand the situation is different. (Prosser and Trigwell 1999, 81).

In a study by Anthony G . Picciano at the Hunter College of the City University of New York, it was concluded that even though a large extent of the research, his study included, verifies a “strong relationship between students perception of interaction and perceived learning, the results of the study indicated that the relationship of actual measures of interaction and performance is mixed and inconsistent depending upon the measures” (Picciano 2002, 33). He continues, however, reiterating that perception is an important and influencing factor. In another study, conducted by Jennifer C. Richardson, professor at Purdue University, and Karen Swan, professor at Kent State University, investigating the relationship between the social presence aspect of online instruction and students’ perceived learning and satisfaction, it was discovered that there was a relationship between the overall social presence and overall perceived learning (Richardson and Swan 2003, 79).

Measuring Perceived Learning Experience through Course Evaluations

One specific way to measure a student’s perceived quality of learning experience is through course evaluations. Although some find it to be flawed, it is still the most frequently used method for measuring teaching success (Steiner et al. 2006, 355). In an article appearing in the *Women’s Studies in Communications Journal* in 2007, three uses for course evaluations are identified. With reference to faculty, the article states that the results can be utilized as a “feedback mechanism in order to improve their teaching

skill and effectiveness” (Smith et al. 2007, 64). Furthermore, it is stated that administrators can use the results for promotion, tenure, and salary decisions. Students use the course evaluations ratings to make course decisions (Smith et al. 2007, 64). Eisner describes three ways that evaluations are utilized for diagnosis, “the *curriculum* itself, even before it is employed in a classroom, the *teaching* that is occurring, and the *student* and his or her learning and experience” (Eisner 2002, 171-72). The course evaluation survey used in this study asks for students to evaluate each of these three areas.

In the August 2005 edition of the *Education Journal*, Robert J. Thompson and Matt Serra wrote an article, “Use of Course Evaluations to Assess the Contributions of Curricular and Pedagogical Initiatives to Undergraduate General Education Learning Objectives” in which they determined that the most comprehensive and cost-effective way to measure the learning experience and a teacher’s effectiveness is through student course evaluations (Thompson and Serra 2005, 693). These evaluations allow the student to rate the quality of the course and instruction, work load, level of difficulty, and the contribution of the course to their overall intellectual growth on a scale of one to five. These divisions are largely based on Bloom’s Taxonomy (Thompson and Serra 2005, 693).

Profile of the Current Study

The literature base discussed in this chapter reveals the value and impact that this research has in the area of gender studies and perspectives concerning female educators in theological institutions. There have been many studies conducted concerning the difference in learning styles among men and women and the difference in

teaching styles between men and women. There have also been studies that examined Christian student's beliefs regarding biblical gender roles. This study sought to add another element to the previous research by analyzing possible relationships between a faculty member's gender, the students' understanding of biblical gender roles, the students' perceived quality of learning experience and the students' gender. The combination of factors was intended to reveal new insight into the relationship between biblical gender role views and the way in which a student evaluates their learning experience.

To test for these possible relationships, a sample of seminary students completed the Instrument to Determine Scriptural Gender Roles. This was aimed in determining whether the seminary students align themselves with the egalitarian viewpoint or the complementarian viewpoint. The instrument coupled with a course evaluation survey were the tools in determining what relationship, if any, there is between a student's viewpoint concerning biblical gender roles and their perceived quality of learning experience.

Areas of Influence

Locating the pulse on the current mindset of male and female seminary students concerning biblical gender roles and how their view may affect their learning experience helps students, seminary administration, and professors. It is beneficial for each segment of the seminary body to examine his or her views and how those views affect the entire institution.

Students

For students, merely taking the survey may have caused them to evaluate their views and determine if there is a disconnect between their stated beliefs and their outward actions. Revealing areas in which students are blind to self would only encourage growth and maturity in their lives, attitudes, and ministry. A student's view concerning biblical gender roles may cause them to resist learning in a classroom setting with a teacher of a particular gender. Resisting learning puts the student and their ministry at a disadvantage.

Administration

Seminary administration can utilize the results from the study to gain understanding of the issues that may affect learning experiences for the purpose of overcoming biases, if biases are present. The administration's attitude toward such issues can influence the professors' and as a result the students' attitude even unintentionally. Recognition of any bias allows for evolutions of the administration's outlook and communication with professors and students.

Professor

The professor can use the information gathered to help in preparation, increase understanding of class dynamics, and the quality of the learning experience of their students. If there is a relationship between a student's understanding of biblical gender roles and their perception of the learning experience, then professors may have to examine the way in which their courses are designed with the perspective of the student in mind (Prosser and Trigwell 1999, 59).

The Kingdom

Beyond the effect this study may have in the lives of students, seminary administration, and professors, is the kingdom impact it makes. Since humans all possess hidden biases, it is inevitable that at some point, these biases will hinder ministry opportunities. Those who seek to minister should desire to minimize any part of them that hinders their ministry whether it is a bias, attitude, or their actions. Ministers, faculty, and administration aware of this possibility can help to overcome such barriers to learning and promote kingdom building.

CHAPTER 3

METHODOLOGICAL DESIGN

Southern Baptist seminaries struggle with the biblical gender roles issue in terms of their mission theological education. The debate centers on whether the seminary should model the pattern for the church in this matter, or if seminaries have a different function from the local, New Testament church? This is also an issue for students, many of whom are the products of the feminist era beginning in the mid-twentieth century onward.

Students enter the theological seminary with a presupposition concerning biblical gender roles, and this may affect their experience in a classroom with a female instructor. First Timothy 2:12, discussed in chapter two, is referenced by those espousing both complementarian and egalitarian viewpoints when Paul states, “I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.” With such an emphasis on gender roles, it seems plausible that seminary students, forming their own beliefs regarding biblical gender roles, could allow those beliefs to influence their view of female faculty.

So the question arises, does a seminary student’s view concerning biblical gender role have any relationship to their perceived quality of learning experience in institutions of theological education? If students are affected by their views regarding gender roles, then it is reasonable to assume that this will be reflected in the student’s

perceived quality of learning experience. A student who holds to a complementarian view of biblical gender roles may view the role of a female instructor differently than a student would who holds to an egalitarian view of biblical gender roles.

Complementarians may not feel that a woman is to teach with authority over men in a theological setting even though it is not within a church. If a student holds such to such a belief, then it could affect their learning experience.

This chapter explains the procedures that were utilized in the study for the purpose of identifying what relationship exists, if any, between the gender of the seminary faculty member teaching the course, the student's understanding of biblical gender roles in the context of theological education, and their perceived quality of learning experience during the course being evaluated for the purpose of this study. The views of gender roles considered were *complementarian* and *egalitarian* roles in the context of theological education. The intent of this research design was to aid the researcher in discovering and identifying this potential relationship, and if it exists to further identify the direction and strength of the relationship.

Research Question Synopsis

This analysis considered four research questions that addressed student beliefs regarding biblical gender roles, the gender of the teachers in the particular class, and the students' perceived quality of learning experience. The first two research questions explored the relationship between students' understanding of scripture regarding a woman's role in ministry, and also in the context of theological education, and their perceived quality of learning experience. The key difference between the two questions is that the first required the student to participate in a survey that measured their

understanding of biblical gender roles through a series of questions weighted towards identifying a strong egalitarian or strong complementarian position.

The second question considered the student's *stated* view, allowing them to identify themselves as a complementarian or egalitarian based on a response to the following descriptive statements about each gender role position. The third research question required an examination of the student's understanding of biblical gender roles with regards to the student's gender. This question was intended to discover if one gender is more likely to hold to a particular gender role position. The fourth question required comparing perceived quality of learning experience derived by course evaluations in relationship to the student's gender and the gender of the teacher, in particular if the teacher is female.

The following four research questions were explored in this study:

1. What relationship, if any, exists between a seminary student's interpretation of scripture regarding a woman's role in ministry and his or her perceived quality of learning experience in a class taught by a female professor?
2. What relationship, if any, exists between a seminary student's understanding and interpretation of biblical gender roles in the context of theological education and his or her perceived quality of learning experience when taught by a female professor?
3. What relationship, if any, exists between a student's understanding and interpretation of biblical gender roles in the context of theological education and the student's gender?
4. What relationship, if any, exists between a student's perceived quality of learning experience and the student's gender when being taught by a female professor?

Research Design Overview

The research design utilized descriptive quantitative research, which according to Leedy and Ormrod, "involves either identifying the characteristics of an observed

phenomenon or exploring possible correlations among two or more phenomena” (Leedy and Ormrod 2005, 179). A key distinctive of this type of research is the ability to “examine a situation *as it is*” (Leedy and Ormrod 2005, 179). Therefore, the research design did not propose to change or modify the areas of research. This research was able to examine the class evaluations as they were completed, and did not require coding or extra interpretation of the data.

The design was intended to observe, record, and examine students’ views of biblical gender roles and their perceived quality of learning experience. This descriptive quantitative research utilized survey research which “involves acquiring information about one or more groups of people by asking them questions and tabulating their answers” (Leedy and Ormrod 2005, 183). The use of a survey allowed for a standard testing instrument for all the students to ensure cohesion of responses. The survey was designed to compensate for the inherently subjective nature of *perceived* quality of learning experience.

Joy Fagan’s instrument to measure responses to scriptural interpretation of gender roles was used to quantify the data concerning student understanding of gender roles. The respondents were all students taking master’s level Christian education courses at Southern Baptist affiliated seminaries. The seminaries were asked for their participation through a series of correspondence and assured anonymity in any reporting of findings at the conclusion of the research study. The findings were also reported as an aggregate total for the purpose of ensuring anonymity on the part of the student and the institution. Information about the survey was given to the professors of the participating classes and distributed to students for completion after the class was completed.

The other method for gathering data was a course evaluation survey, designed to gauge the student's perceived quality of learning experience during the class that was approved for surveying. Information was shared in the same manner as with the gender roles instrument in that the results would be kept anonymous on the part of both the student and the institution participating in the study. Both the instrument and the course evaluations were administered at the end of the semester allowing students to reflect on what they learned and experienced during the course.

The researcher used a web-based survey program to administer the instrument and course evaluation survey, enabling the student to participate in the study at their convenience. Students were given information to ensure they could utilize the website and submit their answers in the classroom. The information was then compiled in Microsoft Excel spreadsheets and sent to MCG for statistical analysis.

Population

The population for this research was all students in eight Southern Baptist affiliated seminaries. They are The Southern Baptist Theological Seminary in Louisville, Kentucky; Southeastern Baptist Theological Seminary in Wake Forest, North Carolina; Southwestern Baptist Theological Seminary in Fort Worth, Texas; Midwestern Baptist Theological Seminary in Kansas City, Missouri; New Orleans Baptist Theological Seminary in New Orleans, Louisiana; Golden Gate Baptist Theological Seminary in San Francisco, California; Mid-America Baptist Theological Seminary in Memphis, Tennessee; and Beeson Divinity School at Samford University in Birmingham, Alabama. All but Beeson and Mid-America are funded and affiliated directly by the Southern Baptist Convention through the

Cooperative Program, while Mid-America and Beeson choose to affiliate themselves with the Southern Baptist Convention while not receiving financial assistance from the Cooperative Program.

Sample and Delimitations

The sample for this study consisted of students from the theological seminaries that consented to be a part of the study, limited to Christian education students who were enrolled in the Fall or Spring semesters in the 2009-2010 academic year. The study was delimited to only those enrolled in a Christian education course at each seminary, and not students in theology, languages, preaching, or church history courses. Music courses, although sometimes listed within the Christian education degree program, were not considered, however, because many music courses consist of training and practicum as opposed to Christian education classes that focus more on the classroom experience.

The research was also delimited to master's level class, and did not include undergraduate level, diploma level, or doctoral level courses. The study was also delimited to classes on the main campuses of the selected seminaries.

Limitations of Generalization

This research was limited in its capability to generalize to non-Christian graduate schools. The design of the study and its focus on gender roles was written for a Christian application. Non-Christian schools, while experiencing a gender bias, are not likely to establish a relationship between biblical views of gender roles and the gender bias in the classroom. It was also limited in its generalization to those who are not master's level students. Additional work could be done in the demographics of bachelor,

associate, diploma, and doctoral students but for the purpose of this study the limit of generalization was to master's level students. The study may not generalize to classes in programs other than Christian education. This is because there may be a tendency to see fewer female teachers teaching in areas other than Christian education within Southern Baptist institutions.

This study also may not generalize to schools affiliated with other denominations or in the northeast, as there was not a representative seminary from this region. Southern Baptists have historically had a strong presence in the southeast region of the United States, and so a seminary is more unlikely to be found in the northeast region. The findings may not be helpful outside of conservative evangelical circles because Southern Baptist seminaries have a propensity to be more theologically conservative, and so the issue of gender roles may not be an issue at stake for more moderate to liberal institutions. Institutions affiliated with other denominations may not see the need for the issue of gender roles to be a debate because of their view of complete equality between genders.

Instrumentation

The research required the gathering of two sets of data. The first set of data was collected using Joy Fagan's instrument, Scriptural Interpretations of Gender Issues Survey. This instrument determined whether students align themselves with either the egalitarian viewpoint or the complementarian viewpoint of understanding biblical gender roles by two different methods. First, their answers to the survey instrument revealed their view based on their score from questions designed to show a complementarian or egalitarian leaning. Second, the final question on the survey asked them to identify their

belief regarding biblical gender roles in the context of theological education as either complementarian or egalitarian based upon definitions they were given of each view of gender roles. This allowed for comparison between their stated view and what the questions actually reveal about their view; thus requiring the students to evaluate themselves and then allowed for the researcher to evaluate students' self-assessment as compared to their position determined by the survey instrument.

The gender roles instrument consisted of 61 questions. There were 7 demographic questions, 51 questions with 5 potential answers, 1 closed question, and 1 open-ended question. A 5-point Likert type scale was used for responses with these options: Strongly Agree; Agree; Neutral; Disagree; Strongly Disagree. The Likert scale was used to allow for a numeric value to be ascribed to a student's interpretation and evaluation of their gender role position.

The 7 demographic questions were used to gather the following information: gender, professor's gender, age, race-ethnicity, home region, denominational affiliation, and theological persuasion (Fagan 2005, 95). Of the remaining questions, 39 were theological and theoretical and were based upon the beliefs of complementarianism and egalitarianism. The questions were separated into 8 categories: categorical distinctions, hermeneutical issues, Trinitarian interpretations, Old and New Testament patterns, creation, the Fall, Old and New Testament women, and the 5 New Testament Passages on women (Fagan 2005, 95-96). The breakdown of the questions allowed for a comprehensive view of the issue of gender roles and how these are to be interpreted and applied in the context of theological education.

Eleven of the questions centered on “practical implications of those theological/theoretical beliefs” (Fagan 2005, 96). These questions examined the application of the student’s beliefs in relation to home, church, and society. “It may not necessarily be what the students practice in *actuality*, but it is what they *believe* they would practice” (Fagan 2005, 96). These questions are important because they deal with the outworking of the student’s held beliefs about gender roles.

The final question, not included in the original instrument as used by Fagan, asked the student to identify whether he or she is a complementarian or egalitarian by providing the definitions of both terms. The responses aided in determining if their claimed belief matches the way this belief is lived out as represented in the previous questions. This is beneficial because it forces the student to examine what they believe and if it is a belief they are able to fully articulate in their own words.

The other source of assessment used was a course evaluation survey, utilized in this study for the purpose of evaluating perceived quality of learning experience. The evaluation was administered in each of the participating classes at the end of the course for the intent of evaluating both the course and the instructor. Specifically, the survey selected was the course evaluation form used at Mid-America Baptist Theological Seminary. Bradley C. Thompson, Executive Vice-President and former Director of Institutional Assessment at Mid-America, described the survey in this way:

The Course Evaluation form has been used by the Seminary for many years and has proven to be an invaluable perception data tool. Students are able to use this Likert-scale instrument to evaluate the successful completion of course goals, proper class management, and a host of other variables pertaining to the resident classroom experience. Students are also able to give personal, anonymous comments on the Course Evaluation which may not be covered by the standardized questions. Much weight is given to these evaluations by the executive administration of the school in annual planning and for purpose of accreditation. (Thompson 2009)

The course evaluation form consisted of 16 statements scored on a 5-point Likert-scale with the following options: Strongly Agree, Agree, Cannot Rate, Disagree, and Strongly Disagree. The questions covered a wide variety of topics with regard to the class, including the syllabus, catalog, textbook, instructor, classroom dynamics, and course objectives. There was also a section for comments, which allowed students to make remarks about any area not covered in the evaluation. Students had the opportunity to give a comprehensive evaluation of the entire classroom experience in the course evaluation instrument.

Instrument Validation

The Scriptural Interpretations of Gender Issues Survey instrument was validated by Joy Fagan in 2004 and approved by The Southern Baptist Theological Seminary Dissertation and Research Ethics Committee. Fagan established an expert panel for developing and evaluating her instrument, consisting of Dorothy K. Patterson, Sharon Beougher, Patricia Ennis, Laurie Schriener, Karen Longman, Nancy Leigh De Moss, and Mary A. Kassian. The function of the panel was to concentrate on instrumentation for the purpose of “eliminating bias, promoting clarity in language, enhancing the understanding of the research participants, and helping to establish the overall validity of the instrument, both content and construct validity” (Fagan 2005, 96-97).

A field test of the instrument was administered to approximately thirty students from Cedarville University, in October 2004 to determine other issues of clarity. Following the field test, interviews were conducted to receive input (Fagan 2005, 97).

Fagan consulted Chi-en Hwang, a faculty member in the department of psychology at Cedarville University and Stephen Kinzey as statistical experts in regard to determining the reliability and validity of the instrument and in statistical analysis. To test the internal consistency of the instrument, Cronbach's alpha was used. The interclass reliability of the survey was $\alpha = .94$ and the standard error of measurement was 6.94 (Fagan 2005, 97). According to Gall, Gall, and Borg, Cronbach's alpha is reliable with a value of .70 or higher (Gall, Gall, and Borg 2005, 140). Fagan reported that all factors in the survey were considered reliable. This establishes the usefulness of Fagan's instrument as a research tool.

Research Procedures

The Research and Ethics Committee at The Southern Baptist Theological Seminary requires researchers to obtain permission for the purpose of utilizing human subjects in research. This requires submission of a research profile consisting of a title page, a statement regarding the research purpose, delimitations of the study, a research question synopsis, the research design overview, population, sample and delimitations, limitations of generalization, a copy of both surveys, and the researcher's vita. The committee also requires the completion of the "Approvals for Using Human Subjects in Research" form and the "Assessment of Risk to Human Subjects in Research" form. Approval was given by the committee for this research to be conducted.

The researcher used an online survey and data collection service as the vehicle for disseminating the surveys, creating a website (carriebdouglas.com) that redirected to the site with the survey for the student to take. Two web-based surveys were created on this site, one linked to the other so that there would be no confusion concerning student

response to both surveys. In an effort to engender greater probability of participation an incentive of a token gift card for every tenth respondent was offered. The gift card was not based on student response nor done as a tool to reward certain answers for the survey.

The researcher requested permission from each of the eight Southern Baptist affiliated seminaries to conduct research on their campuses, assuring that all reporting would be anonymous. A standardized e-mail was sent to the appropriate administrative offices at each school providing them with an overview of the research, requesting permission to conduct research on their campus and to use student responses to the survey and course evaluations.

Further information was sent as requested individually to schools which made additional inquiries. This information included: the research profile, more explanation about the surveys, further clarification regarding how the results were to be reported, and the informed consent statement. E-mails were also sent to check on the status of approval from institutions that did not respond in any way after a realistic amount of time. Every reasonable effort was undertaken by the researcher in order to build and establish a greater sample for the study.

Three schools responded with approval, one rejected, and four never responded even after repeated attempts were made to acquire a response. Once approval was granted from three of the seminaries, contact was made with the professors or key person at each school whose courses fit the research criteria. They were informed of the research purpose and methodology.

The instructions for accessing and completing the surveys, including the necessary Internet website address, were sent to the contact person in the form of a

business card, which included the researcher's email address to answer further questions. This person then distributed the information about the survey and course evaluation and encouraged student participation. Requests were made to institutions to send emails to students reminding them to respond and asking for more response. Only one school agreed to do this.

Initially, a six-week window was given for the surveys to be completed. Due to a low response, the survey remained open from May 1, 2010, until September 27, 2010. Even after many contacts were made with each school during the five months in an effort to acquire more responses, only a total of 54 complete responses were gathered for submission to conduct statistical analysis.

After the data were collected from student participants, they were assembled and organized in a Microsoft Excel spreadsheet. They were then statistically analyzed by MCG, a mathematical, statistical, and strategic consulting group. Chapter 4 includes a descriptive analysis of the findings.

CHAPTER 4

ANALYSIS OF FINDINGS

The primary objective of this research was to analyze the relationship between seminary faculty gender, the student's gender, the understanding of seminary students concerning biblical gender roles, and the students' perceived quality of learning experience. Students from Southern Baptist affiliated seminaries were surveyed to see what correlation, if any, exists between their perceived quality of learning experiences and their understanding of gender roles. The gender of the faculty was considered as a factor in this analysis to see if there is a relationship between it, the student's understanding of biblical gender roles, and the student's perceived quality of learning experience.

Data from the research was analyzed to ascertain what relationship, if any, exists between a seminary faculty member's gender, student gender, students' understanding of biblical gender roles, and their perceived quality of learning experience. Utilizing a quantitative, descriptive design with web-based surveys, data was collected from each of the classes at the participating Southern Baptist affiliated seminaries.

The following sections will explain the protocol that was followed in the evaluation of data. Demographic and sample data was also reported and analyzed. The research findings were sorted and reported in the order of the research questions. An evaluation of the research design, delineating its strengths and weaknesses will follow.

Compilation Protocol

Data from the Scriptural Interpretations of Gender Issues Survey and the course evaluations was set up using an online survey and data collection service. Students were given instructions on how to access and complete the surveys. There was opportunity for additional comments at the end. The protocol for data compilation required descriptive population statistics. The data was then compiled using the spreadsheets in Microsoft Excel and analyzed by MCG.

Descriptive analysis was also done to characterize the gathered data through presenting the means, standard deviation, and central tendencies. Both Chi-Square analysis and Pearson correlation were utilized to analyze the data and answer the research questions. An evaluation of the research design, delineating its strengths and weaknesses will follow.

Demographic and Sample Data

There are seven demographic related questions on the Scriptural Interpretations of Gender Issues Survey. Tables 1-7 present the distribution of responses for each demographical data. The results are shown in the order the questions were asked on the survey. The name of the student's institution will not be displayed for purpose of protecting the institution.

Table 1 shows the response rate of each student gender. The first column reflects the gender of the student. The actual number of respondents and response rate is also indicated on Table 1. Thus, there were 18 (33.3%) female respondents and 36 (66.7%) male respondents.

Table 1. Student gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Female	18	33.3	33.3	33.3
Male	36	66.7	66.7	100.0
Total	54	100.0	100.0	

Table 2 displays the distribution of responses based on the gender of the professor.

Table 2. Professor gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Female	15	27.8	27.8	27.8
Male	39	72.2	72.2	100.0
Total	54	100.0	100.0	

The results show that there were 15 (27.8%) respondents who had female professors while 39 (72.2%) reported who had male professors instead.

Table 3 displays the distribution of responses based on age. The results show that largely there were 24 (44.4%) respondents aging over 29, 15 (27.8%) respondents

whose age ranged from 24 to 26, 11 (20.4%) respondents whose age ranged from 27 to 29, and only 4 (7.4%) respondents whose age ranged from 21 to 23.

Table 3. Age

	Frequency	Percent	Valid Percent	Cumulative Percent
21-23	4	7.4	7.4	7.4
24-26	15	27.8	27.8	35.2
27-29	11	20.4	20.4	55.6
Over 29	24	44.4	44.4	100.0
Total	54	100.0	100.0	

Table 4 displays the distribution of responses based on race/ethnicity.

Table 4. Race/ethnicity

	Frequency	Percent	Valid Percent	Cumulative Percent
African-American	4	7.4	7.4	7.4
Asian	1	1.9	1.9	9.3
Caucasian	48	88.9	88.9	98.1
Hispanic	1	1.9	1.9	100.0
Total	54	100.0	100.0	

The results show that largely there were 48 (88.9%) Caucasian respondents, 4 (7.4%) African American respondents, and 1 (1.9%) Asian or Hispanic respondents.

Table 5 displays the distribution of responses based on home region.

Table 5. Region

	Frequency	Percent	Valid Percent	Cumulative Percent
International	1	1.9	1.9	1.9
Midwest	3	5.6	5.6	7.4
Northeast	4	7.4	7.4	14.8
Southeast	44	81.5	81.5	96.3
Southwest	2	3.7	3.7	100.0
Total	54	100.0	100.0	

The results show that largely there were 44 (81.5%) respondents from the Southeast, 4 (7.4%) respondents from the Northeast, 3 (5.6%) respondents from the Midwest, 2 (3.7%) respondents from the Southwest, and only 1 (1.9%) International respondent.

Table 6 displays the distribution of responses based on denominational affiliation.

The results show that largely there were 46 (85.2%) Southern Baptist respondents, 5 (9.3%) Baptist respondents, 2 (3.7%) Non-Denominational respondents, and only 1 (1.9%) respondent that was not from the choices listed on the survey.

Table 6. Denominational affiliation

	Frequency	Percent	Valid Percent	Cumulative Percent
Baptist (non-Southern Baptist)	5	9.3	9.3	9.3
Non-Denominational	2	3.7	3.7	13.0
Other	1	1.9	1.9	14.8
Southern Baptist	46	85.2	85.2	100.0
Total	54	100.0	100.0	

Table 7 displays the distribution of responses based on theological persuasion.

Table 7. Theological persuasion

	Frequency	Percent	Valid Percent	Cumulative Percent
Conservative evangelical	53	98.1	98.1	98.1
Moderate evangelical	1	1.9	1.9	100.0
Total	54	100.0	100.0	

The results show that largely there were 53 (98.1%) Conservative evangelical respondents, and only 1 (1.9%) Moderate evangelical respondent.

Table 8 displays the distribution of responses based on gender role identification.

Table 8. Gender role identification

	Frequency	Percent	Valid Percent	Cumulative Percent
Missing	3	5.6	5.6	5.6
Complementarian	46	85.2	85.2	90.7
Egalitarian	5	9.3	9.3	100.0
Total	54	100.0	100.0	

The results show that largely there were 46 (85.2%) Complementarian respondents, 5 (9.3%) Egalitarian respondents, and 3 missing information from the respondents.

Findings and Displays by Research Questions

Tables are used to display the quantitative values from the surveys administered for this study. Of particular importance will be the data reflecting egalitarian and complementarian views (both from self-identification and from the survey administered) and perceived quality of learning experience in a master's level Christian education class at a Southern Baptist affiliated seminary.

Research Question 1

Research question 1 was: *What relationship, if any, exists between a seminary student's interpretation of Scripture regarding a woman's role in ministry and his or her perceived quality of learning experience in a class taught by a female professor?*

This question used the online survey to gauge the student's understanding of biblical gender roles based upon their answers to the survey instrument. Table 9 displays the means of each gender position and its perceived quality of learning experience score, as well as the standard deviation and the number of participants in each category.

Table 9. Means, standard deviations, and correlation coefficient of understanding of biblical gender roles and perceived quality of learning experience scores

	PQLE-M	S	N	r	p
Egalitarian	4.24	0.48	4	-0.028	0.141
Complementarian	4.04	0.42	33		
	PQLE-F	S	N	r	p
Egalitarian	4.67	-	1	-0.110	0.097
Complementarian	4.45	0.48	13		

A Pearson *r* test, “which measures the degree and direction of the linear relationship between two variables,” was run to determine the degree of relationship between perceived quality of learning experience and beliefs concerning biblical gender roles

(Gravetter and Wallnau 2008, 426). This statistical test was run to determine if the null hypothesis should be accepted or rejected.

There are three things to consider for a correlation. First is the sign of the correlation; second is the correlation value; and last is the significance value of the correlation. In Table 9, it can be seen that the correlation value between the understanding of gender role and perceived quality of learning experience for males is -0.028. This means that there is a negligible negative relationship between the two. On the other hand, the correlation value for females is -0.110, which also means that there is a weak negative relationship between the two variables.

The perceived quality of learning experience decreases from egalitarian to complementarian. More so, a correlation value of 0.30 and below represents a weak correlation thus, it can be concluded that two variables are weakly correlated for both females and males. By looking at the significance value of the correlation for both male and female, it can be seen that it is greater than the alpha level of 0.05, thus it can also be concluded that the correlation is not significant at the alpha level of 0.05.

A weak relationship was observed in this research question, in which students who held to a complementarian view of biblical gender roles viewed their perceived quality of learning experience more negatively than did their egalitarian counterparts when the professor in the particular class was female. This relationship, however, was not sufficient to qualify as a statistically significant relationship. Because of this lack of statistical significance, it is impossible to determine with any certainty the existence of a relationship. When students study under a female professor, the relationship between their understanding of Scripture regarding biblical gender roles and a woman's role in

ministry, and their perceived quality of learning experience in a class taught by a female, did not reach the threshold for statistical significance.

Related Studies

In a study conducted by Susan A. Basow (2000), *Best and Worst Professors: Gender Patterns in Student Choices*, published in the *Sex Roles* journal, she surveyed 100 college students concerning their best and worst professor. Students evaluated their professors through a survey and also took the BEM Sex Role Inventory (Basow 2000, 407). Overall a gender bias was found with regard to the best teacher. Utilizing a chi-square analysis, men showed a response of 80% of their favorite teachers being male (expected frequency was only 73%) and 20% being female (expected frequency of 27%). Women were biased as well, with 40% rating a female teacher as the best (with an expected frequency of 32.5%) and a frequency of 60% with a man as their best teacher (expected frequency of 67.5%). There was no statistical significance for worst teacher (Basow 2000, 412-14).

While this is not the formal course evaluation used in the present study, the study was done under the assumption that it is the response of the student to the teacher that determines the perceived quality of learning experience. Therefore, Basow's research shows that a gender bias is expected. The current study works under this assumption and sought to determine if gender role understanding was the determining factor in student course satisfaction. Though there is a lack of statistical significance in the findings for research question 1, other studies findings supports the plausibility of the hypothesis.

There have been many studies conducted to research if there is gender bias in

student evaluations of professors. The findings reveal that it is subtle and transpires only in conjunction with other factors such as the gender of the respondent or gender-typing. One such study, performed by Christine M. Bachen, Moira M. McLoughlin, and Sara S. Garcia surveyed almost 500 university students about their perceptions of male and female faculty. This study was conducted to look at gender schema in relation to faculty evaluation. They define gender schema according to Sandra Bem's theory, the creator of Bem's Sex Role Inventory, which "posits that people develop basic cognitive structures concerning gender that help guide their perceptions, interpretations, and recall of people and events" (Bachen, McLoughlin, and Garcia 1999, 193). Furthermore, "schema about gender appear to be grounded in the early sensory experiences of children but move from simple categorizations to acquire their societal value later" (Fagot, Leinbach, Hort, & Strayer, 1997, 15).

Based on these studies it is evident that people have underlying assumptions when they enter college classrooms that are shaped by their earlier experiences and cultural expectations. Although this current study examines views concerning biblical gender roles, the similarity is that they are both working assumptions that students bring to a classroom. As stated previously, much research has shown that any relationship between the student's gender and their evaluation of a professor occurs due to another influencing factor. These assumptions both serve as the connection between gender and faculty evaluation.

In the Bachen, McLoughlin, and Garcia study the interaction between faculty gender and student gender was shown through MANOVA analysis to have an F value of 6.21, which they found to be significant to a p level of $p < .001$. These researchers also

showed that female students tended to rate male professors lower than their female counterparts, and that men showed very little difference in how they rated male and female professors. This tendency may be explained by the use of the gender-specific language found in the gender schema. It is of interest to note that men were rated lower, but this could be attributed to a number of factors, not limited to the ideology of the students (liberal as compared to conservative often found in the present research), and the expectation of the professor to fulfill a gender schema matching that of the student (Bachen, McLoughlin, and Garcia 1999, 199-202). This research, although analyzing different factors from Bachen, McLoughlin, and Garcia's study, does validate the current study in the sense that underlying assumptions can affect student evaluation of a professor.

Research Question 2

Research question 2 was: *What relationship, if any, exists between a seminary student's understanding and interpretation of biblical gender roles in the context of theological education and his or her perceived quality of learning experience when taught by a female professor?*

This question used student's stated view on the online survey to gauge the student's interpretation of biblical gender roles. Table 10 displays the means of each gender position and its perceived quality of learning experience score, as well as the standard deviation and the number of participants in each category. A Pearson r test was run to determine the degree of relationship between perceived quality of learning experience and beliefs concerning biblical gender roles. This statistical test was run to determine if the null hypothesis should be accepted or rejected.

In Table 10, it can be seen that the correlation value between the understanding of gender role and perceived quality of learning experience for males is -0.034.

Table 10. Means, standard deviations, and correlation coefficient of biblical gender roles and perceived quality of learning experience scores

	PQLE-M	S	N	r	p
Egalitarian	4.45	0.55	4	-0.034	0.841
Complementarian	4.39	0.54	33		
	PQLE-F	S	N	r	p
Egalitarian	4.81	-	1	-0.185	0.527
Complementarian	4.45	0.55	13		

This means that there is a negative negligible relationship between the two. On the other hand, the correlation value for females is -0.185, which also means that there is a weak negative relationship between the two variables. So, as from egalitarian to complementarian the perceived quality of learning experience decreases. More so, a correlation value of 0.30 and below represents a weak correlation; thus, it can be concluded that two variables are weakly correlated for both females and males. By looking at the significance value of the correlation, it can be seen that it is greater than the alpha level of 0.05, thus it can also be concluded that the correlation is not significant at the alpha level of 0.05.

As stated, a weak negative relationship was observed in which students scoring as complementarian (according to the instrument in the online survey to determine a student's view of biblical gender roles for women in ministry) viewed their perceived quality of learning experience more negatively than the students who scored as egalitarian on the same instrument when studying under a female professor. This relationship was not satisfactorily consistent to meet the requirements of being termed statistically significant for the purpose of this research question. Therefore, it is impossible to, with certainty, conclude a definite relationship between the student's surveyed understanding of biblical gender roles and perceived quality of learning experience when studying under a female professor.

Related Studies

Julianne Arbuckle and Benne D. Williams sought to discover if there is a link between gender bias in higher education and the student's perception of gender stereotypes. Their research involved listening to a gender-neutral voiced lecture while watching slides of an age- and gender-neutral stick figure professor giving a lecture to 352 male and female students (198 female and 154 male). The students then evaluated the experience after being told if the professor was male or female and older or younger (Arbuckle and Williams 2003, 507).

Arbuckle and Williams state that the purpose of their study “was to determine whether the perceptions of college professors’ expressiveness in the classroom are strongly associated with students’ implicit attitudes toward age and gender” (Arbuckle and Williams 2003, 507). Their hypothesis, three-fold, included the following: Students

will rate male professors higher than female professors. Gender will influence student ratings of the professors on the teacher-expressive items (Arbuckle and Williams 2003, 509).

Their work showed that women were consistently rated lower than men through MANOVA analysis with an F value of 2.63, which was significant to a p level of 0.006. Their most notable gender distinction was in the area of teacher expressiveness, which was understood to be a typically male gender quality. The researchers commented, “Even though they watched and listened to an identical stick figure and recorded voice, students evaluated it higher if they thought it was a man under age thirty-five” (Arbuckle and Williams 2003, 511).

It could be that in the present study, women faculty were placed at a greater disadvantage because of the implications from Arbuckle and Williams, but also because of an anecdotal understanding that teaching in a seminary setting is typically a male profession. Nevertheless, precedent has been set that students can allow gender bias to affect their rating of professors. Although the current study examined a student’s view of biblical gender roles and evaluation the class, this does involve consideration of a bias in the evaluation of the professor.

In the previously referenced study by Bachen, McLoughlin, and Garcia, the relationship between a student's gender schema and their perceptions of male and female faculty members was examined by surveying 486 undergraduate students. In their understanding, gender schema is understood as being the “basic cognitive structures concerning gender that help guide their perceptions, interpretations, and recall of people and events” (Bachen, McLoughlin, and Garcia 1999, 193). In the present study, the

concept of gender schema is very similar to the understanding of biblical gender roles. It is the structure that the student uses to make evaluative decisions regarding gender issues.

Bachen, McLoughlin, and Garcia's research revealed that gender schema is a factor in faculty assessment, but only a part of the complex interaction between faculty, students, and gender. It is only a significant factor when coupled with another dynamic. The present study recognized the likelihood that gender interacting with another component is what affects the perceived quality of learning experience of the student. Therefore, it sought to establish a relationship between a worldview system of biblical gender roles and course evaluation, which may have been precluded by low response rates in the present research.

Research Question 3

Research question 3 was: *What relationship, if any, exists between a student's understanding and interpretation of biblical gender roles in the context of theological education and the student's gender?*

This research question looked at the relationship between the student's gender and their understanding of biblical gender roles with regard to women in ministry. A null hypothesis was assumed that there is no relationship between student's gender and their view of biblical gender roles in ministry. Table 11 displays the quantity of each gender role position with regards to student gender.

Table 12 displays the distribution of gender roles according to student gender, this is also displayed graphically in the two pie graphs, revealing that more male respondents than female respondents identified themselves as egalitarians.

Table 11. Chi-square of student gender and gender role position

	Student's Gender	Gender Role
Chi-Square	6.000 ^a	32.961 ^b
df	1	1
Asymp. Sig.	.014	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 27.0.

b. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 25.5.

Table 12. Distribution of gender role

	Male	Female
Complementarian	33 (89.19%)	13 (92.86%)
Egalitarian	4 (10.81%)	1 (7.14%)

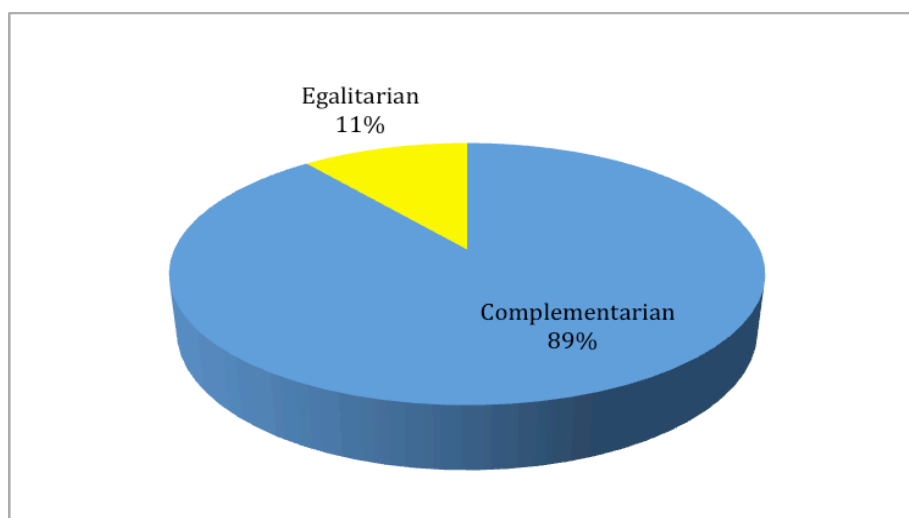


Figure 1. Males – egalitarian versus complementarian

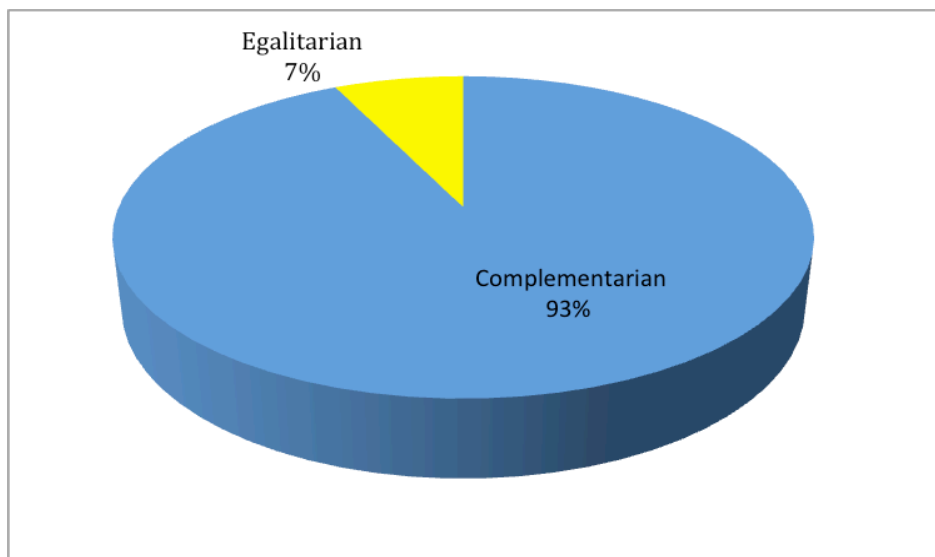


Figure 2. Females – egalitarian versus complementarian

A chi-square analysis was run on this set of data. Chi-square is used to determine whether there is a significant difference between expected frequencies and the actual observed frequencies in one or more categories. The categories in this analysis are student gender (male or female) and the student's understanding and interpretation of biblical gender roles (complementarian or egalitarian). The resulting output in Table 11 shows that the null hypothesis should be rejected. This is because the asymptotic significance values in the table are less than 0.05, the standard threshold for hypothesis testing. Frederick J. Gravetter and Larry B. Wallnau verify this standard in their text, *Essentials of Statistics for the Behavioral Sciences*:

To find the boundaries that separate the high-probability samples from the low-probability samples, we must define exactly what is meant by “low” probability and “high” probability. This is accomplished by selecting a specific probability value, which is known as the *level of significance* or the *alpha level* for the hypothesis test. The alpha (α) value is a small probability that is used to identify the low-probability samples. By convention, commonly used alpha levels are $\alpha = .05$ (5%), $\alpha = .01$ (1%), and $\alpha = .001$ (.1%). The alpha level or the level of significance is a probability

value that is used to define the very unlikely sample outcomes if the null hypothesis is true. (Gravetter and Wallnau 2008, 194)

Thus, it can be concluded with certainty that a student's gender and their understanding and interpretation of biblical gender roles in the context of theological education relate to each other in a statistically significant way.

A Z-test was run to check the difference in means for this research question. The significance value for this relationship was $p = 0.002$, which is far less than the threshold of significance established by the research of $p = 0.05$. In other words, there is a 1:500 probability that the results gathered for this research question happened because of chance or error. The Z-score was found through a Z-score chart to be $z = 2.88$, which shows that this score is almost three standard deviations from the mean.

Since research question 3 found a relationship does exist between a student's gender and their view of biblical gender roles it is of importance to note that in relation to the findings only one female respondent out of eighteen females identified herself as egalitarian. Therefore, 5.6% of females identified themselves as egalitarian but 11.1% of the male respondents identified themselves as holding that view. The numbers seem to imply that women are more likely than men to identify themselves as complementarians in Southern Baptist affiliated seminaries. It also seems to imply seminaries may be attracting more female students that espouse like-minded views regarding biblical gender roles than male students.

Related Studies

In 2001, the *Sex Roles* journal published an article about a study conducted by Mallika Das and Hari Das. Their research examined the issue of gender and gender roles

in the educational setting of a business school. Their sample consisted of 292 business students (127 male and 165 female) at two universities in Atlantic Canada and was intended to see if male students would rate more highly male professors who were seen as masculine and female students rate more highly female professors who were considered feminine (Das and Das 2001, 665). Their interest was to see if commonly held gender roles were a factor in professor evaluation. Their hypotheses are as follows:

Hypothesis 1: Male business students are more likely than female students to choose a male faculty member as their best professor and female business students are more likely than male students to choose a female faculty member as their best professor. (Das and Das 2001, 667)

and

Hypothesis 2: The gender role of a student is likely to be related to the perceived gender-role of his / her best instructor. In other words, students with masculine, feminine, androgynous, and undifferentiated gender roles are more likely to choose professors they perceive to be masculine, feminine, androgynous, or undifferentiated respectively. (Das and Das 2001, 667).

A questionnaire survey instrument was used to gather data concerning gender, gender role, and demographic information. They also utilized Bem's Sex Role Inventory to reveal the students' thoughts concerning gender roles in relation to their professor first and then themselves (Das and Das 2001, 669). Das and Das found that females were more likely than males to rate women as their favorite instructor (45.5% vs. 18.9%). They also found that students were more likely to identify a professor as their favorite based on their gender role, with a chi-square value of 93.56, significant to a $p < .000$. Their conclusive findings revealed that there was only a marginal significance in the student's gender and their gender role in the selection of their favorite teacher (Das and Das 2001, 671-72).

While not an exact similarity with the present study, the findings in research question 3 show a relationship between the student's gender and their understanding of biblical gender roles. The understanding of biblical gender roles is functionally similar to the concept of gender role in the Das and Das study, in the sense that these conceptual frameworks determine the perception of gender in the classroom. The work of Das and Das validates the current study in terms of connecting gender and gender role, and their study gives plausibility to the relationship between a student's view of biblical gender roles and the student's gender in the context of theological education.

Mary Harris researched the effects of student gender, teacher gender, gender-stereotyped descriptions of the teacher, and the educational level with regard to professor evaluations. The study was directed at trying to establish a link between a student's gender and typical gender stereotypes in rating male and female teachers. The study consisted of 16 male and 16 female students evaluating descriptions of teachers that were randomly ordered. Her work showed that male teachers displaying stereotypically understood masculine qualities were seen as being more competent than those with stereotypically understood female qualities ($F(1, 30) = 125.88, p < .001$) (Harris 1976, 15).

Harris found that there is a relationship between a student's evaluating of the teacher and the teacher fitting in an appropriate sex-stereotype and that female students rated female professors higher and male students rated male professors higher. The relevance to this study is that it supports the claim of research question 3, that there is a link between a student's gender and his or her view of biblical gender roles. The Harris study established a definite relationship between students, preconceived gender

stereotypes, and teacher ratings (Harris 1976, 20). The present study confirms the relationship between a student's gender and their view of biblical gender roles (functionally a preconceived stereotype).

Research Question 4

Research question 4 was: *What relationship, if any, exists between a student's perceived quality of learning experience and the student's gender when being taught by a female professor?*

This question compared the student's gender to the perceived quality of learning experience. A Pearson r test was run to determine the degree of relationship between perceived quality of learning experience and a student's gender. This statistical test was run to determine if the null hypothesis should be accepted or rejected.

Table 13 displays the results of the correlation analysis that was done. It shows that there is a correlation between the student's gender and perceived quality of learning experience with a value of $r = 0.046$, $p = 0.743$. This means that there is a negligible positive relationship between student gender and their perceived quality of learning experience; therefore there is a slight increase in perceived quality of learning experience in female students than in male students.

When a correlation value is less than 0.10 it is determined to be a negligible correlation, which is the case in this research question. A negligible positive relationship was observed in which female students demonstrated a higher perceived quality of learning experience in a seminary class taught by a female professor than did their male student counterparts under similar circumstances. However, this relationship was not

Table 13. Means, standard deviations, and correlation coefficient of gender and perceived quality of learning experience scores

		Student's Gender	Perceived Quality of Learning Experience
Student's Gender	Pearson Correlation	1	.046
	Sig. (2-tailed)		.743
	N	54	54
Perceived Quality of Learning Experience	Pearson Correlation	.046	1
	Sig. (2-tailed)	.743	
	N	54	54

sufficiently consistent to qualify as being statistically significant to establish with any certainty the relationship. Therefore, when studying under a female professor in a master's level seminary class, a student's gender did not relate to their perceived quality of learning experience in any statistically significant way.

Related Studies

In the study referenced in chapter 1, entitled *Is There Gender Bias in Student Evaluations of Teaching?* by John A. Centra and Noreen Gaubatz, female and male instructors were evaluated with the intention of examining how female and male students evaluated their professors. This study analyzed gender differences through two different methods, “In the first, female and male student ratings in the same classes were compared

for female instructors and male instructors” and “In the second analysis the ratings by all male students were examined for how they differed for male and female instructors” (Centra and Gaubatz 1999, 4-5).

The study was comprised of 741 classes, each with an enrollment of at least 10 female and 10 male students. The student evaluation forms utilized were the Student Instructional Report II and were given over three semesters from 1995-1996. The sample consisted of 21 two-year and four-year colleges and universities (Centra and Gaubatz 1999, 7-8).

The findings in relation to the first method indicated that on overall evaluation, male students rated female instructors lower than their male counterparts, whereas male instructors were rated equally by their students. The MANOVA score for female instructors was $F=2.61$, which was shown by the researchers to be significant to the 0.01 level, much more than the 0.05 standard. The scores for the male instructors had an F value of 6.88, which is significant to the 0.001 level. This shows that the research by Centra and Gaubatz to be at a very high statistical significance.

The second method within this study was concerned with generalization across disciplines with regard to how female and male students rated their instructors. When female students evaluated their instructors, it was shown through MANOVA to have an $F=4.23$, which is significant to the 0.001 level that there are differences (notably that female students rate female instructors higher). Male students, on the other hand, scored $F=5.62$, also significant to the 0.001 level, in that male students rated male instructors higher. This outcome proved to be the case in several academic disciplines such as

natural sciences and business, but not in health, education, fine arts, or technology. The statistical significance of this research is also very high.

Although the findings for research question 4 resulted in a lack of statistical significance, possibly due to the small sample size, the research by Centra and Gaubatz does establish a relationship between gender and course evaluation or in case of the current study perceived quality of learning experience. Theological education was not an area addressed in their study, however, the study focused on a broad range of disciplines with a very large sample size. Support is given, then, to the hypothesis of research question 4, that there would be a relationship between a student's gender and their perceived quality of learning experience because of the significant findings by Centra and Gaubatz,

Susan A. Basow and Nancy T. Silberg studied the relationship between student gender and course evaluations of college instructors who were matched along lines of rank, course division, and years of experience at the college. Using a sample size of 1,080 students (51% male and 49% female) at a private college in the northeast, they evaluated 16 male and 16 female professors based on teaching effectiveness and sex-typed characteristics (Basow and Silberg 1987, 308). They used a teacher rating form to "measure the students' perceptions of teacher appeal and teacher effectiveness" (Basow and Silberg 1987, 308). The second material used was a shortened form of the Bem Sex-Role Inventory, used to "measure students' perceptions of their instructors' instrumental/active traits ('masculine' traits, such as assertive dominate) and nurturant/expressive traits ('feminine' traits, such as warm, understanding) on two separate scales" (Basow and Silberg, 1987, 308).

Basow and Silberg found that men rated their female professors lower than their male counterparts. Given seemingly identical scenarios except teacher gender, the difference in teacher evaluation is seen as being relative to the student's gender (Basow and Silberg 1987, 310-12). This validates the hypothesis of research question 4, which hypothesized that there would be a relationship between the gender of a student and the professor's gender. Basow and Silberg saw that female instructors were rated lower. It is possible that this could be a resultant in the current study if surveying a larger sample size to validate the data.

Evaluation of the Research Design

The purpose of the research was to analyze the relationship between seminary faculty gender, student gender, student understanding of biblical gender roles, and their perceived quality of learning experience. The primary data from the Scriptural Interpretations of Gender Issues Survey used the categorical belief systems of egalitarian and complementarian viewpoints because these are the two views most commonly discussed in evangelical life.

The course evaluation survey was chosen as the way to identify a student's perceived quality of learning experience because many previous studies have used it for the same purpose. This is not to imply that the same course evaluation was used; yet ones that were similar in content but not written specifically for a theological institution. All of the surveys contain questions concerning the course, professor, and other elements of the classroom experience.

The research was also meant to determine what relationship, if any, exists between a response and demographic variables. Finally, any relationship found between

the students perceived quality of learning experience and their view concerning biblical gender roles was analyzed. A description of the strengths and weaknesses of the design in each of these areas follows.

Weaknesses of the Research Design

Although every effort was made in planning the research design to ensure its success, as with any research endeavor, there are always issues in the design revealed later that could be perceived as a weakness. Noting these weaknesses can aid in improving further research attempts.

Weakness 1: Limitation of Population

One possible weakness of the study was its limitation to seminaries specifically; the main reason for this being a weakness is that the majority of the seminaries did not agree to participate. If the majority of the population had given consent for students to participate in the study, then it is likely the response rate would have generated a statistically significant sample size.

This study also could have been applied to Christian Education courses at not only Southern Baptist affiliated seminaries but also Southern Baptist affiliated universities with graduate programs in Christian Education. The design of the research instrument would have worked in this setting, and would not have compromised the intended goal of the study, which was geared towards understanding the effect of a student's interpretation of biblical gender roles and their learning experience in a Christian Education class. A university with Southern Baptist affiliation and a master's program in education would have been an acceptable addition. By reducing the available

population to eight schools, which as a whole had a small number of master's level Christian education classes, and only receiving permission to conduct the survey at three, the researcher was limited in her ability to fully interact with the potential research base for this study.

Weakness 2: Distribution Methods

Another weakness of the study was relying on postal and electronic communication for delivering the information. The initial request to the schools for permission to conduct research was sent electronically. The information for students regarding the necessary information to take the surveys was sent by mail. The design of distribution of materials was intended to simplify and produce the least amount of disruption to a class. Personal delivery of the material to the seminary administration or to the actual classroom with a personal introduction and appeal to the research could have perhaps brought a higher sample size.

Weakness 3: Survey Delivery Method

A third weakness could have been in the delivery of the survey. Though the ease of using a computer and doing the survey outside the restrictions of a classroom was also an advantage in the study, a personal and physical contact with the students would have possibly led to a greater survey response. The students were given a small business card that could have easily been misplaced or cast aside amid the demands of an academic semester. Instead of doing this, an option could have been to utilize paper surveys and Scantron testing sheets to make data compilation more feasible. Perhaps an

approach of asking the students to do the survey in-class, while not making it mandatory, would have yielded a greater response.

Strengths of the Research Design

As previously mentioned, great efforts were made to ensure that the research design was strong. There were four distinct areas that were intended to help strengthen the design and yield significant results. These areas were built around the instrument and course surveys and the relevancy of the research topic.

Strength 1: The Reliability of the Instrument

The first strength of the research design was the utilization of an internally reliable and valid instrument. The fact that Fagan's instrument had such a high level of validity strengthened the design of the research from the onset and established the value of it as a research tool. The research instrument was designed and proven to effectively measure a student's understanding of biblical gender roles and so its use and application in this study was appropriate.

Strength 2: The Course Evaluation Survey

Second, the course evaluation survey as the method for determining students' perceived quality of learning experience was an advantage to the research design. Course assessments are a highly accepted method within the field of education for measuring a student's perceived quality of learning experience. The combination of the strength of these two methods for gathering data was an asset to the research design.

Strength 3: Design of the Instrument and Survey

Although cited as a possible weakness, there was strength in the deliverability of the instrument and course evaluation survey. Distributing the surveys online provided constant access to the students without having to keep up with papers or mail the surveys. Utilizing an online survey format, with both surveys on the same site, provided an efficient and simple method for completing and submitting the results. The fact that the contact person at each school was not required to exert a lot of energy or effort to distribute information might have been part of the reason permission to conduct research was granted.

Strength 4: Relevancy of Research Topic

The topic of gender roles is highly relevant within the contemporary evangelical community. The fact that the subject matter is of current interest and discussion makes any findings applicable to conservative institutions of theological study. This point promotes the need for further research so that research with a higher level of statistical significance might provide valuable insight for these institutions. Further study within different areas of theological education such as those considered more liberal theologically, Christian colleges, or institutions located in other regions would also provide valuable information for those populations.

CHAPTER 5

CONCLUSIONS

The goal of this research was not merely to gather facts, formulate statistics, and report the findings concerning the research problem. Instead, the goal of this research was to complete the above tasks *and*, in this chapter, reassess the purpose of the study, propose implications produced from the study, and to reflect on possible applications derived from the research. Included in this chapter are conclusions corresponding to the results of each research question, where such results are appropriate. Finally, proposals will be discussed that relate to possibilities for further research in connection with this study.

Research Purpose and Questions

The following two sections restate the research purpose and questions as previously discussed in the first chapter. These sections become the basis for drawing conclusions from the research.

Research Purpose

As the number of female students training for vocational ministry objectives increases in theologically conservative seminaries, there is a need to study the effect of a student's view of biblical gender roles in relation to learning outcomes and the

gender of the teacher. A student's understanding of gender roles (theory), his or her actual view (practice), and surveyed measurement of his or her perceived quality of learning experience were all key factors for this study. The purpose for this research, therefore, was to determine if there is a relationship between faculty gender, student understanding of biblical gender roles, the student's gender, and a student's perceived quality of learning experience.

Contrasting with other studies done in the context of secular research or research conducted utilizing undergraduate populations, this study proposed a much different goal. Its purpose, consisting of a combination of factors, was to analyze the understandings of master's level seminary students at conservative Southern Baptist affiliated schools regarding biblical gender roles and the possible relationship of this factor with their perceived quality of learning experience and considering the gender of the professor.

The other studies referenced throughout this dissertation sought to establish the connection of gender and perceived quality of learning experience through underlying assumptions by the students, stereotypes that were considered culturally driven, or methodology of the teacher within the course in accordance with commonly held gender norms. This study, however, sought to establish the relationship as being grounded in a student's understanding of biblical gender roles and its application to ministry and higher education.

Research Questions

The implications of this study will be derived from the following four research questions.

1. What relationship, if any, exists between a seminary student's interpretation of Scripture regarding a woman's role in ministry and his or her perceived quality of learning experience in a class taught by a female professor?
2. What relationship, if any, exists between a seminary student's understanding and interpretation of biblical gender roles in the context of theological education and his or her perceived quality of learning experience when taught by a female professor?
3. What relationship, if any, exists between a student's understanding and interpretation of biblical gender roles in the context of theological education and the student's gender?
4. What relationship, if any, exists between a student's perceived quality of learning experience and the student's gender when being taught by a female professor?

Research Implications

This portion describes the implications resultant from the data gathered and analyzed as described in chapter 4 based upon the demographic data and the research questions. Researching seminary student understanding of biblical gender roles not only provided data for this study, but hopefully it also caused the students to examine their true beliefs and what presuppositions influence those beliefs. Students preparing for ministry or other theological work must understand the presuppositions that influence their decisions, else they would succumb to dogma or tradition instead of Scripture as the foundation for their theological convictions. Given the contemporary emphasis on this particular issue, students holding to either position must be ready and able to articulate their position and defend it both in the context of the local church and also within the academic life of the theological seminary.

Implications of Demographic Data

The demographic data provided insight when compared to the student's stated

view concerning gender roles, as well as their results from the gender role portion of the survey instrument. This section will mention the more significant findings within the demographic numbers.

Age

Overall, 85.2% of respondents identified themselves as complementarians. When comparing age to the respondents' stated view, out of the 24 in the over-29 age category, 16.7% identified themselves as egalitarians, and from the respondents in the 24-26 category, 6.7% identified themselves as egalitarians.

Although both age groups were comprised of a complementarian majority, it is worthy of note that a larger percentage of respondents identifying themselves as complementarians were in a younger demographic. With the recent work in the field of biblical manhood and womanhood, it is possible that younger seminary students in Southern Baptist affiliated seminaries are more complementarian oriented than their elder colleagues. Also, the 2000 Baptist Faith and Message clarified the issue of gender roles regarding ministry, and so it is very likely that the seminaries have responded to this teaching from a complementarian viewpoint. This could also function as an institutional characteristic in recruiting students for admission.

In the current study, the impact of a possible trend among younger students is difficult to ascertain because the level of statistical significance is not at a level capable of confirming a relationship. Further work in this area to determine if there is indeed a trend of younger evangelicals adhering to a complementarian approach and how that might impact theological education would be beneficial to understanding the changing dynamics of evangelical Christianity.

In a *Christianity Today* article from September 22, 2006, Collin Hansen noted the rising trend in younger evangelical circles of Reformed theology (Hansen 2006, <http://www.christianitytoday.com/ct/2006/september/42.32.html>). Furthermore, he stated that this is predominantly among younger Christians, and many of the proponents of Reformed theology cited in the article have also been referenced in this study as proponents of a complementarian view of biblical gender roles. These include John Piper, Wayne Grudem, Al Mohler, and Joshua Harris. Those within this movement towards Reformed theology often appeal to a conservative, literal, and historically orthodox view of Scripture, which is a central component to understanding the complementarian view of gender roles.

Mark Dever, senior pastor at Capitol Hill Baptist Church, discussed this phenomenon in an article published in *The Journal for Biblical Manhood and Womanhood*. He noticed while talking with a group of about forty pastors, that when the topic of complementarianism arose, those older than him seemed to want to minimize or almost dismiss the issue, while those younger than him brought it up and wanted to discuss it frankly (Dever 2008, 23). He cited two reasons for this difference between the age groups. First, Dever noted that there is a difference in their personal experiences; those older than him being accustomed to doing “what would be culturally acceptable” and the younger group desiring to “advocate biblical mandates in an unvarnished, open fashion, and yet to do this with an eye to explaining and demonstrating them as winsomely as possible” (Dever, 2008, 23). The second reason, he stated, stems from the fact that the two groups have different theological understandings; the older group, for example, accepting women’s ordination “as an extension of civil rights for people of

different races” and the younger group viewing women’s ordination “as a precursor for creating legal categories of gay rights” (Dever 2008, 23). This distinction in the ministers’ response to the topic of gender roles, could possibly explain the reason for the majority of egalitarian respondents in this study being in the older demographic.

This resurgence of a system of doctrine has coincided with a shift among evangelicals to a complementarian view of gender roles. This happens in the seminaries, churches, conferences, and other forums where the leaders among the “young Reformed” movement have influence. The impact of this paradigm shift doctrinally has led to a rise in adherents to a complementarian view of gender roles. This relationship may be indirect and causation is difficult to establish, but these two trends have been increasing in recent years and are very closely linked to the new, younger evangelical, especially in ministry or attending seminary.

Ethnicity

Out of the 54 respondents, 7.4% were African American and all identified themselves as complementarians. In the Caucasian response results, 85.4% identified themselves as complementarians. The other ethnicities (Asian and Hispanic) garnered only single respondents, so it is very difficult to make any assumptions from their responses. It is of interest that the majority of egalitarian responses came from Caucasian students, though this does not imply any conclusions to Caucasian students. Additional work concerning race and biblical gender role persuasion would provide further explanation for all races, but in particular to the Asian and Hispanic that received very minimal exposure in this study.

Gender

Only 1 female respondent out of eighteen identified herself as egalitarian, and out of the 36 male respondents, 11% identified themselves as egalitarians. Though the percentage of respondents was overwhelmingly male and the schools considered theologically conservative, it is intriguing that only one female considered herself an egalitarian. The more intriguing aspect of this demographic data is that the perceived colloquial stereotype for conservative evangelical males is overwhelmingly misogynistic or patriarchal, but this data shows that more male Southern Baptist affiliated seminary students identified themselves as egalitarian than did their female counterparts.

This finding could be attributed to a tendency for conservative Southern Baptist affiliated seminaries to advocate a complementarian view of biblical gender roles, and so the female students who attend such schools are more likely to hold to a complementarian view of gender roles. One would expect female students who viewed themselves as egalitarians to study within a theological seminary more in agreement with their personal views of biblical gender roles. Since the majority of the debate surrounding biblical gender roles is the place of women in ministry, it is plausible to assume that female students seeking to enter ministry would do so in a setting befitting their personal convictions regarding Scripture's teaching regarding this issue.

Region

Four respondents were from the northeast region and their response to gender role view was split. Results such as this do not provide much conclusive evidence about the prevalence of one particular biblical gender role view in the northeast region, though it should be noted that this was the region showing a closer result between

complementarian and egalitarian views. Concerning region, 88.6% respondents from the southeast region identified themselves as complementarians. This regional emphasis is expected given that the 3 schools surveyed are in the southeast region, which is generally considered more conservative theologically, and the southeast region is where the majority of Southern Baptists and their seminaries are located. It would have been interesting to see the response had a school outside the southeast region participated in the study. The views of students attending Southern Baptist affiliated seminaries originally from regions other than the southeast regarding biblical gender roles should prove beneficial for determining the presence of regional nuances in ideological systems.

Denominational Affiliation

When analyzing the respondents' denominational affiliation, out of those that consider themselves Southern Baptist, 89.1% identified themselves as complementarians. Only one respondent identified himself or herself as anything other than theologically conservative (moderate). This means that out of the 53 theologically conservative respondents, 86.8% identified themselves as complementarian. Much of the work regarding biblical manhood and womanhood is done in the context of the Southern Baptist Convention through the Council on Biblical Manhood and Womanhood (CBMW), and given the Southern Baptist Convention's conservative stance towards gender in the Baptist Faith and Message (2000) this result is not surprising. Again, the more recent shift in the Southern Baptist Convention to a solid complementarian view of biblical gender roles could account for the younger students leaning towards that view. A study that researches Southern Baptists in determining whether a relationship exists between age and the shift towards the complementarian viewpoint would have value.

Conducting a study surrounding the effect of the Baptist Faith and Message's (2000) amendment on biblical gender roles would be intriguing as well.

Implications of Subjective Question

The study also sought to reveal if there is any disconnect between students' reported view concerning gender roles (the final question on the survey) and the view with which they most align themselves according to their answers in the rest of the survey. In other words, are the students correctly identifying themselves as revealed by the survey instrument? The question was worded as follows:

Based on the following definitions please identify which view of biblical gender roles best describes your belief: **Complementarian:** Men and women were created as equal complementary expressions of the image of God. Their different roles in relationship to each other provide a picture of who God is and how He relates to his people (Grudem 2002, 518). **Egalitarian:** Men and women are equal in value, but all roles in the home and the church are determined by gifts, abilities, and preferences, not by gender. (Grudem 2002, 21)

It may be that a student considers himself or herself an egalitarian, but his or her other answers to the survey questions point more towards a complementarian viewpoint. It was proposed that through these findings, seminaries would be able to determine if students have a true understanding of biblical gender roles and how their views are lived out in every area of their lives. An implication from this is that students may not know themselves what their view of gender roles is or how to realize it, and so this may provide them with the opportunity to critically think about the issue of biblical gender roles and their proper response to the subject.

According to the analysis from the raw data provided by the students, there was no student who wrongly self-identified their gender role view as indicated by their survey responses. Their answer to the final question matched the way they answered the

survey questions in every student's response. This is a credit to the students' understanding of gender roles and the complementarian and egalitarian viewpoints. It shows that students in theological seminaries, at least the ones surveyed, show an understanding of the major principles, identify characteristics of biblical gender role views, and possess the ability to distinguish between the two views in question format. It would be interesting to see if this is still the case with other seminaries that are not considered to be strictly conservative. This would include those in more mainline Protestant denominations or more specifically for Baptist implications, within Baptist conventions that have split off from the Southern Baptist Convention into denominations such as the Cooperative Baptist Fellowship. Seminaries still affiliated with the Southern Baptist Convention but that disagree with the convention's stance regarding a more strict interpretation of complementarianism could also be a population segment worthy of research.

Implications of Research Question 1 Findings

Research question 1 asked: *What relationship, if any, exists between a seminary student's interpretation of Scripture regarding a woman's role in ministry and his or her perceived quality of learning experience in a class taught by a female professor?*

Although a relationship could not be established between a student's interpretation of scripture regarding a woman's role in ministry and his or her perceived quality of learning experience in a class taught by a female professor it is plausible given the results, to think that by obtaining a higher sample size, a replicate study could find a relationship. This is because of previous studies referenced that established a relationship

between a gender schema and learning outcomes, despite the differences in the methodology and setting of those studies from this research. The previous studies established a relationship between the student's presuppositions coming into the class regarding a cultural understanding of gender and gender role, and the student's learning outcomes which are similar in nature to the perceived quality of learning experience concept in this study.

The statistical analysis showed that egalitarians have a higher perceived quality of learning experience, though these results are not significant in statistical terms. The research, however, should not be considered insignificant even if its not statistically validated. There have been previous studies that explore factors similar to the present study and a relationship is established between them. Such studies are described in the following paragraphs.

In chapter 4 a study by Susan A. Basow was referenced in which she surveyed 100 college students with reference to their best and worst professor. The students took the BEM Sex Role Inventory to determine gender bias and evaluated their professors through a survey. She found that female students were more likely to rate female professors as the best and likewise, male students were more likely to rate male professors as the best (Basow 2000, 407).

The study was conducted with the hypothesis that it is a student's response to the professor which determines their perceived quality of learning experiences. Basow's study revealed that a gender bias is expected and does have influence (Basow 2000, 407). Though not precisely linked to this study, the general principle of student gender expectations is present in both.

Although Basow's research was conducted in a setting distinct from the current study, it still relates in that the current study's intent was to show that a gender bias could be found in Southern Baptist affiliated seminaries because of the student's understanding of biblical gender roles. The presupposition that a student enters a classroom setting with a previously held assumption (either holding to a complementarian or egalitarian viewpoint) was the basis for the current study and the attempt was to verify this relationship with statistically significant findings. The fact that other studies attempted to conduct similar research and found a relationship implies that the hypothesis is valid but in need of further exploration. The researcher worked under the assumption that a statistically significant sample size would likely have produced a similar result as the Basow study, since the general principles between both studies were similar.

Bachen, McLoughlin, and Garcia's study, also referenced in chapter 4, surveyed almost 500 university students to determine their perceptions of female and male faculty. They compared faculty evaluations with the student's revealed gender schema. Their findings revealed that there is a relationship but it only occurs in concurrence with other factors such as the student's gender or gender-typing (Bachen, McLoughlin, and Garcia 1999, 193).

Bachen, McLoughlin, and Garcia's study also relates to the current study in that a connection is assumed between a student's view concerning gender and their evaluation of perceived learning depending on a professor's gender. Learning outcomes in higher education were shown as linked to the same factors tested in the current study. The researcher, therefore, worked with the understanding that with a sample size

allowing for statistical significance, similar results would have been observed (Bachen, McLoughlin, and Garcia 1999, 193).

Implications of Research Question 2 Findings

Research question 2 asked: *What relationship, if any, exists between a seminary student's understanding and interpretation of biblical gender roles in the context of theological education and his or her perceived quality of learning experience when taught by a female professor?*

A statistically insignificant relationship was found between a student's understanding and interpretation of biblical gender roles in the context of theological education and his or her perceived quality of learning experience in a class taught by a female professor. Again, a lack of statistical significance does not necessarily mean that there is no significance to the research or results. Further research would be needed in order to determine if this relationship is statistically significant and explaining why this relationship exists. The focus of the research would examine if an egalitarian has a higher perceived quality of learning experience in a class taught by a female professor than a complementarian in similar circumstances. Previous studies in this area established a relationship between a student's gender schema, which functionally is similar to the concept of biblical gender roles, and learning outcome, so it is reasonable that, given a larger sample size to establish statistical significance, a relationship could have been established.

The Arbuckle and Williams' study referenced in chapter 4 contains implications for research question 2. Arbuckle and Williams' study looked for a link between gender bias and the student's perception of gender stereotypes. They found that

females were consistently rated lower than males. The expectation is that given a high number of complementarian students who are male, there should be a noticeable difference in how female professors are evaluated in the course evaluation, under the assumption that male complementarians learn differently from female professors than they do male professors (Arbuckle and Williams 2003, 507).

This study considers the concept of gender bias in higher education, and how it affects students rating their professors, which is part of a standard course evaluation process. Even though the current study could not substantiate a relationship between beliefs regarding biblical gender roles and how he or she evaluated a course, there have been past studies that provide a precedent validating a relationship between two similar factors. The past studies allowed the researcher to assume a relationship between a student's belief about biblical gender roles and their course evaluation would be identified. The lack of statistical significance does not nullify this, but merely serves as a barometer by which to gauge future studies and the sample size necessary to come to a statistically significant conclusion.

The research done by Bachen, McLoughlin, and Garcia also provides implications for research question 2. Their results concerning gender schema and course evaluations found a link between the two establishing a relationship. The current study sought to do that between the factors of biblical gender roles view and course evaluation, which were understood to be similar in nature, usage, and application to the concepts utilized in the Bachen, McLoughlin, and Garcia study.

The results from Bachen, McLoughlin, and Garcia give credence to the plausibility of the current study. Had there been a statistically significant sample size, the

researcher presumed that this current study would agree with the previous studies which established a relationship between gender schema (biblical gender role interpretation) and course evaluation.

Implications of Research Question 3 Findings

Research question 3 asked: *What relationship, if any, exists between a student's understanding and interpretation of biblical gender roles in the context of theological education and the student's gender?*

The only apparent finding is that there *is* a relationship between a student's gender and his or her views of gender roles. It is interesting that 11.1% of males identified themselves as an egalitarian but only 5.6% of females identified themselves holding to that viewpoint. This seems counterintuitive, even though the number of males is greater than the number of females. It seems that females who attend a conservative seminary are more willing to embrace the complementarian mindset. This is an appropriate response from female students who desire to study in an institution in agreement with their own personal convictions regarding the issue. It still does not fully explain the fact that a greater percentage of males identified themselves as egalitarian than females. Additional work would be required in order to determine any other causes for that, such as age, educational background, educational influences, or if there is a hermeneutical process influencing the student's interpretation of the passages commonly applied to the debate of gender roles.

There are implications for seminary education stemming from the findings of research question 3. Since the topic of gender roles seems to have more of an affect on the female portion of the sample, perhaps they are more like to attend a school that lines

up with their beliefs whereas, male students may not make it as primary of an issue when choosing a school. A female student is going to be much more affected by a person's position regarding gender roles because the debate centers around their role as a woman, not the man's role. Thus, the issue does not have the same connotation or repercussion for a male student as a female student.

Furthermore, since the research design only included courses within Christian education, the male students in this type of program may not be as concerned with the issue of gender roles as those students studying in a pastoral program. Students in the pastoral tracks are more likely to be of stronger convictions regarding this issue, in particular a student with a complementarian leaning would be of this mindset because of the paradigm shift in Southern Baptist seminaries in recent years. Also, the pastoral track students are more likely to have to engage this topic in the church than those training for a career in academia. The research design did not allow for surveying those outside Christian education, however, because as previously stated, it is the program that typically hires female professors at conservative seminaries.

The study referenced in chapter 4 by Das and Das examined the issue of gender and gender roles in a business school setting. The sample consisted of 292 business students. The study was intended to see if male students would rate male professors who seemed masculine more highly, and if female students would rate more highly female professors that were considered feminine (Das and Das 2001, 665).

The findings revealed that females were more likely than males to rate women as their favorite instructor and students were more likely to identify a professor as their favorite based on their gender roles. This study provides implications for the current

study in that there is cause to believe that a student's view of gender roles (or in the case of the current study, biblical gender roles) does have a relationship with the student's gender. The current study identified that there is a relationship between the student's gender and the student's view of biblical gender roles.

Harris' study concerning the effects of student gender, teacher gender, gender-stereotyped descriptions of teacher, and the educational level with regard to professor evaluations also established a relationship between a student's gender and his or her view of gender roles (Harris 1976, 20). This serves to validate the findings of research question 3, lending additional credibility to the findings of the current study in demonstrating the relationship between a student's gender and his or her understanding of biblical gender roles. It is statistically reasonable to state a student's gender affects his or her view of biblical gender roles.

Implications of Research Question 4 Findings

Research question 4 asked: *What relationship, if any, exists between a student's perceived quality of learning experience and the student's gender when being taught by a female professor?*

The relationship between student gender, perceived quality of learning experience, and faculty gender was statistically insignificant to determine anything of substance. This does not diminish the plausibility of a relationship existing, nor does it diminish the theory behind the work of the current study, as previous studies have indicated that there is a relationship dynamic between student and faculty gender when measuring learning outcome. A greater sample size and a larger pool of female

professors would have resulted in a greater probability of statistical significance, which would have enabled the researcher to draw conclusions for this research question.

The relationship of great interest would be to determine if egalitarians report similar results of perceived quality of learning experience with both male and female professors and if complementarians display any significant difference depending on professor gender. Findings in these areas would provide insight as to whether complementarian and egalitarian students both remain consistent to their stated view and how it actually is applied.

The comprehensive study by Centra and Gaubatz referenced in chapter 4 showed that there were significant differences in evaluating male and female professors when compared to the student's gender (Centra and Gaubatz 199, 4-5). Therefore, the implication stands that there is some factor at work that accounts for this discrepancy (the null hypothesis being that men and women are rated equally across the board). This implies the same idea that the current study attempted to show—that the factor at work is the student's view of gender roles.

Centra and Gaubatz were able to establish the significant differences, and it is conceivable that the current study would have been able to demonstrate this relationship if there had been a statistically significant sample from which to draw. This study sought to establish the factor as the student's biblical gender role, which was also demonstrated to be a factor in the relationship with learning outcomes in the other studies referenced throughout this research. It is in the judgment of the researcher that this study demonstrates its merit based on its similar themes and findings with previous studies in comparable areas.

Basow and Silberg's research, mentioned in chapter 4, in which they looked for a relationship between student gender and course evaluations of college instructors who were matched along lines of rank, course division, and years of experience at the college also provides implications for research question 4. The results of their study found that men rated their female professors lower than their male counterparts. The influencing factor in the study was determined to be the student's gender (Basow and Silberg 1987, 308).

Because the current study was delimited to Christian education classes, it is probable that many classes had the same professors as it is a more specific course of study, which would account for the Basow and Silberg control of matching professors on similar standings of rank and experience. The current study, in its methodology and goals, is very similar to the Basow study and so it is possible that results could have been replicated under similar circumstances and sample size.

Research question 4 attempted to establish a relationship between a student's gender and his or her perceived quality of learning experience. It was found in Basow and Silberg's study that a relationship between gender and another factor is possible and the evaluation of a professor is a component in the course evaluation (Basow and Silberg 1987, 308). It is plausible, therefore, that with a significant sample size there is a possibility of determining the existence of a relationship between the gender of a student and their perceived quality of learning experience.

Research Applications

The applications from this research are limited due to the lack of response from the students taking the surveys and in turn lack of statistical significance from the data. If

replicated with a larger sample, findings from the research might be applied to seminary administration, faculty, and students. An understanding and clear depiction of seminary students' views concerning biblical gender roles would aid faculty in determining how well students understand what is being taught concerning this and if they have been able to internalize this knowledge. From the students surveyed in this study, it seems that students have a true understanding concerning each view of gender roles and to which one they espouse. However, this may not be the case at every theological seminary, which is cause for conducting work similar to this study in regard to a student's perspective on biblical gender roles. Nevertheless, a study that is able to procure permission at a wider range of schools might have different findings.

With stronger numbers, administration would be able to utilize this information to ascertain what their actions need to be with regard to female faculty. For example, if there is a relationship between male students and lower perceived quality of learning experience when studying under a female professor and holding to a complementarian viewpoint, then the administration can help students learn to be teachable regardless of the professor's gender. It may also help an institution by providing a forum for addressing biblical gender roles and in particular the implications within the context of theological education.

Examining the teacher's view of gender role and the students' views within a particular class would also allow possibly a greater understanding of perceived quality of learning experience. Such a study would reveal the affect of a teacher's position concerning biblical gender roles within a mixed-gender classroom in comparison to the students' understanding of gender roles. The purpose of this would allow for the

presuppositions of both parties to be accounted for in understanding the effect on learning experiences. A study could also observe other factors that might influence students' evaluations and determine which factor has the most influence.

With a larger sample size, the findings would allow students to utilize the findings in considering their own views and possibly to conduct a self-study to see if their views affect their willingness to learn. This could serve to heighten a student's teachableness and humility regarding their classroom experience. It would also provide aid to students in determining their belief regarding gender roles, if they had not previously considered it. The complexity, relevance, and division over this issue within evangelical Christianity demands that future pastors, professors, and other ministerial workers form a worldview that is consistent, clear, and biblically driven.

Again, with a larger sample size, this research would also have value within the context of the local church. Ministers equipped with knowledge of what current seminary students believe regarding gender roles could use this knowledge to educate members on the role of women within the church and other spheres of life. As previously mentioned, the students that participate in this study are the future ministers and leaders in churches. Thus, having an idea of what they believe regarding biblical gender roles will allow for a glimpse into the future of the church. This will impact how the students handle interpersonal conflict, teacher recruitment, and the use of godly women in the ministry activity of the local church.

If the research had shown that there is no relationship in the perceived quality of learning experience of a student, their view of gender roles, and the gender of the teacher, then it would propose that other issues might need to be examined. If that is the

case, then it could relieve some anxiety or reluctance to hire female professors in the area of Christian education or even other areas within theological institutions. If some of the anxiety is because of perceived learning issues, then a replicable study that demonstrates no relationship between learning experience and gender roles would provide the research base for handling such an issue.

Research Limitations

With any research endeavor there are limitations regarding the extent to which the research can be applied. There were other factors influencing the learning experience besides a teacher's gender or the student's understanding of biblical gender roles. Although statistical significance can establish a reliable relationship between these factors, it should be remembered that every student possesses different presuppositions and backgrounds that influenced his or her answers.

This study only attempted to establish a student's *understanding* of gender roles and a student's *perceived* quality of learning experience. It was not possible to prove a student's comprehension of the course material or survey questioning. This is something that statistical significance can help to determine, since truly establishing *learning* is not an option.

There were many demographic factors that can also affect response for which the analysis did not allow. For example, a student's *past* religious affiliation might have affected their current view. Also, a student's exposure to these issues might have affected the way in which they responded to the questions. There also was not a way to ensure that students answered the questions honestly and objectively.

A larger sample size could have shown a high level of statistical significance and therefore allowed for more concrete implications. The other studies referenced in this dissertation had sample sizes many times greater than this study. It is a factor that cannot be controlled directly by the researcher but not being able to generate significant findings statistically in three of the four research questions was a key factor in the study.

Another limitation resulted from the lack of responses to the open comment portion on the Instrument To Determine Scriptural Interpretations Of Gender Issues. This section provided means of gathering more data in addition to students' answers to the instrument. The comment portion on the course survey provided opportunity for more insight concerning the professor and possibly the student's responses to the Likert scale. Qualitative analysis and coding to generate quantitative data would have been beneficial at this point to give more insight into the dynamic of the student, his or her gender role interpretation, and the learning experience.

Further Research

This research was limited to surveying only Southern Baptist affiliated seminaries. The same study could be replicated in non-southern Baptist seminaries to find the pulse of the broader evangelical community concerning this relationship. The study could also be conducted at the undergraduate level at Christian colleges and universities. Developing a holistic picture of the understanding of biblical gender roles within the broad scope of Christianity, both conservative and liberal, is important for understanding the issue and its fullest implications for society, the church, preaching, and missions.

A longitudinal study that compares the same course taught with the same syllabus by a male teacher and a female teacher would further help to establish the relationship between a teacher's gender and the student's perceived quality of learning experience. Although other factors could still be an issue regarding a student's perceived quality of learning experience, a high statistical significance in the findings could present some valuable data.

Pre-tests and post-tests, if using a statistically validated instrument, could also be utilized for evaluating the learning that takes place in each course. These tests come closer to measuring actual learning in addition to a course survey measuring the perceived quality of learning experience.

Each of these areas for further research would allow for an increase in the understanding of current views concerning biblical gender roles and what relationship, if any, those views have to perceived quality of learning experience. As stated in chapters 4 and 5, there have been studies establishing that gender can affect a student's view of their professor. Thus a relationship between these factors and a student's perceived quality of learning experience would provide beneficial research for theological institutions.

As acknowledged in the precedent literature, much research about gender differences and learning is only to be found at the pre-adult stages, leading readers to assume that gender is not an important issue in adult education. There are, however, thousands of books on the subject of men and women, their differences, strengths, and weaknesses. If statistical significance can be determined in the perceived quality of learning experience between male and female students when taught by a female

professor, then further research in the realm of gender differences and learning in *adulthood* would be worthwhile.

It is of interest to know if there are other factors contributing to a student's perceived quality of learning experience and their view of gender roles. Does class size, teaching style, or overall likeability of the professor influence perceived learning? Does the teacher's view of gender roles affect the student's view or their response to the Instrument to Determine Scriptural Interpretations of Gender Issues? This type of research could isolate the most influential factor and allow institutions to focus on it and how to utilize it.

Stemming from the findings regarding each research question, there are several other areas that could benefit from further research. If a relationship between one gender view and a higher perceived quality of learning experience could be established, it would be interesting to know why this relationship exists. Also, a study that can reveal a statistically significant relationship between a female professor and a higher perceived quality of learning experience among females and which interprets why that relationship exists, would be valuable.

Studies such as these would also bring up the question of whether or not there is a converse effect that male students learn better from male teachers. Finally, a comparison of Southern Baptist findings with other denominations, conservative and liberal, could provide an impetus for spawning more studies that examine the previously mentioned areas of research. Although some findings did not have significance in statistical terms, they still provided enough insight to encourage future studies and further

research. Findings with are larger sample would increase the applicability of the subject to the field of theological education.

APPENDIX 1

INSTRUMENT TO DETERMINE SCRIPTURAL INTERPRETATIONS OF GENDER ISSUES

Please carefully read this section.

This research is designed to analyze persons' understanding of biblical gender roles and how that may relate to their perception of the quality of learning experience in regard to a particular class. This study is being conducted by Carrie Beth Douglas for the purposes of dissertation research. All information you provide will be kept confidential. Neither your name nor the name of your educational institution will be reported in conjunction with your responses in any format. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this survey, you are giving informed consent for the use of your responses in this research.

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 61 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. Gender of your professor. *

Female
Male

3. Your age. *

Under 18
18-20
21-23
24-26
27-29
Over 29

4. Your race/ethnic origin. *

Caucasian
African American
Asian
Hispanic
Other

5. Your home region. * Based on your home state as categorized below, please identify your home region. If you are not a United States citizen, please identify yourself as international.

Southeast: MS, AL, GA, FL, NC, SC, VA, WV, KY, TN, AR, LA

Northeast: ME, NH, VT, MA, CT, RI, NY, NJ, PA, MD, DE

Midwest: OH, IN, MI, WI, IL, IA, MN, ND, SD, NE, MO, KS

Southwest: TX, OK, NM, AZ, CO, UT, NV, CA

Northwest: WY, MT, ID, OR, WA, AL, HI

International: Please indicate country

6. Your denominational affiliation. *

Southern Baptist
Baptist (non-Southern Baptist)
Non-Denominational
Other

7. Your theological persuasion. * Based on the following definition, which descriptor most closely identifies your persuasion in regard to the term “evangelical”?

Jesus Christ is the only means of salvation and the Bible is the authoritative Word of God.

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

8. **“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).” ***
9. **“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).” ***
10. **“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.” ***
11. **“I am comfortable with being identified as an ‘evangelical feminist’ or a ‘biblical feminist’ (complete equality in personhood and role/function).” ***
12. **“I am comfortable with being identified as a ‘complementarian’ (equal in personhood but distinct/unique in role/function).” ***
13. **“I am comfortable with being identified as a ‘traditionalist,’ meaning one who believes in male superiority as established and evidenced throughout church history.” ***
14. **I have a negative response to the term ‘patriarchy’ (defined as ‘rule of the fathers’).” ***
15. **“The concept of ‘male headship’ (primary responsibility of husbands and male pastors/elders) implies male superiority (greater value) and female inferiority (lesser value).” ***
16. **“I am in favor of all gender (referring to men, women, and God) neutral translations of Scripture.” ***

17. The concept of ‘male headship’ implies that women should not hold primary (overall responsibility) leadership positions over men in the church.” *

Hermeneutical Issues

18. “Personal experience plays an important role in the interpretation of Scripture.”

19. “At no time, for any reason, should the inerrancy or inspiration of God’s Word be questioned/challenged.”

20. “In interpreting Scripture, allowances must be made for the gradual *progression* or *development* of truth over time.”

21. “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)

22. “God the Son was submissive to God the Father in the Trinitarian relationship only during His time on earth (not for all eternity).”

23. “The Trinitarian relationship exemplifies both equality of essence (equal in being or personhood) and role distinction (different functions).”

24. “I am equally comfortable with referring to God as ‘mother’ or ‘father.’”

25. “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.’”

26. “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

27. “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).”

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

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

Creation

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

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

32. “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

33. “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).”

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

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

Old and New Testament Women of the Bible

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

37. “Women in the Bible that functioned in leadership roles led in a manner that protected and respected male headship.”

38. “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.”

39. “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

40. **“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.”**
41. **“The unique submission of wives to their husbands’ overall leadership (male headship) is a positive, enriching concept based on God’s design.”**
42. **“Male headship in the husband/wife relationship contradicts the equality of all persons under God.”**
43. **“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.”**
44. **“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.”**
45. **“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.”**
46. **“Women are to teach only women and children in the church.”**

Practical Implications

47. **“The concept of male headship and female submission inevitably contributes to violence and abuse within the home.”**
48. **“God’s design for the husband and father includes the role of being both a protector and provider for his family.”**
49. **“Decisions in the home should be made mutually by both the husband and wife, with no preference of one above the other.”**
50. **“Final decisions in the home are to be made by the husband/father as head of the household.”**
51. **“Leadership and teaching in the church in any context, should be determined by spiritual gift and ability, not gender.”**
52. **“Gender is a factor for *some* context of leadership and teaching in the church.”**
53. **“Gender is a factor for *all* contexts of leadership and teaching in the church.”**

54. “The concept of male headship applies to the home, but not the church.”
55. “The concept of male headship applies to the church, but not the home.”
56. “The concept of male headship applies to both the church and the home, but has no implications for society as a whole.”
57. “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

58. **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?**

59. **Based on the following definitions please identify which view of biblical gender roles best describes your belief.**

Complementarian: Men and women were created as equal complementary expressions of the image of God. Their different roles in relationship to each other provide a picture of who God is and how He relates to his people (Grudem 2002, 518).

Egalitarian: Men and women are equal in value, but all roles in the home and the church are determined by gifts, abilities, and preferences, not by gender (Grudem 2002, 21).

References will not be visible in the online survey.

60. **Use this portion to comment on any issue not addressed in the survey.**

APPENDIX 2

PERMISSION FOR USE OF THE SCRIPTURAL INTERPRETATIONS OF GENDER ISSUES SURVEY

The following page is a letter from the creator of the instrument, Joy Fagan, granting permission to use the instrument, make changes, and publish the results.

Carrie Beth Douglas
803 Doran Road
Murray, KY 42071
March 2, 2010

Dr. Joy Fagan
Biblical and Theological Studies
Cedarville University
251 N. Main St.
Cedarville, OH 45314

Dear Dr. Fagan:

I am a Ph.D. student at The Southern Baptist Theological Seminary in Louisville, Kentucky and I am completing my dissertation entitled: *The Relationship Between Faculty Gender, Student Understanding of Biblical Gender Roles, and Perceived Quality of Learning Experience in Southern Baptist Affiliated Seminaries.*

I request your permission to use in my research your instrument entitled, "Scriptural Interpretations of Gender Issues Survey" and to reproduce that item in an appendix to the prospectus and the dissertation.

Also, with your permission, I would like to make the following changes:

1. Delete the question "Year in College"
2. Change "home state" to "home region"
3. Change denominational affiliation to list following options (Baptist-Southern Baptist; Baptist-Non-SBC, Non-Denominational, Other)
4. Add demographic question "Gender of your professor"
5. Add a question at the end, providing definitions of complementarian and egalitarian asking students to choose which view they espouse
6. Delete the "In Your View" question
7. Add a section to allow for comments on any issue not covered in the survey

As the copyright owner, please sign below if you wish to grant permission for use of the survey and to allow these changes, acknowledging that they will not affect the reliability or validity of the instrument.

I appreciate this assistance with my research.

Sincerely,


Carrie Beth Douglas

I grant my permission to use the material described above.

Joy R. Fagan
printed name of copyright owner


signature

3/9/10
date

APPENDIX 3

A SELECTION OF UNEDITED, OPEN-ENDED SURVEY RESPONSES

"In question 10, the word superiority gives a negative connotation and can lead some to assume that this survey or readers can be or think in a egalitarian way, so i answered as best possible in regards to what I think you were trying to acheive. I didnt fully understand question sixteen but, If something has to do with scripture, I am highly convicted, concerned, interested, and will have an opinion. on ques. 44 Im looking into that further, even if it was especially specific to that time and culture, it is not a reason to write off what God has intended and has ordained by way of principles set through his word.

Questions 56 and 57 were unclear to me. Male headship does not have implications for society in the sense that every man in society has headship over every woman. God has given men specific roles of headship in the spheres of the church and the home. This does not extend to societal structures, such as women in government. However, male headship does have implications for society in the sense that even unbelievers in society will experience a more satisfying home life if they pattern their homes after the Scriptural mandate.

APPENDIX 4

COURSE EVALUATION SURVEY

Instructions: Answer all questions using the following code:

1=Strongly Agree 2=Agree 3= Cannot Rate 4= Disagree 5=Strongly Disagree

1. This course was consistent with the Catalog and the course syllabus description.
2. The course textbooks contributed to my understanding of the subject.
3. Assignments (papers, projects, etc.) contributed to my understanding of the subject.
4. Exams (or other measurements) have fairly measured my knowledge of course content.
5. The instructor managed the class time efficiently.
6. Communication techniques and teaching methods were effective and appropriate to the course material.
7. The instructor appeared to be well prepared for class sessions.
8. The instructor's presentation often caused me to think in depth about the subject.
9. The course material was taught clearly.
10. The instructor managed classroom discussion and dialog effectively.
11. The instructor was available to meet with me or answer my questions.
12. The instructor demonstrated a respectful, caring attitude toward students.
13. Course objectives were achieved.
14. This course made a significant contribution to my overall theological ministry preparation.

15. This course should continue its present place in the school's curriculum.
16. The evaluations form has provided me adequate opportunity to evaluate this course.

Comments:

APPENDIX 5

PERMISSION FOR USE OF THE COURSE EVALUATION SURVEY

The following page is a letter from Bradley C. Thompson, Executive-Vice President of Mid-America Baptist Theological Seminary, granting permission to use the course evaluation survey.

Carrie Beth Douglas
803 Doran Road
Murray, KY 42071
March 2, 2010

Dr. Brad Thompson
2095 Appling Road
Cordova, TN 38016

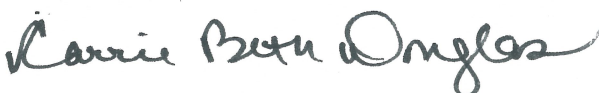
Dear Dr. Thompson:

I am a Ph.D. student at The Southern Baptist Theological Seminary in Louisville, Kentucky and I am completing my dissertation entitled: *The Relationship Between Faculty Gender, Student Understanding of Biblical Gender Roles, and Perceived Quality of Learning Experience in Southern Baptist Affiliated Seminaries.*

I request your permission to use in my research the course evaluation from Mid-America Baptist Theological Seminary and to change the response options to range from strongly disagree to strongly agree, instead of ranging from strongly agree to cannot rate.

Please sign below if you wish to grant permission for use of the survey and to allow these changes, acknowledging that they will not affect the reliability or validity of the survey.

Sincerely,



Carrie Beth Douglas

I grant my permission to use the material described above.

Bradley Thompson
printed name of copyright owner

Bradley Thompson
signature

10-28-10
date

APPENDIX 6

PERMISSION TO USE THE CHRISTIANS FOR
BIBLICAL EQUALITY'S STATEMENT
OF BELIEFS

The following page is a letter from Bethany Nelson at CBE granting permission to print their statement of beliefs.

Carrie Beth Douglas
803 Doran Road
Murray, KY 42071
March 2, 2010

Bethany Nelson
Christians for Biblical Equality
122 W Franklin Ave
Suite 218
Minneapolis, MN 55404

Dear Ms. Nelson:

I am a Ph.D. student at The Southern Baptist Theological Seminary in Louisville, Kentucky and I am completing my dissertation entitled: *The Relationship Between Faculty Gender, Student Understanding of Biblical Gender Roles, and Perceived Quality of Learning Experience in Southern Baptist Affiliated Seminaries.*

I request your permission to print the statement on "Men, Women, and Biblical Equality" in the appendix.

Please sign below if you wish to grant permission.

Sincerely,



Carrie Beth Douglas

I grant my permission to use the material described above.

Bethany G. Nelson
printed name of copyright owner

Bethany Nelson
signature

3/8/2010
date

APPENDIX 7

STATEMENT OF BELIEFS FROM THE CHRISTIANS FOR BIBLICAL EQUALITY

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.

Gilbert Bilezikian
Stanley N. Gundry
Catherine Clark Kroeger
Roger Nicole

W. Ward Gasque
Gretchen Gaebelein Hull
Jo Anne Lyon

Endorsed by: Miriam Adeney, Astri T. Anfindsen, Timothy Paul Allen, James Alsdurf, Phyllis Alsdurf, John E. Anderson, Patricia W. Anderson, Carl E. Armerding, Myron S. Augsburg, Raymond Bakke, Sandra Bauer, James Beck, Virginia L. Beck, Elizabeth Bell, Roy D. Bell, David G. Benner, Gordon C. Bennett, Joyce R. Berggren, Char Binkley, Sandra Bostian, Mark A. Brewer, Bettie Ann Brigham, D. Stuart Briscoe, Kathleen K. Brogan, James A. Brooks, Beth E. Brown, H. Marie Brown, F. F. Bruce, Cheever C. Buckbee, David H. Burr, Donald P. Buteyn, Anthony Campolo, Linda Cannell, Daniel R. Chamberlain, Caroline L. Cherry, Jack M. Chisholm, Gerald Christmas, Rosemary Christmas, David K. Clark, Shirley Close, Bonnidell Clouse, Robert G. Clouse, David W. Clowney, Naomi C. Cole, Mark O. Coleman, Jim Conway, Sally Conway, Kaye V. Cook-Kollars, C. S. Cowles, R. Byron Crozier, Peter

H. Davids, Edward R. Dayton, Paul H. De Vries, Sidney De Waal, J. Jey Deifell, Jr., John R. Dellenback, Mary Jane Dellenback, Gary W. Demarest, Dolores Dunnnett, Walter Dunnnett, Charlotte Dyck, James F. Engel, C. Stephen Evans, Colleen Townsend Evans, Louis Evans, Gabriel Fackre, Gordon D. Fee, John Fischer, Patrice Fischer, David B. Fletcher, Joan D. Flikkema, David A. Fraser, Nils C. Friberg, Donn M. Gaebelein, Kevin Giles, Alfred A. Glenn, Barbara R. Glenn, Arthur A. Goetze, Tita V. Gordovez, Lillian V. Grissen, H. James Groen, Vernon Grounds, Darrell L. Guder, Lee M. Haines, Robin Haines, Richard C. Halverson, Sandra Hart, Stephen A. Hayner, Jo Ellen Heil, Betty C. Henderson, Robert T. Henderson, John J. Herzog, Bartlett L. Hess, I. John Hesselink, Roberta Hestenes, Janet S. Hickman, Marvin D. Hoff, Colleen Holby, Arthur F. Holmes, Beverly Holt, Carol D. C. Howard, David Allan Hubbard, M. Gay Hubbard, Anne Huffman, John Huffman, Philip G. Hull, Sanford D. Hull, Richard G. Hutcheson, Jr., William J. Hybels, Vida S. Icenogle, Dorothy Irvin, Evelyn Jensen, Alan F. Johnson, David W. Johnson, Robert K. Johnston, Rufus Jones, Kenneth S. Kantzer, Robert D. Kettering, John F. Kilner, Herbert V. Klem, Richard C. Kroeger, Harold E. Kurtz, Pauline H. Kurtz, Bruce Larson, Michael R. Leming, William H. Leslie, Arthur H. Lewis, Walter L. Liefeld, Zondra Lindblade, Helen W. Loeb, Richard N. Longenecker, Richard F. Lovelace, Deborah Olsoe Lunde, Kenneth H. Maaht, Faith M. Martin, James R. Mason, Alice P. Mathews, Dolores E. McCabe, Terry McGonigal, David L. McKenna, Lois McKinney, William A. Meyer, Hazel M. Michelson, A. Berkeley Mickelsen, Alvera Mickelsen, Eileen F. Moffett, Samuel H. Moffett, C. Sue Moore, Edward Moore, Graham Morbey, Mary Leigh Morbey, Elizabeth Morgan, Stephen C. Mott, Richard J. Mouw, Jeana Nieporte, William M. Nieporte, Alvaro L. Nieves, Arnold T. Olson, Daisy M. Washburn Osborn, LaDonna Osborn, T. L. Osborn, Grant R. Osborne, Grace Paddon, John Paddon, Elizabeth L. Patterson, Virginia Patterson, Richard Patterson, Jr., Philip Barton Payne, Robert W. Pazmino, Janet M. Peifer, William J. Petersen, Richard V. Pierard, Paul E. Pierson, Carolyn Goodman Plampin, Cornelius Plantinga, Jr., Christiane Posselt, Quah Cheng Hock, Robert V. Rakestraw, Sara Robertson, Lianne Roembke, Lydia M. Sarandan, Alvin J. Schmidt, Richard C. Schoenert, David M. Scholer, Jeannette F. Scholer, Robert A. Seiple, Ronald J. Sider, Lewis B. Smedes, James D. Smith III, Paul R. Smith, P. Paul Snezek, Jr., Klyne Snodgrass, Howard A. Snyder, Aida B. Spencer, William D. Spencer, Adele O. Sullivan, W. Nelson Thomson, Ruth A. Tucker, Mary Stewart Van Leeuwen, Joseph W. Viola, Virginia G. Viola, Emily Walther, George H. Walther, Patricia A. Ward, Timothy Weber, Van B. Weigel, Bruce Wilson, Earle L. Wilson, H. C. Wilson, Nicholas Wolterstorff, Linda R. Wright, Walter C. Wright, Jr., Louis H. Zbinden. (9/95)

(c) 1989, Christians for Biblical Equality. Permission to reproduce the statement in its entirety can be obtained from the national office of CBE.

CHRISTIANS FOR BIBLICAL EQUALITY

122 West Franklin Avenue, Suite 218, Mpls, MN 55404-2451

Phone: (612) 872-6898 Fax: (612) 872-6891

E-mail: cbe@cbeinternational.org

www.cbeinternational.org

APPENDIX 8

THE DANVERS STATEMENT FROM THE COUNCIL FOR BIBLICAL MANHOOD AND WOMANHOOD

The "Danvers Statement" summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988.

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; the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
8. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and
9. the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity; 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.

REFERENCE LIST

- Aluman, Jihan I. A. 2008. Learning styles in relation to gender, field of study, and academic achievement for Bahaini University students. *Individual Differences Research Journal* 6 (4): 303-16.
- Annual Reports*. 2000. The commission on accrediting of the Association of Theological Schools, Pittsburg, PA. Retrieved 20 July 2009 from <http://www.ats.edu>.
- _____. 2009. The commission on accrediting of the association of theological schools. Pittsburg, PA. Retrieved 20 July 2009 from <http://www.ats.edu>.
- Anthony, Michael J., and Warren S. Benson. 2003. *Exploring the history and philosophy of Christian education*. Grand Rapids, MI: Kregel Publications.
- Arbuckle, Julianne, and Benne D. Williams. 2003. Students' perceptions of expressiveness: Age and gender effects on teacher evaluations. *Sex Roles* 49 (November): 507-16.
- Balmer, Randall, and Lauren F. Winner. 2002. *Protestantism in America*. New York, NY: Columbia University Press.
- The Baptist Faith and Message. 2000. Retrieved 12 December 2010 from <http://www.sbc.net>.
- Barker, William Peterson. 1967. *They stood boldly*. Westwood, NJ: Fleming H. Revell Company.
- Basow, Susan A. 2000. Best and worst professors: Gender patterns in students' choices. *Sex Roles* 43 (April/May): 407-17.
- Basow, Susan A., and Karen G. Howe. 1987. Evaluations of college professors: effects of professors, sex-type and sex, and students' sex. *Psychological Reports* 60 (April): 671-78.
- Bauer, Nancy. 1996. Abbess Hilda of Whitby: All Britain was lit by her splendor. In *Medieval women monastics: Wisdom's wellsprings*, ed. Miriam Schmitt and Linda Kulzer, 13-31. Collegeville, MN: The Liturgical Press.

- Bede. 1955. *A history of the English church and people*. Translated by Leo Sherley-Price. Harmondsworth, England: Penguin Books.
- Belenky, Mary Field, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule. 1997. *Women's ways of knowing*. New York, NY: Basic Books.
- Belleville, Linda L. 2005. Women in ministry: An egalitarian perspective. In *Two views on women in ministry*, ed. Stanley N. Gundry and James R. Beck, 21-103. Grand Rapids, MI: Zondervan.
- Bergevin, Paul. 1995. The adult, his society, and adult education: An overview. In *Selected writings on philosophy and adult education*, ed. Sharan B. Merriam, 42-45. Malabar, FL: Krieger Publishing Company.
- Bilezikian, Gilbert. 2006. *Beyond sex roles*. 3rd ed. Grand Rapids, MI: Baker Academic.
- Bold, Barbara K., Paul Allen Miller, and Charles Platter, eds. 1997. *Sex and gender in medieval and renaissance texts: The Latin tradition*. Albany, NY: State University of New York Press.
- Brassard, Caroline. 2004. Are learning patterns different on Mars and Venus? *Center for Development of Teaching and Learning Brief* 7 (January): 5-6.
- Brennen, Barrington H. 2003. Gender issues in tertiary education. Speech presented at the Association of Tertiary Education Annual Conference held in Nassau, Bahamas.
- Caffarella, Rosemary S., and Sharan B. Merriam. 1991. *Learning in adulthood*. San Francisco, CA: Jossey-Bass.
- Callahan, Raymond E. 1962. *Education and the cult of efficiency*. Chicago, IL: The University of Chicago Press.
- Carrington, Philip. 1957. *The early Christian church*. Cambridge: Cambridge University Press.
- Castelli, Elizabeth A. 1993. Romans. In *Searching the Scriptures*, ed. Fiorenza Elisabeth Schüssler, 272-95. New York, NY: Crossroad.
- Centra, John A., and Noreen B. Gaubatz. 1999. *Research report #8: Is there gender bias in student evaluations of teaching?: Student instructional report II*. Princeton, NJ: Educational Testing Service.
- Chang, Weining C. 2004. Learning goals and styles by gender—a study of NUS students. *Center for Development of Teaching and Learning Brief* 7 (January): 4.

- Chanski, Mark. 2008. *Womanly dominion: More than a gentle and quiet spirit*. Merrick, NY: Calvary Press Publishing.
- Charlton, Joy. 1987. Women in seminary: A review of current social science research. *Review of Religious Research* 28 (June): 305-18.
- Christians for Biblical Equality. 1989. *Men, Women and Biblical Equality*. Minneapolis, MN: CBE International.
- Cochran, Pamela. 2005. *Evangelical feminism: A history*. New York, NY: New York University Press.
- Clark, Elizabeth A. 1983. *Women in the early church*. Collegeville, MN: The Liturgical Press.
- Clark, M. Carolyn, and Sharan B. Merriam. 1991. *Lifelines*. San Francisco, CA: Jossey-Bass.
- Cloke, Gillian. 2000. Women, worship, and mission. In *The Early Christian World*, ed. Philip F. Esler, 422-51. London: Routledge.
- Colaner, Colleen Warner, and Steven M. Giles. 2007. The Baby Blanket or the Briefcase: The Impact of Evangelical Gender Role Ideologies on Career and Mothering Aspirations of Female Evangelical College Students. *Sex Roles* 27 (October): 526-34.
- The Council on Biblical Manhood and Womanhood. 2010. Retrieved 13 December 2010 from <http://www.cbmw.org>.
- Cranton, Patricia. 2002. Teaching for transformation. *New Directions for Adult and Continuing Education Series*. 93 (Spring): 63-71.
- D'Angelo, Mary. 1999. Reconstructing real women in gospel literature. In *Women and Christian Origins*, ed. Ross Shepard Kraemer and Mary Rose D'Angelo, 105-28. New York, NY: Oxford University Press.
- De La Fuente-Gutierrez, Concepcion. 1992. Learning and teaching styles in the composition classroom. M.S. diss., Texas A&I University.
- Dettoni, John M. 1996. Psychology of Adulthood. In *The Christian educator's handbook on adult education*, ed. Kenneth O. and James C. Wilhoit, 77-90. Grand Rapids, MI: Baker Books.
- Dever, Mark. 2008. Young versus old complementarians. *The Journal of Biblical Manhood and Womanhood*. 13 (Spring): 23-24.

- Eberts, Harry W. 1997. Plurality and ethnicity in early Christian mission. *Sociology of Religion* 58, (4): 305-21.
- Edwards, Sue, and Kelley Mathews. 2002. *New doors in ministry to women*. Grand Rapids, MI: Kregel Publications.
- Eisner, Elliot W. 2002. *The education imagination: On the design and evaluation of school programs*. Upper Saddle River, NJ: Merrill Prentice Hall.
- Elkins, Sharon K. 1988. *Holy women of twelfth-century England*. Chapel Hill, NC: The University of North Carolina Press.
- Epp, Eldon J. 2005. *Junia: The first woman apostle*. Minneapolis, MI: Fortress.
- Fagan, Joy Ruth. 2005. Beliefs about gender roles and issues held by undergraduate students in selected Christian higher educational institutions. Ed.D. diss., The Southern Baptist Theological Seminary.
- Fagot, Beverly I., Mary D. Leinach, Barbara E. Hort, and Jennifer Strayer. 1997. Qualities underlying the definitions of gender. *Sex Roles* 37 (January/February): 1-18.
- Ferguson, Everett. 1999. *Christianity and society: The social world of early Christianity*. New York, NY: Routledge.
- Ferrante, Joan M. 1997. *To the glory of her sex: Women's roles in the composition of medieval texts*. Bloomington, IN: Indiana University Press.
- Fiorenza, Elisabeth Schüssler, ed. 1993. *Searching the scriptures*. Vol. 2. New York, NY: Crossroad.
- Flannery, Daniele D., and Elisabeth Hayes. 2000. *Women as learners*. San Francisco, CA: Jossey-Bass.
- Gall, Joyce P., M. D. Gall, and Walter R. Borg. 2005. *Applying educational research*. Boston, MA: Pearson Education.
- Gallagher, Sally K. 2003. *Evangelical identity and gendered family life*. New Brunswick, NJ: Rutgers University Press.
- Gangel, Kenneth O., and James C. Wilhoit. 1993. *The Christian educator's handbook of adult education*. Grand Rapids, MI: Baker Books.
- Gilligan, Carol. 1993. *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.

- Giltner, Fern. 1985. *Women's issues in religious education*. Birmingham, AL: Religious Education Press.
- Gravetter, Frederick J., and Larry B. Wallnau. 2008. *Essentials of statistics for the behavioral sciences*. 6th ed. Belmont, CA: Thomson Wadsworth.
- Gregory of Nyssa. 1996. *On the soul and the resurrection*. Translated by Catharine P. Roth. Crestwood, NY: St. Vladimir's Seminary Press.
- Grenz, Stanley J., David Guretzki, and Cherith Fee Nordling. 1999. *Pocket dictionary of theological terms*. Downers Grove, IL: InterVarsity Press.
- Groethe, Rebecca, ed. 1997. *Lifelong learning: A guide to adult education in the church*. Minneapolis, MN: Augsburg.
- Groothuis, Rebecca Merrill. 1997. *Good news for women: A biblical picture of gender equality*. Grand Rapids, MI: Baker Books.
- Grossman, Herbert, and Suzanne H. Grossman. 1994. *Gender issues in education*. Needham Heights, MA: Allyn and Bacon.
- Grudem, Wayne. 2000. *Systematic theology*. Leicester: InterVarsity Press.
- _____. 2004. *Evangelical feminism and biblical truth: An analysis of more than one hundred disputed questions*. Sisters, OR: Multnomah Publishers.
- Hall, Roberta, and Bernice Sandler. 1982. *The classroom climate: A chilly one for women*. Washington, DC: Association of American Colleges Project on the Status of Women in Education.
- Hansen, Collin. 2006. *Young, restless, reformed*. Retrieved 16 December 2010 from <http://www.christianitytoday.com>.
- Hardenbrook, Weldon. 2006. Where's dad? A call for fathers with the spirit of Elijah. In *Recovering biblical manhood and womanhood*, ed. John Piper and Wayne Grudem, 378-387. Wheaton, IL: Crossway Books.
- Hargreaves, David J., and Ann M. Colley, eds. 1986. *The psychology of sex roles*. London: Harper and Row.
- Hassey, Janette. 2005. Evangelical women in ministry a century ago. In *Recovering biblical equality: Complementarity without hierarchy*, ed. Ronald W. Pierce and Rebecca Merrill Groothuis, 23-38. Downers Grove, IL: InterVarsity Press.
- Hempel, Lynn M., and John P. Bartkowski. 2008. Scripture, sin and salvation: Theological conservatism reconsidered. *Social Forces* 86 (June): 1647-74.

- Hensel, Nancy. 1991. *Realizing gender equality in higher education*. Washington, DC: The George Washington University.
- Herbert, Mary Elizabeth. 1885. *Wives and mothers in the olden time*. London: Richard Bentley and Son.
- Hergenhahn, B. R. 1988. *An introduction to theories of learning*. 3rd ed. Englewood Cliffs, NJ: Prentice-Hall.
- Hunwicke, John. 2008. *Junia among the apostles*. Retrieved 10 December 2010 from <http://www.touchstonemag.com>.
- Johnston, Robert K. 1986. Biblical authority and interpretation. In *Women, authority, and the Bible*, ed. Alvera Micklesen, 30-41. Downers Grove, IL: InterVarsity Press.
- Kassab, Salah, Marwan Abu-Hijleh, Qasim Al-Shboul, and Hossam Hamdy. 2005. Gender-related differences in learning in student-led PBL tutorials. *Education for Health* 18 (July): 272-82.
- Keely, Barbara Anne. 1997. *Faith of our foremothers*. Louisville, KY: Westminster John Knox Press.
- Kegan, Robert. 2000. What "form" transforms. In *Learning as transformation: Critical perspectives on a theory in progress*, ed. Jack Mezirow and Associates, 35-69. 2nd ed. San Francisco, CA: Jossey-Bass.
- Kittle, Gerhard and Gerhard Friedrich, eds. 1985. *Theological Dictionary of the New Testament*. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Klingler, Mae. 2004. Are faculty evals gender biased? *The Athens News*, 15 April.
- Knowles, Malcom S. 1975. *Self-directed learning: A guide for learners and teachers*. New York, NY: Association Press.
- Leedy, Paul D., and Jeanne Ellis Ormrod. 2005. *Practical research*. Upper Saddle River, NJ: Pearson Prentice Hall.
- MacDonald, Margaret Y. 1999. Reading real women through the undisputed letters of Paul. In *Women & Christian Origins*, ed. Ross Shepard Kraemer and Mary Rose D'Angelo, 199-217. New York, NY: Oxford University Press.
- Martin, Francis, and Thomas C. Oden, eds. 2006. *Acts*. Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP Books.
- Mezirow, Jack. 2000. *Learning as transformation: Critical perspectives on a theory in progress*. 2nd ed. San Francisco, CA: Jossey-Bass.

- Mindel, Nissan. 2004. *Beruriah*. Retrieved 27 July 2009 from <http://www.chabad.org>.
- Moon, Jennifer. 2002. *The module & programme development handbook: A practical guide to linking levels, learning outcomes & assessment*. London: Kogan Page.
- Newman, Barbara, ed. 1998. *Voice of the living light: Hildegard of Bingen and her world*. Berkeley, CA: University of California Press.
- Oden, Thomas C., ed. 1988. *Phoebe Palmer: Selected writings*. New York, NY: Paulist Press.
- Olson, Roger E. 2004. *The Westminster handbook to evangelical theology*. Louisville, KY: Westminster John Knox Press.
- Pederson, Rita. 2008. *The lost apostle: Searching for the truth about Junia*. San Francisco, CA: Jossey-Bass.
- Philbin, Marge, Elizabeth Meier, Sherri Huffman, and Patricia Boverie. 1995. A survey of gender and learning styles. *Sex Roles* 32 (April): 485-94.
- Picciano, Anthony. 2002. Beyond student perceptions: issues of interaction, presence, and performance in an online course. *Journal of Asynchronous Learning Networks* 6 (July): 21-40.
- Pierce, Ronald W., and Rebecca Merrill Groothuis. 2005. *Discovering biblical equality: Complementarity without hierarchy*. Downers Grove, IL: InterVarsity Press.
- Piper, John, and Wayne Grudem, eds. 2006. *Recovering biblical manhood and womanhood: A response to evangelical feminism*. Wheaton, IL: Crossway Books.
- Plato. 360 B.C.E. *The Republic, Book V*. Translated by Benjamin Jowett. Retrieved 11 December, 2010 from <http://www.classicallibrary.org>.
- Prosser, Michael, and Keith Trigwell. 1999. *Understanding learning and teaching: The experience in higher education*. Philadelphia, PA: Open University Press.
- Ranft, Patricia. 1996. *Women and the religious life in premodern Europe*. New York, NY: St. Martin's Press.
- Richardson, Jennifer C., and Karen Swan. 2003. Examining social presence in online courses in relation to students' perceived learning and satisfaction. *Journal of Asynchronous Learning Networks* 7 (February): 68-88.
- Roberts, Alexander, and James Donaldson, eds. 1825. *The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to A.D. 325*. Buffalo, NY: Christian Literature Publishing.

- Ruether, Rosemary Radford, and Rosemary Skinner Keller, ed. 1981. *Women and religion in America*. San Francisco, CA: Harper and Row.
- Ryan, Hildegard. 1996. St. Hildegard of Bingen (1098-1179) and Bl. Jutta of Spanheim (1084-1136): Foremothers in wisdom. In *Medieval women monastics: Wisdom's wellsprings*, ed. Miriam Schmitt and Linda Kulzer, 149-64. Collegeville, MN: The Liturgical Press.
- Schmitt, Miriam, and Linda Kulzer, eds. 1996. *Medieval woman monastics: Wisdom's wellsprings*. Collegeville, MN: Liturgical Press.
- Schreiner, Thomas R. 2005. Women in ministry: An egalitarian perspective. In *Two views on women in ministry*, ed. Stanley N. Gundry and James R. Beck, 265-322. Grand Rapids, MI: Zondervan.
- _____. 2006. The valuable ministries of women in the context of male leadership: A survey of Old and New Testament examples and teaching. In *Recovering Biblical Manhood and Womanhood*, ed. John Piper and Wayne Grudem, 209-24. Wheaton, IL: Crossway Books.
- Schweickart, Patrocínio. 1996. Speech is silver, silence is gold. In *Knowledge, difference, and power*, ed. Nancy Goldberger, Jill Tarule, Blyth Clinchy, and Mary Belenky, 305-23. New York, NY: Basic Books.
- Severiens, Sabine, and Geert Ten Dam. Gender and gender identity in learning styles. *Educational Psychology* 17 (March): 79.
- Shaffer, David R. 2005. *Social and personality development*. 3rd ed. Belmont, CA: Thomson Wadsworth.
- Shaw, Susan M. 2008. *Southern Baptist women on church, home, and society*. Lexington, KY: University Press of Kentucky.
- Sherwood, Tina. 2007. An examination of the relationship between gender role ideology, feminism, egalitarian ideology, and religious and political ideologies in the United States. Ph.D. diss., Northcentral University.
- Sims, Serbrenia J., and Ronald R. Sims, eds. 1995. *The importance of learning styles understanding the implications for learning, course design, and education*. Westport, CT: Greenwood Press.
- Smith, Sandi W., Jina H. Yoo, A. Celeste Farr, Charles T. Salmon, and Vernon D. Miller. 2007. The influence of student sex and instructor sex on student ratings of instructors: Results from a college of communication. *Women's Studies in Communications* 30 (1): 64-77.

- Southeastern Baptist Theological Seminary. 2009. *Southeastern Baptist Theological Seminary Academic catalog 2009-10*. Wake Forest, NC: Southeastern.
- Spencer, Aida Besançon. 1985. *Beyond the curse: Women called to ministry*. Nashville, TN: Thomas Nelson Publishers.
- Stanton, Ann. 1996. Reconfiguring teaching and knowing in the college classroom. In *Knowledge, difference, and power*, eds. Nancy Goldberger, Jill Tarule, Blyth Clinchy, and Mary Belenky, 25-50. New York, NY: Basic Books.
- Steiner, Sue, Lynn C. Holley, Karen Gerdes, and Heather E. Campbell. 2006. Evaluating teaching: Listening to students while acknowledging bias. *Journal of Social Work Education* 42 (2): 355-76.
- Stjerna, Kirsi. 2009. *Women and the reformation*. Malden, MA: Blackwell Publishing.
- Sullivan, B., and S. Thomas. 2007. Documenting student learning outcomes through a research-intensive senior capstone experience: Bringing the data together to demonstrate progress. *North American Journal of Psychology* 9 (2): 321-29.
- Taitz, Emily, Sondra Henry, and Cheryl Tallan. 2003. *The JPS guide to Jewish women: 600 B.C.E. to 1900 C.E.* Philadelphia, PA: Jewish Publication Society.
- Talbot, C. H. ed. 1954. *The Anglo-Saxon missionaries in Germany: Being the lives of SS. Willibrord, Boniface, Sturm, Leoba, and Libuin, together with the Hodoeporicon of St. Willibald and a selection from the correspondence of St. Boniface*. New York, NY: Sheed and Ward.
- Tanenbaum, Leroa. 2008. *Taking back God: American women rising up for religious equality*. New York, NY: Farrar, Straus, and Giroux.
- Thompson, Robert J., and Matt Serra. 2005. Use of course evaluations to assess the contributions of curricular and pedagogical initiatives to undergraduate general education learning objectives. *Education* 125, (4): 693-703.
- Thorndike, Edward Lee. 1903. *Educational Psychology*. New York, NY: The Science Press.
- Tierney, Helen, ed. 1999. *Women's studies encyclopedia: Q-Z*. Westport, CT: Greenwood Press.
- Toalston, Art. 2007a. Former prof. files suit against Southwestern. *Baptist Press*, March 13.
- _____. 2007b. Newspaper reports tenure refusal for Southwestern woman prof. *Baptist Press*, January 22.

- Tucker, Ruth. 2005. The changing roles of women in ministry. In *Recovering biblical equality: Complementarity without hierarchy*, ed. Ronald W. Pierce and Rebecca Merrill Groothuis, 23-38. Downers Grove, IL: InterVarsity Press.
- Walsh, James Joseph. 1970. *These splendid sisters*. Freeport, NY: Books for Libraries Press.
- Walters, Shirley, and Linzi Manicom, eds. 1996. *Gender in popular education: Methods for empowerment*. Atlantic Highlands, NJ: Zed Books.
- Ward, Benedicta, trans. 1975. *The desert Christian: Sayings of the desert fathers*. New York, NY: Macmillan.
- Ware, Bruce. Forthcoming. The Father, the Son, and the Holy Spirit: The trinity as theological foundation for family ministry. In *Training in the fear of God*, ed. Randy Stinson and Timothy Paul Jones. Grand Rapids, MI: Kregel Academic.
- Welton, Michael R. The contribution of critical theory to our understanding of adult learning. In *Selected writings on philosophy and adult education*, ed. Sharan B. Merriam, 173-85, 2nd ed. Malabar, FL: Krieger Publishing Company.
- Wenglinsky, Harold. 2002. How schools matter: The link between teacher classroom practices and student academic performance. *The Education Policy Analysis Archives* 10(12). Retrieved 11 December 2010 from <http://epaa.asu.edu/epaa/v10n12/>.
- Wheeler, Barbara G. 1981. Accountability to women in theological seminaries. *The Journal of Religious Education* 76 (July-August): 382-90.
- Wlodkowski, Raymond J. 1999. *Enhancing adult motivation to learn*. San Francisco, CA: Jossey-Bass.
- Wright, W., ed. and trans. 1871. *Apocryphal Acts of the Apostles*. London: Williams and Norgate.
- Zachary, Lois J. 2002. The role of teacher as mentor. *New Directions for Adult and Continuing Education Series*. 93 (Spring): 27-38.

ABSTRACT

THE RELATIONSHIP BETWEEN FACULTY GENDER, STUDENT UNDERSTANDING OF BIBLICAL GENDER ROLES, AND PERCEIVED QUALITY OF LEARNING EXPERIENCE IN SOUTHERN BAPTIST AFFILIATED SEMINARIES

Carrie Beth Douglas, Ph.D.
The Southern Baptist Theological Seminary
Chairperson: Dr. Timothy P. Jones

This dissertation examines seminary students' understanding of biblical gender roles and their perceived quality of learning experience while considering the gender of the faculty, for the purpose of determining what relationship, if any, there is between these two factors. The findings from this research were used to make recommendations to seminary students, faculty, and administration.

Two forms of data were gathered for this quantitative research design. The instrument used is Joy Fagan's Scriptural Interpretations of Gender Issues Survey, consisting of sixty closed questions utilizing the Likert Scale response system, and one open-ended question. Fagan's scale is aimed at determining whether the respondent is egalitarian or complementarian in their beliefs regarding biblical gender roles. The framework of the survey provides into the participant's theological leanings and the consequential applications of those beliefs. The final close-ended question asks the student to identify with either the complementarian or egalitarian viewpoint for the

purpose of determining if their stated view is the same as their view revealed in the rest of the survey.

In addition to this instrument, a course evaluation survey was used to determine students' perceived quality of learning experience. The goal of the combined data was to test for a relationship between students understanding of biblical gender roles and their perception of the learning experience. The resulting outcomes is beneficial for seminary administration, faculty, students, and churches by providing understanding as to what the future leaders of the church will believe in regard to gender roles.

As with any study, this research was limited in its generalizations. Further researched could be done using as its population all evangelical seminaries. The research could also be replicated in Christian colleges. A longitudinal study, comparing the perceived quality of learning experience in a course taught by a male professor and the same course taught by a female professor is encouraged.

VITA

Carrie Beth Douglas

PERSONAL

Born: August 31, 1979, Paducah, Kentucky
Parents: Kenneth and Belva Puckett
Married: Scott Douglas, October 18, 2008
Children: Samuel, November 23, 2010

EDUCATIONAL

Diploma, Reidland High School, Paducah, Kentucky, 1997
A.A., Paducah Community College, Paducah, Kentucky, 1999
B.A., Union University, Jackson, Tennessee, 2001
M.C.E., Mid-America Baptist Theological Seminary Germantown,
Tennessee, 2005

MINISTERIAL

Assistant Director of Children's Programming, Bellevue Baptist Church,
Cordova, Tennessee, 2004-2006
Worship leader for children's worship services, camps, and retreats
Bellevue Baptist Church, Cordova, Tennessee, 2001-2006
Administrator for Vacation Bible School, retreats, camps, and special
events, Bellevue Baptist Church, Cordova, Tennessee, 2001-2006

ACADEMIC

International Student Advisor, Mid-America Baptist Theological
Seminary, Cordova, Tennessee 2007-2009
Registrar, Mid-America Baptist Theological Seminary, Cordova,
Tennessee, 2008-2009
Instructor, Department of Christian Education, Mid-America Baptist
Theological Seminary, Cordova, Tennessee, 2007-2009
Associate Registrar, Mid-Continent University, Mayfield, Kentucky,
2009-2010
Director of Kingdom Kids Learning Center, Murray, Kentucky, April
2010-November 2010

ORGANIZATIONAL

Tennessee Association of Collegiate Registrars and Admissions Officers
American Association of Collegiate Registrars and Admissions Officers

