

**WOMEN IN CHRISTIAN LEADERSHIP**

**AN EMPIRICAL STUDY OF 'YOUTH WITH A MISSION', GERMANY**

by

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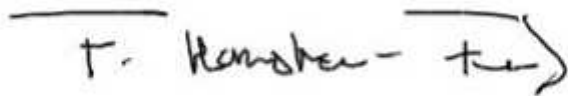
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It is amazing how one can get such a false idea that not all God's children should use all their powers in all ways to save the lost world. There are, so to speak, many people in the water about to drown. A few men are trying to save them, and that is considered well and good. But look, over there a few women have untied a boat also to be of help in the rescue, and immediately a few men cry out: standing there idly looking on and therefore having plenty of time to cry out: "No, no, women must not help, rather let the people drown" (Tucker 1988:97).

## Declaration

I declare that "Women in Christian Leadership: An Empirical Study of 'Youth With A Mission', Germany" is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Hurlach, February 2009

A handwritten signature in black ink, reading "F. Hornstra-Fuchs" with a stylized flourish at the end.

Franziska Hornstra-Fuchs

## **Abstract**

In formal statements, the international organization Youth With A Mission (YWAM) clearly endorses female leaders. In YWAM Germany, however, women are underrepresented in leadership positions. This dissertation seeks to explain this dearth, especially in terms of the role played by Scripture.

By means of interviews with leaders in YWAM Germany, possible answers were explored. Surprising for an evangelical organization, the interpretation of Scripture proved not to be a significant factor. Other factors that emerged are church background, the lack of female role models, lower self-confidence of women, and the role of incumbent leadership. The latter appeared to be the most crucial factor, since incumbent leaders, mostly men, select and appoint new leaders. It is likely that in this they are influenced by stereotypical conceptions of the leader as male and inclined to prefer those like themselves.

## **Key Terms**

Women, Leadership, Youth With A Mission, Evangelicals, Germany, Christians for Biblical Equality, Egalitarianism, Christians for Biblical Manhood and Womanhood, Christian ethics, Stereotypical gender roles

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Hurlach, February 2009

Franziska Hornstra-Fuchs

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## Abbreviations

AoG	Assemblies of God
BEFG	Bund Evangelisch-Freikirchlicher Gemeinden (Union of Evangelical Free Churches)
BFeG	Bund Freie evangelische Gemeinden (Union of Free evangelical Churches) in Germany
BFP	Bund Freikirchlicher Pfingstgemeinden (Union of Pentecostal Free Churches)
CBE	Christians for Biblical Equality
CBMW	Council on Biblical Manhood and Womanhood
DEA	Deutsche Evangelische Allianz (German Evangelical Alliance)
DTS	Discipleship Training School
EG	Evangelische Gesellschaft (Evangelical Association)
EKD	Evangelische Kirche Deutschland
ELT	European Leadership Team
ETS	Evangelical Theological Society
f	Female
FEG	Freie Evangelische Gemeinde (Free Evangelical Church) in Switzerland
GLT	Global Leadership Team
<i>idea</i>	Informationsdienst der Evangelischen Allianz
JMEM	Jugend mit einer Mission (Youth With A Mission)
m	Male
NBD	National Board of Directors
SBS	School of Biblical Studies
SOE	School of Evangelism
TSC	Theologisches Seminar St. Chrischona
TSE	Theologisches Seminar Ewersbach
UofN	University of the Nations
WEF	World Evangelical Fellowship
WELT	Western European Leadership Team
YWAM	Youth With A Mission

## Chapter 1 Research Question and Field of Research

“Therefore an overseer must be above reproach, the husband of one wife” (1 Timothy 3:2a). This was the text preached on in a small-town church one Sunday morning many years ago. The occasion for the sermon was the imminent election of a new elder for the congregation. Based on this short phrase used by Paul – an overseer has to be the husband of one wife – it was made clear that the new elder had to be a man. The claim seemed strange to me, but no one challenged this view. I was new in this church and as a new Christian I did not feel entitled to question it. After all, these people appeared to know the Bible and therefore this had to be correct: God only wants men in such positions of leadership.

Years later, when I became involved in the international missionary organization Youth With A Mission (YWAM), I discovered a very different Christian perspective on the issue, which brought a considerable amount of freedom in my thinking concerning women and leadership. One of YWAM’s foundational documents explicitly states: “We believe in equal opportunity and justice for all ... We are committed to honoring God-given leadership and ministry gifts in both men and women.”<sup>1</sup> It was a breath of fresh air for women like me, who sense a gift of leadership. However, my involvement with YWAM Germany for over a decade eventually confronted me with serious questions. Where are these women with the ability to lead? And why are they hardly present in leadership positions in YWAM Germany?

In chapter 3 YWAM’s position on women and the actual situation in Germany will be explored further. Suffice it to say at this point that confession and practice do not match well. If the organization means what it says in its statements, change is necessary. However, this change is unlikely to happen unless the present situation is evaluated and deliberate steps are taken to promote women to leadership positions. An evaluation of the present situation is attempted in this study in the hope that it will contribute to bringing reality more in line with theory.

### 1.1 Thesis Question and Objectives

These basic observations lead to the foundational question: if there is, in theory, openness and support for women to lead, and they are underrepresented in leadership except on a basic level

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<sup>1</sup> This quotation is taken from YWAM’s Foundational Values (“Value The Individual”, Foundational Value number 14). See the appendix for the complete text of this document.

(e.g. leading teams), then what prevents them from being involved in higher leadership positions? What keeps these women from taking leadership within YWAM?

YWAM is an evangelical organization. Since for evangelicals Scripture is the authoritative word of God, binding for all questions of faith and practice, it would seem likely that the lack of women in leadership teams and head positions is either deliberately or unintentionally influenced by conservative Scriptural teachings that leaders and potential leaders received in their past, mainly in their churches of origin. There may of course be other factors involved, but because of the strong evangelical emphasis on the Bible as the highest authority, it can be surmised that its interpretation is at least one of the reasons.

These considerations lead to the following dissertation question. Does the interpretation of Scripture on the issue of women in leadership explain, at least in part, the dearth of women in higher leadership positions in YWAM Germany? And can other reasons be identified that keep women from higher leadership positions or explain their relative absence?

From this follow four objectives. Firstly, YWAM needs to be described; in particular its view of women, and more specifically of women in leadership, needs to be presented and discussed. Secondly, it needs to be established whether there is indeed a considerably lower number of women in leadership positions in YWAM Germany. These two objectives will be dealt with in detail in chapter 3.

Thirdly, evangelicalism in Germany needs to be investigated; its views on women in leadership and its understanding of the relevant biblical passages need to be described and discussed. This has to include an examination of the official position and practice of evangelical churches and training institutions. This part of the research will be covered in chapter 4.

The fourth objective is to examine the relevant experience and views of female as well as male leaders in YWAM Germany in order to understand the status quo and to arrive at insights as to how this situation can be changed. This will be done by means of interviews. The exact approach and its results will be presented in detail in chapter 5.

## **1.2 Delineation and Limitations**

The overall subject of this research is women in leadership positions. Since there are different levels of leadership, this study is confined to the two highest levels of leadership within YWAM Germany, namely, medium and national. Medium level leadership stands for what in YWAM is called 'base leadership'. The term 'base' in YWAM is sometimes used for a

location with a single focus of activity, usually called ‘ministry’ but, in most instances, refers to a number of activities or ministries in one location. For this research, a location needs to meet the following three criteria to be included as a base. Firstly, a base consists of at least two different ministries. Secondly, the location offers the six-month introductory program called a Discipleship Training School (DTS) or has done so in the near past. And thirdly, only those bases which were founded before June 2006 and run independently of other bases, that is, not as a satellite, are included. Several locations are excluded from the research because they do not meet one or more of these criteria.

Geographically, this research project is limited to the nation of Germany. There are several reasons for this choice. YWAM in Germany was founded at an early stage of the organization’s development; it has been a relatively large and influential part of the organization. Germany was also chosen because the gap between women and men in leadership positions seems especially large in YWAM Germany. In addition, since I am an active participant in YWAM Germany, I have special personal interest and concern for YWAM in this nation.

The reason for limiting the research to only one nation is because it would have needed a minimum of two more nations to enable valid comparison. Given the limits of time and space, this would have overextended this research. The aim is to obtain a thorough view of the leadership situation in one nation.

### **1.3 Significance of the Study**

Considerable literature exists on the issue of women in church history; there is an even more extensive body of literature dealing with women in the field of biblical studies, including numerous publications from an evangelical perspective. Many new insights into the cultural background of biblical times, alternative interpretations, and theological reflection have been published to shed new light on the issue; a discussion of this body of literature will be presented in chapter 4.

Yet, when it comes to the actual practice of female leadership in the evangelical movement, research still seems to be in an early stage of development. Not many publications reporting on empirical studies are available. Brown Zikmund *et al.* (1998) published a study of women clergy in North America, for which hundreds of interviews with people from 15 different denominations were conducted to collect information about the experience of women clergy. Although a similar approach is chosen in this dissertation, the focus of Brown Zikmund’s study was on ministry in the church and not, as in this dissertation, on a

missionary organization. Two articles written recently by Moreton and Newsom (2004a, 2004b) also shine light on the actual practice related to women in higher leadership positions in an evangelical setting. They are based on interviews conducted with eight women who are chief academic officers of evangelical colleges and universities in North America. However, in this research the scope is again different, since it focuses on a different target group (women leaders in universities) and pursues a different research aim (factors that enabled them to succeed rather than factors that prevented women from rising to such positions). Furthermore, this study was conducted in the United States and not in Germany. Studies that do consider women in leadership in Germany (e.g. Schneider 2007, Habermann-Horstmeier *et al.* 2007) do not deal with the church or with evangelical organizations, but with business and politics.

Thus, although research has been done on evangelical organizations and churches in North America, no such research is available in Germany. This dissertation fits into this niche and contributes new knowledge on the practice related to women in leadership with a unique focus on YWAM, an evangelical missionary organization that explicitly endorses female leadership.

## **1.4 Theoretical Considerations**

It will be clear by now that this dissertation operates in the field of leadership studies. At the same time it is also a study in Christian ethics. The current section will discuss these issues in as far as they impinge on the research project.

### **1.4.1 Leadership Studies**

“Everyone uses the same word [leadership], but in each case they understand ... something completely different and talk, without noticing it, at cross-purposes”<sup>2</sup> (Neuberger 2002:3). In both German and English, the verb ‘to lead’ is related to the ideas of movement and destination or aim (*ibid.*:48). Simply stated, a leader is a person who moves something forward or sets something into motion. This ‘something’ includes those the leader leads. Leading therefore has three components: a leader, those to be led, and a task or goal to achieve; the following definition brings them together: “Leadership is to influence those one

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<sup>2</sup> “Alle gebrauchen dasselbe Wort, aber sie verstehen ... jeweils etwas völlig anderes darunter und reden so, ohne es zu merken, aneinander vorbei.”

leads in order for them to do something: accomplish a task, develop a product, reach a goal”<sup>3</sup> (*ibid*:43). Leadership often gets confused with management. The German edition of *Harvard Business Manager* published an issue in April of 2004 with the title “Leadership special: What Makes for Good Management”<sup>4</sup>. Even in this title the two concepts are mixed. In the editorial it first claims: “Good leadership is an art.”<sup>5</sup> Only one sentence later the question is asked: “What distinguishes good managers from bad ones?”<sup>6</sup> (Seeger 2004:3). Throughout the magazine, ‘leader’ and ‘manager’ are used, often interchangeably. However, literature points out (e.g. Neuberger 2002:48, Jagelman 1998:17) that there is a difference between the two: in leadership the focus is on people, interaction, and objectives; in management the focus is on structure and institutional aspects. This dissertation looks at leadership, with a clear interest in people, and not management.

More specifically, this dissertation deals with *female* leadership. In the past few decades more attention has been given to this particular subfield of leadership studies than in the past, as indicated by the fact that handbooks on leadership now regularly include a special chapter on women and leadership (e.g. Neuberger 2002:763-827, Chemers 1997:140-150). Illustrative of this trend is Neuberger’s (2002:V) foreword to the revised edition of his handbook on leadership, first published in 1984, in which he states that he added a chapter on women and leadership. He explains that “in our culture the topic ‘man and leadership’ is unproblematic and taken for granted, whereas ‘woman and leadership’ is something unexpected and deviant, deserving special attention and explanation”<sup>7</sup> (*ibid*:764). One result of the increased attention given to women in leadership is that neither in regard to conduct nor to success can clear differences be found between male and female leaders (e.g. Neuberger 2002:788, Schneider 2007:51). The popular book market continues to shower women (and men?) with literature on the supposed differences between male and female leadership styles, encouraging women to use their female strengths to their advantage (e.g. Haucke & Krenovsky 2003:33), but the fact remains that women and men do not lead all that differently.

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<sup>3</sup> “Führung ist Einwirkung auf Geführte, damit diese etwas tun: eine Aufgabe ausführen, ein Produkt erstellen, ein Ziel erreichen”.

<sup>4</sup> “Führung spezial. Was gutes Management ausmacht.”

<sup>5</sup> “Gute Führung ist eine Kunst.”

<sup>6</sup> “Was unterscheidet gute von schlechten Managern?”

<sup>7</sup> “... in unserer Kultur die Thematik ‚Mann und Führung‘ unproblematisch und selbstverständlich ist, während ‚Frau und Führung‘ als etwas Unerwartetes und Abweichendes eine besondere Beachtung und Begründung verdient.”



Nevertheless, in spite of their proven abilities, women in leadership continue to be in a more difficult position than men, for reasons that will be briefly explored in 1.4.5.

More specifically, this dissertation is a study in *Christian* leadership and involves leaders who are consciously committed Christians. This means that their faith and their worldview are of central importance in understanding their leadership practice. We would expect their faith and belief system to influence their character, their conduct, and their course of action. In particular we would expect them to believe that the leader is not only answerable to the people she or he leads or to the task to be accomplished, but primarily to God.

In other words, the ethical dimension is of great importance in Christian leadership studies, and theological and ethical considerations need to be given their proper due. This is all the more the case because this dissertation is not just about leaders who are Christians or about leadership from a Christian perspective, but is also about leadership in an emphatically Christian institution, a missionary organization living in community. As such, YWAM is not just a means to an end, but is itself part of the end, in the sense that – from a Christian perspective – it is part of the community of God’s people in a way that other human institutions like a corporation are not. Since the organization is a branch of the church, people and relationships are of paramount importance. Christian leaders are called to assist and support those they lead to fulfil their respective callings and vocations, something that ought to have an application to the women in the organization. But with this statement we have entered the field of Christian ethics, which is the subject of the next section.

#### **1.4.2 Ethical Considerations**

This dissertation is a study of Christian leadership within the framework of Christian ethics. Without attempting an exhaustive essay, some relevant considerations on Christian ethics need to be summarized here. Firstly, since we are dealing with *Christian* ethics, the Bible and its interpretation are crucial. For all Christians, the Bible is an important foundation; for evangelicals, it is the decisive and authoritative standard. Therefore, what the Bible presents on the issue of women in general and on women in leadership in particular is of central importance for the sake of this dissertation. This issue and the two main views on it among evangelicals will be dealt with extensively in chapter 4. In dealing with Scripture, it is important to realize that it is not only a collection of laws and teachings. The larger part of it consists of stories, telling of real people living their lives in a real world, presenting how faith was lived out practically; this material, too, should be taken into account. Only the interpretation of all of Scripture, not weighing one literary style or one passage over the other,

leads to a thorough understanding of this revelation and its application for humanity and life here on earth both in general and in dealing with the issue of women in leadership in particular.

Secondly, the resulting interpretation and understanding should make a difference in practice: beliefs, confessions, and actions must match. Perhaps Ezra 7:10 may be quoted as a model: “For Ezra had set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel.” The understanding of the Bible must lead to a changed life first; only then can one teach others. This, after all, is the meaning of integrity: to consistently live out one’s moral convictions.

Thirdly, the overall narrative of the Bible as a whole should be taken into account not just individual passages, whether instruction or stories. This narrative is about the kingdom (or rule) of God and centres around themes like salvation, liberation, restoration, and renewal. Evangelicals usually put strong emphasis on the personal aspect of this salvation: every individual is to enter into a ‘personal relationship with God’ by accepting Christ as ‘personal Lord and Saviour’. Yet, faith in God does not end with ‘personal salvation’; it also entails a communal or social aspect. It certainly includes all humans regardless of ethnicity, class, or gender (Galatians 3:28). Indeed, in its broadest sense it encompasses all of creation and it is restorative and transformational in its thrust; “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” (2 Corinthians 5:17; see also Colossians 1:20). This ultimate future (the kingdom of God) is to be a reality already experienced in part on earth, in the here and now. As Christ himself prayed: “Your kingdom come, your will be done, on earth as it is in heaven” (Matthew 6:10). Therefore, the aim of salvation is the renewal, restoration, and liberation of *all* of humanity and nature, including slaves, those imprisoned, *and* women. The overall message of the gospel raises the moral question whether it can ever be right to mark women as a special group and exclude them from positions of leadership.

Fourthly, both in Scripture and in Christian ethics the teachings and the example of Jesus are of central importance. Although Jesus did not directly address the issue of women and female leadership in his teachings, his conduct towards women is telling and important. It again raises the question whether the exclusion of women can be morally justified. The example of Jesus in this respect will be part of the discussion in chapter 4. More broadly, one would also think of Jesus as the ultimate example and model for Christian leadership. Most striking in his teaching on leadership is the idea of the leader first of all being a servant (Mark 10:35-45). It is something Jesus consistently lived out and something Christians need to

imitate; a leader is not first of all to be strong or authoritarian but a servant of those he or she leads. This does not sound ‘masculine’ by any stereotypical meaning of the word, but Jesus’ leadership does not easily match masculine or feminine stereotypes. Even though Jesus lived on earth as a man, his life and leadership style was not exclusively stereotypically ‘masculine’ with qualities like authority, strength, and confrontational skills, but also included ‘feminine’ qualities, such as servanthood. Jesus could be tough and he could be soft. As Kretzschmar (2002:42) describes him: “He taught with authority but was never authoritarian, he was compassionate but never ineffectual, he was just but never judgmental”.

Fifthly, in light of the above, the understanding of power and authority plays an important role in Christian ethics. According to Genesis 1, power was given to humankind at the very beginning: “Be fruitful and multiply and fill the earth and subdue it and have dominion over [it]” (Genesis 1:28b). Power in itself is neither good nor evil. In his philosophical considerations in regard to power, Guardini (1952:18) declares: “There is therefore no power that is meaningful and of value in and of itself. It does not receive its purpose and definition until man becomes aware of it, decides over it, puts it into action – which means that he has to answer for it.”<sup>8</sup> So power becomes something positive or negative depending on how the person in power applies it. This does not have to be in the form of an act; Guardini (*ibid.*) also writes about the exercise of power in the form of passive permission – permitting something to happen or covering something up, which is an abuse of power. Therefore, power is tightly connected with the character of the one in power and the love – or the lack thereof – for those over whom she or he has power. Power is used positively if the one in power acts out of a strong (Jesus-like) character and applies power in order to create a place where others can freely grow and thrive. Power is used negatively if the person in power acts against God’s law and limits or manipulates the people she or he is leading. Obviously, this has ethical application to how Christian leaders deal with women as women. They can hold them back or promote them, but either way, Christian ethics – and God – will hold them accountable for their use of power.

### **1.4.3 Further Theoretical Considerations**

Considering the importance of Scripture in Christian ethics, it is to be expected that it plays a significant role in how women fare in Christian organizations; it definitely should. However,

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<sup>8</sup> “Es gibt also keine von vornherein sinn- und wertvolle Macht. Sie empfängt ihre Bestimmung erst dadurch, dass der Mensch ihrer inne wird, über sie entscheidet, sie in Tat umsetzt – was alles heißt, dass er sie verantworten muss.”

it needs to be taken into consideration that there are other factors next to biblical interpretation which also contribute to a low number of female leaders. This dissertation cannot deal with all of them, but several of the most important “barrier determinants”<sup>9</sup> (Schneider 2007:50) that can hinder women from rising to higher leadership positions should be discussed here.

The first barrier is that of gender-role stereotypes. Schneider (2007:58) defines gender-role stereotypes as follows: “Stereotypes are relatively enduring and rigid, predetermined opinions or their underlying convictions in relation to the attributes of a group of people.”<sup>10</sup> Schneider further explains: “Even if they [the stereotypes] are not expressed openly, gender stereotypes nevertheless provide a (unconscious) foundation for judging people”<sup>11</sup> (*ibid.*). Chemers (1997:150) confirms the persistency of stereotypes in relation to gender: “Although actual differences between men and women are slight, strong stereotypical expectations persist.”

Gender-role stereotypes overlap with the second barrier, that of leadership image or stereotypes. Under the title “Think Manager – Think Male”, Neuberger (2002:804) states that the concept of a successful leader is typically associated with masculine, rather than feminine stereotypes. Schneider refers to two studies, one done in the United States in 2002, the other in German speaking nations in 2004. The study performed in the U.S. confirms that Neuberger’s comment is still valid: “For the time being, managerial stereotypes continue to emphasize a belief of ‘think manager – think masculine’” (quoted in Schneider 2007:60<sup>12</sup>). The study of German speaking nations even came to the conclusion that the trend seems to be changing back to a more masculine stereotype (*ibid.*). It needs to be taken into consideration that in YWAM Germany such masculine stereotypes might well influence the choice of a new leader.

A third barrier described in the literature is the fact that since top leadership is often male, these male leaders unofficially act like a ‘male guild’ (“*Männerbund*”, Schneider 2007:67). It is difficult for women to gain access to these male circles, since including someone different adds risk; for this reason men prefer to promote men (e.g. Neuberger 2002:806, Rickens 2008:125). In this context the term ‘glass ceiling’ is used (e.g. Neuberger

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<sup>9</sup> “Barrieredeterminanten”.

<sup>10</sup> “Stereotypen sind relativ überdauernde und starre, festgelegte Sichtweisen bzw. ihnen zugrunde liegende Überzeugungen in Bezug auf die Eigenschaften einer Personengruppe.”

<sup>11</sup> “Auch wenn sie öffentlich nicht bekundet werden, so liefern Geschlechtsstereotypen dennoch eine (unbewusste) Grundlage für die Beurteilung von Personen.”

<sup>12</sup> Quotation in English.

2002:799, Habermann-Horstmeier *et al.* 2007:135) as an analogy of the invisible but real and effective resistance women experience on their way to top positions.

A fourth barrier is the issue of compatibility of work and family, women often struggle with the ‘work-life balance’ more than men. Schneider (2007:93, 167f) as well as Habermann-Horstmeier *et al.* (2007:134) regard this as one of the greatest barriers for women. Schneider (2007:62) points out that for men having a partner has a relieving effect which advances their career. For women children and family can be a disadvantage, especially if they work and compete with men who can concentrate solely on their career, leaving children and family largely to their partners.

A fifth barrier, although somewhat controversial, consists of a whole group of characteristics concerning the self-limiting behaviour of women (Neuberger 2002:805). It is often contended that women tend to present themselves and their achievements and abilities in a less effective way than men (e.g. Schneider 2007:109). They also tend to lack self-confidence, present themselves poorly, and have lower ambitions than men (Habermann-Horstmeier *et al.* 2007:29). All of these characteristics lower their chances of promotion.

A sixth and final barrier worth mentioning is the lack of female role models and female networks. Moreton and Newsom (2004a:80), who did research among female academic officers in Christian institutions of higher learning, state: “Several writers note that in an age of harassment and misunderstanding, women need ... wise women to serve as role models.” In this same study, some women emphasized the great influence a (female) mentor had had in their lives (*ibid.*:86). Habermann-Horstmeier *et al.* (2007:30) found that the lack of role models was one of the hindrances referred to by women pursuing a career. Additionally, they mention the lack of support for female leaders through networks (*ibid.*:46). Missing female role models, mentors, female networks, and the concomitant lack of support may be considered a further barrier that puts women at a disadvantage.

Although none of this deals with a specifically Christian context (with the exception of Moreton and Newsom 2004a, 2004b), it is to be expected that these barriers do not suddenly disappear in a Christian organization; it is likely that they contribute to the underrepresentation of women in Christian leadership as well. For this reason, these barriers have been taken into consideration in formulating the interview questions used for chapter 5 (see 5.2 and appendix 2).

## Chapter 2 Methodology

In this chapter, the method used in the dissertation will be described. For the sake of convenience, its structure largely follows Hofstee (2006:112). He advises dividing the methodology section into the following six parts: Introduction (included in the preceding chapter), Research Design, Methodology Proper, Limitations, Ethical Considerations, and Conclusion.

### 2.1 Research Design

The expression ‘research design’ is considered ambiguous (Fouché & De Vos 2005:132). On the one hand, it can mean the personal way research is approached and conclusions are reached. On the other hand, the general techniques used are also called the research design (Hofstee 2006:108). Hofstee (*ibid.*) points out the interchangeable use of the terms ‘research design’ and ‘methodology’. For reasons of clarity, this dissertation uses the term methodology to describe the methods used for this specific research project, in other words, for the way the research design or general techniques have been implemented in practice (see 2.1.2). In this section, the general approach taken will be introduced and discussed. For this research project, three research methods were applied: (1) literature review; (2) quantitative study; (3) qualitative empirical study.

Information was collected on YWAM in general and on women in YWAM. This includes a brief history and description of the organization, as well as a discussion of its stance in relation to women in leadership positions. Next, the theological views of evangelicals on women were investigated, with special attention given to the views of evangelicals in Germany. For both YWAM and the views of evangelicals, the bulk of the information was collected from available literature. This information provided the academic context for the research topic.

As part of the description of YWAM, a quantitative study was undertaken in the form of a questionnaire. The assumption underlying this dissertation, namely, that there are fewer women leaders than men, needed to be proved. In addition, information was needed on the leadership teams which are the focus of this research. The advantage of a questionnaire is that the facts are directly collected from those individuals who have the required information (Hofstee 2006:132). A further advantage of this approach is that precise questions could be asked to obtain the specific data needed. This instrument is “one of the best means of creating

objective scientific knowledge that can enhance the professional knowledge base with the empirical evidence that is needed” (Delpont 2005:160). An additional advantage is that the required information can be collected in a relatively short amount of time, namely by e-mail.

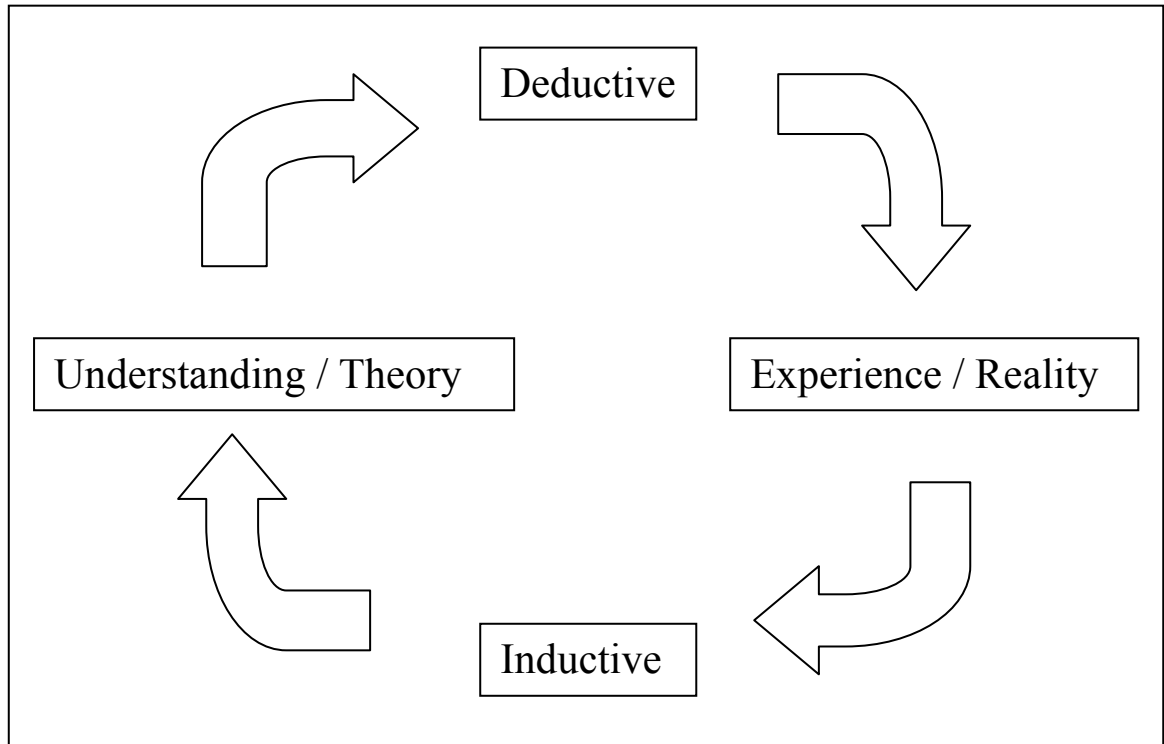
The disadvantage of questionnaires is that questions can be misunderstood or not understood at all. Delpont (2005:163) points out the need for reliability; a truly reliable instrument yields the same results every time it is used in comparable circumstances. For this reason, the questions were kept simple and ask for hard, straightforward facts; this also leads to the disadvantage that the information can not be nuanced. A further problem is that a questionnaire, especially if it is sent out by e-mail, can well be considered unimportant, so that it remains unanswered; an e-mail is easily deleted.

The main part of this dissertation consists of a qualitative empirical study. This approach was chosen because this seemed the most promising way of testing the hypothesis of whether the evangelical understanding influenced the choice of leaders. In addition, a qualitative approach is more likely to generate ideas and suggestions for future change from the participants themselves.

Fouché (2005:269-71) describes five different types of research designs in the area of qualitative studies: (1) Biography, used to describe or document someone’s life on the basis of written or oral sources; (2) Phenomenology, used to comprehend and interpret “the meaning that subjects give to their everyday lives” (*ibid.*:270); the goal is to describe the core of the studied practice; (3) Grounded Theory, used to evaluate data systematically through observation to create a theory based on the phenomena studied; (4) Ethnography, used to describe and interpret a culture or social group based on long-term observation; (5) Case Study, used to explore and describe a case in-depth by collecting data through observation of several different sources. The method differs “depending on the purpose of the study, the nature of the research question and the skills and resources available to the researcher” (*ibid.*:268f). The aim of this study is to build a theory explaining the limited presence of women in leadership; for this reason the Grounded Theory approach seemed especially suited and was therefore mainly applied.

A foundational issue in qualitative research is whether to take an inductive or a deductive approach. The inductive approach calls for an analysis of the material or of a setting “without predetermined hypotheses” (De Vos *et al.* 2005:5). However, it is difficult not to have predetermined hypotheses. The second approach steers clear of this problem by avoiding “any pretence of open-mindedness in the search for grounded or emergent theory.” Based on a general theory, it derives a specific conclusion. This prediction is then tested through an

empirical study. The disadvantage is that only hypotheses that follow from the theory can be generated; alternatives or corrections, especially those the material studied might suggest, are likely to be overlooked. For this reason, a combination of the deductive and the inductive approach (as shown in table 1) promised to be most suitable.



*Table 1 Correlation of deductive and inductive findings<sup>13</sup>*

Three different approaches seemed to be real possibilities and promised to lead to useful results: a case study, a survey-based approach, and semi-structured interviews.

Early on in this project the option of using the case study approach was considered. Darlene Cunningham, who, together with her husband, founded YWAM, would have been a promising source of information. She is very interested in the topic and is eager to see change happen. This approach was discarded for several reasons. Financially it would have been impossible, since she lives in Hawaii. Additionally, the research would have relied heavily on one person. And lastly, Darlene Cunningham most likely knows little about Germany and the situation there.

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<sup>13</sup> This chart is taken from a power point presentation with the title „Zirkel der Erkenntnis“, which was handed out by Dr. Gläser-Zikuda during a course *Qualitative Sozialforschung* from 9 to 11 November 2006 at the Theologische Seminar Adelshofen, Germany.



A survey-based approach was also considered. All the leaders in Germany could have been surveyed and a broader picture would have been gained. Even prospective leaders could have been included. The advantage would have been a larger sample. The fact that it is not possible in a survey to ask for clarifications of answers was an argument against this approach. A second disadvantage is that it would have been difficult to generate information or ideas beyond the questions asked. Furthermore, the rate of return of written questionnaires in YWAM tends to be limited; it would have needed telephonic questionnaires (Delport 2005:167) or self-administered questionnaires (*ibid.*:168) in order to get the needed results. This approach would have taken too much time and carried the risk of insufficiently informative responses.

The decision was therefore made to use interviews as a means to collect information. According to Schnell *et al.* (1999:355), semi-structured interviews are especially suitable in the social sciences. Greeff (2005:296) points out that this approach is particularly useful “to gain a detailed picture of a participant’s beliefs about, or perceptions ... of, a particular topic.” This approach is especially appropriate if “an issue is controversial or personal” (*ibid.*). Bortz and Döring (2005:315) refer to it as the main method used. The advantage of a semi-structured interview is that the questions give a certain structure, as the name points out; the themes addressed can be compared easily (*ibid.*). This technique also provides a guarantee that by the end all the important topics will have been covered (Schnell *et al.* 1999:315). Open ended questions can be asked which leaves considerable freedom to share views and opinions. Moreover, this type of interview allows for topics and ideas to be incorporated which were not anticipated (Bortz & Döring 2005:315).

The downside of this approach is that the results may not be sufficient or reliable. Possible biases of the researcher may influence the outcome of the research (Hofstee 2006:124). In order to prevent this from happening, the interview questions were proof-read by several outsiders, and corrections and input were requested; these were considered during the process of revision.

## **2.2 Methodology**

In this section, the three research methods used in this research project as referred to above will be described in more detail.

### 2.2.1 Literature Review

Chapters 3 and 4 were written on the basis of a literature review. The focus of chapter 3 is information on YWAM, its founder, its history and its view on women. The following two books were used as the main sources: *Is That Really You, God?* (Cunningham & Rogers 1984) and *Why Not Women?* (Cunningham & Hamilton 2000). Since the former book describes the story of the beginnings of the organization, much of the background information needed for the dissertation was found there. Further information on the history of and on women in YWAM was found on the internet and in other primary sources. Since most of this information is made available by YWAM itself, the danger exists of the source not being “controlled, reliable, verified ... [and] correct” (Hofstee 2006:129). Nevertheless, many of the documents have no direct bearing on the issue of women; the issue is often mentioned more or less accidentally in the context of other issues and topics. Therefore this information may be considered reliable and can legitimately be included. Additional sources on women in YWAM were mainly found through the YWAM publisher in Seattle. In general, the information for this part of the dissertation was sparse and difficult to find. This difficulty in finding information directly related to women in YWAM suggests that, in spite of strong foundational statements of principle, the issue may not have as high a priority as one might expect and is not necessarily deliberately put into practice.

The opposite was true for the literature review in chapter 4. A wealth of literature is available which discusses biblical views on women from an evangelical perspective. Here it was necessary to be selective; an exhaustive analysis of this body of literature would have constituted a dissertation topic in its own right. The aim was to paint a picture that captures the relevant background or context of the evangelical movement from which YWAM staff in Germany come, including the two main views on women in leadership and the common understanding of relevant biblical passages. A significant source for this, besides a number of scholarly works from an evangelical perspective, were popular evangelical books on women in leadership written in German, since they document common evangelical teaching on the subject. A further helpful source was the German magazine *ideaDokumentation* and publications of the different church denominations on the issue of women in leadership. The picture was rounded off with information about several representative German Bible schools, mostly derived from the internet.

### **2.2.2 Quantitative Study**

The second part of chapter 3 gives an overview of the national board of directors and the different base leadership teams in YWAM Germany. The assumption underlying the dissertation is that there are considerably fewer women that hold higher leadership offices than men. To test this assumption information needed to be collected. The constellation of the different teams needed to be determined, answering questions such as: How many people form the leadership team of each base? How many of them are male, how many female? Who is married, and who single? What is their nationality and in what year were their children born? Further information important to the study is the number of male and female staff each base employs. Also of interest is an overview of past leaders of each base. Who have been the main leaders since the base was founded and how long did they hold this position? In order to collect this information a structured questionnaire was used.

One of the aims in constructing the questionnaire was to keep it as simple as possible and to keep it short enough to make sure that answering it would not be postponed or refused. The first section therefore was presented in the form of matrix-type questions (e.g. Delpont 2005:177f) and in a closed form. The second section asked for the number of staff; since this number often fluctuates, a specific date was given to ensure the numbers of the different bases would be comparable with each other. These questionnaires were sent to the leaders of each base or other persons who were able to access accurate information quickly. A time of two weeks was given by which the answers were requested. All the bases in Germany which were contacted responded and sent the data that had been requested.

The data is accurate where specific names and dates were asked. Regarding the number of staff on each base, the numbers could be slightly imprecise, since fluctuation is high. If the numbers deviate, they do so only minimally and do not affect the overall picture.

The collected data was then analyzed. Each base leadership team, including the national board of directors, was evaluated separately and an overall picture of the leadership teams in Germany was developed and presented in the form of tables. In the end, this enabled a conclusion regarding the assumed underrepresentation of women in leadership positions.

### **2.2.3 Qualitative Empirical Study**

After collecting information from the literature and with the help of a questionnaire as previously described, this third and most substantial part consisted of a qualitative empirical

study (see chapter 5). The goal was to see if the hypothesis that the appointing of a leader is influenced by a conservative or a traditional interpretation of Scripture could be verified.<sup>14</sup>

Based on my preliminary reading, the first step was to determine what the interview needed to cover. A decision was made about which issues to include; the research presented in chapter 3 on YWAM Germany and in chapter 4 in regard to the biblical understanding of the issue of women in leadership, and the theoretical considerations presented in 1.4 largely determined the choice of questions. Then, these questions were then arranged in the best possible sequence. Greeff's (2005:296) suggestion to arrange the issues in a logical way and to plan sensitive questions later on in the interview was followed. After this, the actual questionnaire was developed, following guidelines given by Greeff (*ibid.*:288f) such as:

- Asking clear and short questions which are easy to understand
- Asking one question at a time
- Using open-ended questions
- Asking for experience before asking for feelings
- Avoiding leading questions

In addition the group of persons to interview was chosen. The topic of the dissertation is women in leadership positions and therefore mainly affects women. Yet it was strongly suspected that men might have considerable influence on the issue and that interesting aspects would be added by interviewing a few men as well. Furthermore, in the future, women and men will have to work together to bring about change. Besides, all the base leaders and the leader of the national board of directors are male. For these reasons, men were also asked to participate in an interview.

Because of time restraints, the number of people interviewed had to be limited to seven; four men and three women, also because the interviews were held in two different locations about 250 kilometres apart from each other. An additional challenge was the fact that six interviews were undertaken in German and only one in English, which made comparing the interviews more demanding.

As recommended (e.g. Lange 2005:48), all the interviews were recorded with the help of an MP3 player<sup>15</sup> and afterwards transcribed. Since these interviews were the foundation of an interview analysis, a phonetic transcription was unnecessary (*ibid.*). The German interviews were written down in literary language, even though the test people spoke various

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<sup>14</sup> The different types of and approaches to evangelical theology will be explained at a later stage (chapter 4).

<sup>15</sup> A second MP3 player was used as a backup and for safety reasons.

dialects. This possibility is suggested by – among others – Lange (*ibid.*). The entire interview was transcribed word for word (Mayring 2007:49). ‘Eh’ and similar filling words were left out. Unclear words were illustrated through brackets (*ibid.*). Pauses were indicated with plus signs: a short break with one, a medium one with two and a long break with three plus signs. Very long pauses were implied by indicating the amount of seconds between two plus signs.<sup>16</sup> Sounds like coughing or laughing were added in brackets (Mayring 2007:49). If phrases or words were emphasized the phrase was underlined.<sup>17</sup> In order to keep the interview anonymous, the names of interviewees were replaced by capital letters A, B etc. ‘m’ stands for male interviewees and ‘f’ for female.<sup>18</sup> The lines of each interview were numbered to alleviate and simplify the evaluation later on. In order to guarantee the accuracy of the transcription, the recording was listened to several times (Lange 2005:49).

After all the interviews had been transcribed, they were analyzed. For this step Mayring (2007) was taken as a guideline; De Vos *et al.* (2005) was consulted as well for comparison and for language reasons.<sup>19</sup>

In content analysis the material is analyzed methodically and step-by-step. “Qualitative analysis ... must be systematic, sequential, verifiable and continuous” (Greeff 2005:311). The process started with reading through the collected material several times. The material was divided in segments, which were afterwards processed individually (Mayring 1990:86). This technique Mayring (2007:58f) calls *Zusammenfassung* (Summary): “The goal of the analysis is to reduce the material in such a way that the essential content is preserved, to create through abstraction a manageable corpus which is still an image of the foundational material.”<sup>20</sup> This method is especially suitable when the main concern is content and topic, and when a large amount of material exists (*ibid.*:72). During the process of summarizing, so-called levels of abstraction are determined. With each additional level of abstraction the content is generalized further (*ibid.*:59). In this dissertation three levels of abstraction were chosen, as suggested by Mayring: “paraphrase, generalizing and reduction”<sup>21</sup> (*ibid.*:64).

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<sup>16</sup> This system of presenting breaks during an interview is taken from a worksheet with the title „Regeln der Transkription“, which was handed out by Mr. M. Baumert during a course *Qualitative Sozialforschung* from 9 to 11 November 2006 at the Theologische Seminar Adelshofen, Germany.

<sup>17</sup> *Ibid.*

<sup>18</sup> *Ibid.* More on the issue of anonymity will be said in chapter 5.

<sup>19</sup> Mayring (2007) is a German book with all the technical expressions in German. De Vos *et al.* (2005) was mainly used to find the corresponding English translations of the different technical terms.

<sup>20</sup> “Ziel der Analyse ist, das Material so zu reduzieren, daß die wesentlichen Inhalte erhalten bleiben, durch Abstraktion einen überschaubaren Corpus zu schaffen, der immer noch Abbild des Grundmaterials ist.”

<sup>21</sup> “Paraphrase, Generalisierung, Reduktion”.

First each of the interviews was analyzed individually. The final level of abstraction, reduction, included building categories. After this, the categories of all the interviews were summarized, combined and presented for each question separately in chapter 5, the actual research report. Similarities and differences were evaluated. Only as an exception were the answers of the different interviewees evaluated individually.

In the research report, three guidelines proposed by Delport and Fouché (2005:352f) were followed; they point to the importance of (1) including quotations; (2) being aware of the author being “‘present’ in the report” [punctuation in original]; and (3) “providing evidence to establish credibility” (*ibid.*:353). Wherever it seemed helpful graphic representations were used to illustrate information.

## **2.3 Limitations**

As always, a more exhaustive approach would have led to more thorough results. The literature review of chapter 4 could have included all the evangelical books published in German on the issue of women in church leadership; more insight would also have come from an extended study of the authors of these publications. Further, a survey of all the Bible schools in the form of interviews or questionnaires would have led to a more complete picture. Either the literature review or the questionnaires could have been a dissertation in themselves.

In the empirical part a more thorough picture could have been painted through interviewing a larger number of interviewees, preferably leaders but also women and men not yet in leadership. It would have provided deeper insight into the issue and perhaps a clearer set of possible solutions. Nevertheless, for this dissertation only a limited number of interviews could be conducted and processed.

In view of the time available, and the financial considerations, the chosen methods are the most suitable for a dissertation at this Masters level.

## **2.4 Ethical Procedures**

Two parts of the dissertation needed considerations in regard to ethics. The shorter questionnaire used in chapter 3 asked for names and data of leaders. In order to protect people’s privacy, only general questions were asked, like names, dates and nationalities. The people mentioned by name in the tables in chapter 3 were all informed about the intention of the dissertation and were asked for their permission to include their information.

In preparation for the more extensive interviews discussed in chapter 5 the interviewees were informed about the purpose of the interview. In order to keep the people interviewed anonymous, the names were replaced with capital letters and ‘f’ for female and ‘m’ for male as described above. After the transcription of each interview it was sent to the interviewee to peruse and to add possible changes, clarifications or corrections. Each interviewee was offered a copy of the dissertation once it is finished.

## **2.5 Conclusion**

The methods selected seem to be the most effective and appropriate methods to generate and collect the information needed for each chapter.

The next chapter describes the setting of the dissertation, introducing Youth With A Mission, its history and its view and policies on women in leadership. Chapter 4 describes a second dimension of its setting, the evangelical context, and covers the view of evangelicals on the issue of women in leadership in general and specifically in Germany. The largest part of the dissertation is the empirical study presented in chapter 5. It describes the procedure and results of the empirical study in detail, including the rationale for the questions asked in the interviews. Finally, the conclusion in chapter 6 discusses the results and makes concrete suggestions about how change may be brought about.

## Chapter 3 Youth With A Mission

The aim of this chapter is two-fold. The first part offers an introduction to Youth With A Mission (YWAM) international, its history, its founder and the efforts YWAM has made and is making to encourage women in leadership. The second part deals with YWAM Germany, in particular, the national leadership team and the six bases which are studied in this dissertation.

### 3.1 The Organization and Its History

YWAM is an international, evangelical missionary organization. As such, it includes Christians from many different church backgrounds. Under the motto, *To Know God and to Make Him Known*, YWAM operates in over 1,000 locations in more than 149 countries. Its activities are divided into three main categories: evangelism, training, and mercy ministry.<sup>22</sup>

YWAM was founded by Loren Cunningham. In his own account of YWAM's beginnings (Cunningham & Rogers 1984), he stated that it all started with a vision he saw in 1956, when he was 20 years old. In his vision he saw waves rolling on to the shores of all the continents of the world. These waves represented young people, who flooded the continents, evangelizing, preaching, and caring for people (*ibid.*:28). The idea that developed from this was to send young people on short-term outreaches, ranging in length from a few weeks to one year, to get a taste of missions, to preach the gospel, and to run humanitarian aid projects. This vision started to become reality under the name YWAM in December 1960 when Cunningham together with a handful of volunteers sent out the first newsletters to recruit youth for short-term outreaches (*ibid.*:38). The first two YWAMers were sent out in October 1961 for a one-year outreach to Liberia. Their task was to build a road to a leper colony (*ibid.*:40f). Further teams were sent out on summer outreaches to evangelize. The first larger such team went to the Dominican Republic in 1965, with 146 volunteers (*ibid.*:57).

In December 1969, the first training course was launched in an old hotel in Lausanne, Switzerland; it was called the School of Evangelism (SOE) (*ibid.*:88). This hotel became the first operating location or 'base' owned by YWAM. For a large-scale outreach during the Olympic Games in Munich, Germany, in 1972, YWAM purchased its second base, an old castle in a village called Hurlach near Munich (*ibid.*:95f). After the outreach to Munich, in

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<sup>22</sup> URL: [http://www.ywam.org/contents/abo\\_introduction.htm](http://www.ywam.org/contents/abo_introduction.htm) [Accessed: 4 October 2007].



which 1,000 young people participated, YWAM entered into a phase of rapid growth, spreading to many places and establishing multiple additional operating locations.

In 1977 YWAM leased a hotel in Kona, Hawaii, where a year later it established the Pacific and Asia Christian University (*ibid.*:127). It was later renamed the University of the Nations (UofN). The aim of this university was to offer training programmes in hundreds of YWAM locations all around the world and thus function as a global university network.<sup>23</sup>

In 1979 YWAM bought a ship and named it the Anastasis. In 1982 the Anastasis first set sail; its task was to further the cause of mercy ministries, YWAM's term for humanitarian aid.<sup>24</sup> Through the ship and other projects this branch grew substantially throughout the 1980s and took its place alongside YWAM's evangelistic and training activities.

From the very beginning of YWAM several principles were laid down by which the mission wanted to work. One of these principles stated that YWAM is open to Christians from any church background (*ibid.*:38). In the 1980s, more such principles were formulated; they were published as YWAM's Foundational Values. More will be said about these values later on in this chapter; the complete text is included in the appendix.

In the 1990s YWAM continued to grow and diversify. By 2006, the mission counted nearly 16,000 full-time and part-time staff.<sup>25</sup> During YWAM's 40<sup>th</sup> anniversary celebration in 2000, Cunningham anticipated more growth when he said: "I think the future will [be] so much more glorious than the past. That's what I fully expect."<sup>26</sup>

## **3.2 Loren and Darlene Cunningham**

### **3.2.1 Personal History**

Loren Cunningham was born in 1935 in Taft, California (Cunningham & Rogers 1984:16). In his childhood and youth women played an important role. His parents were both preachers; Cunningham's mother, Jewell, received the calling to preach when she was 12 years old. By the age of 17 she already preached regularly (*ibid.*:15). She was ordained in the Assemblies of God (AoG) and held revival meetings for youth (*ibid.*:21). After her wedding with Cunningham's father, Tom Cunningham, they travelled together, preaching in different places (*ibid.*:16). Loren Cunningham depicts his mother as "individualistic and spicy and strong"

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<sup>23</sup> URL: [http://www.ywam.org/contents/abo\\_his\\_1980.htm](http://www.ywam.org/contents/abo_his_1980.htm) [Accessed: 5 October 2007].

<sup>24</sup> *Ibid.*

<sup>25</sup> URL: [http://www.ywam.org:80/contents/sta\\_res\\_stats.htm&bhcp=1](http://www.ywam.org:80/contents/sta_res_stats.htm&bhcp=1) [Accessed: 4 October 2007].

<sup>26</sup> URL: [http://www.ywam.org/contents/abo\\_his\\_1990.htm](http://www.ywam.org/contents/abo_his_1990.htm) [Accessed: 4 October 2007].

(*ibid.*:38). It seems she was the main influence in his spiritual life, teaching him how to pray and how to believe (*ibid.*:17-20). Her example of teaching and preaching no doubt influenced his positive view on women practicing their gifting.

At the age of 13, Loren Cunningham himself received the call to preach and to go into missionary work (*ibid.*:21). In 1954, at the age of 19, he went to the AoG Bible College in Springfield, Missouri (*ibid.*:26), and later obtained his master's degree from the University of Southern California (*ibid.*:37). Like his parents, he became an ordained minister of the AoG and worked as a youth leader in the Los Angeles area (*ibid.*:33).

Darlene Cunningham, who later became Loren Cunningham's wife, was born in Canada to Ed and Enid Scratch. Darlene Cunningham also came from a family which included several AoG preachers and missionaries; her father was a pastor (*ibid.*:45). She was a registered nurse before she got married. She also was drawn into missions early in life; when she was nine years old she had a visionary experience, in which she saw herself with children in Asia. This picture she interpreted as her call into missions (*ibid.*:47f). Her gift from very early on was to sense people's needs, counsel them, give advice, and plant ideas (*ibid.*:54). Like Loren Cunningham's mother, Darlene Cunningham appears to be a strong woman (*ibid.*:53). Loren Cunningham considers her his co-founder of YWAM: "I cannot imagine being able to found Youth With A Mission without Darlene as my coleader [*sic*]" (Cunningham 2000e:236).

After the outreach to the Dominican Republic in the summer of 1965 (see 3.1), Loren Cunningham received the offer of a secure job at the headquarters of the AoG with a generous salary, an assistant, and his own budget; his superiors even allowed him to continue to realize his vision, yet with a lower number of participants and under the leadership of the AoG. This would have turned YWAM into an AoG ministry instead of an interdenominational organization. For this reason, Cunningham turned it down, even though this offer would have meant financial security (*ibid.*:65f). Through this decision YWAM continued without the backing of a denomination. However, the number of full-time staff increased, and new ideas like the development of schools started to become reality (*ibid.*:80).

Today, Loren Cunningham mainly travels around the world, speaking inside and outside of YWAM in 30 to 40 different nations a year.<sup>27</sup> Darlene Cunningham is primarily involved in teaching and training. She loves to discover young men and women with leadership potential and help them to develop. Every one or two years she runs a Leadership Training School in a developing nation – a significant fact, because in this way she has

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<sup>27</sup> URL: [http://www.ywam.org/contents/abo\\_wha\\_founder.htm](http://www.ywam.org/contents/abo_wha_founder.htm) [Accessed: 29 October 2007].

impacted many of the organization's leaders.<sup>28</sup> Even though Loren and Darlene Cunningham are at an age in which most people retire and settle down to enjoy some rest, neither seems to be thinking about retiring or even just slowing down.

### 3.3 Influential Women in YWAM

From the very beginning, Loren and Darlene Cunningham have given women a platform to teach or lead. These women have influenced people around them and YWAM as a whole. Certainly the most influential female leader in YWAM is Darlene Cunningham herself. From early on she has been a popular speaker in YWAM schools and conferences on many different topics, including the foundational values of YWAM and leadership. Her husband says about her: "Her role has been immeasurable as she has trained thousands of key leaders, ministering and directing training schools on every continent" (Cunningham 2000d:66); and: "My wife ... is a leader, a leader of leaders, and a trainer of leaders. I don't know of a woman training more international missionaries than Darlene" (Cunningham 2000e:236).

Besides Darlene Cunningham, several other women have been significant teachers and leaders in YWAM as well; one of these is Jean Darnall (Cunningham 2000d:63). The first time Cunningham<sup>29</sup> met Darnall was in September 1968; from then on she was a great help to Cunningham and other YWAM leaders. She opened doors for many in the UK (*ibid.*), and throughout the years she regularly taught in YWAM schools and conferences.

Perhaps one of the best known female speakers of the recent past among evangelicals in Europe is Corrie ten Boom. Even though she was never part of YWAM, she influenced the organization with her teaching and her powerful testimony. Her written testimony, *The Hiding Place* (Ten Boom *et al.* 2006), first published in 1971, was read all over the world, and the film based on her story was seen by nine million people in its first five months of running in 1975 (Cunningham 2000d:68). Even in her 80s, ten Boom did not stop travelling and preaching; Cunningham has called her "a courageous octogenarian" (*ibid.*:68). Ten Boom influenced YWAM from early on with her teaching and even more through her example.

Someone who has been discovered and promoted by Loren Cunningham is Joy Dawson. He met Dawson in New Zealand in 1967 while staying in her house. He writes about this first visit: "During my time with the Dawsons, I became convinced that the Lord wanted

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<sup>28</sup> *Ibid.*

<sup>29</sup> For reasons of convenience, in the case of Loren Cunningham only Cunningham is mentioned. Darlene Cunningham is written out.

Joy released into a worldwide teaching ministry” (*ibid.*:62f). To make this conviction become reality, he used his own contacts; he got in touch with leaders and recommended her. In the following years Joy Dawson taught on every continent, she wrote and published several books, and even appeared on television. She is also part of the U.S. National Prayer Committee and known “as a veteran leader in the areas of prayer for revival and world evangelization.”<sup>30</sup> Much of her teaching took place in the context of YWAM. Especially her teaching on intercession became part of the ‘staples’ or fundamentals in YWAM; each Discipleship Training School (DTS), the introductory course which every new staff member needs to complete, is taught the 10 principles of effective prayer first formulated by Joy Dawson (Dawson 1997:74-8).

A woman who is especially praised by Cunningham for her boldness is Reona Peterson Joly. In 1973, Peterson Joly, together with her friend Evey Muggleton Heckman, went on a missionary outreach to Albania, at the time declared “the first atheistic nation on earth” (Peterson 1997:15). Peterson Joly and her friend were arrested for smuggling religious literature into the nation (*ibid.*:98f). Cunningham includes Peterson Joly in his list of “strong women workers” with whom he has been blessed (Cunningham 2000d:66).

A further outstanding woman in YWAM is Judy Smith. In 1981, only four years after founding the UofN, the School of Biblical Studies (SBS) came into being. Based on a concept developed by Dr. Earl Morey, this unique Bible course, in which students study each book of the Bible in intensive self-study, was entrusted to Dr. Ron and Judy Smith (Morey 2007:4). Together with her husband, Judy Smith pioneered and led several schools, and travelled around the world to teach and encourage other SBS leaders. This YWAM school, now offered at close to 30 locations, strongly supports women’s involvement in teaching and leading, which is reflected in its interpretation of the Bible.

One more example is Landa Cope, the International Dean of the College of Communications at the UofN. In the dedication of her book *Clearly Communicating Christ* (1995) she writes: “To Loren, who gave me the platform to teach. And to Darlene, who gave me the courage.”

Many more women in YWAM have been encouraged in their teaching ministries or leadership abilities by Loren and Darlene Cunningham. John Dawson, today’s president of YWAM international, says about Cunningham: “He has opened the door for so many key women leaders within the Body of Christ” (Dawson 2000:12). He also mentions that Cunningham “has released hundreds of thousands into ministry: ... He has in word and in

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<sup>30</sup> URL: <http://www.walkingbarefoot.com/bookshop/joydawson.htm> [Accessed: 30 October 2007].

deed broken through ... barriers” (*ibid.*:11). A number of these women have become influential in the mission. Women like Corrie ten Boom and Joy Dawson taught in the very first schools and in large YWAM events. From the beginning, the stage has been given to people who have a message to share, regardless of whether they were men or women. Throughout the years, therefore, YWAM has always had prominent and visible women involved in teaching and leading.

### **3.4 Foundational Values and Regulations**

Each location of YWAM is given considerable freedom; the bases operate mostly autonomously, and are free to make their own decisions. Nevertheless, there is a strong sense of kinship, and of shared objectives, practices, and values. Unlike the bases, the UofN, which is a degree-granting institution, needs consistency in its courses, and is therefore characterized by somewhat stricter rules and regulations than YWAM in general.

#### **3.4.1 The Manila Covenant**

At an international staff and leadership conference in Manila, Philippines, in August 1988, the Manila Covenant was presented by YWAM leadership as a statement of mission.<sup>31</sup> This Covenant was confirmed by 1,500 YWAM staff participating in this conference. It lists 20 different allegiances; one of these is: “We affirm that God wants both young and old, male and female, in positions of leadership and responsibility in our mission.”<sup>32</sup> Although YWAM’s Foundational Values are better known in YWAM and were already being prepared at this point, the Manila Covenant seems to have been YWAM’s first official statement on women in leadership.

#### **3.4.2 The Foundational Value Concerning the Individual**

In 1985, three years before the Manila conference, the following question came to the fore: “What are the basic things that God has called YWAM to live and model to others?”<sup>33</sup> Particularly Darlene Cunningham delved into the issue and suggested a number of values that summarized the practices which were in existence and which characterized YWAM. Together with other YWAM leaders she proposed 21 different values. These were officially accepted in

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<sup>31</sup> URL: [http://www.ywam.org/contents/abo\\_doc\\_manila.htm](http://www.ywam.org/contents/abo_doc_manila.htm) [Accessed: 1 November 2007].

<sup>32</sup> *Ibid.*

<sup>33</sup> URL: <http://www.ywam.org/articles/article.asp?AID=215> [Accessed: 3 November 2007].

1992, although most of them summarize what had been common practice from the beginning. They were published as YWAM's Foundational Values.<sup>34</sup> Value number 12 specifically refers to the issue of women by saying: "YWAM is called to value each individual. We believe all races, ages, cultures and individuals – male and female – have distinctive contributions and callings."<sup>35</sup>

In February 2004, a new, revised version of YWAM's Foundational Values was released.<sup>36</sup> In this revision the values were reformulated and the number was reduced to 17. The value concerning individuals, now number 14, was rephrased as: "YWAM is called to value each individual. We believe in equal opportunity and justice for all ... We are committed to honoring God-given leadership and ministry gifts in both men and women."<sup>37</sup>

Next to the value concerning the individual, a few more values affect women. Foundational Value number 9 is formulated as: "Have a Biblical Worldview". In its description it states that "we seek to honor God with all that we do, equipping and mobilizing men and women of God to take roles of service and influence in every area of society." Here, as well as in Foundational Value number 12 (on first practicing, then teaching), no difference is made between men and women.

Concerning families (Foundational Value number 15) it is stated: "YWAM affirms the importance of families serving God together in missions, not just the father and/or mother." Again, women are expected to take their position in the mission as much as men, even if there are children. So YWAM does not advocate a conservative form of family where the father pursues a career and the mother stays at home with the children.

The remaining values do not differentiate between male and female. All are to follow these values, even if some of the values culturally and traditionally have often been associated with either men or women. All are called to practice hospitality, for instance, although this has often been considered a more female task. In regard to leadership (Foundational Value number 11) it is stated: "We stress the importance of those with leadership responsibilities serving those whom they lead." Again, no specification is made.

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<sup>34</sup> *Ibid.*

<sup>35</sup> The original version of YWAM's Foundational Values is included at the beginning of the *University of the Nations School Leader's Reference Guide* (University of the Nations 1995).

<sup>36</sup> URL: <http://www.ywam.org/articles/article.asp?AID=215> [Accessed: 3 November 2007]. The complete text of the revised document is included in the appendix. From here on, the dissertation will always refer to this revised edition.

<sup>37</sup> URL: [http://www.ywam.org/contents/abo\\_doc\\_values.htm](http://www.ywam.org/contents/abo_doc_values.htm) [Accessed: 1 November 2007]. See appendix.

Today these values are taught in every DTS. Every base, and all staff and students are expected to know these values and live by them.

It should perhaps be pointed out that these values, although they are of course theological, show very little influence of formal or academic theology; that simply is not the kind of organization YWAM is. The preamble to the values begins with a confession of the Bible as God's authoritative and inspired word, which is as theological as it gets, but quickly moves on to issues like worship, holiness, evangelism and prayer, the real heartbeat of YWAM.

### **3.4.3 Instructions to Course Leaders**

Each leader of a UofN course receives a CD-ROM (University of the Nations 2005a) with a set of instructions to which every leader and course is subject. This CD-ROM contains a reference guide (University of the Nations 2005b) with a thorough introduction to the UofN, to UofN regulations and standards, and information on what a leader needs to do or consider in leading a course. A number of these instructions deal with issues concerning women. According the reference guide, "at least some of the teachers should be international ... and [teachers] should include both men and women" (*ibid.*:92). It also includes an article on the abuse of authority. This article states: "When women are not given authority or are not recognized as equals to men through respect for their opinions, then authoritarianism is sure to follow" (McClung 2005b:160).

Also relevant is a collection of statements adopted as a result of a consultation on mercy ministries in 1998 which was concerned with the question of how to best care for people. In relation to gender injustice it is stated:

We have been particularly challenged by gender injustice throughout the world and specifically as it exists within our mission. We recognize that the image of God is carried by both men and women: both are required at all levels of the mission in order that YWAM more completely reflect that image (University of the Nations 2005c:343).

In order to facilitate this, the recommendation is made that "more men and women ... teach on women in ministry and women in leadership" (*ibid.*). A particular emphasis is put on men teaching on this issue by stating that there is a special need for men to speak on the topic of women in leadership and gender issues "so that these are not just viewed as 'women's problems'" (*ibid.*:346).

The fact that comparatively much is said on the issue of gender equality and gender injustice is interesting. These recommendations indicate the importance of the matter especially for leaders of courses. Although to a large extent it is left to the course leader to follow these recommendations, at least in theory every course leader knows this and is urged to influence the course in a positive way.

### **3.5 Why Not Women?**

In the year 2000, Loren Cunningham together with David Hamilton published the book *Why Not Women? A Biblical Study of Women in Missions, Ministry, and Leadership*. The book rapidly became known in YWAM as Cunningham's book on the issue of women in leadership, and it is widely read in the organization. For this reason it is worth an extensive analysis. Even though the book is often ascribed to Cunningham, more than two thirds was written by his co-author, David Hamilton. Hamilton spent many years on the mission field in South America; today he is the International Associate Provost for the UofN. His writing is based on his master's dissertation. Hamilton examines the relevant biblical passages. He also deals with the views on women expressed in Greek and Roman texts, as well as in Jewish rabbinic literature (Dawson 2000:12). Both authors clearly reveal their egalitarian views on women in leadership.

#### **3.5.1 Its Content**

The first part of the book is written by Cunningham. He starts with logical arguments showing the severe consequences when women are kept from leadership positions or preaching. He points out that "two-thirds of all Bible-believing Christians are women" (Cunningham 2000a:15). If these women are prohibited from preaching and leading, it means a great setback to the expansion of the gospel (*ibid.*). He sees this exclusion as a satanic scheme and bluntly states that "some people are unknowingly part of this strategy [of Satan] as they allow tradition and the misunderstanding of certain scriptures to prevent or blunt the ministry of women" (*ibid.*:16). It is the men he mainly makes responsible for the lack of women leading ministries. He even argues that keeping women from ministering in their gifting renders God unjust. "After all, if God gives gifts to a person, then prohibits her from using them, doesn't that make him unjust?" (*ibid.*:22).

A different line of argumentation is based on Christian history. He points out movements and great male leaders from the past who allowed women to do their part in the ministry. He mentions John Wesley who grew up seeing his mother, Susanna Wesley,



preaching to two hundred people every week. Later John Wesley let women lead small groups; these small groups effectively spread the gospel and revival (*ibid.*:25). Charles Finney did not only invite women to preach in public, but he also allowed them to study in the college he started; as did Dwight L. Moody and A.J. Gordon. In the Christian Missionary Alliance started by A.B. Simpson, women took their positions in all leadership levels (*ibid.*). Cunningham also acknowledges the great devotion of women, particularly in the toughest mission fields (*ibid.*:26).

Cunningham compares the battle against wrong beliefs and behaviours concerning women in leadership with the fight against slavery or child labour (Cunningham 2000b:31-5). He calls for believers to make a difference and stand against cultural norms. “A land is blessed whenever God’s righteous remnant models righteous behaviour, confronts cultural beliefs that are against God’s revealed truth, and persuades the lost to follow Christ and His ways” (*ibid.*:33).

Turning to the Bible, Cunningham distinguishes between relative truths meant for a particular time or culture and absolute truths which are eternal (*ibid.*:38f). A passage like 1 Corinthians 14:34, where Paul forbids women to speak, is not to be understood as absolute truth, but as an instruction for a particular situation in a particular culture and church. The absolute truth, according to Cunningham, is equality. “This is the principle that should rule in the Body of Christ and ultimately in every society and every nation: the absolute equality of male and female” (*ibid.*:43). In regard to such controversial verses Cunningham reasons: “We should never lift one verse out of context and build a doctrine on it, ignoring its historical setting. Nor should we build a teaching around one verse, disregarding biblical statements that contradict our interpretation of an isolated verse” (Cunningham 2000d:61).

Moreover, Cunningham (2000c:52-6) extensively demonstrates that in the Old as well as the New Testament there are women leading, preaching, and teaching, and even women who were called ministers or apostles. He argues: “All we need to do to refute this idea – that leadership is male – is to find one woman in the Bible who was a gifted leader ... But as we look at Scripture, we find not one but several, in both the Old and the New Testament” (*ibid.*:52). The same argument he applies to women preaching (Cunningham 2000d:59f).

In the second part of the book, David Hamilton takes a more detailed look at the relevant controversial passages, also considering the historical background situation, to shed light on each text. His conclusion is that the three main passages in Paul which are frequently understood as being anti-women (1 Corinthians 11:2-16, 14:26-40 and 1 Timothy 2:1-15) are actually proof that “Paul expected women to be fully involved in the public proclamation of

the Gospel ... Nowhere did Paul prohibit women from sharing in leadership. In fact, he actively encouraged it” (Hamilton 2000:232f). Based on his interpretation Hamilton concludes his analysis of Scripture with an exhortation: “It is time for us to release women to be all that God has called them to be” (*ibid.*:235).

### **3.5.2 Its Significance**

It is unusual for Cunningham or YWAM to take such a clear stance on a controversial issue. From early on Cunningham has wanted people from all churches to become part of YWAM (Cunningham & Rogers 1984:38). Working with people from many different denominations and churches, he has often held back his opinion on theological issues for the sake of unity, giving him a reputation for reticence or even silence when it comes to controversial issues. However, in the case of women leading and teaching – an issue that is often regarded as *adiaphoron* by the churches – Cunningham comes out strong and clear.

Cunningham’s dream concerning women in ministry is that “there will be total equality of opportunity, [and] total equality of value” (Cunningham 2000a:14). For this end he is willing to take an unusually clear stand, which may well lead to opposition. It could close doors in some denominations and churches which once were open. It means he considers this issue so crucial and foundational that no compromise can be made for the sake of unity. The back cover of *Why Not Women?* therefore states: “We must respond responsibly, for we never want to find ourselves working against God’s purposes, quenching His Spirit at work in the lives of those He has called ... God’s truth often stands in direct opposition to what the majority of people believe,” which by implication must be taken to apply to the issue of women in leadership and other ministries.

## **3.6 Recent Developments**

### **3.6.1 Connexity 2002**

In September of 2002 YWAM organized the first international YWAM conference on global women’s issues in Kuala Lumpur, Malaysia, called Connexity 2002.<sup>38</sup> More than 400 YWAM staff from 53 nations participated in the four days of the conference.<sup>39</sup> The invitation to the conference said: “It is not an exclusive women’s event but is for everyone who desires to see

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<sup>38</sup> URL: <http://godswordtowomen.org/newsletter/newsletters/summer2002.htm> [Accessed: 7 November 2007].

<sup>39</sup> URL: <http://www.ywam.org/articles/article.asp?AID=137> [Accessed: 7 November 2007].

a greater release of women within YWAM and beyond.”<sup>40</sup> Next to Cunningham, who gave the first message, several female speakers, such as Landa Cope and Ruth Mangalwadi, were given a platform to speak.<sup>41</sup> An important goal was “to understand the fullness of the image of God, expressed through the genders working together.”<sup>42</sup>

### 3.6.2 A Voice against Gender Injustice

In the beginning chapter of the book *Why Not Women?* Cunningham talks about a “Secret Holocaust” (Cunningham 2000a:20). What he means is the way baby girls are being killed, mainly in India and China, because of their gender. Babies are being aborted once it is discovered that they are female, or the baby girls are left to die after birth (*ibid.*:20f). He mentions an article in the *New York Times* titled “100 Million Are Missing” (*ibid.*:20), referring to the number of baby girls killed in such ways. The sad fact is, according to Cunningham, that this horrible news only made it to the back page of the newspaper. This is an appalling example of gender injustice, the mistreatment of human beings because of their gender. This and other examples in the beginning of the book make clear that Cunningham sees a connection between gender injustice and the exclusion of women in leadership.

In 2006, Paul and Susi Childers, two long-term staff in YWAM, brought out a booklet titled *Voice for the Voiceless: 30 Days of Prayer for the Voiceless*. The aim of this prayer guide was “to issue a call to prayer and action” for women who experience injustice because of gender. In the foreword to this booklet Cunningham recounts how he was asked: “What will be the greatest global challenge as we enter the 21<sup>st</sup> Century? [*sic*]” He argues that “among the most serious issues is gender injustice – the abuse and suppression of women. Why? Because it is the biggest, most far reaching, and most hidden” (Childers & Childers 2006).<sup>43</sup>

Obviously, other initiatives next to Cunningham’s have been commenced within YWAM. The goal of the Childers was to distribute 100,000 of these prayer guides to raise awareness of gender injustice and to mobilize as many people as possible inside and outside of YWAM to pray for the gender issues described in the prayer guide. Concerns like domestic violence, female genital mutilation, honour killings, and many more are introduced as prayer

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<sup>40</sup> URL: <http://godswordtowomen.org/newsletter/newsletters/summer2002.htm> [Accessed: 7 November 2007].

<sup>41</sup> *Ibid.*

<sup>42</sup> URL: <http://www.ywam.org/articles/article.asp?AID=137> [Accessed: 7 November 2007].

<sup>43</sup> The booklet has no page numbers.

points. In addition to producing the prayer booklet Paul and Susi Childers travelled around for one and a half years to spread this message (Childers & Childers 2006:last page).

*Why Not Women?*, *Voice for the Voiceless* and *Connexity 2002* are recent developments in YWAM. All of these initiatives show that in the last few years more emphasis has been put on the issue of women and gender. This suggests that there is growing awareness of the problem. Through these initiatives YWAM has increasingly taken an active stance on behalf of women.

## **3.7 Leadership Structure**

This dissertation is a study of leadership in YWAM Germany. Therefore the second part of this chapter deals in more detail with the general leadership structure in YWAM worldwide and more specifically with leadership teams in YWAM Germany.

### **3.7.1 Leadership Structure Worldwide**

YWAM functions on local, national and international levels. Perhaps surprisingly, however, it has no structural or centralized organ.<sup>44</sup> The conviction has been that YWAM is to be working together not in a hierarchical structure, but “as a family of ministries”.<sup>45</sup> Hence, each YWAM location is responsible for its own activities and programmes, finances, staff, and development.<sup>46</sup>

Nevertheless, all YWAM locations are accountable to regional and international leadership teams in a relatively loose, network-like structure. Worldwide, YWAM is led by ‘Team 3’; this team is responsible for spiritual and visionary leadership. It includes the International President, John Dawson, the International Chairman, Lynn Green, and the International Director, Ian Muir.<sup>47</sup> Loren and Darlene Cunningham, the founders of YWAM, together with Jim Stier, one of the former international presidents of YWAM, are advisers of Team 3 and work closely alongside it.<sup>48</sup>

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<sup>44</sup> URL: [http://www.ywam.org/contents/abo\\_wha\\_structure.htm](http://www.ywam.org/contents/abo_wha_structure.htm) [Accessed: 10 November 2007].

<sup>45</sup> *Ibid.*

<sup>46</sup> *Ibid.*

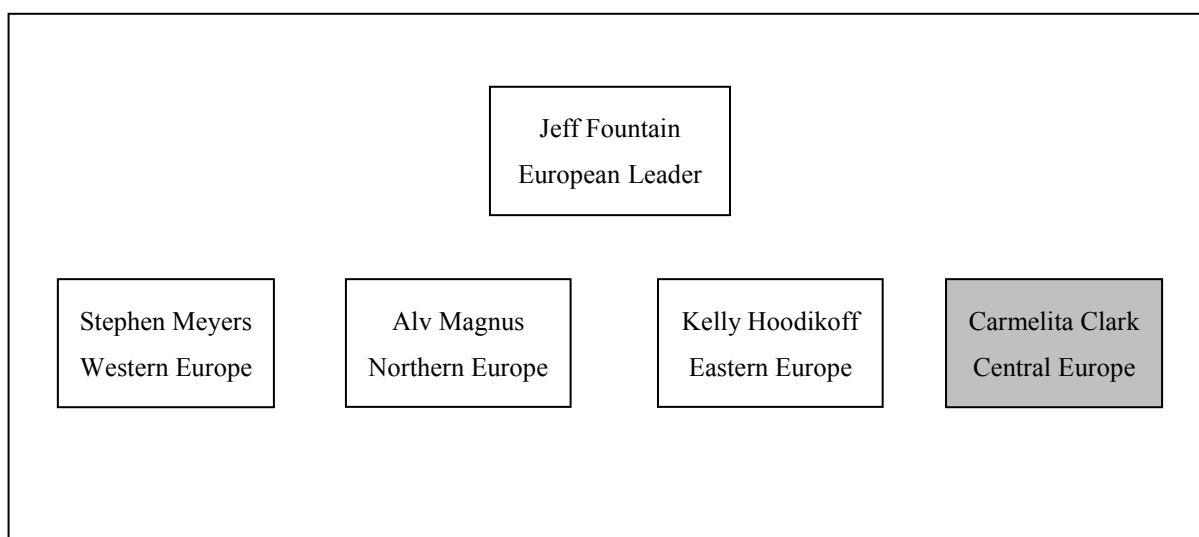
<sup>47</sup> URL: [http://www.ywam.org/contents/sta\\_glt\\_introgl.htm](http://www.ywam.org/contents/sta_glt_introgl.htm) [Accessed: 10 November 2007].

<sup>48</sup> *Ibid.*

Team 3 is supported by the Global Leadership Team (GLT), consisting of approximately 45 regional and international YWAM leaders.<sup>49</sup> Since each location is responsible for its own running, the task of the GLT is more that of spiritual oversight. This involves intercession and pastoral care, furthering the teaching of the Bible, fostering the foundational values, defining the vision, and several other responsibilities.<sup>50</sup>

### 3.7.2 Leadership Structure in Europe and Germany

YWAM Europe is divided into four regions: Western Europe, Northern Europe, Eastern Europe, which includes Russia, and Central Europe. Each region has a regional leader; one region, Central Europe, is led by a woman, Carmelita Clark. These four regional leaders make up the European Leadership Team (ELT) (see table 2), which is chaired by Jeff Fountain, a New Zealander who has been living and working out of the Netherlands for more than 30 years. As the European leader he stands in regular contact with the regional leaders.<sup>51</sup>



*Table 2 The ELT (on top: ELT leader; light grey shading: its one female member)*

YWAM Germany is included in the Western Europe region, which is led by Stephen Meyers. He meets yearly with the Western European Leadership Team (WELT). YWAM Germany itself is united under the YWAM National Board of Directors (NBD).<sup>52</sup> The

<sup>49</sup> URL: [http://www.ywam.org/contents/abo\\_wha\\_structure.htm](http://www.ywam.org/contents/abo_wha_structure.htm) [Accessed: 10 November 2007].

<sup>50</sup> URL: [http://www.ywam.org/contents/sta\\_glt\\_function.htm](http://www.ywam.org/contents/sta_glt_function.htm) [Accessed: 10 November 2007].

<sup>51</sup> URL: <http://www.ywam.eu/home/us.htm> [Accessed: 10 November 2007].

<sup>52</sup> URL: [http://www.jmem.de/e\\_about\\_structure.htm](http://www.jmem.de/e_about_structure.htm) [Accessed: 10 November 2007].

responsibility of the board is the national focus of the movement. It normally meets four times a year.<sup>53</sup> Frank Bauer, one of the members of the national YWAM Germany board, represents YWAM Germany in the WELT. More will be said about the NBD later in this chapter (3.8.1.2).

### **3.8 Youth With A Mission Germany**

The German branch of YWAM is called *Jugend mit einer Mission*. As already mentioned, the first permanent location established by YWAM in Germany in 1972 was a small castle located about 50 kilometres west of Munich in a village called Hurlach. Since 1972, YWAM has had short-term as well as long-term teams in several other locations in Germany. Each base is named after its location, for instance YWAM Hurlach. Today, YWAM Germany runs bases in eight different locations: Hurlach, Altensteig, Hainichen, Eutin, Herrnhut, Hamburg, Frankfurt and Berlin.

The bases in Frankfurt and Berlin are not included in this study, since neither of them meet the criteria set for this research (see 1.2). The work in Frankfurt started in the mid 1980s with a youth group, which developed into a YWAM base, but later was greatly reduced in scope. Today, YWAM Frankfurt still runs several ministries, but functions with part time staff only, and it does not run the six-month introductory programme, the DTS. The YWAM base in Berlin is a new development. It was officially launched in November of 2007. YWAM Berlin is not yet running a DTS. For these two reasons, YWAM Berlin is also excluded from this study.

#### **3.8.1 National and Base Leadership in YWAM Germany**

In this section a more detailed description of the six bases included in this study and their leadership teams is given. The information was collected directly from the bases through a simple questionnaire (see 2.2.2 for a discussion of the methodology).

##### **3.8.1.1 Questionnaire**

YWAM is known to move fast and change is common. Therefore, in order to get comparable data, a data collection date was specified. The answers to all questions needed to refer back to this date. As change often happen during the summer months, the date 1 June 2007, shortly before the official summer break, was chosen as the basis for all the data used on the survey.

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<sup>53</sup> *Ibid.*

One person from each base was contacted personally and asked to collect the answers to the survey. The questions were sent out by E-Mail on 7 November 2007 with the request to have the answers sent back before 21 November.

The following information was requested:

1. What year did the base get started?
2. What was the number of staff on the base on 1 June 2007? How many of these were male? How many of these were female?
3. List the people of the base leadership team as of 1 June 2007 with the women clearly identified. Please mention the base leader or primus of the base leadership team first.
4. Are these leaders single or married? In case they have children, please give the year of birth (children born after 1 June 2007 do not need to be stated).
5. Give the nationality of each of the people in the leadership team.
6. Also give the number of years in YWAM, in YWAM Germany, and as a member of the leadership team.
7. List the names of the main base leaders from the very beginning of the base until the present.
8. If there was a change in the leadership team between 1 June 2007 and November 2007, please describe this change.

In a second step the following information was requested from the seven leaders who are members of the National Board of Directors (NBD):

9. What is your nationality?
10. Please give the number of years you have spent in YWAM, in YWAM Germany, and as a member of the national leadership team.

The Chairman of the German NBD, Andreas Frész, was asked one additional question:

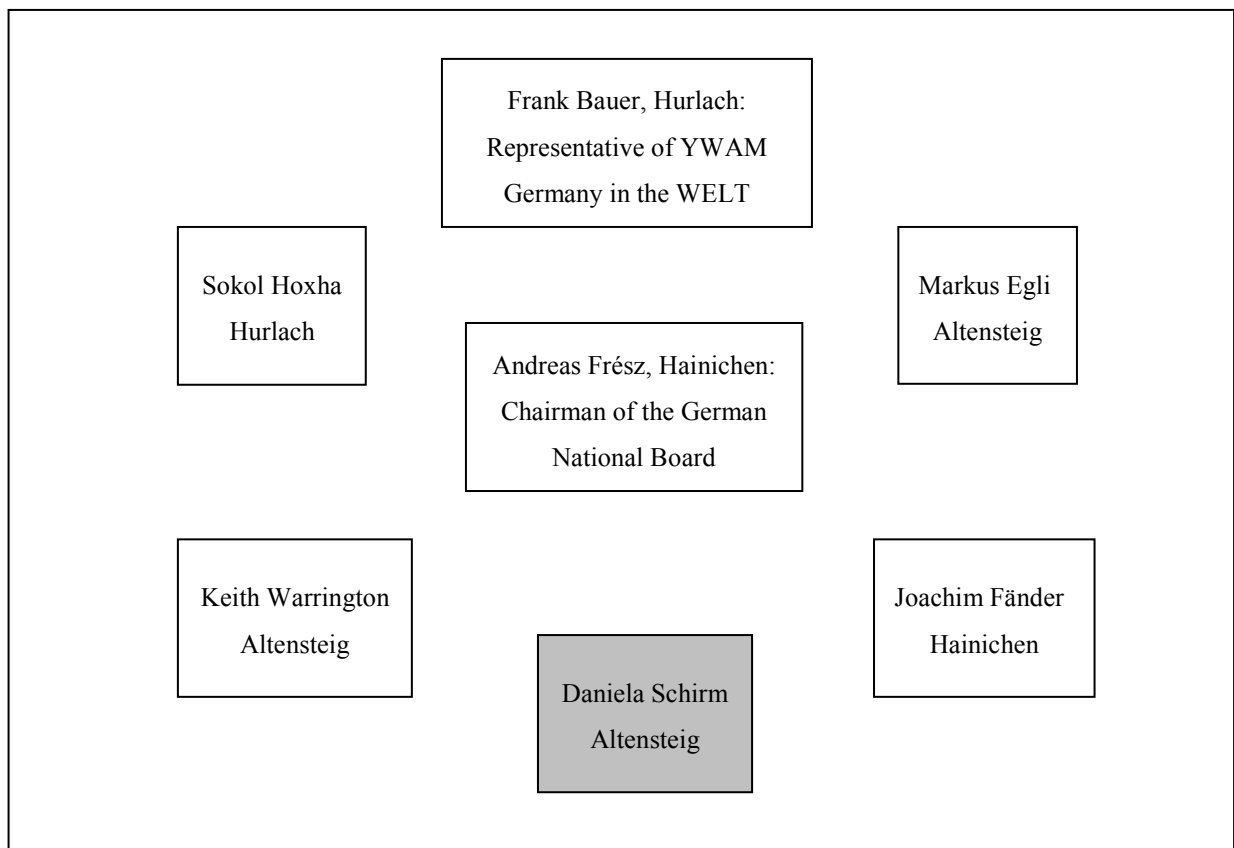
11. Please list the previous leaders of YWAM Germany since 1972 until today.

Five of the six bases responded right away; only one base had to be asked several times for the information and needed more time. Andreas Frész referred question 11 onto Keith Warrington since Warrington has been in YWAM Germany since 1972 and therefore knows more of the details regarding the NBD. By 6 December 2007 the requested information was complete.

### **3.8.1.2 National Leadership Team**

In May of 2006 a new National Board of Directors (NBD) was appointed (see table 3), consisting of men and women who have worked with YWAM and in Germany for many

years.<sup>54</sup> Some of these leaders were already part of previous NBDs. Andreas Frész was appointed chairman. He has been part of the NBD since 1995 and has worked with YWAM since 1987. Markus Egli has also been part of the NBD since 1995. Keith Warrington, who has been involved with YWAM Germany from the very beginning in 1972, has been part of the NBD since 1972 until today, with a few years interruption between 1993 and 1997. Frank Bauer and Daniela Schirm have been part of the team since 2000. Only two leaders, Joachim Fänder and Sokol Hoxha, were newly appointed in May of 2006. However, even these two had by that time already served more than 10 years as staff in YWAM Germany.



*Table 3 The German NBD on 1 June 2007 (in the centre: NBD leader; light grey shading: its one female member)*

Since YWAM Germany was mainly YWAM Hurlach in its first years, the base leader of YWAM Hurlach was at the same time the national leader. Only in 1979 were a national

<sup>54</sup> URL: [http://www.jmem.de/e\\_about\\_structure.htm](http://www.jmem.de/e_about_structure.htm) [Accessed: 10 November 2007]. Two leaders are from the base in Hainichen, two from Hurlach, and three from Altensteig. Herrnhut, Eutin and Hamburg, all relatively new bases, are not represented in the NBD.



leader and a national leadership team established. From 1972 until June 2007 six leaders chaired YWAM Germany, none of them women.<sup>55</sup>

In November of 2007, Andreas Frész resigned the leadership of the board. In his place, Frank Bauer was elected as chairman of the NBD. Jim Whitear, base leader of YWAM Hamburg, became a new member of the NBD.

### 3.8.1.3 Hurlach

The base in Hurlach is the oldest in Germany. As noted above, it was established in 1972 before the Olympic outreach. Today, the base focuses on training courses and short term outreaches to Germany and abroad. On 1 June 2007 the base had 68 staff, 31 male and 37 female.

The leadership team is chaired by Sokol Hoxha, an Albanian who has been leading the base since January 2000. He is supported by three women and two men (see table 4).<sup>56</sup> Four members of the team are married, but only the two married men have children. Two members of the team are single. The team consists of three Germans, two Swiss and one Albanian.

<b>Name</b>	<b>Nationality</b>	<b>Gender</b>	<b>Status</b>	<b>Children</b>
<b>Sokol Hoxha</b>	Albania	M	Married	1999, 2000, 2003
Frank Bauer	Germany	M	Married	2002, 2004
Franziska Hornstra-Fuchs	Switzerland	F	Married	None
Alexandra Mönnich	Germany	F	Single	None
Rachel Laubenheimer	Switzerland	F	Married	None
Tilman Pforr	Germany	M	Single	None

*Table 4 Leadership team Hurlach; the main leader is listed first*

<sup>55</sup> The leaders of YWAM Germany were: Don Stephens, USA (1972-4); David Boyd, USA (1974-83); Keith Warrington, NZ (1983-93); Steve McPeck, USA (1993-7); Frazer Haug, USA (1997-9); Andreas Frész, Germany (1999-2007).

<sup>56</sup> For reasons of anonymity the answers to the question on years in YWAM, in YWAM Germany and in the leadership team are omitted.

In the summer of 2007 the leadership team was reduced. For personal reasons, four of the six members stepped down from their responsibility, leaving only Sokol Hoxha as the main leader and Franziska Hornstra-Fuchs as co-leader.

In the years since 1972 the base was led by seven different leaders; all of them were men.<sup>57</sup> It is not possible to find out if at any time a woman was taken into consideration for the position of the main leader, but it is clear that no woman ever filled the position; at best, women were only part of the leadership team.

#### 3.8.1.4 Altensteig

In 1979, a team under the leadership of Volker Embgen was sent out from the base in Hurlach to Altensteig, a small town in the Black Forest in South Germany, to start a new YWAM base. Today, this small base mainly offers training programmes and is involved in youth ministry and a Christian leadership network. On 1 June 2007 the base consisted of 19 staff, seven male and 12 female.

The leadership team is chaired by Markus Egli, who is Swiss and has been leading the base for 12 years. He is supported by two more leaders, one man and one woman, both of them Germans (see table 5). Both men on the team are married and have children; the woman on the team is single.

Name	Nationality	Gender	Status	Children
Markus Egli	Switzerland	M	Married	1988, 1990
Daniela Schirm	Germany	F	Single	None
Martin Walter	Germany	M	Married	1994, 1996, 2000

*Table 5 Leadership team Altensteig; the main leader is listed first*

In the years since 1979 the base has been led by four different leaders, all of them men.<sup>58</sup> Three of these men were Germans, only the last one, Markus Egli, is Swiss. Despite

<sup>57</sup> The leaders of YWAM Hurlach were: Don Stephens, USA (1972-4); David Boyd, USA (1974-83); Tom Jennings, USA (1983-5); Hartmut Bernitz, Germany (1985-90); Norbert Grieswald, Germany (1990-6); Frazer Haug, USA (1996-9); and Sokol Hoxha, Albania (2000-7).

<sup>58</sup> The leaders of YWAM Altensteig were: Volker Embgen, Germany (1979-83); Georg Schubert, Germany (1983-8); Horst Koch, Germany (1988-94); Markus Egli, Switzerland (1995-2007).

the fact that the base has a strong regional and national – rather than international – focus, a high percentage of the staff are non-Germans.

Altensteig has also experienced a change in leadership since 1 June 2007. After 12 years Markus Egli stepped down from leading the base. During a conversation in the winter of 2007 Markus Egli was made aware of this dissertation and of the suspicion that YWAM does not practice its own values when it comes to women in leadership. In response to this, Markus Egli reconsidered the issue and in the summer appointed a woman, Kathrin Koch, as his successor. With her, Altensteig has its first female base leader in its 18 years of existence.

### 3.8.1.5 Hainichen

In 1993, Andreas and Angela Frész were sent out from the base in Hurlach together with four more families to start a new base in the former German Democratic Republic.<sup>59</sup> Their search for a place ended in Hainichen, a small town in Saxony. From its beginning, the base has focused on family ministries and discipleship. It offers training programmes and seminars dealing with family and parenting issues. In addition, the base runs a kindergarten for children from the town of Hainichen. On 1 June 2007 the base consisted of 18 staff, eight male and 10 female.

Name	Nationality	Gender	Status	Children
<b>Joachim Fänder</b>	Germany	M	Married	1992, 1994, 1995, 1998, 2002, 2006
Silke Fänder	Germany	F	Married	<i>Ibid.</i>
Angela Frész	Germany	F	Married	1983, 1986
Mathias Lange	Germany	M	Married	1982, 1984 1986
Martin Frank	Germany	M	Married	1993, 1995
Ruth Frank	Switzerland	F	Married	<i>Ibid.</i>
Arnulf Drath	Germany	M	Married	2004, 2006

*Table 6 Leadership team Hainichen; the main leader is listed first*

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<sup>59</sup> URL: [http://www.jmem.de/e\\_hainichen.htm](http://www.jmem.de/e_hainichen.htm) [Accessed: 24 November 2007].

The leadership team is chaired by Joachim Fänder, a German who grew up in the east of Germany. He has been leading the base since 2000 after taking over from the founder of the base, Andreas Frész. He is supported by six more leaders, three men and three women, (see table 6). All members of the team are married and all of them have children. The team consists of six Germans and one Swiss.

What is remarkable about the leadership team in Hainichen is the fact that there are no unmarried persons in the team and that all team members have at least two children. What also stands out is that only one person is not German. In this, the leadership team reflects the base, since there are hardly any singles on staff and most staff are German. Also worth noting is that the team is large in proportion to the size of the base.

### 3.8.1.6 Eutin

Eutin is a town in the northern-most state of Germany, Schleswig-Holstein. In the spring of 2000, a small team under the leadership of Dirk Schroeder, a German, was sent out from Wiler, one of the bases in Switzerland, to start a new YWAM ministry in the north of Germany. The base has a strong focus on youth and training. On 1 June 2007 it consisted of 21 staff, nine male and 12 female.

The leadership team is chaired by Steffen Thiele; he has been in the leadership team from the very beginning, and took over the main leadership from Dirk Schroeder in 2006. In addition to Thiele, two more leaders make up the Eutin leadership team, both of them male. On this base, like in Hainichen, all leaders are married and have children (see table 7).

<b>Name</b>	<b>Nationality</b>	<b>Gender</b>	<b>Status</b>	<b>Children</b>
<b>Steffen Thiele</b>	Germany	M	Married	2007
Nathanael Gerber	Germany	M	Married	2006
David Keller	Switzerland	M	Married	2001, 2003 2006

*Table 7 Leadership team Eutin; the main leader is listed first*

### 3.8.1.7 Herrnhut

In 2004 one more group under the leadership of Jan and Ute Schlegel left YWAM Hurlach to start a new ministry, this time in Herrnhut, a small but well-known village in the east of

Saxony, close to the border with the Czech Republic and Poland. The base in Herrnhut has a strong focus on world missions and mobilizing young people, especially Germans, in order to go to places where the gospel has not yet taken root. YWAM Herrnhut offers a variety of training programmes to equip people for this task. On 1 June 2007 the base consisted of 71 staff, 21 male and 50 female.

On 1 June 2007, five people supported Jan and Ute Schlegel in leading this base, three single women and two men, both married with children (see table 8). Since then, the entire leadership team has been dissolved. Jan Schlegel remains the base leader, but instead of a leadership team he has appointed four people, two men and two women, to head four main areas of responsibility on the base.

<b>Name</b>	<b>Nationality</b>	<b>Gender</b>	<b>Status</b>	<b>Children</b>
<b>Jan Schlegel</b>	Germany	M	Married	1993, 1996, 2001
Ute Schlegel	Germany	F	Married	<i>Ibid.</i>
Grazyna Dekson	Poland	F	Single	None
Tony Bragg	USA	F	Single	None
Thomas Huck	Germany	M	Married	1993
Andrea Bock	Germany	F	Single	None
Martin Böh	Germany	M	Married	2006, 2007

*Table 8 Leadership team Herrnhut; the main leader is listed first*

### **3.8.1.8 Hamburg**

The newest base included in this research is Hamburg. Early in 2006, the base in Hurlach sent out yet another team, this time to North Germany. Under the leadership of Steven Fail and Jim Whitear a new base was established with a focus on city ministries, evangelism, and church planting. On 1 June 2007 the base consisted of nine staff, three male and six female.

Steven Fail has been leading the base with the help of Jim Whitear. Both of them are non-Germans, Fail is from New Zealand and Whitear from Great Britain (see table 9). Both men are married and have children.

<b>Name</b>	<b>Nationality</b>	<b>Gender</b>	<b>Status</b>	<b>Children</b>
<b>Steven Fail</b>	New Zealand	M	Married	2001, 2004
Jim Whitear	Great Britain	M	Married	2000, 2003 2007

*Table 9 Leadership team Hamburg; the main leader is listed first*

### **3.8.2 Overall Picture**

A few points stand out when comparing these seven different leadership teams. Since team leadership is included in YWAM's Foundational Values, it is no surprise that all the bases are led by teams.<sup>60</sup> The size of a leadership team is usually proportional to the size of the base; small bases generally have small teams, larger bases have more people in the leadership team. The exception here is the base in Hainichen, having seven leaders for a base with only 18 staff.

Two bases, Eutin and Hamburg, have an all-male leadership team. In the other bases the teams are mixed; in two bases the women are a minority, in one base there is an equal number of men and women. Only in one leadership team, in Herrnhut, are women the majority.

The majority of those in the leadership teams are married men, and all these men have children. It is surprising that there is only one unmarried male leader in all of Germany. Of the 11 females in base leadership, five are single, two are married but have no children, and four are married with children. It should be mentioned that all the female leaders with children are in the leadership team together with their husbands, with the exception of Angela Frész from Hainichen. Angela Frész's children both are grown up and have moved away from their parents. When the children were still young, Andreas Frész, her husband, was part of the leadership team as well. Of the six bases included in this research, none had ever had a female as the main leader prior to June 2007.

By way of summary one can say that almost all the male leaders in YWAM Germany are married with children.<sup>61</sup> In the case of female leaders no such clear statement can be

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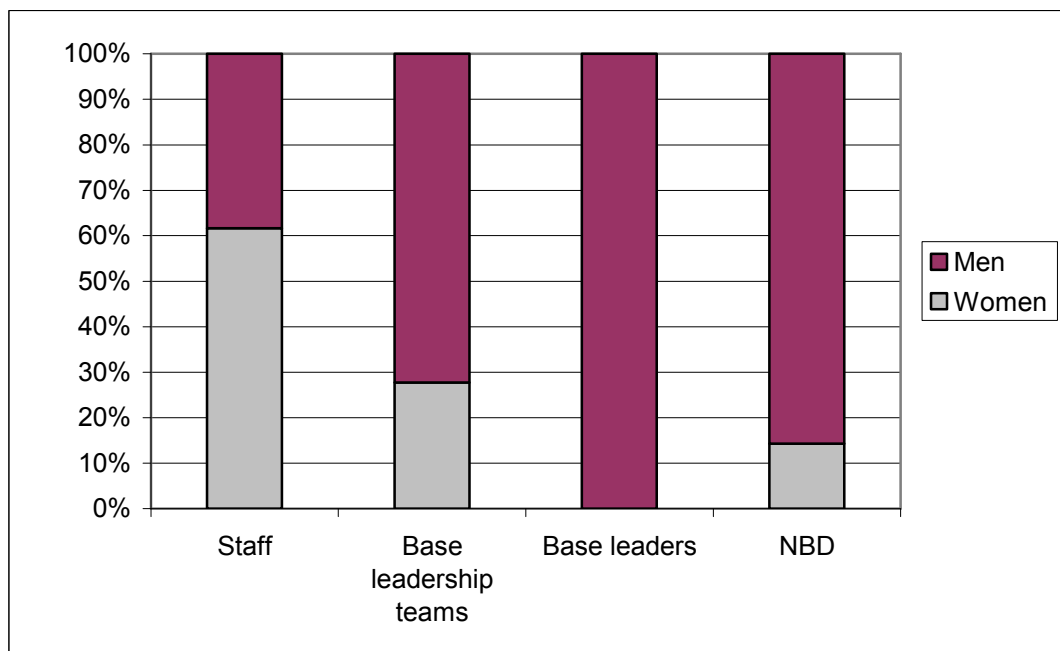
<sup>60</sup> Value number 10 states: "YWAM is called to function in teams in all aspects of ministry and leadership" (see appendix).

<sup>61</sup> Of the 17 male leaders 16 are married with children; only one leader is single and has no children.

made. Female leaders in YWAM Germany can be either single, married with no children, or married with children. If she has children, then she is most likely in the leadership team together with her husband. People who are unlikely to become leaders in YWAM Germany are therefore single men or married women with small children, when the husband is not part of the leadership team.

Out of a total of 206 staff in YWAM Germany 61 % are female but less than 40 % of leaders are female (see table 10); after the change in Herrnhut the percentage of women in base leadership even dropped to less than 30 %. Up until 1 June 2007 no main leader had been a woman. The fact that the base in Altensteig appointed a female to be the main leader is to be commended but is an exception. This raises the question of how well female staff feel represented in the leadership teams of their bases, especially in Eutin and Hamburg, where the majority of staff is female, but the entire leadership team is male.

In the NBD the ratio of women is even lower (see table 10); only 14 % of the NBD is female. In other words, one female out of 127 women in YWAM Germany is in the national leadership team, which compares with six males out of 79 men – a fact worth considering.



*Table 10 Ratio of males and females for base staff, base leadership teams, base leaders, and the NBD in Germany as of 1 June 2007*

### 3.9 Summary and Conclusion

For YWAM's founders, Loren and Darlene Cunningham, it seems to have been a matter of course that women voice their opinion and take their place in leading as well as in public speaking and teaching. As the years went by, both the Cunninghams and the organization they founded have increasingly focused on the issue. An important step was taken with the Manila Covenant in 1988 and again with the publication of YWAM's Foundational Values in 1992. Especially since 2000 there has been a clear emphasis on the role of women in several writings: *Why Not Women?* (Cunningham & Hamilton 2000), *Connexity* 2002, the prayer initiative *Voice for the Voiceless* (Childers & Childers 2006). The Cunninghams and others in YWAM have been quite explicit and strong in expressing their view on women in leadership and teaching: YWAM wants women to lead, to have a voice, and be heard.

As shown in this chapter, the reality of the organization does not always match this conviction. Even though every staff member in YWAM knows about the values and many have read Loren Cunningham's book concerning women, the constitution of German leadership teams is not consistent with the teaching of the organization. In 35 years of YWAM Germany there has not been one woman either as a national leader or as a main base leader. This is a disturbing fact considering the commitments and efforts that have been made to promote women in leadership. Even though Loren and Darlene Cunningham have encouraged women to take their places in leadership, at least in YWAM Germany there remains a gap between the theory and confessions of YWAM and its leadership reality.



## Chapter 4 The Interpretation of Key Biblical Texts Regarding Women by the Evangelical Movement

Since YWAM staff in Germany come from evangelical backgrounds, this chapter begins with a short overview of the evangelical movement in Germany. It is suspected that the low number of women in higher leadership positions is influenced by the conservative teaching of Scripture, therefore the larger part of this chapter will focus on the interpretation of the pertinent biblical passages. It will discuss the two main views among evangelicals on the issue of women in leadership positions in the church. Lastly, the position of various denominations and Bible schools is presented to give a general impression of views and practice among evangelicals in Germany. Since no statistics are available on the number of evangelicals subscribing to the two views, this will at least give some idea as to their prevalence and distribution.<sup>62</sup>

### 4.1 Evangelicals in Germany

Evangelicals are Christians from a broad variety of church denominations. According to Bebbington (1989:2-17) four convictions characterize evangelical faith: (1) everyone needs a personal conversion and relationship with Jesus Christ; (2) preaching the gospel and missions is the primary mandate of God for Christian living; (3) the Bible is authoritative for teaching and living; (4) the centre of faith is the cross. In Germany, the estimated number of evangelicals is 1.3 million.<sup>63</sup>

Friedhelm Jung (1992) wrote his doctoral thesis on the topic of the evangelical movement in Germany. His work is used as the main source for the following overview. He has made large parts of his thesis available online<sup>64</sup> and included an additional branch of the

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<sup>62</sup> In an article on the issue of family, Gallagher (2004:229) refers to a survey taken in the United States. She estimates that less than 10 percent of evangelicals are consistent egalitarians or consistent traditionalists; the majority confess male headship but practice pragmatic partnership including shared decision making. She concludes: "Although the majority of ordinary evangelicals are pragmatically egalitarian, the ideals of 'biblical' or evangelical feminism remain relatively marginalized within evangelical subculture" (*ibid.*:215). The same may well apply to evangelicals in Germany. However, since views on leadership in the church are less of an everyday concern and since most church members are less directly affected by them, these views could be significantly more traditionalist than those on leadership in the family, where reality limits theory more readily.

<sup>63</sup> URL: <http://www.evangelikale-bewegung.de/> [Accessed: 21 March 2008].

<sup>64</sup> *Ibid.*

movement, not yet recognized in his thesis. For this reason, information is at times taken from the website rather than from the published thesis.

Jung distinguishes four branches which make up the evangelical movement in Germany. The first branch consists of evangelicals associated with the Deutsche Evangelische Allianz (German Evangelical Alliance, DEA). The DEA is an interdenominational platform; most members have their origins in the revival and holiness movement of the 19<sup>th</sup> century or were at least influenced by it (*ibid.*:30). DEA evangelicals include on the one hand those who remained part of the Evangelische Kirche Deutschland (Protestant Church Germany), organized in the Gemeinschaftsbewegung (Community Movement), and on the other hand a number of free churches (e.g. Baptists, Methodists).

The second branch includes the evangelicals from the Bekenntnisbewegung (Confession Movement). The Confession Movement developed as a reaction against critical theology, the historical-critical method, and especially the theology of Rudolf Bultmann (*ibid.*:88f). The position of the movement tends to be rather dogmatic and harsh. It is made up of Christians from both the Lutheran and the Reformed churches.

The third branch consists of the charismatic and Pentecostal movement. This movement emphasizes the gifts of the Holy Spirit (*ibid.*:156f). Pentecostals have established their own congregations and denominations; the charismatic movement has often remained within Lutheran and free churches, and even has a following within the Catholic Church (*ibid.*:159).

The fourth and newest branch is the independent evangelicals. Even though their theology is evangelical, they are not well-connected to any of the three preceding groups.<sup>65</sup> They include the churches of the *Spätaussiedler*, Germans who were living in Russia and other formerly communist countries and who in recent decades have migrated back to Germany. They also include churches organized in the Konferenz für Gemeindegründung (Church Planting Assembly). Their main aim is mission.<sup>66</sup>

In a survey of 114 YWAM staff in Germany conducted in 2005, 58 claim a Lutheran background and 49 have come to YWAM from a free-church background.<sup>67</sup> The majority of the staff in YWAM Germany therefore belong to the first and the third branch. The survey did not distinguish the free churches, but it may be assumed that these were in many cases

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<sup>65</sup> URL: <http://www.evangelikale-bewegung.de/> [Accessed: 21 March 2008].

<sup>66</sup> *Ibid.*

<sup>67</sup> The survey was finalized on 30 May 2005, but for reasons of confidentiality was never published. Source is a personal e-mail from the person who collected the data, received 4 October 2007.

charismatic or Pentecostal. Independent of their church background, all staff members of YWAM Germany consider themselves evangelicals.

## **4.2 International Development of the View of Women in the Church**

Even though this dissertation deals with evangelicals and YWAMers in Germany, this next section presents a broader development of the topic. The present debate on women in church leadership and the theological discussion behind it started elsewhere and strongly influences the debate in Germany.

### **4.2.1 The Traditional View and Recent Change**

Throughout church history, one particular view on the position and role of women has been dominant to the extent that it considers itself to be the ‘traditional’ view (according to Schmalenbach 2007:11), a perception that is strengthened by the fact that until recently almost all church history was written by men, who tended to overlook the very real contribution of women and the existence of alternative views.<sup>68</sup> This ‘traditional’ view argues that the Bible gives an unequivocal command regarding women: they are to submit. Authority in family, society and the church belongs to men. Based on the instructions of Paul, the role of women is in the house, and they are excluded from leading offices in the church (*ibid.*:11f).

As already hinted at in the previous paragraph, there always were prominent and influential women, representing a different view on the place of women in the church. For example in their book *Daughters of the Church* (1987), a study of women’s involvement in ministry, Tucker and Liefeld consider two thousand years of history and assert: “Women were very prominent in church history. The history of religion is probably the only field of history where women have had such an influential role – even though they were systematically denied positions of authority” (*ibid.*:15). They also observed: “Where authoritarian and priestly roles emerged, women tended to be excluded. Where, however, ministry was emphasized as service rather than authority, there were outstanding examples of active women” (*ibid.*:435). Their conclusion is that a possible reason for restricting women in ministry is “a loss of the concept of ministry as servanthood and the substitution of an understanding of ministry as the possession of rank and authority” (*ibid.*:441).

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<sup>68</sup> In spite of these reservations, the term ‘traditional’ or ‘conservative’ will be used to refer to this position in the remainder of this dissertation.

Prominent and far-reaching change began in the 1960s with a new feminist movement. It also gained a following among Christians (called ‘evangelical feminists’ by Piper & Grudem 1991a:xiii), and led the church into fervent discussions on the issue of women. These “evangelical feminists do not reject the Bible’s authority or truthfulness, but rather give *new interpretations* [italics in original] of the Bible to support their claims” (*ibid.*). Books were published which presented new interpretations for some of the passages which had been understood to limit female roles inside and outside of the church (Gundry 1987:5); in addition, the increasing number of women involved in scholarship broadened the horizon (Schmalenbach 2007:12).

These developments in research and literature increasingly focused attention on the issue of women and led to controversies and tensions. For this reason, the 1986 national meeting of the Evangelical Theological Society (ETS) chose as its theme “Male and Female in Biblical and Theological Perspective”. This meeting, Pierce (1993:344) comments, “generated more heat than light, more reaction than response”. It resulted in a rupture within the ETS, leading to the formation of two influential organizations with substantially different views on the biblical role of women (Schmalenbach 2007:13f). On the conservative side the Council on Biblical Manhood and Womanhood (CBMW) was founded; it argues for the traditional view that there is a hierarchical order of the sexes based on creation (*ibid.*:14). Christians for Biblical Equality (CBE) is its countermovement and argues for the equality of women in family and church based on creation and salvation, that is, egalitarianism (*ibid.*). What emerged was a perennial and fierce conflict, which Pierce (1993:343f) describes in the following way: “Despite pleasant rhetoric about mutual commitment to the authority of Scripture and unity in Christ, the intensity of the conflict has been fueled by insinuations and accusations from both sides”.

As indicated above, the main reason for the new perspective was alternative interpretations. These were often based on new discoveries regarding women and their position in the first century (Schmalenbach 2007:12), a trend that continues in more recent years. For example, the book on 1 Timothy 2:11-15 by Clark and Clark (1998) points to newly discovered aspects of the religious setting of the first century. The authors suggest a close relationship of biblical texts and religious practices in the area of Ephesus. They describe religion in Asia Minor and the great importance of the feminine as the primal source (*ibid.*:105). Based on this religious background Clark and Clark suggest “that the writer of the Pastorals was opposing a doctrine which acclaimed motherhood as the ultimate reality” (*ibid.*:112), not a general prohibition for women to engage in certain forms of ministry.

In *After Paul Left Corinth* (2001) and *Roman Wives, Roman Widows* (2003), Winter provides insight into the cultural background of the first century AD. He shares information uncovered by different disciplines and generates a new understanding of the first-century cultural background, bringing surprising new insights to Paul's writings concerning women in the early churches. Winter (2001:xi) points out the difficulty that many disciplines like archaeology, epigraphy and others "have gone their own way and do not always communicate the fruits of their labours in readily understood terms to one another". Valuable information is not made available as a ready resource for interpreting Bible passages. Winter (2003:xiii) complains that "almost all of the discussion on women in the Pauline communities has focused on the cultural preconceptions or theological preconditioning of the writer of particular passages; little attention has been given to the setting of the women under discussion" (*ibid.*).

#### **4.2.2 Council on Biblical Manhood and Womanhood**

The Council on Biblical Manhood and Womanhood (CBMW) was founded in 1987 as a response to the new development.<sup>69</sup> Its aim is "to help the church defend against the accommodation of secular feminism."<sup>70</sup> Evangelicals were adopting a thought system that, according to CBMW, turned them into 'evangelical feminists' (Piper & Grudem 1991a:xiii). These evangelical feminists departed "from what the church had practiced from its beginning regarding the role of men and women in the home and local church. The effects of this departure have not been benign."<sup>71</sup> CBMW therefore sees it as its mission "to set forth the teachings of the Bible about the complementary differences between men and women, created equally in the image of God, because these teachings are essential for obedience to Scripture and for the health of the family and the church."<sup>72</sup>

In November 1988, the core beliefs of CBMW were summarized and first published in the Danvers Statement (included in Piper & Grudem 1991a:469-72). It expresses "deep concern" in regard to the recent development (*ibid.*:469). CBMW accuses evangelical feminists of distorting or neglecting "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" (*ibid.*). CBMW is also concerned about "the emergence of

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<sup>69</sup> URL: <http://www.cbmw.org/About-Us> [Accessed: 18 February 2008].

<sup>70</sup> URL: <http://www.cbmw.org/Our-Mission-&-Vision> [Accessed: 4 January 2008].

<sup>71</sup> *Ibid.*

<sup>72</sup> *Ibid.*

roles for men and women in church leadership that do not conform to Biblical teaching.” Evangelical feminists, according to CBMW, “reinterpret apparently plain meanings of Biblical texts” (*ibid.*).

A publication was edited by John Piper and Wayne Grudem titled *Recovering Biblical Manhood and Womanhood* (1991a) to further explain the view of CBMW. The intention of the book is stated in the subtitle: *A Response to Evangelical Feminism*. With the contributions of 22 different authors, Piper and Grudem aim to elaborate on the Danvers Statement. Their desire is “that it might lead to a constructive solution to this controversy” (1991b:xiii). In their foreword, Piper and Grudem accuse evangelical feminists of “blurring ... God-given sexual distinctions” (*ibid.*:xiv). Further Piper (1991:33) charges them with devaluing maleness and femaleness, making clear his view on the issue: “Our understanding is that the Bible reveals the nature of masculinity and femininity by describing diverse responsibilities for man and woman while rooting these differing responsibilities in creation, not convention” (*ibid.*:35).

Stephen Clark in his book *Man and Woman in Christ*, subtitled *An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences* (1980), criticizes the feminist movement among evangelicals as well as in society for the way that it supports “measures that would destroy social roles that have performed a useful function in all of past societies” (*ibid.*:x). He points out that these feminist “proposals lead to a restructuring of the very bases of our society” accusing them that “they miss many of the real issues” (*ibid.*).

Probably the main cause for division on this subject among evangelicals is the way biblical texts are interpreted, especially the first chapters of Genesis. The fact that God used the name ‘man’ as a generic term for male and female “whispers male headship” to CBMW supporter Ortlund (1991:97f; the entire argument is based on Genesis 1:27); “God did not name the human race ‘woman’” (*ibid.*:98).<sup>73</sup> The woman is man’s equal; yet since she is created as “a helper” (Gen. 2:18), it is clear that she is to support the man, not vice versa. “A man, just by virtue of his manhood, is called to lead for God. A woman, just by virtue of her womanhood, is called to help for God” (Ortlund 1991:102). Headship, however, is not to be confused with domination (*ibid.*:95). “There is no explicit statement that the woman has to obey the man ... but within ... [the] partnership exists a real subordination” (Clark 1980:24).

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<sup>73</sup> With this, Ortlund seems to step into the trap set for him by English, not Hebrew, language: ‘man’ can mean ‘human’ or ‘male’, but the Hebrew ‘*adam*’ in this context means ‘human’, not ‘male’. Only in a footnote hidden on page 480 (footnote 10) he argues that this is not “a mere accident of English translation”, because it also becomes the name of the first man (or human?) Adam, but otherwise he completely ignores this peculiarity – or deficiency – of English. It would indeed make slightly more sense to base the argument on Genesis 2, but Ortlund does not do this apart from this footnote. Translated into German (or into Hebrew) his argument would make no sense.

That the man was created first is thus an important fact in the creation story. Clark brings this fact in connection with the passages in 1 Timothy 2:12-13 and 1 Corinthians 11:8-9, arguing that “according to Paul, woman’s subordination to man is grounded in man’s being created first” (*ibid.*:25). The curse, then, “brought a dominating form of subordination” (*ibid.*:35). The goal, however, is “genuine communal or unity-subordination, [in which] the head ... will govern the relationship out of a concern for the community, and the subordinate will enter into it out of a desire to be one with others” (*ibid.*:42).

In regard to the practical distinction of the roles of men and women, Clark advocates that “a clear division of responsibilities has great benefits” (1980:603). “Men should be the overall heads or elders of the community and the family” (*ibid.*:605); nevertheless, “there should be female roles of leadership and government corresponding to the male roles and subordinate to them” (*ibid.*). Piper (1991) is more restrictive in his application; he interprets the biblical guidelines as the “true freedom of God’s ideal of complementarity” (*ibid.*:57). He encourages the women “not [to] measure ... [their] potential by the few roles withheld, but by the countless roles offered” (*ibid.*). Piper in his article becomes rather specific through adding an extended list of “Opportunities for Ministries” (*ibid.*:58) for women. The main categories not mentioned on his list are teaching of adult men, leadership, and preaching.

The CBMW website publishes a list of the members of their council; out of the 27 members, 21 are male. Since in their view leadership is male, it still comes as a surprise to have six women on the council; nevertheless, it does suggest that the view of CBMW is probably held more by men than by women (D. Scholer 1987:408).

#### **4.2.3 Christians for Biblical Equality**

In August 1987, the same year as CBMW, the organization Christians for Biblical Equality (CBE) was founded.<sup>74</sup> Their conviction is that “the Bible teaches the full equality of men and women in Creation and in Redemption”<sup>75</sup> which leads to the aim “to communicate broadly the biblical truth that men and women are equally responsible to act justly and use their God-given gifts to further Christ’s kingdom.”<sup>76</sup> Biblical equality, according to CBE, means that “God freely calls believers to roles and ministries without regard to class, gender, or race.”<sup>77</sup>

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<sup>74</sup> URL: [http://www.cbeinternational.org/new/about/who\\_we\\_are.shtml#History](http://www.cbeinternational.org/new/about/who_we_are.shtml#History) [Accessed: 19 February 2008].

<sup>75</sup> URL: [http://www.cbeinternational.org/new/about/biblical\\_equality.shtml](http://www.cbeinternational.org/new/about/biblical_equality.shtml) [Accessed: 20 February 2008].

<sup>76</sup> URL: [http://www.cbeinternational.org/new/about/who\\_we\\_are.shtml#History](http://www.cbeinternational.org/new/about/who_we_are.shtml#History) [Accessed: 22 March 2008].

<sup>77</sup> URL: [http://www.cbeinternational.org/new/pdf\\_files/free\\_articles/PPWhatIsBiblical.pdf](http://www.cbeinternational.org/new/pdf_files/free_articles/PPWhatIsBiblical.pdf) [Accessed: 19 February 2008].

The arguments brought by egalitarians against the CBMW are not more amiable than vice versa. They accuse them of “hermeneutical gerrymandering” (cited in Pierce 1993:345) and of preferring tradition. They are under “the power of patriarchy, androcentrism and misogyny” (D. Scholer 1987:413). Further, women are “debarred on the ground of their sex from full participation in ministry” (Baldwin 1984:173) and treated by complementarians as if they are not fully human (Gundry 1986:10-21).

Like CBMW, CBE bases its conviction first of all on Genesis 1 to 3. *The Role of Women* (Lees 1984) and other sources<sup>78</sup> elaborate on these chapters in detail. Men and women alike are created in the image of God (*ibid.*:14f). The consecutive creation of first man and then woman has no implication of authority; “dominion is given to both sexes without distinction (Genesis 1:28), no indication of a hierarchy being introduced” (Baldwin 1984:172). The fact that the woman is created out of man points rather to equality and appropriateness.<sup>79</sup> In regard to the Fall, both man and woman participated; Eve was not more liable than Adam.<sup>80</sup> The consequences of the Fall were not meant to be a command to govern women, but simply an indication of the way things will be: he will govern over her, meant as a part of the curse (Baldwin 1984:163) and not as a guideline for the ideal.<sup>81</sup> However, Christ’s death is the antidote to the deadly consequence of Adam’s sin and the new way in Christ is reciprocal submission (Ephesians 5:21; Baldwin 1984:165). As for the woman being man’s helper (Genesis 2:18), Baldwin points to the relationship between this passage and other passages in the Old Testament where the same word is used to describe God as the helper; it is for this reason “far from implying subservience” (1984:166).

In her book *Women, Authority & the Bible* (1986), Alvera Mickelsen collected essays and speeches held at the Evangelical Colloquium on Women and the Bible in 1984.<sup>82</sup> Even though these speeches were held previous to the founding of CBE, it is still worth mentioning here, since 15 of the 20 contributions came from authors who endorse the CBE website.<sup>83</sup> The first essay by Patricia Gundry (1986:10-21) points out how emotional the issue is. She writes: “I believe that I owe something to ... [the] women from the past who were not only deprived

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<sup>78</sup> For instance Mickelsen (1989:181-7) and the website of CBE, especially: Statement on Men, Women and Biblical Equality. URL: [http://www.cbeinternational.org/new/about/biblical\\_equality.shtml](http://www.cbeinternational.org/new/about/biblical_equality.shtml) [Accessed: 20 February 2008].

<sup>79</sup> URL: [http://www.cbeinternational.org/new/about/biblical\\_equality.shtml](http://www.cbeinternational.org/new/about/biblical_equality.shtml) [Accessed: 20 February 2008].

<sup>80</sup> *Ibid.*

<sup>81</sup> *Ibid.*

<sup>82</sup> This information is included on the first, unnumbered page.

<sup>83</sup> URL: [http://www.cbeinternational.org/new/about/biblical\\_equality.shtml](http://www.cbeinternational.org/new/about/biblical_equality.shtml) [Accessed: 21 February 2008].



of opportunity, enlightenment and joy in participation, but often deprived of their very lives” (*ibid.*:17). The book continues with a broad perspective on the issue in the Bible. Nicole (1986) regrets that “what is portrayed as the position or the experience of women in biblical times is misapprehended as what Scripture enjoins” (*ibid.*:43). He highlights the fact that the aim of the Old as well as the New Testament is to raise the status of women. Jesus, according to Nicole, “lifts womanhood to new heights” (*ibid.*). Even in light of 1 Timothy 2 it is “important to consider carefully certain areas in which Paul can hardly be thought to have imposed a restriction” (*ibid.*:47). Among other examples the author mentions Aquila and Priscilla who together taught Apollos (Acts 18:26). Towards the end, he refers to the Sunday-school movement, in which many women are involved; “one may well wonder whether God would so signally bless what he expressly forbade in 1 Timothy 2:11-12” (*ibid.*:49).

The larger part of the book deals with controversial passages like 1 Corinthians 14:34-5. Concerning this passage and the issue of women needing to be quiet in church, Liefeld (1986:153) states: “Paul is not writing to impose an arbitrary permanent restriction of women’s ministry”, but “in order to avoid maligning that gospel through appearing to dishonour their husbands, he [Paul] counsels women to accommodate to contemporary standards of decency” (*ibid.*:154). Concerning the passage in 1 Timothy 2:9-15, Jeannette Scholer (1986:218) concludes that the passage “provided instructions for and was limited to a particular situation of false teaching”. Catherine Clark (1986) brings the passage in 1 Timothy 2 in connection with early Gnosticism, seeing the prohibition of women teaching as being a prohibition against a specific, Gnostic teaching (*ibid.*:242f).

Even though it might appear that the subject at stake is of interest mainly to women, this assumption is incorrect. As Tucker (1992) assesses: “This is one of the most critical issues that confront the church today. It touches every member of the Christian community – not just women” (*ibid.*:10). Surprisingly many of the authors addressing the issue are male. An interesting observation concerning *Women, Authority & the Bible* is that out of the 20 contributions 12 are written by men, and only eight by women. On the list of people endorsing the convictions of CBE, at least 120 of the 213 people mentioned are men.<sup>84</sup> “Today men have taken on the issue and, along with women, have turned it into a real debate” (Tucker 1992:254).

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<sup>84</sup> *Ibid.*

## 4.3 The Development in Germany

Since this thesis deals with women in leadership in YWAM Germany, this next section presents an outline of the different views in Germany based on written documents. Two categories of publications are included in this section. The first category is books written in German. These books are broadly known in evangelical circles in Germany. The second category is books originally published in English and later translated into German; their authors are known and influential in Germany as well.

As expected, in Germany both sides introduced above are represented; some advocate the more traditional view, others the egalitarian view. As Schmalenbach (2007:15) assesses, “In the German speaking world as well, the theological discussion concerning the role of women in family and church has been fierce since the 1970s.”<sup>85</sup>

### 4.3.1 The Traditional View

In publications on the traditional side there is considerable diversity, not so much in the interpretation of the controversial biblical passages, but more in their application.

A significantly older booklet was published by Armin Mauerhofer (1977). From 1977 until 2003, Mauerhofer was a member of the board of the Freie Evangelische Gemeinde (Free Evangelical Church, FEG) in Switzerland and the head of the inland mission of the FEG.<sup>86</sup> The main aim of this booklet is application in the church. Mauerhofer looks at the different functions in a church and comments on them on the basis of Bible verses, with hardly any exegesis offered. Mauerhofer’s advice is considerably more restrictive than others. He states: “We see that in the church of Jesus Christ a *male*<sup>87</sup> [italics added] can only be elder if [he fulfils certain conditions]”<sup>88</sup> (*ibid.*:35), concluding that for women, leadership is not an option. Women are also prohibited to teach, except for teaching children or women; teaching or leading is also allowed in specific situations on the mission field when there is no man to do the task. Mauerhofer calls this an emergency situation (*ibid.*:54). Based on a very short explanation of 1 Corinthians 14:34, Mauerhofer even goes as far as prohibiting women from speaking in tongues in a church service (*ibid.*:78,79).

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<sup>85</sup> “Auch im deutschen Sprachraum wird die theologische Diskussion um die Rolle der Frau in Familie und Gemeinde seit den 1970er Jahren heftig geführt.”

<sup>86</sup> URL: [http://www.feg.ch/wDeutsch/Mission/Vision\\_Schweiz/Download/Vision\\_02\\_07\\_-\\_Jubilaem.pdf](http://www.feg.ch/wDeutsch/Mission/Vision_Schweiz/Download/Vision_02_07_-_Jubilaem.pdf) [Accessed: 10 March 2008].

<sup>87</sup> The author uses the word *Mann*, which in German is not used generically.

<sup>88</sup> “Wir sehen, daß in der Gemeinde Jesu Christi nur ein Mann Ältester sein darf”.

A book that has gone through five editions is *Mann und Frau in christlicher Sicht* (1988, Man and Woman in Christian Perspective) by Werner Neuer. Since 2000, Neuer has been a lecturer at the Theologische Seminar St. Chrischona (TSC), the training centre for pastors of the Chrischona churches.<sup>89</sup> Neuer takes as his point of departure presumed differences between the sexes and makes a connection between the physical, the soul or psyche, and appropriate roles or tasks (*ibid.*:26). Men are more “oriented towards the material world”, whereas women are more “people-oriented” (*ibid.*:45). “That men are more factual and functional enables them in a special way to form the world; the greater people-orientation of the woman virtually predestines her for the task of being man’s companion and of being mother”<sup>90</sup> (*ibid.*). For all his assertions he quotes or refers to scientific research done by medical doctors, psychologists and others. However, what stands out in the bibliography is that his sources for the most part are quite old, many dating back to the 1940s and 1950s.<sup>91</sup> Neuer does not seriously interact with newer research or with research that conflicts with his point of view. It remains unclear why generalized and statistical differences between the sexes should lead to the wholesale exclusion of women – all women – from certain areas of responsibility.

The same applies to his view on Genesis 2 and 3. According to Neuer, these chapters point to the different orientation of men and women in respect to the world. The man is immediately brought into relation to the material world, whereas “the woman is primarily geared towards the world of people (which means first of all towards the man)”<sup>92</sup> (*ibid.*:63). Other biblical passages Neuer interprets in a way comparable to that of other authors on the conservative side. Again, relatively old sources are used to support his interpretations. In practice the consequence is that women are excluded from leading a church or from teaching. One exception is the teaching of women or children. A further exception Neuer sees in mission or in times of war, but only if the woman is aware that her leadership is temporary (*ibid.*:165f).

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<sup>89</sup> URL: <http://www.tsc.chrischona.ch/cms/tsc/de/tsc/ma/Campus/1,100050,15780.html> [Accessed: 17 March 2008].

<sup>90</sup> “Der größere Sachweltbezug des Mannes befähigt ihn in besonderer Weise zur Weltgestaltung, der größere Personenweltbezug der Frau prädestiniert sie geradezu für die Aufgabe, Gefährtin des Mannes und Mutter zu sein.”

<sup>91</sup> It needs to be pointed out that the book was first printed in 1981; yet even at that time most of the sources used were old.

<sup>92</sup> “Während der Mann einen unmittelbareren Bezug zu der ihn umgebenden Sachwelt besitzt, ist die Frau primär auf die Welt der Personen (d.h. zunächst auf den Mann) hin angelegt”.

An influential book published in 1997 and republished in 2003 is *Gottes Ordnungen zum Leben* (God's Order for Life). The author, Heinzpeter Hempelmann, was director of the Theologische Seminar der Liebenzeller Mission<sup>93</sup> (Theological Seminary of the Liebenzeller Mission) from 1996 until 2005. The Liebenzeller Mission is one of the largest missionary organizations in Germany; the organization runs its own seminary with about 120 students enrolled.<sup>94</sup>

Hempelmann's interpretation of the passages in discussion is similar to that of Stephen Clark (1980). However, where Clark formulates rather cautiously, Hempelmann seems more straightforward. Concerning Genesis 3:16 he writes that creation stands under the power of the curse and adds: "However, it would be a fatal misunderstanding to also understand the regulations which God gave to fallen man as a curse"<sup>95</sup> (1997:55). These directions have "not been given ... in order to constrict humanity in its development"<sup>96</sup>, but on the contrary, "to enable humans' development as man and woman"<sup>97</sup> (*ibid.*:23).

In the case of 1 Corinthians 14:33-36b and 1 Timothy 2:8-15 Hempelmann interprets Paul as forbidding women to speak and teach (*ibid.*:35-53). His understanding of women having to be silent is not a complete muteness, but rather submissiveness in the family as well as in the church based on the relationship between the sexes "which God has put into creation"<sup>98</sup> (*ibid.*:47). With this he reaches back to Genesis 3:16 and the alleged command that the man is to rule over his wife.

Concerning 1 Timothy 2 he explains that the woman is not to teach, because teaching is "a form of ruling, determining, influencing the other sex, to which, according to Genesis 3:16, in the time of a fallen creation, by God's will, only man is entitled, not woman"<sup>99</sup> (*ibid.*:50). In relation to interpreting the Bible Hempelmann declares: "With a value judgement 'here transient – there timeless; here obsolescence – there abiding relevance' man assumes a position *over* the Bible [*italics in original*]. Where he thinks he can assess himself between what is valid and what is obsolete, what is transient and what has a godly core of

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<sup>93</sup> URL: <http://www.heinzpeter-hempelmann.de/lebenslauf.php> [Accessed: 5 March 2008].

<sup>94</sup> URL: <http://www.liebenzell.org/theolog-seminar/das-theologische-seminar/studenten/> [Accessed: 5 March 2008].

<sup>95</sup> "Es wäre aber ein fatales Mißverständnis, auch die Ordnungen als Fluch zu begreifen, die Gott dem gefallen Menschen gibt."

<sup>96</sup> "... nicht gegeben ..., um den Mensch in seiner Entfaltung einzuengen".

<sup>97</sup> "... um seine Entfaltung als Mann und Frau erst zu ermöglichen."

<sup>98</sup> "Verhältnisbestimmung der Geschlechter, die Gott in diese Schöpfung hineingelegt hat".

<sup>99</sup> "... eine Form des Herrschens, Bestimmens, Prägens des anderen Geschlechtes, die nach 1 Mose 3,16 in der Zeit der gefallen Schöpfung nach Gottes Willen allein dem Mann, nicht aber der Frau zukommt."

truth, there he ultimately puts himself above the word of God and makes himself its judge”<sup>100</sup> (*ibid.*:27f). Apparently, Hempelmann is convinced he himself interprets the relevant passages consistently; through this, he underestimates their complexity and lack of clarity, as is clearly brought out on the back of the book: “In the Old as well as the New Testament we find very specific statements about the relationship of man and woman and the polarity of the sexes”<sup>101</sup> (*ibid.*:backcover).

When it comes to the practice of women in churches Hempelmann is surprisingly open; he permits women to speak prophetically (*ibid.*:72) and to be involved in missionary work (*ibid.*:75). Regarding teaching, Hempelmann makes women teaching women a separate category, which is allowed. Teaching is also allowed if it is meant as “*Unterweisung*” (instruction), not as “*Amt*” (office; *ibid.*:78). Hempelmann is open to have a woman lead as long as she does not preach or teach. Paul, according to Hempelmann, sets a stop sign “where women through their office rule over a man, dominate or characterize him and in this way contradict the will of God for the relationship between man and woman”<sup>102</sup> (*ibid.*:79).

Worth mentioning is also *Leitlinien zum Dienst der Frau in der Gemeinde* (Guidelines for the Ministry of Women in the Church) by Klaus Riebesehl (2004). Riebesehl is the director of studies of esra:seminar (formerly Bibelseminar Wuppertal). This Bible school is affiliated with the Evangelische Gesellschaft<sup>103</sup> (Evangelical Association, EG). These guidelines were accepted by the board of the EG. The exegetical conclusions are summarized in propositions or theses which seem quite simplistic, especially in the case of difficult passages. Regarding 1 Corinthians 11 and 14 and 1 Timothy 2, Riebesehl emphasizes that these passages are answers to specific situations, but “not limited to the situation in Corinth. Paul’s teaching develops out of the situation in the church. Nevertheless, it is universally valid”<sup>104</sup> (*ibid.*:5). Practically, these guidelines allow women to serve, to go into missions, to openly pray in a church service, to prophesy, and even to found a church. The reason why

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<sup>100</sup> “Mit einem Werturteil ‚hier zeitbedingt – dort nicht zeitbedingt; hier überholt – dort zeitlos gültig‘ maßt sich der Mensch einen Standpunkt *über* der Bibel an. Wo er meint, selber beurteilen zu können, was gültig und was nicht mehr gültig, was zeitbedingte Schale und göttlicher Wahrheitskern ist, da stellt er sich letztlich über Gottes Wort und macht sich zu dessen Richter”.

<sup>101</sup> “Im Alten und Neuen Testament finden wir sehr konkrete Aussagen über das Verhältnis von Mann und Frau und die Polarität der Geschlechter.”

<sup>102</sup> “... wo Frauen durch ihr Amt einen Mann beherrschen, dominieren, charakterisieren und damit dem Willen Gottes für das Verhältnis von Mann und Frau widersprechen würden”.

<sup>103</sup> The Evangelische Gesellschaft has approximately 15.000 members in 500 churches (*Gemeinschaften*; Jung 1992:277).

<sup>104</sup> “Sie [die Aussagen] sind aber nicht auf die Lage in Korinth beschränkt. Die Lehre des Paulus erwächst aus der Lage in der Gemeinde. Sie hat aber allgemeingültigen Charakter.”

they are allowed to prophesy is because “the messages of the prophets contain no new teaching”<sup>105</sup> (*ibid.*:6, 46). However, women are not allowed to teach when men are present or to have authority over men; neither can women be elders in a church (*ibid.*:7). These restrictions Riebeschl justifies by saying that “this [is] no statement about the absence of spiritual qualities or otherwise the inferiority of women. It is based on the relationship between men and women wanted by God”<sup>106</sup> (*ibid.*).

A number of books on the German market have been translated from English. With some variation these books also explain the reason for man having a position of primacy on the basis of Genesis chapters 1 to 3. Derek Prime<sup>107</sup> (1993) may be classified as fairly traditional. Prime traces the leadership of man back to creation. “The duty of man is to lead and that of the woman is to follow”<sup>108</sup> (*ibid.*:67). Therefore Adam was responsible in Genesis 3:6. He failed, because he did not exercise leadership (*ibid.*:30). Even before the Fall the main task of woman was motherhood and of man the responsibility for the family. Through the Fall the assignments of man and woman did not change, but women developed a desire to change the roles. Their tendency is now to reverse the God-given order, wanting to take authority over man (*ibid.*:31). In practice Prime sees women leading women and other leadership tasks where (male) elders carry the main responsibility over their leadership (*ibid.*:95-105). The only exception when women may teach men is when they are asked by men or when there are no male leaders or speakers available (*ibid.*:69).

An important voice in Germany is Derek Prince.<sup>109</sup> Relevant publications include *Ehemänner und Väter* (2004, Husbands and Fathers), and *Um der Engel willen* (2003, Because of the Angels, a reference to 1 Corinthians 11:10), in which he addresses the head covering for women. Even though he did not write a book specifically on leadership, he did teach on the subject in a lecture which was distributed in form of audio tapes (Prince s.a.). What becomes clear is his traditional view on the issue of submission and his rejection of women in leadership. In Genesis 3 Prince (2004:23) sees Eve’s sin in yielding to the temptation, whereas Adam’s sin was neglecting to protect Eve from the crafty attacks of the enemy. Prince sees this as a pattern which repeats itself through history: the man “fails in his

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<sup>105</sup> “Die Mitteilungen der Propheten enthalten keine neuen Lehren.”

<sup>106</sup> “... dann ist dies keine Aussage über fehlende geistige Qualitäten oder sonst einer Minderwertigkeit der Frau. Sie ist im gottgewollten Zueinander von Mann und Frau begründet”.

<sup>107</sup> Derek Prime was former president of the Fellowship of Independent Evangelical Churches in England. URL: <http://pastorandpeople.wordpress.com/2007/10/24/pastoral-advice-from-derek-prime/> [Accessed: 8 March 2008].

<sup>108</sup> “Die Pflicht des Mannes ist, zu führen, und die der Frau, zu folgen”.

<sup>109</sup> His influence was mainly in charismatic and (neo-)Pentecostal circles.

responsibility ... The characteristic sin of the woman consists in stepping over the boundaries of her authority and illegitimately usurping the functions of the man”<sup>110</sup> (*ibid.*:24). He also supports the hierarchical structure: “The authority [runs] from top to bottom, flowing from God the father through Jesus the son to the husband, and then through the husband to the wife”<sup>111</sup> (Prince 2003:32).

In some free churches Alexander Strauch’s book *Die Revolution der Geschlechter* (2001, the Revolution of the Sexes) has considerable influence (Schmalenbach 2007:15). Strauch leans strongly towards the view of CBMW and uses many of their arguments. However, he comes across stronger by using arguments like: “According to the Old and the New Testament the leadership of the people of God is mainly the responsibility of men. World history speaks the same facts, because since the birth of civilisation predominantly men were in power, and not women. Coincidence? Or deliberate? ... The answer is found in Genesis 2: already in the beginning the creator formed the human body out of clay to build a patriarchy. No matriarchy and also no egalitarian structure”<sup>112</sup> (Strauch 2001:31). In accordance with this interpretation he is rather narrow and conservative in what he sees as legitimate activity for women (e.g. *ibid.*:96f).

In summary of the traditional view in Germany the following can be said: the interpretation of the controversial biblical passages is similar to that of the CBMW in the United States and Great Britain. Its implementation in the churches is likewise similar; a relatively narrow variation in interpretation leads to surprisingly diverse application as to what, exactly, women are and are not permitted to do in church.

#### **4.3.2 The Egalitarian View**

Several books have been published from the perspective of biblical equality, approaching the issue in different ways and with different emphases. However, not surprisingly, they show significant agreement regarding application: God called, gifted and assigned men and women

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<sup>110</sup> “Er versagt in seiner Verantwortung ... Die charakteristische Sünde der Frau besteht darin, daß sie die Grenzen ihrer Autorität überschreitet und die Funktionen des Mannes unrechtmäßig an sich reißt”.

<sup>111</sup> “Diese von oben nach unten verlaufende Autorität fließt von Gott, dem Vater, durch Jesus, den Sohn, auf den Ehemann, und dann durch den Ehemann auf die Ehefrau”.

<sup>112</sup> “Laut Altem und Neuem Testament ist die Führung des Volkes Gottes hauptsächlich die Aufgabe des Mannes. Die Weltgeschichte lässt die gleichen Fakten sprechen, denn seit der Geburt der Zivilisation standen überwiegend Männer, und nicht Frauen, an der Macht. Zufall? Oder Absicht? ... Die Antwort finden wir in 1. Mose 2: schon im Anfang formte der Schöpfer den menschlichen Lehmkörper, um ein Patriarchat zu bilden. Kein Matriarchat, und auch kein egalitäres Gefüge”.

alike; they “stand for a common, unrestricted ministry of men and women in church, society and the world”<sup>113</sup> (Stricker 2000a:11).

One of the more detailed and thorough books on the side of biblical equality is edited by Mack and Stricker (2000a). A number of writers, male and female, illuminate various aspects by looking at the Bible and history, and exploring the consequences for today’s practice. As in most books, the starting point is the account in Genesis 1 to 3. The view on Genesis 1 and 2 is comparable to the one of Lees (1984) and Baldwin (1984; see 4.2.3). In regard to the sin in Genesis 3, Bräumer (2000) writes: “After the Fall the original equality of the sexes experienced a fundamental shock through the word of judgement from God ... The declaration of God which put into place the ‘ruling’ of the man is not the order of creation, but rather a word of punishment”<sup>114</sup> (*ibid.*:42). He concludes: “The submission of the woman is therefore not God’s original intent for creation; it is abnormal”<sup>115</sup> (*ibid.*:42f). Instead of unity between man and woman, “triumph and defeat, bondage and tyranny determine the community of the sexes”<sup>116</sup> (*ibid.*:43). Hence follows patriarchy, since this is the natural development of male dominance, according to Bräumer (*ibid.*:45).

The book does not primarily focus on the ‘difficult’ passages, but on narratives: stories of women in the Old Testament. What Cunningham (2000:52-6) does explicitly by arguing that one woman leader in the Bible refutes the idea that leadership is male, Albrecht and Albrecht (2000:91-101), Stricker (2000b:102-115) and others say with a more gentle voice; by looking at different women in the Old Testament they point to the fact of their leadership. In view of Jesus, Haubeck<sup>117</sup> (2000:220) adverts that Jesus “looked at women in a totally different way from what was usual for his surrounding”<sup>118</sup>. Examples of women in the New Testament are likewise presented in a cautious way. So it is said about the teaching of Apollos by Aquila and Priscilla (Acts 18:26): “Whether this [the teaching] was mainly Aquilas part or

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<sup>113</sup> “... dass wir uns für einen gemeinsamen, uneingeschränkten Dienst von Männern und Frauen in Gemeinde und Kirche, Gesellschaft und Welt einsetzen”.

<sup>114</sup> “Die ursprüngliche Gleichwertigkeit der Geschlechter erfuhr nach dem Sündenfall eine fundamentale Erschütterung durch das Strafwort Gottes ... Die Aussage Gottes, die das >Herrschen< des Mannes in Kraft setzt, ist keine Schöpfungsordnung, sondern ein Strafwort”.

<sup>115</sup> “Die Unterordnung der Frau ist demnach nicht ursprüngliche Schöpfungsabsicht Gottes; sie ist unnormale, sie ist ein Strafwort Gottes”.

<sup>116</sup> “Statt des ein-Fleisch-Werdens bestimmen nun Siegen und Unterliegen, Hörigkeit und Despotentum die Gemeinschaft der Geschlechter”.

<sup>117</sup> Wilfrid Haubeck (2000:210-221) is the president of the theological seminary in Ewersbach, the training centre for pastors of the Freie Evangelische Gemeinde in Germany (Free Evangelical Church, FEG); in addition he is a member of the board of the Bund Freier Evangelischer Gemeinden (Union of Evangelical Free Churches, BEFG; Mack & Stricker 2000b:496).

<sup>118</sup> “Er sah Frauen in einer völlig anderen Weise an, als dies in seiner Umgebung üblich war”.



whether Prisca also took part in the conversation is not further explained”<sup>119</sup> (Hahn 2000:318), leaving it at least as an option. With regard to Paul and his view on women it is pointed out that if the texts of Paul are compared with other first-century texts, Paul is unjustly called a misogynist (Mattern 2000:326). The many female workers listed by Paul point to his pro-women stand. Some of these women are even commended like Euodia and Syntyche, who, said Paul, “struggled beside me in the work of the gospel” (*ibid.*:328, quoting Phil. 4:2-3). Once the book turns to the so called difficult passages, it stands out that the context and the culture in which the biblical text was written is extensively taken into consideration (e.g. Stocker-Schwarz & Schwarz 2000:428).

In the epilogue, one of the editors, Cornelia Mack (2000), states that the way Jesus dealt with the women around him and much of what especially Paul wrote about them was for their time revolutionary, even though today, unfortunately, it may sound rather conservative (*ibid.*:491). She concludes by explaining the underlying principle to which all the authors of this volume adhered in their dealing with the topic of women in the Bible: “We only understand the intentions of the statements ... rightly in the mirror of that time period and its socio-cultural background”<sup>120</sup> (*ibid.*).

A second, more academic book is written by Christa Conrad (1998) under the title *Der Dienst der ledigen Frau in deutschen Glaubensmissionen* (the Ministry of Single Women in German Faith Missions). Conrad takes a different approach. Her aim is to contribute to the discussion on women in ministry by looking at missions, asking questions like: “How did the male and female founders of faith missions see the ministry of women? Based on which biblical convictions did they reach this conviction? Are their arguments still valid today?”<sup>121</sup> (*ibid.*:7). Her answers show that she clearly sides with egalitarianism. For example, after pointing out the different ways Genesis 3:16 could be interpreted, she states ironically: “No matter how one decides, do the consequences of sin really have to be enforced by us? Enforced by taking herbicides from the market, forbidding painkillers at birth and codifying as law the lordship of men?”<sup>122</sup> (*ibid.*:17). The special contribution of Conrad’s book is her

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<sup>119</sup> “Ob dies vornehmlich Aquilas Part gewesen ist oder ob sich Priska ebenso am Gespräch beteiligt hat, wird nicht weiter ausgeführt”.

<sup>120</sup> “Wir verstehen die Intention der Aussagen ... nur richtig im Spiegel der damaligen Zeit und der sozio-kulturellen Hintergründe”.

<sup>121</sup> “Wie sahen die Gründer und Gründerinnen der Glaubensmissionen den Dienst der Frau? Auf Grund welcher biblischen Überzeugungen waren sie zu dieser Einstellung gelangt? Sind ihre Argumente heute noch gültig?”

<sup>122</sup> “Aber gleich wie man sich entscheidet, müssen die Folgen der Sünde wirklich von uns gefestigt werden? Gefestigt werden dadurch, daß Unkrautvertilgungsmittel vom Markt genommen und Schmerzmittel bei der Geburt verboten werden und das Herrsein des Mannes per Gesetz festgeschrieben wird?”

consideration of mission history. She refers to Hudson Taylor (1832-1905) as one of the first people to open the door for women missionaries (*ibid.*:47). Even though he also used some practical arguments, he based this call for women missionaries on his biblical conviction (*ibid.*:53). Conrad declares that many mission organizations in Germany go back to Hudson Taylor's influence. For this reason, all of them worked under the same guidelines as Taylor's China Inland Mission (*ibid.*:78). Conrad assesses at the end of her book: "In the beginning men and women were treated equally. But soon changes took place; the women's role became restricted, in some organizations more, in others less, according to how much influence the theology of the Brethren movement gained"<sup>123</sup> (*ibid.*:128). Conrad shows that in the context of missions 150 years ago, evangelical women *did* hold positions of leadership (*ibid.*:51).<sup>124</sup>

On the side of biblical equality, a number of books were originally published in English and later translated for the German market. A short overview of the subject is given by John Ortberg (2004). In a relatively simple way he picks up several of the issues and arguments which are brought forth by both sides; he frequently lists the conservative arguments and then brings an explanation from an egalitarian view.

Quite a contrast to Ortberg (2004) in size and substance is a book by Smith and Kern (2000), *Ohne Unterschied? (Without a Difference?)*. This book was commissioned by the World Evangelical Fellowship (WEF). Its starting point is the realisation that "women obviously do have the gift of leadership and proclamation"<sup>125</sup> (*ibid.*:9). It asks the question: "Can it be that God gives gifts and at the same time prohibits their use?"<sup>126</sup> (*ibid.*). The aim is to "approach the texts of the Scriptures with open eyes and ears in order to hear God's message for today's church"<sup>127</sup> (*ibid.*:22). Similar to other authors (e.g. Mack & Stricker 2000a), Smith and Kern look at the key passages, such as the creation account in Genesis 1 and 2, the Fall in Genesis 3 (*ibid.*:31-42), and further key passages in the Old (*ibid.*:43-54) as well as in the New Testament (*ibid.*:55-110). Their conclusions are similar to those of other egalitarian authors. This book emphasizes the fact that all readers of the Bible are influenced

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<sup>123</sup> English in the original.

<sup>124</sup> In a study of the beginnings of the Pentecostal movement in Great Britain, Chapman (2004:231f) likewise shows that women were initially involved in all aspects of ministry including leadership; they even started new churches. However, once the churches were established the men took over the leadership and women were forced to retreat. The same pattern was found by Kretzschmar (1995) when looking at Baptist women in seventeenth-century England.

<sup>125</sup> "... dass viele Frauen ganz offensichtlich die Gabe der Leitung und Verkündigung haben".

<sup>126</sup> "Kann es sein, dass Gott Gaben gibt und zugleich ihren Gebrauch in der Gemeinde verbietet?"

<sup>127</sup> "Stattdessen müssen wir an die Texte der Schrift mit offenen Augen und Ohren herangehen, um Gottes Botschaft für die heutige Kirche zu hören."

by their personal history (*ibid.*:111). Preconceived convictions influence our Bible reading; we need to become aware of them by looking at Bible stories from a new perspective, “admitting, that one’s own opinion may be based more on the prejudice of other people than on Biblical truth”<sup>128</sup> (*ibid.*:120).<sup>129</sup> The authors passionately urge readers to become active agents of change and find structures that fit “the message that the Holy Spirit bestowed gifts on men and women and that he called them to live in a community of faith, to build each other up and to grow into Christ as the head”<sup>130</sup> (*ibid.*:126).

One last book to mention in this category is *Frauen – Gottes Auserwählte* by Cindy Jacobs (1998, *Women – God’s Elect*). Even though Cindy Jacobs lives in the United States, her prophetic ministry is widely known in Germany and Switzerland. Jacobs approaches the issue in a very personal way, telling her own life story and the story of women around her and in history. The goal is to share “practical thoughts on the issue”<sup>131</sup> (*ibid.*:6). Jacobs incorporates biblical passages and interpretations, but in an easy to read and non-academic style<sup>132</sup> (e.g. *ibid.*:191). Because of Jacob’s impact in some Christian circles in Germany and the easy style, this book reaches an audience the other books most likely do not reach.

For egalitarianism, the following can be concluded. The interpretation of the controversial biblical passages in the German literature is similar to that of CBE authors in the United States and Great Britain. The tendency is to look first at the issue of women in the Bible as a whole before focusing on difficult passages. A broad variety of books are offered in German; some are short and easy to read like Ortberg (2004), others are more challenging and academic like Mack and Stricker (2000a).

It does not come as a surprise that, compared with the traditional view, many women write from this perspective. What stands out is the different organizational positions held by authors representing the two views. On the traditional side a number of authors are influential in Bible schools and denominations; on the egalitarian side one finds pastors (e.g. Ortberg,

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<sup>128</sup> “... und zugeben, dass die eigene Meinung möglicherweise mehr auf den Vorurteilen anderer Menschen beruht als auf der biblischen Wahrheit”.

<sup>129</sup> This point applies equally to both views of course, but perhaps the traditionalists are less aware of it, at least on the popular level, than the defenders of equality. Whereas the latter could conceivably be suspected of being influenced by trends in society like feminism, the traditionalists, quite possibly without being aware of it, are no less open to a similar charge, namely that their approach to Scripture has been influenced by other trends like rationalism or by the same trends in form of an overreaction.

<sup>130</sup> “Welche Strukturen entsprechen der Botschaft, dass der Heilige Geist Männern und Frauen Gaben verliehen hat und dass er sie dazu berufen hat, in einer Gemeinschaft des Glaubens zu leben, sich gegenseitig aufzuerbauen und zu Christus als dem Haupt hin zu wachsen?”

<sup>131</sup> “...praktische Gedanken zu diesem Thema”.

<sup>132</sup> She does quote theologians and includes a bibliography at the end of her book.

Stocker-Schwarz, and Schwarz) and theologians (e.g. Haubeck, Bräumer, Conrad, and others), but hardly any leader of Bible schools, board members, or leaders of denominations.

#### **4.4 Bible Schools and Churches and Their Position on the Issue**

This section deals with a number of church denominations and Bible schools and their approach to the issue of women in leadership. In Germany, the pastor of a church is usually seen as its leader. Therefore, this section focuses on the office of pastor. The goal is by no means to be exhaustive, but rather to give an impression of what view of the issue of women in leadership is prevalent in the evangelical movement in Germany and how it is being dealt with.

Among the sources used here are publications of *idea*, the Informationsdienst der Evangelischen Allianz (Information Service of the Evangelical Alliance).<sup>133</sup> These include *ideaSpektrum*, a weekly magazine with news, information and commentary that matches evangelical interests and concerns. According to an analysis of its circulation in 2007, its print run is more than 26,000 copies. On average, each magazine is read by more than three persons, making the total readership nearly 80,000 people, approximately six percent of German evangelicals.<sup>134</sup> Since it is closely associated with the German Evangelical Alliance, it is an important evangelical voice in Germany.

Additionally, *idea* publishes about 12 issues per year called *ideaDokumentation*; in these publications important issues relevant to society and the church are dealt with more in depth. Usually, *ideaDokumentation* is published very simply, as copied articles stapled together.

##### **4.4.1 Evangelische Kirche Deutschland**

The Evangelische Kirche Deutschland (EKD) is the mainline protestant church in Germany. The EKD divides the nation up into 23 *Landeskirchen* (individual dioceses). During World War II women already took on roles as pastors in the EKD. This initiated discussion about women's ordination.<sup>135</sup> In 1969 the region of Thüringen was first to officially accept women as pastors; the last region was Schaumburg-Lippe in 1991 (In allen Landeskirchen ist jetzt die

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<sup>133</sup> In order to distinguish between the information service and the English word *idea*, *idea* will be printed in italics.

<sup>134</sup> URL: [http://www.idea.de/fileadmin/media/pdf/MediaDaten\\_all.pdf](http://www.idea.de/fileadmin/media/pdf/MediaDaten_all.pdf) [Accessed: 25 March 2008].

<sup>135</sup> URL: [http://www.ekd.de/bevollmaechtigter/bruessel/stellungnahmen\\_frauen.html](http://www.ekd.de/bevollmaechtigter/bruessel/stellungnahmen_frauen.html) [Accessed: 25 March 2008].

Frauenordination möglich 1991:2). In his speech before the EKD synod in 1991, which afterwards voted for accepting women as pastors, Slenczka (1991:5-8) pointed out that the difficulty with an official decision is that the church's stance takes precedence over the individual's, possibly forcing people to go against their own personal conviction.

In 1992 the first woman became bishop in the EKD, and therefore leader of one of the 23 regions. She was the first female bishop worldwide in the protestant church (EKD-Ratsmitglied wünscht Bischöfinnen auch in anderen Landeskirchen 1992:3). As response, Pietists in the EKD verbalized their fear of a division in the EKD (Pietisten zur Bischöfin-Wahl: Gräben in der Kirche werden sich vertiefen 1992:5). A rather extreme reaction came from Huntemann, a conservative evangelical theologian who suggested the excommunication of the newly elected, female bishop if she were not open to repent (Evangelikaler Theologe: Massiver Widerstand gegen Bischöfin 1992:6). Nevertheless, by 2004 the EKD numbered three female bishops. Schmalenbach (2007:15) rightly points to the fact that even though women pastors are formally accepted within the EKD, still a variety of opinion exists, and especially theologically conservative Lutherans like Huntemann may strongly oppose female ordination.

#### **4.4.2 Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland**

The Bund Evangelisch-Freikirchlicher Gemeinden (Union of Evangelical Free Churches, BEFG) in Germany is a union of Baptist churches and a limited number of Open Brethren congregations. It is associated with the DEA. The BEFG encompasses about 845 churches with approximately 85,000 members; 135 of these are Brethren churches with approximately 9,000 members, making the Brethren the minority in the BEFG.<sup>136</sup>

In January 1992 the leadership of those Brethren churches belonging to the BEFG published a statement *Zum Dienst der Frau in der Gemeinde* (Concerning the Ministry of Women in the Church, Brüdergemeinden im Bund Evangelisch-Freikirchlicher Gemeinden 1992:5-7). Its three pages present the conservative view of the Brethren. Like many other denominations the Brethren support women involvement in many areas of the church, but being a pastor is not one of these.

In May 1992, the BEFG decided quite surprisingly to make the office of pastor also available to women (Neu: Pastorinnen in größter deutscher Freikirche 1992:2). After this

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<sup>136</sup> URL:

[http://www.baptisten.org/werwirsind/news\\_show.php?sel=100&select=werwirsind&show=9&cat=Hintergrund](http://www.baptisten.org/werwirsind/news_show.php?sel=100&select=werwirsind&show=9&cat=Hintergrund)  
[Accessed: 25 March 2008].

decision was made, Willi Rapp, the leader of the Brethren within the BEFG, stated that the Brethren within the BEFG would not recognise this decision, even though it was a democratic one, and therefore would not put its directives into practice (*ibid.*:3). The fact is, BEFG churches are independent, and the final decision on accepting female pastors resides with the individual churches. Today, the Baptists within the BEFG have 830 pastors, of which 65 are women. The German leadership board of the BEFG consists of 13 people, four of which are women. Additionally, a woman holds the position of general secretary, showing that women are even represented in higher leadership positions.<sup>137</sup>

The Baptists within the BEFG run their own theological seminary, the Theologische Seminar Elstal. On its homepage the opening sentence states: “At the Theological Seminary Elstal future female and male pastors of the Bund Evangelisch-Freikirchlicher Gemeinden (BEFG) may study”.<sup>138</sup> In 2007, 40 percent of the 89 students were women.<sup>139</sup>

#### **4.4.3 Bund Freikirchlicher Pfingstgemeinden**

The Bund Freikirchlicher Pfingstgemeinden (Association of Pentecostal Free Churches, BFP) is also associated with the DEA. The BFP consists of approximately 600 churches with 40,000 members. In 2007, the number of ordained pastors was 761, some of whom were women; however, female pastors are called pastoral assistants.<sup>140</sup> The decision to appoint women to the office of a pastor was only made in 2005 (Fornaçon 2008:19).

Pastors of the BFP are trained in the Theologische Seminar Beröa. Their website explicitly states that the focus of their training is limited to becoming a pastor.<sup>141</sup> Men and women are accepted as students. However, what stands out on the website is that only male personal pronouns are used; one has to read between the lines to see that women may apply as well.<sup>142</sup>

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<sup>137</sup> URL: <https://www.baptisten.org/baptisten/praesidium.php?sel=200> [Accessed: 13 November 2008].

<sup>138</sup> “Am Theologischen Seminar Elstal (Fachhochschule) studieren zukünftige Pastorinnen und Pastoren des Bundes Evangelisch-Freikirchlicher Gemeinden (BEFG) und bekenntnisverwandter Freikirchen”. URL: <http://www.theologisches-seminar-elstal.de/index.php?id=11> [Accessed: 26 March 2008].

<sup>139</sup> URL: <http://www.theologisches-seminar-elstal.de/index.php?id=33> [Accessed: 26 March 2008].

<sup>140</sup> URL: <http://www.bfp.de/index.php?id=37> [Accessed: 27 March 2008].

<sup>141</sup> URL: [http://www.bfp.de/index.php?id=42&no\\_cache=1&sword\\_list\[\]=Frauen](http://www.bfp.de/index.php?id=42&no_cache=1&sword_list[]=Frauen) [Accessed: 26 March 2008].

<sup>142</sup> URL: [http://www.beroea.de/sites/german/main\\_frame.html](http://www.beroea.de/sites/german/main_frame.html) [Accessed: 26 March 2008].

#### 4.4.4 Bund Freier Evangelischer Gemeinden

The Bund Freier evangelischer Gemeinden in Germany (Association of Free Evangelical Churches, BFeG) is also affiliated with the DEA. Approximately 420 churches exist in Germany with a total of about 36,000 members;<sup>143</sup> all in all these churches employ about 360 male pastors. In 2000, the leadership of the association published a brochure with the title *Frauen in der Gemeindeleitung* (Women in Church Leadership). The aim of the brochure is to give orientation in regard to the issue of women in church leadership, although “without taking the responsibility for a decision away from the local churches”<sup>144</sup> (Bund Freier evangelischer Gemeinden 2000:1). In this brochure different Bible texts like 1 Corinthians 11 and 14 and 1 Timothy 2 are explained; it concludes that “women played a significant role in preaching and leadership in the early church”<sup>145</sup> (*ibid.*:7). The fifth of their six “implications for the involvement of women in the church”<sup>146</sup> states: “We are convinced that women who are gifted by God for the ministry of leadership and counselling as well as teaching and preaching should employ these gifts in the church”<sup>147</sup> (*ibid.*:9). The sixth implication, however, makes clear that this does not necessarily include the possibility of a woman becoming a pastor. Concerning women becoming pastors, the BFeG leadership is not in agreement and therefore does not express a position (*ibid.*:10).

In June 2007 a new paper was released with the title *Dienst von Frauen als Pastorinnen in Freien evangelischen Gemeinden* (The Ministry of Women as Pastors in Free Evangelical Churches) as a guideline for the discussion in the leadership board of the BFeG.<sup>148</sup> This guideline builds on the brochure of 2000. It becomes clear that now two views are recognized: a conservative as well as an egalitarian view (e.g. Bund Freier evangelischer Gemeinden 2007:6f). It also states that one possible decision of the leadership board could be that in the question of women in ministry each church can decide for itself, since the BFeG

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<sup>143</sup> URL: <http://www.feg.de/index.php?id=76> [Accessed: 24 March 2008].

<sup>144</sup> “... ohne den Ortsgemeinden die Verantwortung für ihre Entscheidungen abzunehmen.”

<sup>145</sup> “... dass Frauen eine wesentliche Rolle bei der Verkündigung und Leitung der frühen Gemeinden einnahmen”.

<sup>146</sup> “Folgerungen für die Verantwortliche Mitarbeit von Frauen in der Gemeinde”.

<sup>147</sup> “Wir sind überzeugt, dass Frauen, die von Gott zum Dienst der Leitung und Seelsorge sowie der Lehre und Verkündigung begabt sind, diese Gaben in der Gemeinde einsetzen sollen”.

<sup>148</sup> Originally the discussion was planned on 15 September 2007, but it was postponed until September 2008. This paper has not been published yet. This information derives from Reinhard Spincke, the *Generalsekretär* (General Secretary) of the BFeG.

does not decide on “questions of lesser importance”<sup>149</sup> (*ibid.*:15). The decision will most likely be made in September 2008.<sup>150</sup>

Affiliated with the BFeG is a Bible school, the Theologische Seminar Ewersbach (TSE). In March 2005 it was decided that the TSE would apply to receive recognition as a non-state college of higher education. For this recognition, it is required by law that women need to receive the same education as men. Women are therefore also trained as pastors now, but so far these women have not been ordained as pastors in local churches. Nevertheless, 25 women are employed by BFeG churches as *Gemeindereferentinnen*; the job description of these *Gemeindereferentinnen* is agreed upon between the individual and the church and therefore looks different in each case; however, the position is clearly subordinate to that of pastor.

#### 4.4.5 Pilgermission St. Chrischona

The Pilgermission St. Chrischona in Germany and Switzerland is an evangelical alliance of churches with a pietistic tradition and affiliated with the DEA as well. In Germany there are about 70 Chrischona churches,<sup>151</sup> in Switzerland approximately 100.<sup>152</sup>

In 1991 Chrischona published a paper with the title *Der Dienst der Frau in der Gemeinde* (The Ministry of Women in the Church). Its aim is to explain what the Bible says concerning women preaching, teaching and being elders in churches. The interpretation of the relevant passages is on the conservative side; basically, women are not allowed to teach in the sense of “authoritative instruction aiming at influencing the faith and life of the church (Pilgermission St. Chrischona 1992:26).”<sup>153</sup> Man is described as having a more “rational, objective intellectuality”. The woman has a more “emotionally determined intellectuality”;

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<sup>149</sup> “... in weniger wichtigen Fragen”. A sad fact considering that this “less important question” is quite crucial for a considerable number of people in the churches – that is, many of the women.

<sup>150</sup> The BFeG also exists in Switzerland (FEG, not FeG, Schweiz). However, they have their own leadership and in the question of women in church leadership as in many other issues their own guidelines. Their statement is called *Frauen in der Gemeinde* (Bund FEG 2001, Women in the Church). The FEG Switzerland is stricter than BFeG. This statement does not allow women to be elders of a church or pastors. Neither are women allowed to preach if the preaching includes the aspect of teaching (*ibid.*:40f). In March 2007, at the yearly pastors conference, the issue was discussed again based on an extended version of the publication of 2001 (*Geistliche Leitung der Gemeinde durch Männer und Frauen*; URL: [http://www.feg.de/fileadmin/files/FeG\\_Schweiz\\_2007.pdf](http://www.feg.de/fileadmin/files/FeG_Schweiz_2007.pdf) [Accessed: 25 March 2008]). Even though the decision on the issue seems to be passed down to the individual churches, the guidelines still tend more towards the conservative view.

<sup>151</sup> URL: <http://www.chrischona.de/cms/Deutschland/de/cgw/ma/1,100020,939.html> [Accessed: 25 March 2008].

<sup>152</sup> URL: <http://www2.chrischona.ch/cms/Schweiz/de/cgch/ma/1,100030,1188.html> [Accessed: 25 March 2008].

<sup>153</sup> “... hier im Sinne nicht nur einer unverbindlichen Wissensvermittlung gemeint ist, sondern einer autoritativen, auf Prägung des Glaubens und Lebens der Gemeinde zielende Unterweisung”.



therefore the man “seems more suitable for tasks of leadership or authoritative teaching (*ibid.*:29).”<sup>154</sup> Again, pseudo-psychological ‘insights’ and generalizations predetermine or at least serve to support a traditionalist interpretation of Scripture.

In 2004 the discussion on women in the church was rekindled; a project group was formed composed of male and female representatives from Switzerland, Germany, and France as well as from the Theologische Seminar St. Chrischona (TSC), the seminary affiliated with Chrischona. The 1991 paper was taken as a foundation and a new proposal was presented in September 2005 (Müller 2006:10). Hereupon a revised version of *Der Dienst der Frau in der Gemeinde* was issued in January 2007. Even in this new version it becomes clear that there is great variety in how the issue of women teaching and leading is seen (e.g. *ibid.*:18). Nevertheless, the common guideline is that women are allowed to engage in any responsibility in the church, even “occasional preaching”<sup>155</sup> (*ibid.*:22). The only prohibition that remains is to be pastor of a church.

As with TSE, TSC male and female students are receiving the same training; with this same training women are afterwards employed as church deacons or working with children and youth, but, unlike their male fellow students, not as pastors.

#### **4.4.6 Liebenzeller Gemeinschaftsverband, Lebenszentrum Adelshofen, Missionshaus Bibelschule Wiedenest**

Other Bible schools also offer the same education to men and women but in the end deny women the office of a pastor. Until some years ago, the theological seminary of the Liebenzeller Mission, an influential German missionary organization, offered different training for women than for men (Conrad 1998:12). Today this seminary is offering accredited courses; therefore they are obligated to offer men and women the same education. On its website it is stated under “operational area of our graduates”<sup>156</sup> that in Germany their graduates can become church pastors (the male word is used) and church deacons (the female word is used).<sup>157</sup> The option of becoming pastor is not open for a woman.

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<sup>154</sup> “Die mehr rational-objektivierende Intellektualität des Mannes dagegen lässt ihn mehr als die stärker emotional gestimmte Intellektualität der Frau für Aufgaben der Führung oder der autoritativen Lehre geeignet erscheinen”. This argument is hardly surprising, since Werner Neuer is part of the TSC, the seminary of the Pilgermission St. Chrischona, and has expressed the same sentiment (Neuer 1988).

<sup>155</sup> “... gelegentliche Predigtdienste”.

<sup>156</sup> “Einsatzgebiete unserer Absolventen.”

<sup>157</sup> URL: <http://www.liebenzell.org/theolog-seminar/studienangebote/ueberblick-studiengaenge/> [Accessed: 26 March 2008].

The Lebenszentrum Adelshofen (Life Centre Adelshofen) runs a theological seminary with accredited certificates; here, as well, men and women participate in the same educational program, but with different intended careers (Conrad 1998:12). After finishing the degree, the job options in Germany for women include everything except pastor or church planter.<sup>158</sup>

Missionshaus Bibelschule Wiedenest is the theological seminary affiliated with the Brethren Churches in Germany. Wiedenest offers training programs which lead to a Bachelor of Theology. This program is open for men as well as women. At the end of the three year training program the students have to take final exams. For the male students part of these exams is preaching a sermon in the plenum; the female students have so far been exempted from this preaching.

#### 4.4.7 Pointing Out a Tendency? Eva Herman's Book

As part of this discussion, a book deserves to be mentioned which has caused remarkable uproar in Germany in evangelical circles as well as the rest of the nation: *Das Eva-Prinzip* by Eva Herman (2006, the Eve Principle). Herman was a news reader on one of the national television channels and is, therefore, well known. Her degree of popularity brought about great publicity for her books, especially for *Das Eva-Prinzip*. Because of comments made while presenting her book she lost her job as a news reader.

*Das Eva-Prinzip* does not deal with women in leadership, but with the role of women more generally. Herman speaks out of her own experience. She chose having a career over staying at home with her family. Today she is convinced that this was a mistake. She calls women back to the ideal, which is motherhood and the home, to a "new female prudence"<sup>159</sup>, which she calls *das Eva-Prinzip*, the Eve principle (*ibid.*:59). She claims that this is what is truly fulfilling for women and what women are created for.<sup>160</sup>

In this way Herman fights against feminism and the way in which it has shaped society in the last decades, speaking for a more traditional way of life.

*ideaSpektrum* picked up the topic in several issues, clearly taking sides with Herman (e.g. Herman 2007:3, Geteiltes Echo auf Rausschmiss von Eva Herman 2007:9). In November of 2007 *idea* even issued an *ideaDokumentation* in the form of a booklet with the title

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<sup>158</sup> URL: <http://www.lza.de/theologisches-seminar/vierjaehrig/spaetere-taetigkeiten.htm> [Accessed: 26 March 2008].

<sup>159</sup> "... eine neue weibliche Klugheit".

<sup>160</sup> Herman's book stands out for its non-academic way of affirming opinions or stating "hard" facts without mentioning any sources. Her views are often based on personal experiences or observations, which makes her book personal and emotional, but rather subjective (e.g. 2006:43f).

*Emanzipation – ein Irrtum?* (Emancipation – an Error?). On more than 100 pages several authors, some housewives and mothers, others theologians or teachers, write their view on the topic, all on the conservative side; many express their gratitude for Eva Herman's boldness to speak up so clearly in a Christian way. The weightiness of the issue shows in the fact that *idea* printed this in the form of a booklet, whereas normally *ideaDokumentation* is a collection of articles simply stapled together.

Many evangelicals in Germany responded warmly to Eva Herman's conservative view. In her, they found a spokeswoman who dares to make a case for women staying home and taking care of the children, and who defends the view that woman's primary calling is being a mother, not forging a career. Although Herman does not speak out specifically on the issue of leadership, but deals with traditional role models more generally, the intensity of the evangelical response shows clearly where many have positioned themselves; among evangelicals in Germany, the conservative view on women is alive and well.

## 4.5 Underlying Differences

### 4.5.1 Hermeneutical Differences

Looking at the conservative and the egalitarian view on women in leadership, a gap becomes visible which seems unbridgeable. Both sides claim that Scripture is their highest authority and yet the interpretation and the consequential application lie far apart. At first sight the difference appears to consist mainly in the interpretation of specific passages. With a closer look, though, it seems that the tension is not the biblical text per se. Mickelsen (1989:177) correctly states the key issue: "Our principles of interpreting the Bible greatly influence the conclusions to which we come".<sup>161</sup>

It can therefore not be overlooked that beneath the discussion of the biblical role of women lies a hermeneutical problem (Schmalenbach 2007:13). Being evangelicals, both sides affirm the rule that "*the original intent of the text* [italics in original]"<sup>162</sup> needs to be found (Fee & Stuart 1996:26) and that there is coherence in all of Scripture (Geisler 1984:899). Further, both sides accept the hermeneutical principle that clear passages interpret less clear

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<sup>161</sup> Needless to say, the interpreter's world view is also a major influence in the process of interpretation, although it is more difficult to prove or even to identify. One's prior understanding of women's roles and female nature is likely to influence or even predetermine, for instance, the way the creation narratives are understood. An extreme example of this is Werner Neuer (1988), discussed in 4.3.1, who makes much of the presumed differences between males and females.

<sup>162</sup> "... nur in der ursprünglichen Absicht des Textes zu finden ist".

ones. The problem then becomes, of course, which passages really are the clear ones, and what role the creation narratives are to play. The fundamental disagreement on this question is further complicated by disagreement about what is cultural and contextual, and what should be taken as a universal rule.

On the conservative side, the clear texts functioning as the point of departure are the instructions by Paul in 1 Corinthians 14 and 1 Timothy 2 (Schmalenbach 2007:22); these texts are seen as dogmatic and therefore superior to historical texts. The argumentation in 1 Timothy 2:13-15, for example, is viewed as Paul's theology on Genesis 1 and 2. Riebesehl (2004:36) states that Paul uses creation as the reason why women are not to teach, calling it "God's order in creation"<sup>163</sup>. Strauch (2001:99) sees it as Paul basing "his instructions on biblical texts and principles"<sup>164</sup>.

Regarding the creation narratives, the authors on the conservative side relate the submissive role of the woman back to Genesis 2, based on their reading of Paul. Strauch (2001:30) emphasizes that the fact that Adam was created first is of "foundational importance"<sup>165</sup>. Neuer (1988:66) calls it an "irreversible association of the woman towards the man as the reference point of her existence"<sup>166</sup>. Furthermore, "Submission [of the woman is] ... part of the creation order and therefore still binding today"<sup>167</sup> (Riebesehl 2004:40). For some, the curse in Genesis 3 is the rule by which men and women are to live (Hempelmann 1997:46), although others, like Piper (1991:35), are more moderate: "Differentiated roles were corrupted, not created, by the fall. They were created by God."

The egalitarian side sees 1 Corinthians 14 and 1 Timothy 2 as arguments for specific readers in a specific historical situation. Stocker-Schwarz and Schwarz (2000:435) for instance see 1 Timothy 2 as Paul's rejection of Gnostic teachings in which Eve was presented as the hero bringing wisdom into the world. In Clark and Clark (1998:120) the false teaching is thought to present Eve as the one existing before Adam. Such an interpretation limits Paul's instruction to a specific setting. Therefore, the egalitarian side categorically rejects these passages as the starting point; quite the opposite, these passages are seen as determined by specific cultural and contextual circumstances, and as problematic or puzzling verses (e.g. Fee 1991:699-705).

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<sup>163</sup> "Schöpfungsordnung".

<sup>164</sup> "Also begründet Paulus seine Anweisungen anhand von biblischen Texten und Prinzipien".

<sup>165</sup> "... grundlegende Bedeutung".

<sup>166</sup> "... sondern auch eine unumkehrbare Hinordnung der Frau auf den Mann als Bezugspunkt ihres Daseins".

<sup>167</sup> "... die Unterordnung eine Schöpfungsordnung und damit auch heute noch bindend".

When it comes to creation, the egalitarian side is therefore free to take a very different view. The creation narrative establishes the equality of the sexes. The submission of the woman follows the Fall in Genesis 3; it was the punishment for sin from which Christ has saved us (Schmalenbach 2007:23), the consequence of the sin “which destroyed the original order of creation”<sup>168</sup> (Bräumer 2000:44). The consequences of the Fall are not to be set in stone; man ruling over woman can be fought against like thorns and thistles or the increased difficulty of child birth (Smith & Kern 2000:42).

Because of these deep hermeneutical differences, it appears that the two sides are irreconcilably far apart from each other; this explains the fierce battle going on between the two sides. It also suggests that hermeneutical and exegetical issues will play a significant role for any organization, including YWAM, grappling with the question of women in leadership.

In closing this section, a few words need to be said on the position and development of the author herself. As pointed out at the beginning of chapter 1, the position of women in the church has been of great interest to me from an early stage in my Christian life. Having been influenced by a rather legalistic church background, my starting point was conservative, yet with a sense that this view seemed poorly reflected, unjust and sometimes even misogynous.

A change in the author’s view came about through studying the Bible in the framework of YWAM’s School of Biblical Studies. The complete Bible and therefore also the respective passages concerning women were studied based on the inductive approach, focussing not only on the passages per se, but also considering the historical background and the authors’ intent. More than ten years of working with this school and therefore dealing with the topic theoretically, but also in personal experience as a female leader, has strengthened me in the egalitarian view. The author therefore shares the formal position of YWAM discussed in chapter 3 and the egalitarian view presented in this chapter.

## **4.6 Conclusion**

The church is divided into two camps and stands in the midst of a battle about women and their position and responsibilities in the church. Both sides fight with arguments taken from the Bible and both sides are convinced that they are right. The conservative side – based on Scripture – wants to maintain the status quo: women are not allowed to lead or have authority over men. The egalitarian side does not accept the status quo; they want every one to come to

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<sup>168</sup> “Das Strafwort aber ist die Folge der Sünde, das heißt der Macht, die die ursprüngliche Schöpfungsordnung zerstörte”.

the realisation that – based on Scripture as well – women like men have the same calling and gifting to do the same task. Underlying these different positions are not just differences in the interpretation of specific passages, but above all differences in the hermeneutical foundation – in the way Scripture is interpreted.

In the German-speaking world the battle might be less fierce than in the English-speaking world, but it is increasing. The example of Eva Herman (2006) and the response to her views, points to the fact that the conservative side is still strong among evangelicals in Germany. Nevertheless, the tide seems to go against these conservative voices. Considering the churches and theological seminaries on the conservative side leaves the impression of inconsistency and tension. A number of denominations have felt it necessary to take a stance or debate the issue. In seminaries, women are trained as pastors, since the law<sup>169</sup> for accredited training dictates equal education for men and women, but for a large number of these women their training ends without the perspective of employment as the pastor or leader of a church. The question is how long this inconsistency can be upheld until churches have to yield and employ the women pastors they have trained in their own theological seminaries. In this case the change would not happen through a spiritual renewal or an inner conviction, but through a reaction and an adaptation to the change in society. At the present time, change in Germany is in process. In the future the majority of churches may have to ordain women, but the process will continue to be painful.

The majority of the churches have gone through this change in the last 20 years, some only recently. Most likely, therefore, only a minority of YWAM staff who grew up in Germany did so in churches where women were involved in leadership; many of them, especially those in higher leadership positions, who have been in the organization for a longer time, came to YWAM *before* their church denominations went through a process of change. They are therefore mostly accustomed to male leadership, and may be influenced by a conservative view and a corresponding interpretation of the relevant Bible passages.

It remains to be seen in the interviews to what extent the leaders in YWAM Germany have reflected on the issue of women and what biblical interpretations they defend. Since there are clearly two views held among evangelicals in Germany, it will be interesting to see which view predominates among leaders in YWAM Germany and how it influences the practice of choosing new leaders.

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<sup>169</sup> It is interesting that in this instance the legal decisions of a nation open a door for education for women.

## **Chapter 5 Analysis of the Results of the Interviews Conducted with Selected Leaders of YWAM Germany**

In order to find explanations as to why there are comparatively few women in higher leadership positions in YWAM, a qualitative approach was chosen, as explained in chapter 2. The research design and the related method were presented in 2.1 and 2.2.3. This chapter describes the research procedure and its results in detail. It is structured as follows:

- (1) The field of research
- (2) Interview questions
- (3) Reassessment of the interview questions
- (4) Pilot interview and its evaluation
- (5) Data acquisition
- (6) Transcription
- (7) Analysis of the data
- (8) Evaluation and interpretation of the data

### **5.1 The Field of Research**

The field of research is YWAM in Germany. Out of this field only leaders who had been part of the organization for at least ten years were interviewed. For this reason, these are expert interviews, using the term ‘expert’ in a more narrow sense, assuming that people have specific expertise because of their occupational position (Gläser & Laudel 2004:11). Further sampling was applied, since only seven out of a larger number of qualifying leaders were interviewed (Schnell *et al.* 1999:249).

The research question itself is focused on women in leadership; nevertheless, some male leaders were interviewed as well, since it is to be expected that the opinion as well as the behaviour of these male leaders have had a significant influence on the accessibility of leadership positions to women. It was therefore anticipated that interviewing men would reveal insightful and important aspects otherwise overlooked. A further reason to include male leaders was that they will be needed to bring about change; their role is crucial in this process. Three women and four men were interviewed, to present a breadth of female as well as male opinions and to be able to compare male with female views.

Three women were interviewed. Even though quite a few women are part of various base leadership teams (see 3.8), not all of these female leaders were suitable candidates for an

interview. It seemed best to select women who had been in leadership for a longer period of time and who are known to be influential and strong in their leadership. These criteria turned out to be difficult to meet. The three women selected for an interview are all in a higher leadership position or were so in the past. All three have shown interest in the issue of women in leadership. Although not all three have been in a higher leadership position for a longer period of time, they seemed promising candidates.<sup>170</sup>

Four men were interviewed. Obviously, there was a larger number of potential interviewees to choose from. Several criteria were involved. As with the women, the aim was to interview men who have been in leadership positions for a longer period of time and have proven to be influential. In addition, a preference was made for those who had been involved in choosing other leaders. Finally, the attempt was made to include at least two male interviewees with the potential to be initiators for change in relation to women in leadership.

Two of the interviewees' ministries have extended beyond YWAM; both are quite well known and influential in churches and in other Christian organizations in Germany. All four have been involved in base leadership for a number of years. All four have been involved in appointing new leaders.

The interviewees were chosen in April and May of 2008. Each of the interviewees was approached individually in person. In a short conversation the topic of the dissertation was explained and the question was asked if they were willing to be part of an interview. After each of these leaders agreed to be interviewed, a date and time for the interview was set.

One of the interviewees suggested doing the interview by telephone, since she lives a considerable distance away. A second interviewee, for whom this applies as well, requested the same after hearing that this was a possibility. After consulting with my supervisor these two interviews were conducted by telephone.

Two of the female interviewees asked for the questionnaire beforehand, in order to prepare for the interview. This request was not complied with, lest this put the other interviewees at a disadvantage; only the general scope of the questions was communicated to these two. All seven interviews were carried out between the last week of June and the middle of July.

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<sup>170</sup> As documented in chapter 3, YWAM Germany is relatively small and people know each other; for reasons of confidentiality the seven candidates are not described in more detail.



## 5.2 Interview Questions

The next step was to compose the interview questions. The largest part of the interview is a so-called open interview, because there are no multiple-choice answers given to the interviewee (Mayring 1990:66). In a later stage of developing the questionnaire a few questions were formulated with sets of possible answers to choose from in order to shorten the interview. The questionnaire ensures that all the relevant questions for the research project are asked (Schnell *et al.* 1999:355); they establish the frame for the collection of data and the analysis (Bortz & Döring 2005:289). The sequence and the formulation of the questions can be chosen by the interviewer as seems fitting (Mayring 1990:48). It is crucial that in the course of the interview all questions are covered (Schnell *et al.* 1999:300).

Designing the questionnaire started with macro-planning by considering categories which needed to be addressed in the course of the interview. Each question was chosen with a specific rationale in mind (these will be briefly discussed in the next section). The majority of the questions were developed based on the preliminary considerations on barriers facing women in leadership in 1.4, on the description of YWAM in chapter 3, and on the different views on women in leadership presented in chapter 4. A number of questions were generated by conversations with leaders and by personal considerations of the author.

It was decided to start the interview with the interviewee's personal development as a leader, followed by questions about the church he or she originally comes from. Additional sets of questions deal with interpretation of Scripture, role models, what is important for a leader, motivation, and support they receive as leaders. The approach taken in choosing new leaders was also covered. In the last part of the interview the focus was identifying reasons for the lack of female leaders in YWAM Germany.

Since the main hypothesis, that the understanding of biblical passages influences the number of women in leadership positions, could call forth an emotional response or influence the answers to subsequent questions, it was originally planned to address this issue towards the end of the interview, following Greeff's advice to plan sensitive questions later on in the interview (2005:296). After revising the first draft of the questionnaire, it became clear that the interview would be relatively long; the concern arose that the questions on the interviewee's personal view on the Bible might come at a time when concentration decreased. For this reason and because the topic of the Bible fits best after the questions on church background, this set of questions was moved forward to an earlier part of the interview.

The majority of interviewees are German speaking. Therefore, the questionnaire was designed in German and then translated into English. The English questionnaire is included in the appendix.

### **5.2.1 Rationales behind the Interview Questions**

The interview questions fall into five larger groups, each with their own rationale. Firstly, questions dealing with the church background of the interviewees are crucial in order to find out what the biblical teaching on the issue of women was and what the practices were like in their churches of origin. This way it could be established whether this background continues to be an influence on the behaviour and views of these leaders today.

Secondly, since it was expected that the personal view of the interviewees on relevant biblical passages is an important factor, one set of questions explores this topic. The questions try to establish if the interviewees show awareness of key biblical passages, if they have wrestled with the issue, and whether their understanding of the Bible influences their decisions on a practical level. It is also of interest on which side, egalitarian or conservative, the interviewee stands.

Thirdly, a set of questions deals with issues like role models, their gender (of the same gender as the leader or not), and their importance. One reason to ask such questions is to examine the influence of such models on people's understanding of leadership.

Fourthly, several groups of questions in the questionnaire relate to the issue of selecting and becoming a new leader. They attempt to assess influences at work in the process, such as stereotypes, leadership image and values, the gender of potential candidates, and self-confidence and related issues.

A fifth set of questions are connected with YWAM's Foundational Value number 14. The interviewees are asked if they believe that this value is practiced in YWAM Germany. It is of interest whether the interviewees have noted the lack of women in leadership positions and if they consider it a problem. It is hoped that these questions will also identify additional reasons for the difference in the number of male and female leaders in YWAM Germany.

### **5.3 Reassessment of the Interview Questions**

After designing the interview questions, the draft was sent to the two supervisors to be examined. A number of changes and improvements were suggested. For one, initially two questionnaires were composed, one for male and one for female interviewees; the difference between the two was only minor, mainly in the male and female forms of nouns and

pronouns.<sup>171</sup> The second draft combined the two forms into one to be used for all interviewees. Furthermore, the first draft had a list of optional questions; in the revision these were included in the questionnaire as regular questions. Additionally, several open questions were changed into yes-or-no questions or into questions with several pre-given options. This made the questionnaire shorter and more precise. The revised questionnaire was sent to the two supervisors a second time. Only small changes were suggested at this point and included in the questionnaire.

## **5.4 Piloting the Interview and Evaluating the Pilot Interview**

During the developing of the questionnaire arrangements had already been made for a pilot interview. A German speaking female interviewee was chosen, since the majority of the interviews were to be held in German. The task of the pilot interviews is not “to obtain first information on the actual subject matter of the interview, but they serve exclusively as a formal examination of the interview”<sup>172</sup> (Bortz & Döring 2005:246); for this reason, a woman was asked who had been in a higher leadership position in the past, but no longer is. She was chosen out of a relatively small circle of possible female leaders, also because she lives nearby.

The pilot interview was held in a quiet conference room; it was executed without interruptions. The pilot interview took 80 minutes; the aim was not to exceed 90 minutes. The interview was recorded on two MP3 players which were placed at different locations in the room to get the best possible results. Possibly because she knew that this interview was not going to be used any further, the interviewee was very open and cooperative; her precise answers showed that the questions were clear and understandable.

A large part of the interview was transcribed afterwards and analyzed. It was concluded that the interview questions produced the desired results; only slight changes were made to the final questionnaire.

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<sup>171</sup> In German the endings of the personal pronouns and the endings of the nouns are different for male and female.

<sup>172</sup> “... erste Informationen zu den eigentlichen Gegenständen des Interviews zu erhalten, sondern sie dienen ausschließlich der formalen Überprüfung des Interviews”.

## 5.5 Data Acquisition

Each interview was carried out by the author herself and started with a warm-up time. Since all the interviewees were known to the author, this time included a short catching up. Afterwards, the procedure of taping and transcribing was explained. The assurance was given that the interview itself would remain confidential. It was also announced to them that the transcribed interviews would be sent to them in order to read through and if need be to correct them. This helped to build trust and at the same time prepared the interviewees for the later step of the communicative validation of the interview (Mayring 2007:112).

The two interviews by telephone were the first and the last one. The first, female interviewee conducted the interview at home in her living room; the second one chose a quiet place in the office. Both these interviews were uninterrupted. A third interview was carried out without interruption in a quiet conference room. The remaining four interviews were all conducted in the private homes of the interviewees; the disadvantage was that three of those four interviews were shortly interrupted at some point. Nevertheless, all the interviewees quickly found their way back into the interview.

The interviews took between 80 and 110 minutes. They were recorded on two MP3 players. At the end of each interview the time was brought to a close by expressing appreciation and thanking each interviewee for their openness and their time. They were also told by when the transcript would be sent to them. The recommendation of Bortz and Döring (2005:311) was observed: after each interview a short memo was written, collecting some of the circumstances of the interview like place, date and interruptions.

## 5.6 Transcription

The next step was to transcribe the interviews word for word (for the detailed procedure see 2.2.3). Two interviewees had asked me already during the interview not to include a certain part of their comments; their request was granted. A further short part of one of the interviews was not included, since it covered a personal issue of the interviewer.<sup>173</sup> The length of each of the transcribed interviews was between 16 and 23 pages.

The transcriptions were printed out and sent to the interviewees. A letter was added in which the approach of the transcription was described (for a copy of the letter see appendix); they were asked to carefully read through the interview and sign it as validation. They were

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<sup>173</sup> A short comment in parentheses indicates the skipped parts in the transcripts of the interviews.

requested to send the signed transcripts back before 21 July; one interview was returned three weeks late because the interviewee was out of town and did not receive the transcript until a few days later. A second interviewee forgot; after being reminded several times, he sent it back end of November. One interviewee requested small changes. These alterations were incorporated in the paraphrasing of the texts.

## 5.7 Analyzing the Data

As already described in more detail in 2.2.3, the next step was to analyze the data. As De Vos (2005:333) describes fittingly: “It is a messy, ambiguous, time-consuming, creative and fascinating process.” The complete material was analyzed methodically using Mayring’s (2007:64) three levels: “paraphrase, generalization and reduction”<sup>174</sup>. Following his example, the information was organized in the form of a table. The first column contains the abbreviation of the interviewee (e.g. A). The second column contains the correspondent number of the line or lines of the interview from which the information is taken. Three larger columns contain the three steps of paraphrase, generalizing and reduction. In the process of paraphrasing the six German interviews were also translated from German into English.

The coding oriented itself closely to the interview questions. The core answers were examined to determine what was specific and typical for the particular interviewee. The goal was to summarize the answers to the questions without losing their content. Three rules were followed (Mayring 2007:62): (1) all parts of the text that have little or no content, like repetitions, elaborations, and clarifications, were discarded; (2) parts of the interview which did not add anything to the answering of the question were left out; (3) parts of the interview which answered a different question were moved to the relevant question; if it did not fit with any of the questions it was discarded as well.

In the second larger column these paraphrases were generalized to a further “level of abstraction”<sup>175</sup> (*ibid.*:63). These newly formulated generalizations still include the content; in cases of doubt, clarifications or assumptions were added (*ibid.*:62).

Lastly, in the process of reduction, included in the third larger column, the generalizations were summarized and categories were built “through bundling, integration, and construction”<sup>176</sup> (*ibid.*:63). In this step, the researcher “identifies the salient, grounded

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<sup>174</sup> “Paraphrase, Generalisierung, Reduktion”

<sup>175</sup> “Abstraktionsniveau”.

<sup>176</sup> “... durch Bündelung, Integration und Konstruktion”.

categories of meaning held by participants in the setting” (De Vos 2005:338). De Vos suggests placing the categories in relation to each other through subdividing into subthemes and segments (*ibid.*) or subcategories (*ibid.*:343). Categories were indicated by the letter C. The categories to each question were numbered, e.g. C1. Subthemes were listed through bullet points.

First each interview was read through several times; Mayring (2007:76) and De Vos (2005:342) suggest coding the material line-by-line; De Vos also mentions the possibility of analyzing by sentence or paragraph (*ibid.*). Since most questions were open questions and several interviewees answered through telling stories or going into great details, the option of analyzing by paragraph was chosen, each paragraph bringing together one train of thought.

In cases in which answers were given which actually belonged to a different question, these answers were moved to the appropriate question. Therefore, a certain measure of interpretation was applied at this point.

Every once in a while an interviewee chose not to answer a question; it further occurred that it was not necessary to ask one of the questions because the answer was already given or at least hinted at in a previous question. These instances were recorded as well.

The seven interviews were analyzed in parallel, coding one question at a time. In the final analysis presented in 5.8 below, the coded answers are also processed question by question.

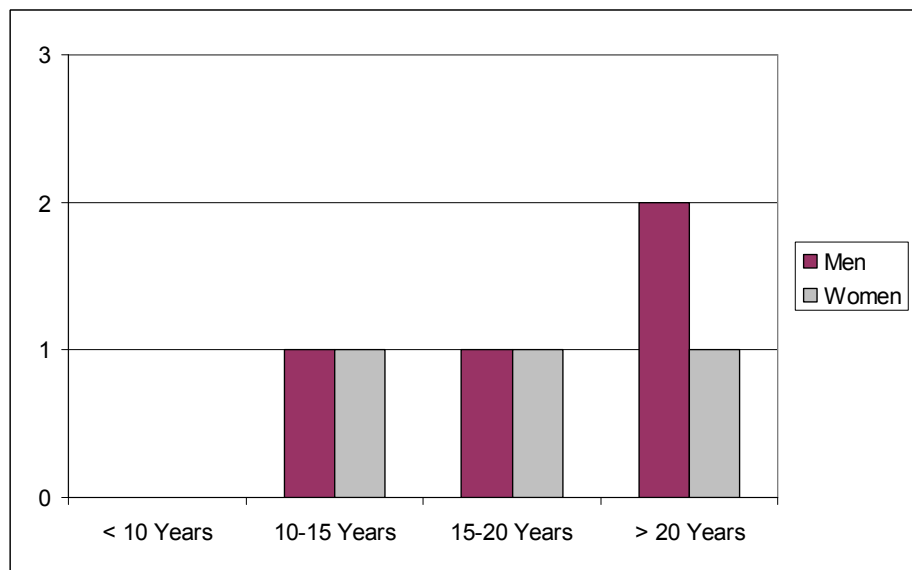
## **5.8 Results and Interpretation**

In the following section the results of the seven interviews are presented and where appropriate, interpretations are offered. Where relevant, questions are first evaluated by looking at the interviewees individually or by distinguishing between male and female answers; in other cases, all the answers are combined and evaluated together. The aim is to come to a synthesis presenting the overall tendencies of the seven interviews.

### **5.8.1 Introductory Questions**

#### **5.8.1.1 Number of Years of Involvement with YWAM**

As shown in table 11, all interviewees have been in YWAM for 10 years or more. Since one of the reasons for choosing these interviewees was their experience as leaders in YWAM, this result was to be expected.



*Table 11 Years of involvement with YWAM*

What stands out is that the woman in the highest leadership position is the one who has been working with YWAM for the shortest period of time (10-15 years). One possible explanation is that the other two chose to spend several years at home, taking care of the children, and were not involved in full-time ministry during those years.

#### **5.8.1.2 Leadership Roles Held**

A broad variety of leadership roles have been and are currently being held by the interviewees. Five of them hold a senior leadership role.<sup>177</sup> Furthermore all seven interviewees are or were base leaders or part of a base leadership team at some point; three even pioneered a new base at some stage.

In addition, five people mention that they had led courses, usually called schools in YWAM; one of them has been the director of several schools. Several refer to leading a ministry (that is, a department) or a team; these answers were not specified further. A ministry leader is automatically a team leader, but not necessarily vice versa. Further leadership positions are mentioned by one person only, e.g. being a board member of YWAM in another nation.

It needs to be added that this list of leadership positions is likely to be incomplete; it is to be assumed that more leaders led smaller projects or are on the board of other YWAM

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<sup>177</sup> Not surprising, since this was one of the criteria by which the interviewees were chosen. For the sake of confidentiality, these roles are not further defined here.

bases. Nearly all the leaders first led projects, schools, teams or ministries before becoming a base leader or taking on a senior leadership position. This leads to the conclusion that in YWAM Germany leaders are trained in house and not taken in from other organizations or even from YWAM in other nations. Leaders seem to have to prove themselves by working in one of the bases inside of Germany before being entrusted with a higher leadership position.

## **5.8.2 Church Background**

### **5.8.2.1 Original Church Background**

All the German interviewees refer in some way to a Lutheran influence, although their descriptions show these Lutheran churches to have been quite diverse, from charismatic and lively to traditional and non-charismatic.

Three interviewees mention the YMCA, and one refers to a charismatic youth ministry as being influential. In Germany, the YMCA can generally be considered evangelical.

One male interviewee grew up spiritually in a charismatic house church. A second male interviewee seems to have the most conservative background. He describes his church as rather conservative, with women wearing long dresses and buns. The church background of a third male interviewee is characterized as “conservative evangelical ... but open, not defensive, not rigid.”<sup>178</sup> Since the definition of this phrase cannot be reconstructed, his background is the least clear. In summary it can be said that the church backgrounds of the interviewees are quite varied, ranging from conservative to charismatic.

### **5.8.2.2 Form of Church Leadership**

As shown in table 12, all interviewed leaders come from a church background where the main leader was a man. In Lutheran churches pastors can be male or female; yet all the interviewees with a Lutheran background experienced only male pastors.

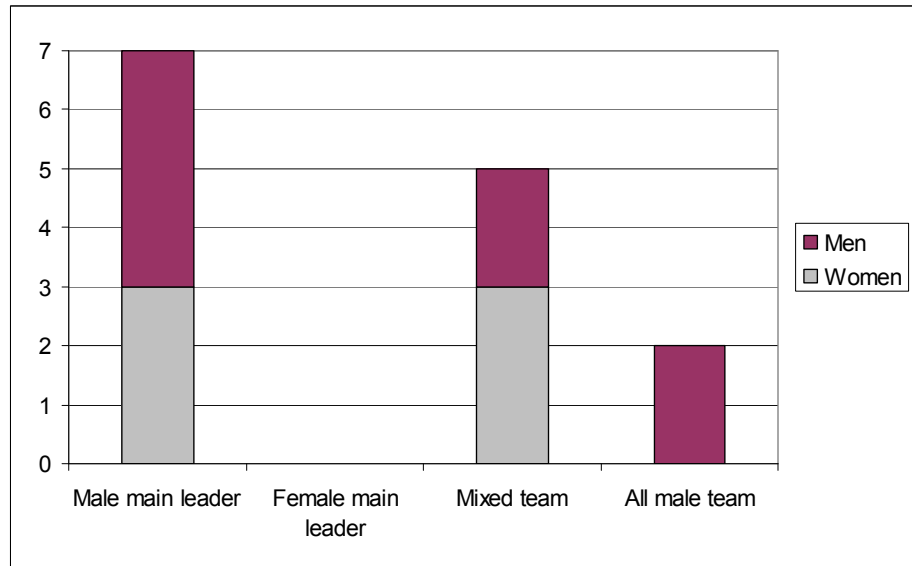
The strongest male influence is in the church background of two male interviewees. As a second level of leadership in the church, one of them mentions a circle of deacons to which at a later stage women were added. The second interviewee grew up in a church with no female leaders; only men could be elders and only men were allowed to lead. The other interviewees all mention mixed teams. One of the males in this group mentions a mixed team leading his church with a male leader as first amongst equals, one of which was his wife.

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<sup>178</sup> For reasons of confidentiality quotes are mentioned without sources. However, the information is known to the author.



Perhaps an important observation is that all of the female interviewees grew up in a church in which men as well as women made up the leadership teams, although the main leader was always male.



*Table 12 Gender<sup>179</sup> of the main leader and leadership teams in the church background of interviewees*

In terms of chapter 4 it can be stated that at least two male interviewees grew up with a conservative, non-egalitarian church background, for one of them strongly conservative. A third male interviewee’s church background on the other hand appears to have been on the egalitarian side with a mixed leadership team in which the main leader’s wife was also involved.

### **5.8.2.3 Female Leadership in the Church**

Table 13 summarizes the answers given by the interviewees on female leadership theory and practice, divided by the churches and organizations they consider influential in their early lives as Christians.

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<sup>179</sup> Although the term ‘gender’ refers to the (social) construction of roles or stereotypes of the sexes, I used it in the questionnaire and in this discussion to refer to the biological sex in order to avoid misunderstanding; English usage makes ‘sex’ an ambiguous term.

	<b>Church / YMCA</b>	<b>Women were allowed to:</b>	<b>Women were forbidden to:</b>	<b>Additional comments:</b>
Af	Lutheran church	<ul style="list-style-type: none"> <li>• Lead</li> <li>• Teach in a youth group</li> </ul>	<ul style="list-style-type: none"> <li>• Preach</li> </ul>	<ul style="list-style-type: none"> <li>• A female pastor would most likely not have been accepted</li> </ul>
	Conservative free church	<ul style="list-style-type: none"> <li>• Be silent and not stand out</li> </ul>	<ul style="list-style-type: none"> <li>• Lead in any form</li> </ul>	
Bm	Lutheran church	<ul style="list-style-type: none"> <li>• Theoretically be pastors</li> <li>• Be vicars</li> <li>• Read the Scripture and preach</li> </ul>		<ul style="list-style-type: none"> <li>• Women were actively involved</li> </ul>
	YMCA	<ul style="list-style-type: none"> <li>• Lead worship and the youth group</li> <li>• Lead younger girls</li> </ul>		<ul style="list-style-type: none"> <li>• The ratio was 50/50</li> <li>• Older groups of children were led by mixed groups</li> </ul>
Cf	Lutheran church	<ul style="list-style-type: none"> <li>• Social work for the church, cleaning</li> <li>• Leading the choir / worship</li> </ul>	<ul style="list-style-type: none"> <li>• Preach or teach</li> </ul>	<ul style="list-style-type: none"> <li>• There was only one female vicar</li> <li>• Members of the church council are permitted to read Scripture during a church service</li> </ul>
	YMCA	<ul style="list-style-type: none"> <li>• Take leadership positions</li> <li>• Lead the little girls</li> </ul>		<ul style="list-style-type: none"> <li>• Mixed groups were led by mixed teams</li> </ul>
Dm	Conservative free church	<ul style="list-style-type: none"> <li>• Preach and teach</li> <li>• Lead projects, Sunday school or prayer groups</li> </ul>	<ul style="list-style-type: none"> <li>• Be an elder</li> <li>• Hold the office of a preacher or teacher</li> </ul>	<ul style="list-style-type: none"> <li>• A woman can only hold an office if the church or adults are not influenced by it</li> </ul>
Ef	Lutheran church	<ul style="list-style-type: none"> <li>• Be on the church board</li> <li>• Assist in the church service</li> <li>• Take care of the children, make coffee and do other supportive jobs</li> </ul>	<ul style="list-style-type: none"> <li>• Preach</li> </ul>	<ul style="list-style-type: none"> <li>• Leaders are further than others in their development; that is why they are in leadership</li> </ul>
	Youth work	<ul style="list-style-type: none"> <li>• Lead</li> </ul>		<ul style="list-style-type: none"> <li>• Women were heard and esteemed and had no less value than men</li> </ul>
Fm	Pentecostal church	<ul style="list-style-type: none"> <li>• Helping ministries, e.g. kitchen work</li> <li>• Take care of the children</li> <li>• Leading prayer ministries; faithful women gave a testimony</li> </ul>	<ul style="list-style-type: none"> <li>• Teaching</li> <li>• Make decisions</li> </ul>	<ul style="list-style-type: none"> <li>• Women made decisions through their husbands</li> </ul>
	YMCA	<ul style="list-style-type: none"> <li>• Leading girls groups</li> </ul>		

Gm	House church	<ul style="list-style-type: none"> <li>• Lead</li> <li>• Be part of the senior leadership team</li> <li>• Lead congregations</li> </ul>	<ul style="list-style-type: none"> <li>• Female leaders were full equals of males</li> <li>• The (male) leader wrote a book arguing in favour of women in leadership</li> </ul>
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*Table 13 Female leadership in the church background of the interviewees; m=male, f=female*

All 23 *Landeskirchen* (individual regions) of the EKD, to which the Lutheran Church in Germany belongs, have been officially open for female pastors since 1991 (see 4.4.1), some even since much earlier. Nevertheless, each church can decide for itself if a female pastor is employed or not. ‘Bm’ states that women are theoretically allowed to be the pastor, with the implication that in practice this is not the case; nevertheless, his comment might indicate a certain openness towards women’s leadership.

A possible explanation why the three female interviewees state that women are forbidden to preach (one even includes teaching), although this is not church policy, is that in the Lutheran Church no one, whether male or female, is allowed to preach without the appropriate education and ordination. In that case, the list of responsibilities allowed for women in the Lutheran Church concerns those which do not require ordination. Male and female members of church councils are allowed to participate in the church service through reading Scripture and providing further assistance during the church service. Since the three women do not even mention the theoretical possibility of women being the pastor of a church, this may point to a lack of openness towards women.

‘Ef’ adds a description of the character of those women who were elected for the position of a church council as strong, knowing what they want, influential, and eloquent in speech. She also mentions that a different type of woman would not have been taken seriously in this position. Her description might well point to an even more conservative view concerning women in leadership than ‘Af’ or ‘Cf’.

In cases where a youth group or YMCA is mentioned, these youth organizations seem to have been less strict and generally more open for women than the churches. As an exception to this, one male interviewee describes his YMCA as strictly divided in all age groups: women only led women. It needs to be taken into consideration that this interviewee is older than the other three; he may have experienced a previous generation of YMCA. This makes comparison difficult if not impossible.

In the case of 'Dm', an interesting distinction is made: women seem to have been allowed to do everything in the church, but they could not hold the corresponding office (of teacher, preacher, elder); this description points to a rather conservative stance towards women.

The conservative free church mentioned by 'Af' and the Pentecostal church of 'Fm' can be characterized as particularly conservative; however, next to this conservative influence both interviewees had experienced either a second church background or a YMCA which in both cases was less conservative.

On the extreme opposite stands the house church which seems to have been egalitarian; it made no distinction between women and men. Women were even allowed to lead whole congregations. All in all, however, most interviewees experienced a moderately conservative church background in relation to female leadership.

#### **5.8.2.4 Support of Women in Church Leadership**

Even though four interviewees have a Lutheran background, each describes support for women differently. 'Af' remembers that women were acknowledged and respected in the same way as men, yet only in relation to the limited involvement open to women, mainly children and youth work. If gifting for these tasks was recognized, these women were asked to lead a group, which might point to a limited openness towards women, even if it is restricted to certain positions. 'Bm' answers the question for the YMCA, describing full support for women which again points to his background being relatively open towards women. 'Cf' mentions that people experienced support and encouragement to advance in their areas of strengths or gifts; support seems to have come from each other, maybe pointing to openness towards women. To 'Ef' it stood out when women did not do their job; it seems like nothing was said as long as people contributed their part. She also mentions that being an elder in her church was a status symbol. Again, her comments seem to place her background more on the conservative side.

In the conservative free church 'Dm' is from, everyone received the same support; special gifts were not specially advanced; this comment is difficult to construe. In the Pentecostal church women received support from each other, yet not from men, which again points to a conservative stance. In the house church it seems to have been more structured; support was given in leadership meetings and mentoring relationships; based on the information in 5.8.2.3 this might underline the openness to women.

It is not possible to assess how much support the women in these churches experienced. In the case of the house church it sounds like there was a structure set up to

provide support, but here, too, how much support was really provided cannot be known. What does emerge, however, is that support was never specifically geared towards women, let alone any policy of affirmative action. It may well be significant that none of the leaders witnessed such support, because it may explain its absence in their own leadership.

### 5.8.2.5 Hindrances Experienced by Women in Church Leadership

Table 14 summarizes the hindrances and opposition experienced by women in church leadership remembered by the interviewees. These comments again reflect the spectrum of church backgrounds from conservative to – in one case – egalitarian. At best there was passive acceptance, at worst there was clear rejection of female leadership. It would seem likely that hindrances were in part unconscious and that what was practised in their church background continues to influence the practice of interviewees today.

	<b>Church / YMCA</b>	<b>Hindrances or opposition</b>	<b>Reason / Explanation</b>
Af	Lutheran church	<ul style="list-style-type: none"> <li>• None</li> </ul>	
	Conservative free church		<ul style="list-style-type: none"> <li>• Women tended to lead through their husbands</li> </ul>
Bm	Lutheran church / YMCA	<ul style="list-style-type: none"> <li>• Not known</li> </ul>	
Cf	Lutheran church / YMCA	<ul style="list-style-type: none"> <li>• Not known</li> </ul>	
Dm	Conservative free church		<ul style="list-style-type: none"> <li>• As long as women did not aspire to the position of an elder, there was no opposition</li> </ul>
Ef	Lutheran church	<ul style="list-style-type: none"> <li>• Conflicts arose because of different views or opinions</li> </ul>	<ul style="list-style-type: none"> <li>• No easy job for a woman to be in a church committee; however, the women involved were emotionally strong enough</li> </ul>
Fm	Pentecostal church	<ul style="list-style-type: none"> <li>• Opposition mainly came from the male leadership of the church</li> </ul>	<ul style="list-style-type: none"> <li>• Rules were enforced like no teaching, confrontation or involvement in discussions</li> <li>• Women were not to voice their opinion or be involved in decision making in the church</li> <li>• Women who wanted to stand up against the rule were quieted down</li> </ul>
Gm	House church	<ul style="list-style-type: none"> <li>• Everyone experiences opposition</li> </ul>	<ul style="list-style-type: none"> <li>• But not because of their gender</li> </ul>

*Table 14 Hindrances and opposition experienced by women in church leadership; m=male, f=female*

### 5.8.2.6 Teaching Concerning Women in Leadership

	Church / YMCA	Was there teaching?	What was the teaching?	What was the practice?
Af	Lutheran church	<ul style="list-style-type: none"> <li>No memory of any teaching</li> </ul>		<ul style="list-style-type: none"> <li>One group emphasized submission; they took everything literally; women had to wear skirts, heavy shoes, and woollen stockings</li> <li>The pastor and his wife did not belong to that group; they lived a relationship based on partnership</li> </ul>
Bm	Lutheran church	<ul style="list-style-type: none"> <li>No teaching</li> </ul>		<ul style="list-style-type: none"> <li>Men and women were involved</li> <li>Some were Pietists and held to traditional practices; they did not influence the rest of the church</li> </ul>
	YMCA	<ul style="list-style-type: none"> <li>No teaching</li> </ul>		<ul style="list-style-type: none"> <li>Whoever was active could take responsibility, no matter if male or female</li> </ul>
Cf	Lutheran church	<ul style="list-style-type: none"> <li>No teaching</li> </ul>		
	YMCA	<ul style="list-style-type: none"> <li>No teaching</li> </ul>		<ul style="list-style-type: none"> <li>The topic came up spontaneously</li> <li>Influence from outside made people change their minds [towards the egalitarian view]</li> </ul>
Dm	Conservative free church	<ul style="list-style-type: none"> <li>No teaching</li> <li>Also no teaching on headship or family</li> </ul>		<ul style="list-style-type: none"> <li>If issues came up they were dealt with</li> <li>Whenever a new elder was called into office it was always a man; there would be no discussion</li> </ul>
Ef	Lutheran church	<ul style="list-style-type: none"> <li>No teaching</li> <li>Also no teaching on family</li> </ul>		<ul style="list-style-type: none"> <li>The rules were known</li> <li>Once a female deacon was employed; she was not accepted because of her style</li> </ul>
Fm	Pentecostal church	<ul style="list-style-type: none"> <li>Only little teaching</li> </ul>	<ul style="list-style-type: none"> <li>As a sub-point of a preaching, to confirm the system; interpretation was literal: what it says is what it means</li> <li>A woman remaining silent means: not start a</li> </ul>	<ul style="list-style-type: none"> <li>The rules were known and communicated subliminally</li> </ul>

			discussion or fight, but live a virtuous life and be a good woman	
Gm	House church	<ul style="list-style-type: none"> <li>Strong and clear teaching</li> </ul>	<ul style="list-style-type: none"> <li>Look at the Bible as a whole, OT and NT</li> <li>Women were apostles, prophets, leaders</li> <li>Passages were looked at in their context</li> <li>Scripture is clearly on the side of women in full ministry</li> </ul>	<ul style="list-style-type: none"> <li>In response to a book titled “Leadership Is Male”, the leader of the church of the interviewee wrote a book called “Is Leadership Male?”</li> </ul>

*Table 15 Teaching in the churches concerning women; m=male, f=female*

A surprisingly clear picture emerges in table 15, which presents the teaching in the churches on the issue of women in leadership; five of the seven churches in which the interviewees grew up had no explicit and deliberate teaching at all on the topic.

In conclusion it bears repeating that – surprisingly – formal teaching on women in leadership was absent, with the exception of the traditional Pentecostal church and the egalitarian house church; in both cases, teaching and practice were in conformity. For the other churches, the interviewees remembered no formal teaching; practice appears to have been somewhat divided and not always consistent. It is to be expected that where formal teaching was lacking, practice took over (teaching by example). That in some cases clear and uncontested rules were known and kept confirms this and shows how effective such indirect teaching can be.

#### **5.8.2.7 Additional Aspects Concerning Women in the Churches**

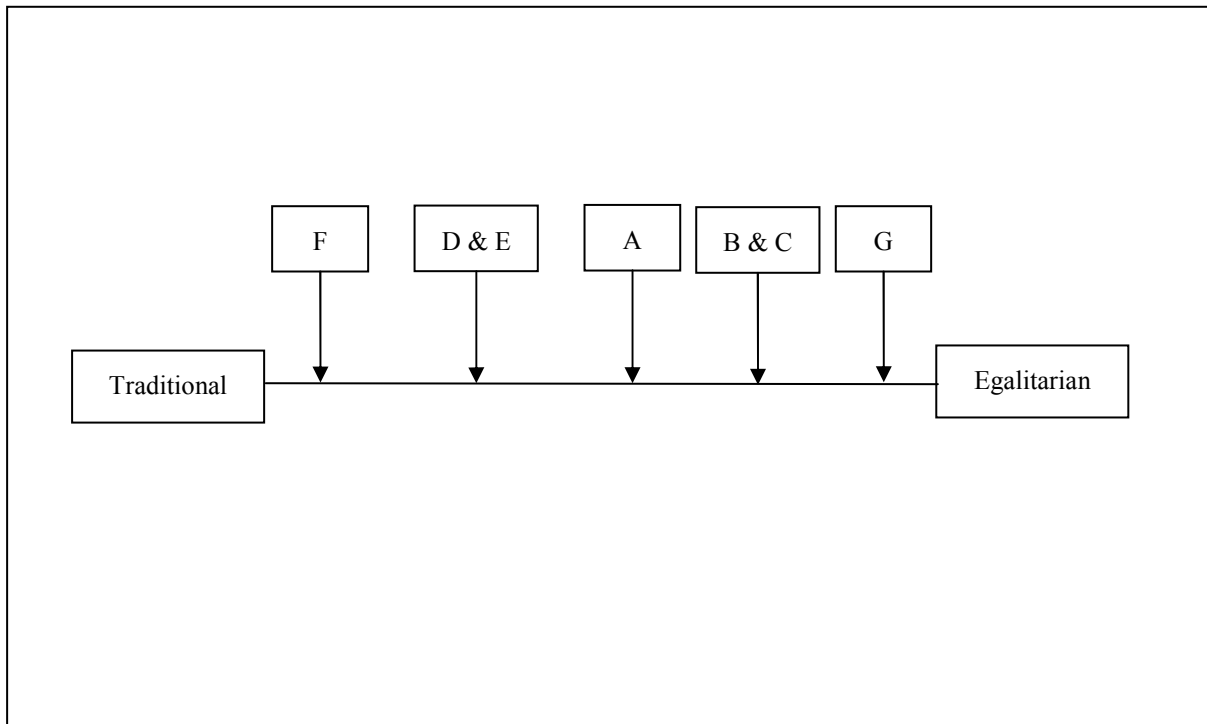
Table 16 shows the answers the interviewees give to the question if there are additional aspects concerning women in their church that might be relevant. These miscellaneous comments confirm the picture that has emerged throughout, of a spectrum of church backgrounds ranging from traditional to egalitarian.

	<b>Church / YMCA</b>	<b>Additional aspects mentioned</b>
Af	Conservative free church	<ul style="list-style-type: none"> <li>• They were strongly traditional</li> <li>• The women did not deal with the issue</li> <li>• ‘A’ did not deal with it, because she did not aspire to a leadership position</li> <li>• Later, whenever ‘A’ expressed her opinion the men disliked it</li> </ul>
Bm	Lutheran church	<ul style="list-style-type: none"> <li>• Leaders or preacher were mostly men</li> <li>• Women took initiatives like starting and leading a prayer group</li> </ul>
	YMCA	<ul style="list-style-type: none"> <li>• Traditionally women [are free to] take their part like the men</li> <li>• The wives of the men on the board played a role</li> <li>• Presently there is a woman on the board who plays an essential role</li> </ul>
Cf	YMCA	<ul style="list-style-type: none"> <li>• The home groups of the YMCA are without exception led by couples</li> <li>• If the woman has the gift to lead, than she leads and her husband supports her</li> </ul>
Dm	No additional comments	
Ef	Lutheran church	<ul style="list-style-type: none"> <li>• Women had to be better than men to get a position</li> <li>• Women were respected when they were really good at something (like music) and when the church looked good through their service</li> <li>• Women had to prove that they deserved a position</li> <li>• Prestige was important; elected were people who had prestige</li> </ul>
Fm	YMCA	<ul style="list-style-type: none"> <li>• The issue was dealt with in a more relaxed way and a better view was taught</li> <li>• Yet, in these teachings only men were present</li> </ul>
Gm	No additional comments	

*Table 16 Additional aspects concerning women in the churches; m=male, f=female*

As a summary of the questions about the church background of the interviewees, a general overview was constructed (see table 17); it ranks the background of the interviewees in respect to women in leadership in their churches on a scale between traditional and egalitarian. Only the background of ‘F’ and ‘G’ can be located with certainty; the information on the churches of the other interviewees is more ambiguous. The Lutheran churches of ‘B’ and ‘C’ were left out since too little information was available; instead the ranking includes their YMCA experience.





*Table 17 Relative ranking of the interviewees' background on a scale ranging from 'Traditional' to 'Egalitarian'*

### **5.8.3 Biblical Understanding**

#### **5.8.3.1 Key Passages in the Bible**

In the following the answers to the question on key passages in the Bible are summarized. The question asked specifically for key *passages*; most of the interviewees answered at some point with general comments and considerations unrelated to specific passages; the category “non-specific answers from the Bible” summarizes these answers. Interviewees who did not mention any specific passage at all were asked for an interpretation of two relevant passages, 1 Timothy 2:11-12 and 1 Corinthians 14:33-34.<sup>180</sup> Each interviewee was asked for their view on the word ‘helper’ in Genesis 2:18; everyone was asked for their interpretation of Genesis 3:16. A final category, “Further comments / additions”, summarizes answers which do not fit into a specific category but do add to the overall picture.

As a first step, each interviewee is summarized individually; where fitting, a comparison is made with the views they were taught in their original church background.

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<sup>180</sup> The only exception was interviewee ‘G’ who mentioned 1 Corinthians 14:33-34 already in relation to the teachings in his church.

Secondly, the different answers the interviewees gave are compared. As a final step, an overview is compiled to show where they stand on the egalitarian and the conservative view on women.

A	Categories	Answers given:
	Non-specific answers from the Bible	<ul style="list-style-type: none"> <li>• Jesus respected women and gave them high value, acknowledging them in their gifts and abilities</li> <li>• Jesus had female disciples</li> <li>• Women were brought by God into leadership functions all throughout the Bible, e.g. Deborah, Esther, and Proverbs 31</li> </ul>
	Specific Bible passages	<ul style="list-style-type: none"> <li>• Ephesians 5:18ff → the sentence was split, leaving room for a specific interpretation; however, it is about life in the Spirit, which includes mutual submission; it deals with honour and respect, not with the role of a woman or wife</li> <li>• Submitting is something voluntary, honouring someone, paying respect – submitting in this sense; it does not just include a husband</li> </ul>
<b>Answers to specific passages:</b>		
	1 Timothy 2:11-12	<ul style="list-style-type: none"> <li>• Needs to be seen as a specific situation in the church and in its cultural context; does not mean that women are not able to lead</li> </ul>
	1 Corinthians 14:33-34	<ul style="list-style-type: none"> <li>• Needs to be seen in the cultural context</li> </ul>
	Genesis 2:18 (a helper)	<ul style="list-style-type: none"> <li>• A team</li> <li>• The man is incomplete without the woman and vice versa; we are made as a help for each other to feel complete; it's about complementing each other, not "helping a little bit"</li> </ul>
	Genesis 3:16	<ul style="list-style-type: none"> <li>• Nothing comes to mind</li> </ul>
<b>Further comments / additions:</b>		
<ul style="list-style-type: none"> <li>• Salvation through Christ brought us back to creation and not to the curse</li> </ul>		

*Table 18 Key Bible passages, interviewee 'A'*

Interviewee 'A' (female; table 18) originally comes from a Lutheran and a conservative free-church background; as mentioned in 5.8.2.6, she grew up in churches in which no teaching was presented on the issue. Overall it seems the interviewee possesses limited Bible knowledge and has not really pondered the issue in depth. The only specific passage that she seems to know better is Ephesians 5:18f. In spite of her limited knowledge, she does seem to tend towards the egalitarian side, as already assessed in 5.8.2.

<b>B</b>	<b>Categories</b>	<b>Answers given:</b>
	Non-specific answers from the Bible	<ul style="list-style-type: none"> <li>• The examples in the OT, e.g. Deborah and Esther</li> <li>• Paul mentions women consciously and includes them; his support is a statement in itself, considering the culture back then; he mentions prophetesses, female leaders, and couples as leaders</li> </ul>
	Specific Bible passages	<ul style="list-style-type: none"> <li>• Ephesians 5:22 → Mutual submission</li> <li>• Ephesians 5:25 → A sacrificial dedication of Jesus to the church; an example of submission and serving</li> </ul>
<b>Answers to specific passages:</b>		
	1 Timothy 2:11-12	<ul style="list-style-type: none"> <li>• Instructions to the church; maybe it speaks about women who did not stay in their proper role</li> <li>• Men and women sat in different locations; traditionally the women had nothing to say in the service<sup>181</sup></li> <li>• This is no theological statement</li> </ul>
	1 Corinthians 14:33-34	<ul style="list-style-type: none"> <li>• Not asked</li> </ul>
	Genesis 2:18 (a helper)	<ul style="list-style-type: none"> <li>• The word can mean complementation; make something complete, good, rounds it off</li> <li>• Man and woman complement each other, together they are more than just alone</li> </ul>
	Genesis 3:16	<ul style="list-style-type: none"> <li>• Christ's forgiveness and reconciliation saves us from separation from God</li> <li>• It also saves us from the curse and the consequences of it</li> </ul>
<b>Further comments / additions:</b>		
<ul style="list-style-type: none"> <li>• The goal is the state before the Fall</li> <li>• One needs to look for common themes, what the Bible as a whole emphasizes</li> </ul>		

*Table 19 Key Bible passages, interviewee 'B'*

Originally, interviewee 'B' (male; table 19) comes from a Lutheran church background and a YMCA in which, as pointed out in 5.8.2.6, no official teaching on the issue was presented. He has not given the relevant passages much thought either, except for Ephesians 5.

A rather surprising answer is given to Genesis 3:16. The passage itself is not interpreted, but his statements imply an interpretation of Genesis 3:16 as a description of the consequences of sin, not as a normative prescription.

Generally it appears that the interviewee would see himself on the egalitarian side, but because of the lack of Bible interpretation this can only be stated with caution.

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<sup>181</sup> It might well be that the interviewee had 1 Corinthians 14:33-34 in mind.

C	Categories	Answers given:
	Non-specific answers from the Bible	<ul style="list-style-type: none"> <li>• Jesus treated women in a revolutionary way, letting them be close to him.</li> <li>• Paul’s advice was wise and most likely fitting for the time; Paul supported women</li> <li>• In the OT God appointed women based on their gifts (e.g. Deborah, Esther)</li> <li>• In the aspect of submission I see myself equal to my husband; but I submit to his spiritual authority</li> <li>• It comes down to gifts; God gives authority and anointing to advance women</li> </ul>
	Specific Bible passages	<ul style="list-style-type: none"> <li>• No answers given</li> </ul>
<b>Answers to specific passages:</b>		
	1 Timothy 2:11-12	<ul style="list-style-type: none"> <li>• The situation was such that this word was necessary</li> </ul>
	1 Corinthians 14:33-34	<ul style="list-style-type: none"> <li>• The situation was such that this word was necessary</li> </ul>
	Genesis 2:18 (a helper)	<ul style="list-style-type: none"> <li>• Man and woman complement each other perfectly; I am his help, but he is also my help; the helper is a bit like a missing piece of a puzzle</li> </ul>
	Genesis 3:16	<ul style="list-style-type: none"> <li>• Never thought about this; God brought the woman down and through the millennia she has had to work her way back up again</li> </ul>
<b>Further comments / additions:</b>		
<ul style="list-style-type: none"> <li>• No further comments</li> </ul>		

*Table 20 Key Bible passages, interviewee ‘C’*

Interviewee ‘C’ (female; table 20) also comes from a Lutheran church background and a YMCA in which, as pointed out in 5.8.2.6, no official teaching on the issue was presented. She makes a reference to the issue of submission, even though no Bible passage related to it is mentioned. The position taken on this is somewhat unclear, since she sees herself as equal yet submits in spiritual aspects.

What further stands out in these answers is that the interviewee repeatedly points to the subject of gifts, perhaps an indication that she sees this as an argument in favour of women’s involvement; gifts were also mentioned by her in 5.8.2.7 in regard to her church background. All in all, these answers still display little theological knowledge concerning women in leadership and related controversial topics. Therefore it is difficult to know which side she takes; generally she might be ranked on the egalitarian side, although her view on submission points to a more conservative view. The answers to this question show that the interviewee has not further developed her biblical understanding of the issue of women in leadership since her times in the Lutheran church and the YMCA.

<b>D</b>	<b>Categories</b>	<b>Answers given:</b>
	Non-specific answers from the Bible	<ul style="list-style-type: none"> <li>No answers given</li> </ul>
	Specific Bible passages	<ul style="list-style-type: none"> <li>Ephesians 5:22 → the man is the head of the family</li> <li>1 Corinthians 11:3 → God is the head of Christ ... the man is the head of the woman; head means head, not source</li> <li>1 Timothy 2:11-12 → I turned two blind eyes to this; I interpreted it as liberal as possible</li> <li>1 Timothy 3:2 → husband of one wife; Paul shows: only men can be elders; the office of an elder is related to fatherhood, life-wisdom, being a pillar, control, continuity, carrying weight; out of being the manager of a family comes being the head of the church</li> <li>1 Timothy 2:13-14 → this is the reason why she is not to lead or have authority: she is formed towards the man AND she was the one who first fell into sin</li> <li>Galatians 3:28 → restoration happens in stages and is for the good of everyone, including the woman</li> </ul>
<b>Answers to specific passages:</b>		
	Genesis 2:18 (a helper)	<ul style="list-style-type: none"> <li>The woman was created out of man as a helper for the man; in that sense she is a certain derivation from man</li> <li>God created both in his image; under this comes the differentiation, an allocated position of the woman to the man</li> </ul>
	Genesis 3:16	<ul style="list-style-type: none"> <li>This is a case of emergency, which came about because of sin; not only because she was evil, but because life circumstances became much harder</li> <li>The allocation to the man was on a high level; through sin it became narrow; God is in the process of bringing it back to a good creation, eventually bringing the woman back to a dignified level</li> </ul>
<b>Further comments / additions:</b>		
<ul style="list-style-type: none"> <li>Leadership is structured: at the top are the elders (only male), the second level consists of people with more specific gifts; for the latter it is okay for me if they are female</li> <li>But this limitation only applies to the church and the family, because these are relational commitments; so a woman can be judge, etc.</li> </ul>		

*Table 21 Key Bible passages, interviewee 'D'*

In general, interviewee 'D' (male; table 21) seems reasonably well informed, especially about the topic of submission, and articulates a clear opinion on women and their position in leadership, reflecting sophisticated theological reasoning. In additional comments the interviewee explains his view of leadership further. Women are free to take leadership as long as they are not the head leader. In this, he differentiates sharply between eldership, which is equated with head leadership, and all the other positions of leadership; as long as there is a male head leader women are allowed in all other positions. He brings in the concept of

domains, arguing that women can be the main leader in all domains<sup>182</sup> except for the family and the church, because these other domains are not connected to the ‘relational commitment’<sup>183</sup> characteristic of family and church. This explains why in the Old Testament women could be judges or queens, since these roles are located in a different domain.

Originally, this male interviewee comes from a conservative free church in which, as he describes it, there was no teaching, but issues were dealt with as they came up (see 5.8.2.6). It seems he still agrees with what was the practice in his conservative free church from years back. Generally, this interviewee takes a more traditional approach to the issue. Even though he does not formulate it in such terms, it can be assumed that he would see himself on the side of biblical manhood and womanhood.

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<sup>182</sup> The interviewee refers to five domains, including the family, the church, politics and the business world; the fifth domain is not mentioned. There is no additional explanation given as to what is meant with domains.

<sup>183</sup> The argument looks exceedingly spurious, considering that neither these domains nor their specific rules are clearly defined in Scripture.

E	Categories	Answers given:
	Non-specific answers from the Bible	<ul style="list-style-type: none"> <li>• The way Jesus dealt with women: he was friends with Mary and Martha, and did not treat them differently</li> <li>• Jesus did not support cultural norms of women working and men sitting and listening</li> <li>• Jesus assigns no value rating</li> <li>• In the New Testament women did speak and lead</li> </ul>
	Specific Bible passages	<ul style="list-style-type: none"> <li>• 1 Corinthians 14:33-34 → one has to consider the historical background</li> <li>• Has to do with the sitting order during the church service; women did not understand and asked their husbands who sat somewhere else</li> <li>• Ephesians 5:22 → in marriage this makes sense; but this does not put the woman down</li> </ul>
<b>Answers to specific passages:</b>		
1 Timothy 2:11-12		<ul style="list-style-type: none"> <li>• I do not remember the context, but in the context of marriage, where Paul talks about a different quality of togetherness, this command makes sense; no different interpretation heard</li> </ul>
1 Corinthians 14:33-34		<ul style="list-style-type: none"> <li>• Not asked, but see under specific Bible passages above</li> </ul>
Genesis 2:18 (a helper)		<ul style="list-style-type: none"> <li>• It means a counterpart or a partner, on equal footing</li> </ul>
Genesis 3:16		<ul style="list-style-type: none"> <li>• I never thought about this</li> <li>• The man carries a certain kind of responsibility based on his characteristics; as long as a man lives it based on love and a sense of partnership, then it is not threatening</li> <li>• The man ruling over the woman is not part of God's standard</li> <li>• As the head taking care of his wife</li> </ul>
<b>Further comments / additions:</b>		
<ul style="list-style-type: none"> <li>• If the Bible forbade women to teach the Bible would contradict itself</li> <li>• God gave women the gifts, and he does not make mistakes</li> <li>• Spontaneously<sup>184</sup> on the equality side</li> </ul>		

*Table 22 Key Bible passages, interviewee 'E'*

'E' (female; table 22) also did not receive any teaching in her Lutheran church as pointed out in 5.8.2.6. Not many of the relevant Bible passages are known to the interviewee, and she does not have a firm grip on the ones she does know. There is some tension in her answers. Like interviewee 'C' she argues on the basis of gifts, and after an explanation of the two opposite positions on women, she feels more attracted to the egalitarian side. On the other

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<sup>184</sup> After explaining the two alternative positions, conservative and egalitarian, to the interviewee, her response was that spontaneously she would see herself on the egalitarian side.

hand, her interpretation of Ephesians 5:22, 1 Timothy 2:11-12 (both taken as marriage instruction) and Genesis 3:16 (the man carries a certain kind of responsibility based on his male characteristics; as the head he is to take care of his wife) tends more towards a conservative understanding. It seems she has hardly dealt with the question of women in the Bible and the interpretation of the particular passages and still holds to the opinion which was held in her church of origin.

<b>F</b>	<b>Categories</b>	<b>Answers given:</b>
	Non-specific answers from the Bible	<ul style="list-style-type: none"> <li>• The example of Deborah as a leader in Israel</li> <li>• Paul AND Jesus were for women</li> <li>• Jesus had female disciples who travelled around with their rabbi – this was scandalous</li> </ul>
	Specific Bible passages	<ul style="list-style-type: none"> <li>• Ephesians 5:22 → an indication for life in the family; mutual submission</li> <li>• 1 Corinthians 14:33-34 → instructions to bring order into the church service (men sitting on one side, women on the other)</li> </ul>
<b>Answers to specific passages:</b>		
1 Timothy 2:11-12		<ul style="list-style-type: none"> <li>• Paul mentions in other letters<sup>185</sup> women's influence as leaders; one cannot lead without teaching, so it is impossible that women should not teach</li> </ul>
1 Corinthians 14:33-34		<ul style="list-style-type: none"> <li>• Already mentioned</li> </ul>
Genesis 2:18 (a helper)		<ul style="list-style-type: none"> <li>• Helper in the way of the Holy Spirit being a helper; a helper of the same nature; no difference in value</li> <li>• Paul's interpretation [1 Timothy 2:13-14] might suggest that the woman has to submit, because she was created second, but for Christ being first meant to serve</li> </ul>
Genesis 3:16		<ul style="list-style-type: none"> <li>• Being lord means to stand for something, to invest strength, to support and carry her</li> </ul>
<b>Further comments / additions:</b>		
<ul style="list-style-type: none"> <li>• The proper, correct theology is to look at the way things were before the Fall</li> <li>• The danger is not in those who openly stand for submission by the woman, but in subtle and covered misogynistic interpretation and practice</li> </ul>		

*Table 23 Key Bible passages, interviewee 'F'*

Originally, interviewee 'F' (male; table 23) comes from a conservative Pentecostal church in which teaching did exist as seen in 5.8.2.6. Today, this interviewee is not uninformed and he definitely changed to a much more egalitarian view than what he was

<sup>185</sup> The interviewee did not mention any specific texts here.



taught and what he experienced in his upbringing. This in spite of the fact that he interprets Genesis 3:16 without any reference to the Fall or the curse; he takes it to mean that the stronger one, the man, uses his (physical) strength to support the woman. It is interesting that his concern is not so much the two views, but rather the danger of a subtle abuse of the Bible in form of hidden misogyny.

<b>G</b>	<b>Categories</b>	<b>Answers given:</b>
	Non-specific answers from the Bible	<ul style="list-style-type: none"> <li>The examples in the OT, e.g. Deborah</li> </ul>
	Specific Bible passages	<ul style="list-style-type: none"> <li>Galatians 3:28 → is not only about leadership, but about being believers</li> </ul>
<b>Answers to specific passages:</b>		
	1 Timothy 2:11-12	<ul style="list-style-type: none"> <li>Not asked</li> </ul>
	1 Corinthians 14:33-34	<ul style="list-style-type: none"> <li>Not asked</li> </ul>
	Genesis 2:18 (a helper)	<ul style="list-style-type: none"> <li>The one helping is stronger than the person they help</li> <li>God created in his image, and there is no stronger and weaker part in God</li> </ul>
	Genesis 3:16	<ul style="list-style-type: none"> <li>This is the consequence of sin, the same way as death or sickness</li> <li>The proper, correct theology is to look at things before the Fall</li> <li>The relationship was not hierarchical, but based on partnership</li> <li>The man ruling over the woman is not part of God's standard</li> </ul>
<b>Further comments / additions:</b>		
<ul style="list-style-type: none"> <li>Passages on leadership are for men AND women</li> <li>I am on the equality side</li> </ul>		

*Table 24 Key Bible passages, interviewee 'G'*

Interviewee 'G' (male; table 24) already quoted several passages while answering the question on the view of his church on the issue, and in this confirmed that this is his view as well; therefore not much is said in response to this question here. He seems to completely agree with what he has been taught in his church on the issue.

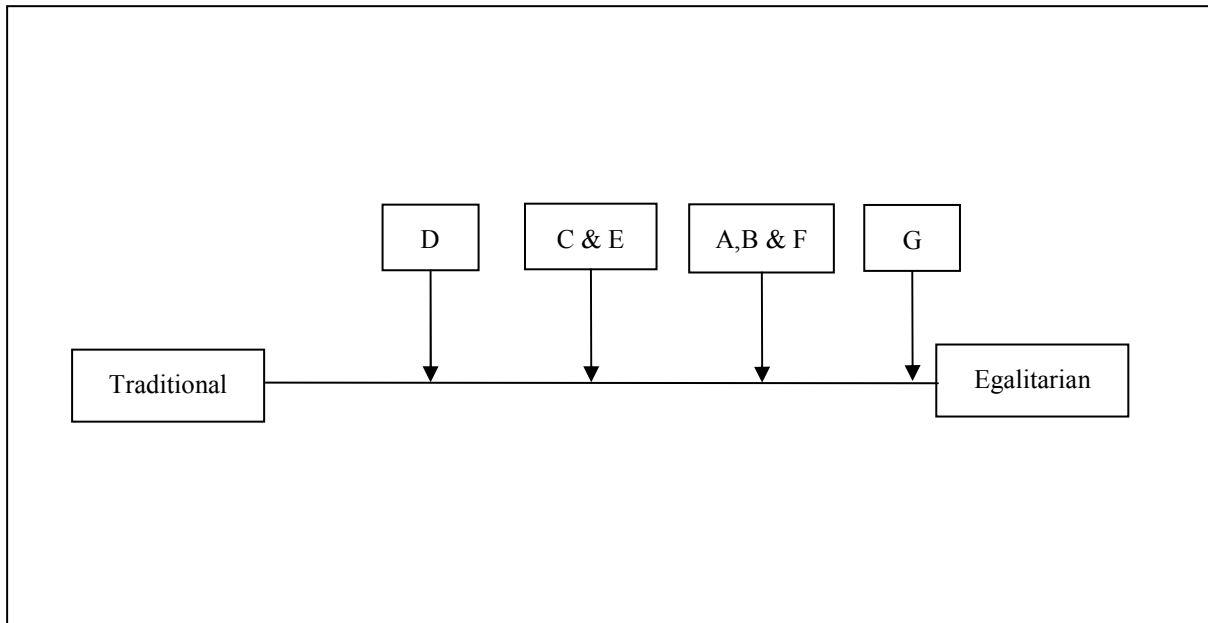
He leaves the impression of knowing the issue and the Bible passages well. He is strongly on the egalitarian side and is able to defend it in an articulate way.

Looking at the overall picture of the answers given the following can be said. 'Dm', 'Fm', and 'Gm' know both sides of the issue at least in some detail, and have a clear position. 'Dm' tends towards biblical manhood and womanhood, 'Fm' and 'Gm' to biblical equality. The remaining male interviewee argues concerning Genesis 3:16 that the aim for the relationship between man and woman is to go back to creation, when man and woman were equal before God and the woman complemented the man; this implies the equality position, although this interviewee also shows some ambiguity.

It is striking that the women seem to have less of a grip on the issue and on the relevant Bible passages. YWAM's book *Why Not Women?* does not seem to have had any influence. One of them in particular seems not to have dealt with the issue before; she does not mention any specific passages. None of them is able to list more than a few relevant passages or to interpret them. The three female interviewees do not seem to know the two positions as such. After an explanation all three expressed support for the egalitarian side, which matches significant parts of their answers. Nevertheless, two of them also display substantial ambiguity. It is unclear how they understand the issue of headship and submission; therefore neither of them can be said to be strongly egalitarian.

It is significant that all the interviewees answered for the most part with an interpretation of the so called difficult Bible passages. What is missing are general references to systematic-theological aspects. This leads to the assumption that none of these leaders had a formal theological training or has been involved in the current theological discussion on the issue.

One thing that is clearly shown in these answers is that the real issue, as pointed out in 4.5, lies not so much in the interpretation of the different Bible passages but in the underlying hermeneutic. All of the interviewees take the Bible as authoritative, but there is no agreement on what in the different texts can be considered cultural and contextual, and what should be taken as a universal rule.



*Table 25 Relative ranking of the interviewees' view on a scale ranging from 'Traditional' to 'Egalitarian'*

Table 25 ranks the personal view of the interviewees on a relative scale ranging from 'Conservative' to 'Egalitarian' as in table 17 for their church backgrounds. Worth noticing is that all except 'Fm' more or less seem to hold the view taught or lived out in their original church background. This makes 'Fm' the only one who experienced a considerable change of view on the issue. Interviewees 'Ef' and 'Cf', one with a Lutheran background and one influenced mainly through the YMCA, have experienced a measure of change as well. In the case of 'Ef', the more conservative position she received in her Lutheran background has changed towards the egalitarian side, yet to a lesser extent and less reflected than in the case of 'Fm'. It is more difficult to place interviewee 'Cf', since her statements are less clear; nevertheless, it appears there was some change towards a more conservative view. It is significant that for the most part positions once embraced proved quite resistant to change.

In the case of 'Fm', coming from a conservative Pentecostal background and now interpreting the Bible in an egalitarian way, the interview revealed that Loren Cunningham's book (Cunningham & Hamilton 2000) played an important role. He further mentions the parents of David Hamilton<sup>186</sup>; this couple developed a marriage course<sup>187</sup> in which an

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<sup>186</sup> David Hamilton is Loren Cunningham's co-author of *Why Not Women?*

<sup>187</sup> No title or information was given for this course.

egalitarian foundation based on the Bible is presented. It seems that occupying himself with the issue intensively is what brought about a change in view.<sup>188</sup>

YWAM's declaration of faith states: "Youth With A Mission (YWAM) affirms the Bible as the authoritative word of God and, with the Holy Spirit's inspiration, the absolute reference point for every aspect of life and ministry."<sup>189</sup> In view of the results regarding the biblical understanding or some of these leaders in relation to women, this declaration of faith sounds somewhat ironic. How can the Bible be the absolute reference point if its content is so little known?

### **5.8.3.2 The Difference Made by the Understanding of the Bible in Ministry Decisions**

The answers to this question are broad and diverse, which suggests that the question was understood differently by different interviewees.

The following is worth noting. 'Af' answers in a personal way, emphasizing her view on submission again, pointing to the fact that for her the examples in the Bible speak clearer than the difficult passages. The answer of 'Dm' with a conservative free-church background suggests that he feels strongly about his view, but that he consciously restrains himself in acting on it; he limits himself to be strict only when he feels that the Bible really forbids something. 'Fm' with the Pentecostal background made no difference between men or women in including them into a team. He characterizes women as more zealous than men. Interviewee 'Gm' from the house church seems to apply his understanding of the Bible concretely in his ministry decisions; he tries to act according to it.

For the three male leaders who have a clear opinion on the issue it can be said that their views influence their decisions in ministry.

As a general conclusion concerning the answers given on the biblical understanding of the leaders two issues are worth bringing up. Firstly, most interviewees have not moved far from the teachings and models they experienced in their churches of origin. Where change did happen (in the case of 'Fm'), this was because the interviewee took time to study the topic.

A second rather disconcerting observation is the fact that the female interviewees have hardly any understanding of the issue, even though they are directly affected by it. Their

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<sup>188</sup> This is the impression he left in the interview; he seemed quite informed and open to explain the controversial biblical passages in detail.

<sup>189</sup> This declaration of faith is a prologue to YWAM's Foundational Values. See appendix.

argumentation seems based on intuition, and if one would enter into a discussion with them, they might easily be swayed by biblical arguments one way or the other.

#### 5.8.4 Role Models

##### 5.8.4.1 Leaders Who Serve or Served as Role Models

The following two tables summarize the answers first of the female, then of the male interviewees, listing their role models and why they are seen as such.

Who	Why?
Women in the family	<ul style="list-style-type: none"> <li>• They were leaders</li> </ul>
A pastor and his wife	<ul style="list-style-type: none"> <li>• They led as partners; she did things according to her gifts, got involved</li> </ul>
Two women (2x)	<ul style="list-style-type: none"> <li>• Extroverts; they spoke up, did not hold back their opinion, even shared negative emotions; they were similar to me; they showed me how to lead, even if people give signals that you should actually keep your mouth shut</li> <li>• They had their own style and stayed faithful to it; they did not become male</li> </ul>
A woman (3x)	<ul style="list-style-type: none"> <li>• She had room to lead; the way she made her point, held her ground</li> <li>• Her teaching</li> <li>• Walked along side me; she was prophetic</li> </ul>
Oswald Chambers	<ul style="list-style-type: none"> <li>• Very influential; a hero in faith and sanctification; his growth in faith</li> </ul>
Smith Wiggelsworth	<ul style="list-style-type: none"> <li>• Very influential; his healing gift and miracles; a hero in faith and sanctification; his growth in faith</li> </ul>
A male leader (2x)	<ul style="list-style-type: none"> <li>• Advanced me; his leadership, his friendship; how he lived his marriage</li> </ul>
Parents (2x)	<ul style="list-style-type: none"> <li>• Their marriage; their being in ministry even beyond the age of 70</li> </ul>
Kathrin Kuhlman (Biography)	<ul style="list-style-type: none"> <li>• She moved forward in a straight way based on what she thought was right and what she believed in</li> </ul>
Goal oriented people	<ul style="list-style-type: none"> <li>• Driven because of the big picture and trying to reach the goal with love and passion</li> </ul>

*Table 26 Role models and their influence (female interviewees)*

What stands out in the answers of the first female interviewee is that except for the pastor who is mentioned together with his wife all role models referred to are female; even in the case of the pastor the issue is the way they led as partners and the manner his wife was involved according to her gifts. A second noticeable aspect is the comment about the two women who are described as similar to the interviewee: they knew how to lead even if some people thought they should remain quiet. Such strong female role models might well have

been an influence on the interviewee to become a leader in spite of opposition, maybe especially because these women were similar to herself.

As for the second female interviewee, not much is said about why these people are role models, except for a general comment: “They were all pioneers,” which expresses her personal ideal. The only direct leader mentioned as a role model is male. About him she says that she was advanced by him. It could be that her openness to leadership as a woman came from being encouraged and supported by a leader who seems to have been on the egalitarian side.

The third female leader makes several general reflective statements. Significantly, the main influence she experienced came from men, which indicates a lack of female role models. Further, she describes these models as a type of leader unlike herself: goal oriented, strong, and charismatic. Because of this, she is still discovering what sort of leader she wants to be.

As for the first male interviewee (table 27), no clear picture can be drawn from the role models he lists; a broad variety of characteristics are mentioned, different for each person. About a female teacher the interviewee tells that later on he went back to work with her because of her clarity and her radical faith; this betrays a real openness to acknowledge the gifts of this woman and to learn from her. It may well have contributed to his egalitarian view, and therefore illustrates that female role models are not just important for women, but also for men.

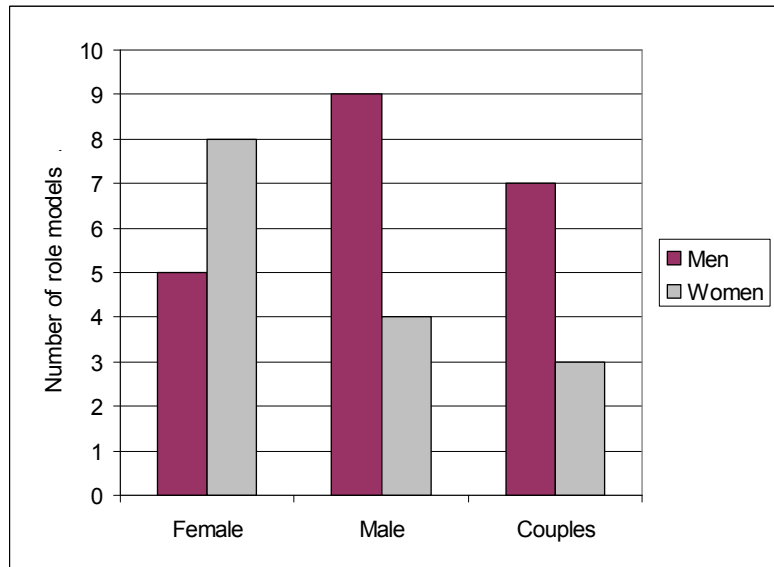
In the case of the second male interviewee the role models are all couples; the main emphasis in three of the four examples mentioned is the way they live their partnership. No specification is made about what has been learned from these role models. It stands out that he mentions no female role models except as part of a couple. This may be a coincidence, but it could also imply a conservative view on women.

The third male interviewee starts by listing mainly women as role models. Asked about this, he answers that he thought the question asked for female role models; he then states that he had mainly male role models in his youth. Nevertheless, it appears this interviewee has no problem accepting women and learning from their strengths.

The fourth male interviewee lists more male than female role models. One woman and one man seem to have influenced him in the area of personal discipleship; the theological influence came mainly from his male pastor. It appears this interviewee also does not have a problem to learn from women; one reason for this conclusion is that the last woman mentioned is a role model today and the interviewee and his team regularly get input from her.

<b>Who</b>	<b>Why?</b>
A man (3x)	<ul style="list-style-type: none"> <li>• He was dynamic; I was discipled by him; I learned about the Holy Spirit in general, the filling and the gifts; he prayed for the sick and they got healed</li> <li>• Really inspirational; he tackled things with drive, élan, and vision; he was holistic and spiritual, but not over-spiritual; he mobilised people</li> </ul>
A female teacher (2x)	<ul style="list-style-type: none"> <li>• Her clarity; she was radical in her faith</li> <li>• Her husband was not intimidated by his strong wife; the way she seemed to love her husband; her drive; her prophetic gift</li> </ul>
Father	<ul style="list-style-type: none"> <li>• His peace; his ability to connect; he moved forward and found solutions</li> </ul>
A couple (6x)	<ul style="list-style-type: none"> <li>• The way they led together and supported each other; they set each other free; the man helped very practically</li> <li>• The way they lived their marriage; their partnership; their teamwork</li> <li>• She is superior but they still function well together</li> <li>• Officially he was the leader, but she had the gift of leadership; she could have run him over, but she let him lead; he made clear that he could not do it without her</li> <li>• They were seeking more of God; the charismatic aspect</li> <li>• He is a great rhetorician and a great leader; his wisdom; she comes out when he is absent</li> </ul>
Parents	<ul style="list-style-type: none"> <li>• Mutual respect; they honoured each other; the father was the head, but valued the mother; they were gift oriented in ministry and private life</li> </ul>
A female leader (2x)	<ul style="list-style-type: none"> <li>• She reached the heart; her teaching; her insight on family and her prayer life; her dedication to difficult people</li> <li>• She champions us and opens doors for us; I respect her, love to spend time with her, and love to get input from her</li> </ul>
A male teacher	
A male leader (2x)	<ul style="list-style-type: none"> <li>• His teachings</li> <li>• His teachings; I own 200 of his teaching tapes; theologically the most influential person</li> </ul>
A woman	<ul style="list-style-type: none"> <li>• Passionate, dynamic, evangelistic, prophetic; I learned to hear God's voice; she connected with many non-believers and lived her Christianity</li> </ul>
Loren Cunningham	
Smith Wiggelsworth	

*Table 27 Role models and their influence (male interviewees)*



*Table 28 The number of females, males and couples functioning as role models*

Table 28 shows that the same number (13) of male and female role models are mentioned. In addition the interviewees refer to 10 couples as examples for their lives in one way or another. There is a difference between male and female interviewees, however. Table 28 shows that eight of the 13 female role models are mentioned by the female interviewees and only five by the males. On the other hand, only four of the 13 male role models are mentioned by the female interviewees. They also mention considerably fewer couples; however, the reason for this is that one of the male interviewees alone mentions four couples; without him, male and female interviewees mention the same number of couples.

The following conclusion can be drawn: women tend to have more female role models, whereas men tend to have more male role models. It would seem likely that female role models have a different function for women than for men, and that therefore their relative dearth would impact them differently. Women may look to other women to develop an understanding of how they could be a leader as a woman (two female interviewees hint at the fact that they chose role models who either are similar to them or are people they would like to emulate). Men influenced by female role models learn to naturally accept women as co-leaders or even superiors. Where there are few women in leadership, as is the case in YWAM Germany (see chapter 3), women may struggle to see themselves as leaders, and men may be inclined to think of leaders as males and in masculine terms.

It is likely that the role models mentioned here influenced the view of the interviewees concerning female leadership, perhaps even more than church teaching (which, as presented in 5.8.2.6, in many instances was non-existent) or their personal interpretation of Scripture.



### 5.8.4.2 Leaders Who Serve or Served as Negative Role Models

Several interviewees answer this question in a general way. They do not mention a specific person, but explain what makes someone a negative role model. In table 29 the answers are listed; all the answers fit into three general categories.

Categories	Answers given
Behaviour of women	<ul style="list-style-type: none"> <li>• Women who do not stand up and prevail, in that sense being weak</li> <li>• Wrong theological understanding of submission (leading to manipulation or passivity)</li> <li>• Women fighting for their freedom (being dominant and manipulative)</li> <li>• Pushing in an intimate way<sup>190</sup></li> </ul>
Behaviour against women	<ul style="list-style-type: none"> <li>• If women are not encouraged or are treated as if they are not adults</li> <li>• A misogynistic father; his conservative understanding of women</li> </ul>
Leaders (can be male or female)	<ul style="list-style-type: none"> <li>• Absurd rules the leader cannot keep himself; when he makes exceptions for himself</li> <li>• Leaders falling (morally) or applying a double moral standard</li> <li>• A leader who came with a certain goal, but did not do what he promised</li> <li>• A leader who cannot handle money</li> <li>• Controlling and manipulation</li> <li>• An inability to pass the leadership on to the next generation</li> <li>• Dominant leadership, the leader expects obedience, only accepts people who agree</li> <li>• When leadership is seen as a status, and not a function</li> <li>• Getting upset about minor things and letting minor things get between oneself and others</li> <li>• Manipulation (in an emotional way)</li> <li>• If correction is no longer possible</li> <li>• Major sexual problems</li> </ul>

*Table 29 Negative role models*

Not all answers given are related to women. Those that are either criticize behaviour that is considered too weak or submissive, or behaviour that is considered too strong. Apparently, some interviewees, probably coming from the egalitarian side, would like to see women taking their part; other comments reflect the conservative side. Interestingly, only one of the four negative behaviours of women is mentioned by a female interviewee, three by males.

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<sup>190</sup> The interviewee did not clarify if in a sexual or in an emotional way, but the latter seems more likely.

## 5.8.5 Leadership Image and Values

### 5.8.5.1 What Makes a Person a Good Leader?

Three general categories are distinguished concerning what makes a person a good leader; this enables comparison of the answers given. A number of answers can be summarized under the category of the leader's character. A second category is the general abilities someone has to have to make a good leader. Thirdly, several answers are related to the way a leader deals with staff. A few answers do not fit into these three categories; these answers are summarized under the heading 'miscellaneous'. All the answers given by the interviewees are summarized below into two tables, one for the female (table 30) and one for the male interviewees (table 31).

Categories	Answers given
Character	<ul style="list-style-type: none"> <li>• Does not take himself too seriously</li> </ul>
General abilities	<ul style="list-style-type: none"> <li>• Does not lose sight of the whole</li> <li>• Look forward, develop, and point the direction, knowing from God where it is going</li> <li>• Sees into the future and moves forward</li> </ul>
Dealing with staff	<ul style="list-style-type: none"> <li>• Advances the staff, sees their abilities</li> <li>• Channels and appoints them for the advancement of the task</li> <li>• Encourages</li> <li>• Challenges and includes people so they work in their calling and experience self-fulfilment, work in their strengths</li> <li>• Serve people and bring them forward</li> <li>• See their potential</li> <li>• Let them come up, placing oneself in the back</li> <li>• Keeps sight of the people on the way with him</li> </ul>
Miscellaneous	<ul style="list-style-type: none"> <li>• Issues go before position</li> <li>• Leadership is not a position but a function</li> <li>• Sees where he needs to be complemented by other leaders</li> </ul>

*Table 30 Characteristics of a leader (female interviewees)*

Categories	Answers given
Character	<ul style="list-style-type: none"> <li>• Has character</li> <li>• Has a good heart</li> <li>• Has a healthy identity</li> <li>• Has a good character, humble; is teachable</li> <li>• Has a high standard of holiness</li> <li>• Grows continuously in character; lets God form him</li> <li>• Is humble, meaning has a soft heart</li> <li>• Is a servant leader</li> <li>• Leads by example, does what he expects from others himself as well</li> <li>• Is sincere, genuine, and authentic</li> <li>• Character is more important than gifting</li> </ul>
General abilities	<ul style="list-style-type: none"> <li>• Needs to be a team player</li> <li>• Open to own mistakes</li> <li>• Is able, has the gift</li> <li>• Feels comfortable and has the gift and will to carry responsibility</li> <li>• Can switch between different leadership styles</li> <li>• Team player</li> <li>• Diligence and passion</li> </ul>
Dealing with staff	<ul style="list-style-type: none"> <li>• Can integrate people</li> <li>• Needs to be accepted by those he leads</li> <li>• Keeps the focus on the people</li> <li>• Loves people, values and cares for them</li> <li>• Empowers, releases others so they can fulfil their potential, become leaders and start ministries</li> </ul>
Miscellaneous	<ul style="list-style-type: none"> <li>• Seeks God</li> <li>• Needs to ask God for vision</li> <li>• Knows the Bible</li> <li>• Knows his strengths and finds others (builds a team) to balance his weaknesses</li> <li>• Sees the fivefold ministries covered</li> <li>• His faith shines through</li> <li>• It does not need a specific gift or personality, it depends on the task</li> </ul>

*Table 31 Characteristics of a leader (male interviewees)*

Comparing these two tables the following is worth pointing out. The male interviewees mention considerably more character traits of a leader than the female interviewees; one even states that character is more important than gifting. Two of the three female interviewees did not mention any character traits.

On the other hand, for the women dealing with staff seems to be a higher priority than for the men. Two of the male interviewees do not mention any point in this category.

In other words, the women emphasize people skills, especially the way a leader deals with staff, whereas the men emphasize the leader as a person, his character and his abilities. This matches the stereotype that women are more people oriented than men, although the sample is too small to give this much weight.

Significantly, no interviewee refers to the issue of gender as being important, and none of the characteristics mentioned are related to issues of gender.

### 5.8.5.2 Does the Gender of a Leader Play a Role?

When asked whether the gender of a leader plays a role, five interviewees answer with “no” (table 32), to which three add that it depends on being gifted or having the charisma or the right personality. A female interviewee mentions that it also depends on whether the female leader is accepted.

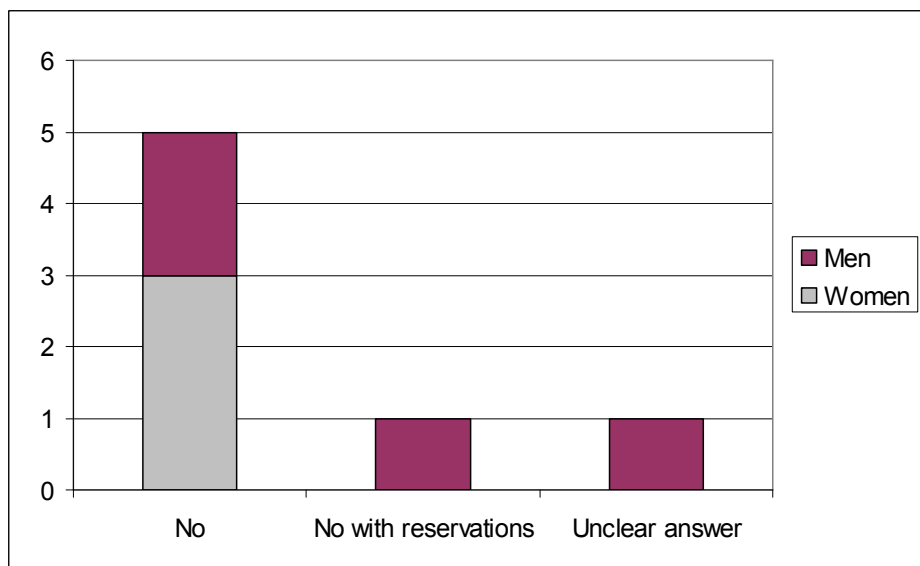


Table 32 Does the gender of a leader play a role?

One interviewee answers with “basically not” when it comes to gifts and the practical part of leadership, but then again refers to the two areas of family and church where a woman should not take the main leadership roles. Some women are pressurized in such positions.<sup>191</sup> This, according to this interviewee, might be the reason why God gave the office of elder to men. Another male interviewee does not really answer the question, but instead emphasizes the importance of leading in mixed teams.

<sup>191</sup> It may be added that some men are pressurized in such positions as well.

None of the interviewees answers with “yes”, which implies that in principle leadership positions are available to women.

### 5.8.5.3 The Way Women Approach Leadership

Four interviewees answer the question whether women approach leadership the same way as men with “yes”. Two interviewees, one man and one woman, answer the question with a clear “no”; one woman answers “more likely not.” The male interviewee adds that not all women are alike and that some male leaders might face similar difficulties to their female counterparts.

All the interviewees embed their answer to this question into an example or an explanation which then leads to a list of male and female characteristics, shown in the two tables below (table 33 and 34).

<b>Women lead:</b>	<b>Men lead:</b>
<ul style="list-style-type: none"> <li>• More relational</li> <li>• More intuitive</li> <li>• More with emotions</li> <li>• More holistic (mentioned twice)</li> <li>• The heart is more in it</li> <li>• Sometimes the motherliness comes out</li> <li>• More involved</li> <li>• Feel personally more affected by opposition</li> <li>• Have more difficulty to separate issues from persons</li> </ul>	<ul style="list-style-type: none"> <li>• Harder</li> <li>• Steered by the head</li> <li>• More factual</li> <li>• The fatherly leader is also affectionate, but different to women</li> </ul>
<b>General comments:</b>	
<ul style="list-style-type: none"> <li>• Not all women are alike and some especially sensitive men are not good main leaders either</li> <li>• The ideal are mixed teams</li> </ul>	

*Table 33 How women and men lead according to interviewees who claim they approach leadership differently*

<b>Women lead:</b>	<b>Men lead:</b>
<ul style="list-style-type: none"> <li>• Through carrying, assisting; selflessly</li> <li>• Out of relationship</li> <li>• More naturally</li> <li>• More relationally</li> <li>• More nurturingly</li> <li>• More emotionally</li> <li>• More intuitively</li> <li>• Often more sensitive towards the Holy Spirit</li> </ul>	<ul style="list-style-type: none"> <li>• By thinking a lot, functioning through facts</li> <li>• With less feelings or warmth</li> <li>• More formal, stringent</li> <li>• Dynamic, structured</li> </ul>
<b>General comments:</b>	
<ul style="list-style-type: none"> <li>• Everyone can be a servant leader and lead in a relational way</li> <li>• Yet, this is a strong generalization</li> <li>• There are female leaders who are not typically female and vice versa</li> <li>• Women are more tempted to prove something</li> </ul>	

*Table 34 How women and men lead according to interviewees who claim they do not approach leadership differently*

The second list is remarkably similar to the first. This is a most striking result, because it implies women do not approach leadership the same way after all, contrary to the answer that was given. All but one of the interviewees give two lists of characteristics, one for men and one for women. The amount of overt generalization and stereotyping in both tables is striking, despite some attempts at relativizing.

#### **5.8.5.4 Response to Statements on Women and Leadership**

This section presents the response (consent or rejection) to six statements on women and leadership. In several cases the interviewees add a comment or statement to clarify the answer; these are summarized here as well. The exact wording of each statement is included at the beginning of each discussion and printed bold and in italics.

***1. Men are more likely to take a leadership position than women.*** Four interviewees answer with an unqualified “yes”, one of them adding that women are increasingly taking leadership positions. The fifth person answering with “yes” limits this to higher leadership positions.

Two interviewees answer with “no”, but give very different explanations. One interviewee explains that it used to be that way, but that it is not the case any more, something which he regrets. The other interviewee answering “no” argues it is not true in a general

sense; he explains that in missions women are more likely to take the lead than men, and states that “it really depends upon ... your church culture ... your church background.”

**2. *Women do better under the leadership of a man than being the main leader.*** Six interviewees answer with “no”, but three of them add comments or restrictions. One states that this is only the case if the woman knows who she is and what her abilities are. Another interviewee expresses the opinion that it is easier for women to work under the leadership of a man, but that these women do not function better than when they lead themselves. A third person comments that some might think so because they have been taught this way. The one interviewee who agrees with this statement adds the limitation that he only agrees for a church context, but not when it comes to politics or business.

**3. *The final responsibility should be with a male leader.*** Again six interviewees answer with “no”. One adds the comment that a woman can easily be the head leader, if a man supports her. This could be taken to undermine the negative answer to a certain extent, but it is not completely clear what is meant.

The only interviewee answering with “yes” limits this once again to the office of an elder, that is, to the final responsibility for a church or a Christian organization. Otherwise he disagrees as well.

**4. *A woman can be as good a leader as a man.*** All interviewees answer with “yes”. One adds that a woman leads in a different way than a man. A second comment states that women often lead better; yet no further explanation is given.

**5. *Because of the way God made the woman she is happiest at home with her family.*** Five interviewees answer with “no”, but two emphasize the importance of a mother being at home with the children; if leadership would be put before the responsibility of motherhood, they think it would tear her apart.

The consideration of motherhood leads a sixth interviewee to answer that the statement is not necessarily true. Only being a mother would not be enough. But motherhood should be her first priority; all the other tasks come after this. This is what will make her happy.

One interviewee answers that this statement is too general, adding that a woman is happiest at the place God calls her to be.

Generally, then, all interviewees disagree, although some qualify their negative answer: caring for children should be a mother’s priority. Apparently, this value is so strong that it is brought up repeatedly, even though the question does not really ask for it. No equivalent value or priority for fathers is referred to.

**6. Women and men are equal in God’s eyes.** All seven interviewees respond with “yes”. The German term used was ‘gleichwertig’, which means ‘of equal value’, and it is therefore hardly surprising that all agree with the statement.

**5.8.5.5 Rating of Criteria Involved in the Appointment of a Leader**

The interviewees were asked to rate nine characteristics or criteria as to their importance in choosing and appointing a leader. Since the interview was held in Germany, the rating was conducted according to the German grading system, one meaning very important and six meaning not important. For this evaluation the rating was turned around, six becoming very important, to make the graphics clearer.

Three observations can be made. Firstly, the highest disagreement exists about the importance of the age of a leader. The answers given range from two interviewees who answer with one, meaning unimportant, all the way to five, the second highest rating, by one interviewee. Secondly, medium disagreement exists concerning the gender of a leader. The majority, four interviewees, rate it with one as unimportant, two rate it with two, and one interviewee rates it with four, giving it a higher importance. Thirdly, all interviewees unanimously rate character a six and therefore as very important. In all the other characteristics the interviewees display little disagreement, ascribing relatively high importance to them.

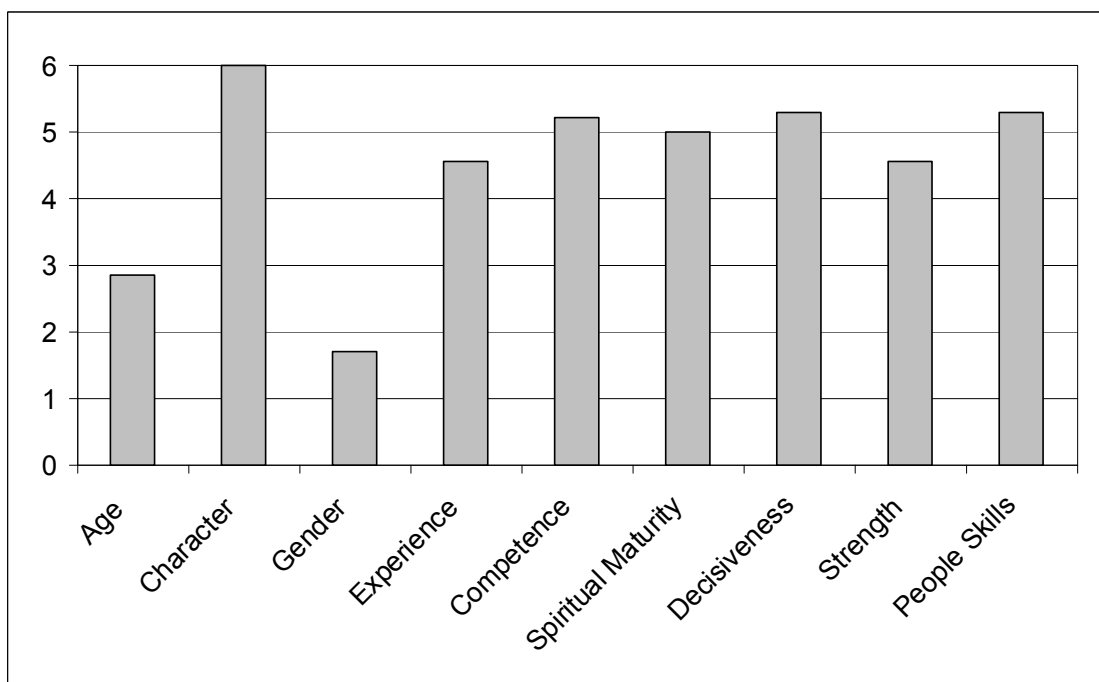


Table 35 Average rating of criteria involved in the appointment of a leader (scale 1-6)



In table 35 the average rating of all the interviewees combined is displayed. In this picture it comes out even clearer that except for age (not very important), character (very important) and gender (not important), all criteria are considered about equally important.

It is of no great surprise that the issue of character is rated so highly, since character, especially that of a leader, is a high value in YWAM as well as in other Christian organizations. This also explains the relatively high value placed on spiritual maturity. People and relationships are likewise important values in YWAM, which explains the rating for people skills. The scores on age (after all, this is *Youth With A Mission*) and gender are also what one would expect, although the low value placed on age does not fit well with the higher value placed on experience. Surprising are the relatively high ratings given to experience, competence, decisiveness and strengths, since this goes against what is often professed: one needs to be willing, not able, to be used by God.

Gender gets the lowest rating, which matches the theory if not the practice of the mission. There is a certain irony in this result: if gender is not considered in the appointment of leaders, other factors and influences like tradition and leadership image may well favour men rather than women.

To summarize the questions on leadership image and values (5.8.5), there exists substantial openness towards women leading, at least in principle. All the characteristics referred to as being important for a leader can be met by a woman as well as by a man; character, abilities, and a good handling of staff are not necessarily male qualifications. At the same time, the result shows a considerable amount of generalizations and stereotypes, distinguishing between specific male and female characteristics of leadership; it may well be that the subconscious picture of a leader in people's minds is more masculine than they realize.

There is one exception to this general openness: one interviewee holds the opinion that a woman should not hold the head position. Even though this view is untypical for YWAM and held by only one interviewee, it may be a factor of some significance contributing to the relative lack of female leaders in YWAM Germany.

## **5.8.6 Motivation**

### **5.8.6.1 How the Interviewees Became Leaders**

Five categories of answers to the question of how the interviewee became a leader can be observed in table 36. It is important to point out that each interviewee mentions either having

been asked or having been advanced by leaders and others. One even states that he was invited into all the leadership positions he has held. Where interviewees speak of their own initiative or of growing into leadership, this probably applies to leadership in general, not formal leadership positions. It leaves the impression that in YWAM leadership positions are not taken or applied for by one's own initiative, but are the result of coaching, advancement, or appointment by other leaders. This point is significant in itself, because it illustrates the procedure for appointing a leader. Since three of the interviewees are women, it also proves that leadership *is* open to women.

<b>Categories</b>	<b>Answers given</b>
Being asked	<ul style="list-style-type: none"> <li>• Was asked for each leadership position held</li> <li>• I was asked</li> <li>• Being asked</li> <li>• Other people asking me into positions</li> </ul>
Advanced by others	<ul style="list-style-type: none"> <li>• My husband supported me, assisted me and stood behind me</li> <li>• Leadership ability was seen</li> <li>• People saw the gifting and advanced me</li> <li>• Other people recognized my calling into leadership</li> </ul>
Own initiative	<ul style="list-style-type: none"> <li>• From early on it was normal to take responsibility</li> <li>• Was given responsibility early on for younger siblings and later for children in church and youth ministry</li> <li>• Even as a child I took responsibility</li> </ul>
Grew into it	<ul style="list-style-type: none"> <li>• Grew into it, brought in my gifts</li> <li>• Growing through bigger responsibilities and projects</li> </ul>
God	<ul style="list-style-type: none"> <li>• God spoke, he brought me into it</li> <li>• God calling me into missions and leadership</li> </ul>
Miscellaneous answers	<ul style="list-style-type: none"> <li>• Personality test: leadership was the top gift</li> <li>• It is easy for me</li> <li>• I am the oldest in my family</li> <li>• I am the youngest in my family</li> <li>• Very early on there was staff training for people interested; I applied for it</li> </ul>

*Table 36 How the interviewees became leaders*

### **5.8.6.2 The Procedure for Appointing a Leader**

The interviewees answer this question with different situations in mind, specific for their leadership positions. Two interviewees have pioneered new bases. In their cases, the reason they became leaders was because they were the pioneers or visionaries.

Four interviewees describe the procedure of how they became leaders of an existing base. Two of them state that they were suggested. One of them recounts how the incumbent leadership prayed and discussed the decision; the other explains that a capable and willing leader was looked for. The third interviewee (a female) recollects that all the staff were asked by an outside person whom they could see in base leadership; she was suggested by most of the staff as being a capable future leader. The fourth interviewee (also female) describes a preceding time of training with a senior leader, which then had to be put into action.

The procedure to become part of the NBD is recounted in similar ways. One interviewee mentions that the leadership team discussed the issue and then he was suggested and asked. One came into the NBD to help in a time of crisis. Another interviewee supposes that it was most likely a combination of prayer and looking for qualities, gifts and calling.

Generally it can be said that leaders are either called into leadership by leaders higher than themselves or are appointed leaders because they are carriers of the vision. The only exception to this is the one interviewee who became part of the NBD to help in a time of crisis. This procedure lays the power of appointing new leaders into the hands of the present leaders; one does not apply for such jobs, and if one is not suggested one is not asked for a position. This then would present part of the explanation why there are considerably fewer women in higher leadership positions than men – they are not considered and asked as often as their male counterparts by the incumbent leadership, which of course happens to be largely male.

### **5.8.6.3 Reasons Why the Interviewee Was Considered for a Position**

A broad variety of answers is given to the question of why the interviewees were considered for a leadership position (table 37). What stands out is that several interviewees, male as well as female, refer to others who were involved. In addition, the male interviewees display more self-confidence than the females.

Interviewees	Why considered for the position
Male	<ul style="list-style-type: none"> <li>• Because of gifts; more relational, more proactive</li> <li>• Others thought I can do it, I bring what is needed</li> <li>• Suggested by the previous leader</li> <li>• Others knew me, had seen me in action, and had a picture of me</li> <li>• I already came with leadership experience plus I had the experience of leading in YWAM</li> <li>• God spoke that I was to carry responsibility</li> <li>• I am a committed and encouraging person; I advance people and people around me get strong</li> <li>• My character</li> <li>• My strength as a visionary</li> <li>• My strength in evangelism</li> </ul>
Female	<ul style="list-style-type: none"> <li>• Because I think in a structured way, strategic and pragmatic, looking forward</li> <li>• Because of asking the question: what serves, what is needed to reach a goal</li> <li>• Others thought I have the capacity</li> <li>• They were looking for young leaders who have Germany and the development of YWAM on their hearts</li> </ul>

*Table 37 The reasons why the interviewees were considered for a position*

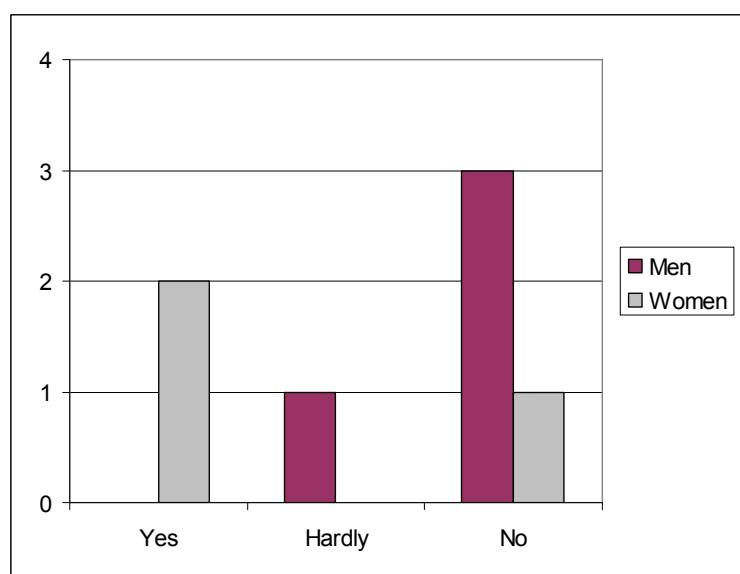
#### **5.8.6.4 What Convinced the Interviewee to Become a Leader**

Two interviewees refer to a personal word of guidance from God. One felt challenged by God ahead of time; he had the impression that he had something to give, and he desired to influence the direction of YWAM Germany and beyond in the area of evangelism and church planting. For a female interviewee it was important that the commitment has a five year time limit, which made the decision easier for her. For another female a time of training needed to become practical by taking on responsibility. She started with a trial phase as an observer to see if it would fit. The third female interviewee shares that she was the only visionary person with the gift of leadership at the point when a leader was needed. If there had been someone else she would not have accepted the position. Although the material is limited, it suggests the males interviewed were more eager and ambitious than the females.

#### **5.8.6.5 Interviewees' Doubts of Their Abilities**

Four interviewees, three men and one woman answer the question on doubting their ability with “no” (table 38). The strongest answer comes from a man, telling that he even recommended himself and was convinced that he would do well. Only later did he experience

doubt because of pressure. A second male adds that he was first convinced that he is able to do it; only later did he learn about his own limits. Another male interviewee adds that he might have had doubts if his appointment to the NBD had been earlier. But it came at the right time and was part of his personal development. For him it was an honour to be asked and he is convinced that he has something to contribute. Only one of the female interviewees was convinced of her abilities, but she does mention some male staff working under her leadership who evoked feelings of inferiority in her.



*Table 38 Did the interviewees doubt their abilities?*

The male interviewee who expresses having had “hardly any” doubts in accepting a specific leadership position, gives as a reason for the implied hesitation that he is responsible for a larger project.

On the other hand, the remaining two women answer with “yes”, one of them adding “very much”; her image of a leader was high and the notion of not measuring up to her own expectations made her have great doubts. She mentions the feeling of never being good enough.

What stands out is that the two people who clearly doubted their abilities are female interviewees. The third woman mentions feelings of inferiority related to male staff working under her leadership. None of the male interviewees felt this way; quite the opposite, one even recommended himself. This may be part of the answer to the question of why there are so few women in higher leadership positions: their insecurity makes it less likely that they are proposed, and if they are asked, they are more likely to decline because of fear.

### 5.8.6.6 Obstacles to Overcome

Two of the obstacles one female interviewee describes are related to the past and to the issue of gender: her father's view on women and her church background, most likely related to teaching on, or treatment of, women. The third obstacle is male disagreement, also a gender issue. This makes her the only interviewee to speak explicitly of obstacles related to gender.

Several interviewees, including all women but only one man, describe inner doubts and fears. That especially the women battle personal doubts may help explain why there are fewer women in higher leadership positions.

Interviewee	Answers given
Male	<ul style="list-style-type: none"> <li>• Fear</li> <li>• The question if I want this</li> <li>• Am I strong enough? Am I the right one for the job?</li> <li>• Does my wife see this the same way?</li> <li>• Some men wanted the position</li> <li>• They did not submit in a good way</li> <li>• I recommended myself and was then put on hold; I had to persevere</li> <li>• There were some wrong decisions</li> <li>• Some people claimed the power; they did not want me to become the leader but wanted the position themselves</li> <li>• Spiritual resistance like sickness and financial challenges, because of entering into a new place of authority</li> <li>• I thought it would be easier, underestimating the weight of responsibility, the concerns and worries</li> <li>• Affected me psychologically and physically</li> <li>• Did not want to do something that takes time from the main calling</li> <li>• The good can keep us from doing the best</li> <li>• There were questions, but I felt I should be involved</li> </ul>
Female	<ul style="list-style-type: none"> <li>• The picture I got from my father: women are to be silent</li> <li>• My church background</li> <li>• Male disagreement</li> <li>• The obstacles were practical</li> <li>• Wanted actually to slow down</li> <li>• Fear that there is a lack of strength, that priorities are set right in view of other responsibilities</li> <li>• Fear for my marriage</li> <li>• Another person wanted the position; she did not deal with it very well; I thought she would fit better</li> <li>• The relationship was difficult and made it a difficult first year</li> <li>• My inner picture was confirmed: I am not the right person</li> </ul>

*Table 39 Summary of obstacles the interviewees had to overcome*

### 5.8.6.7 The Role of the Interviewee's Gender

When asked what role their gender played, a clear picture can be observed (see table 40). All men<sup>192</sup> answer that their gender did not make a difference; two of the three women answer that it did. For one the difference is already described in the previous question: her family, her church background and the way men responded to her. In the case of the second woman it is the way she is often approached: “I wondered sometimes if it would be different [if I were a man] ... but also the feeling that as a woman I am not heard as much as a man.” A further aspect she mentions is the sense that “YWAM seeks the strong, visionary, forward pushing, dominant, pioneering kind” (presumably more readily found among males). According to this female interviewee, these are the kind of people who are given room.

The woman who answers “none” appears to be an exception. Yet she adds that other leaders looked for a male leader and that she also experienced being ignored. Perhaps this means she herself does not consider her gender to play a role, but it does to others. It turns her answer into a rather qualified no.

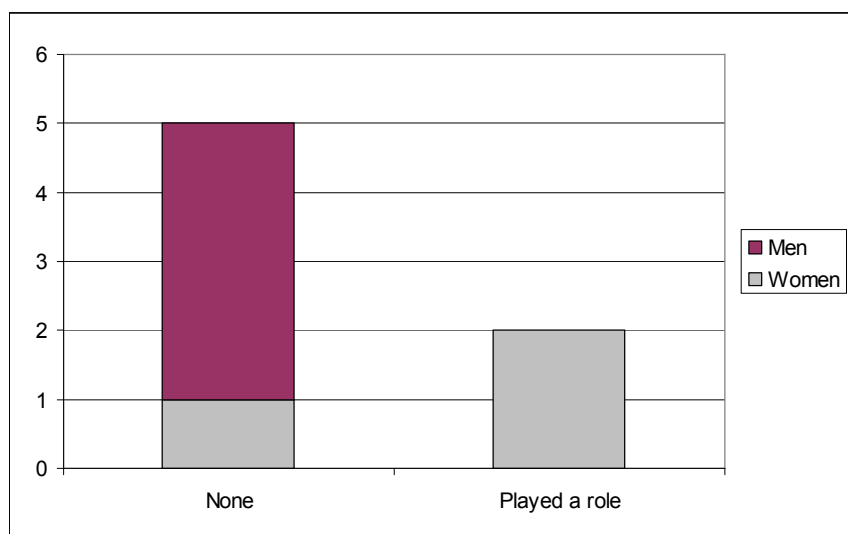


Table 40 What role did the interviewee's gender play?

In summary and unsurprisingly, for men their gender plays no role (that is, none that they are aware of); for women their gender plays a role in two ways: it feeds their own insecurity and it influences the way other people, seemingly mostly men, respond to their leadership. It is likely that this shows the continuing, largely unconscious influence of

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<sup>192</sup> One male interviewee was not specifically asked, but his answers to other questions suggest his answer to be a clear “none”.

traditional role patterns and church practice, something that YWAM’s confession of equal opportunity for women by itself cannot overcome. Men in leadership have no comparable problems with their maleness.

#### 5.8.6.8 The Most Enjoyable Aspects of Leadership

Categories	Answers given
Other people	<ul style="list-style-type: none"> <li>• Motivate and inspire people</li> <li>• Help them to find the place where their gifts and strengths can come out</li> <li>• See the right people at the right place</li> <li>• Investing into people, seeing them grow</li> <li>• Making a difference in people’s lives</li> <li>• Seeing them change for the good, challenged, grow, stretched, step into new things</li> <li>• Seeing them happy and enjoying ministry and life</li> <li>• Being part of a team</li> </ul>
People combined with projects	<ul style="list-style-type: none"> <li>• Reach results through teamwork</li> <li>• People and projects are successful</li> <li>• Moving people and projects forward</li> </ul>
Projects	<ul style="list-style-type: none"> <li>• Things are going well</li> </ul>
The future / vision	<ul style="list-style-type: none"> <li>• Thinking strategically and structured; looking to the future</li> <li>• The future</li> <li>• Looking to the future and organizing the needed steps, developments</li> <li>• Create new things and see them happen</li> <li>• Having a forward-looking perspective and achieving goals</li> <li>• Seeing vision become reality</li> </ul>
God	<ul style="list-style-type: none"> <li>• God fills it with life</li> <li>• God initiating new things one can pass on</li> </ul>
Miscellaneous answers	<ul style="list-style-type: none"> <li>• To be up front</li> <li>• Have the possibility to form and influence</li> <li>• It is a gift, a calling; fulfilling that calling</li> </ul>

*Table 41 The most enjoyable aspects of leadership*

Table 41 shows those aspects of leadership the interviewees identified as the most enjoyable. The largest category is related to people, although only four leaders mention aspects of this category. Three of these four also mention aspects placed in the category “people combined with projects”. The second largest category has to do with the future and vision, although only four interviewees refer to this category. Yet all seven interviewees bring up at least one aspect of each of these categories. This is not surprising, since they correspond with two of



YWAM’s Foundational Values: YWAM is called to be visionary and YWAM is relationship-oriented.<sup>193</sup>

The return of the set of questions on motivation (5.8.6) is twofold. Firstly, leaders in YWAM Germany do not apply for a leadership position; other leaders, most of them male, advance and appoint candidates. Secondly, in practice the women battle more with fears and personal doubts concerning their abilities. This may keep them from stepping forward to become visible as a possible candidate to begin with, and if invited to take up a leadership position, these fears might keep them from accepting the offer.

## 5.8.7 Support

### 5.8.7.1 Support on the Way to Becoming a Leader

Categories	Answers given
Senior leader	<ul style="list-style-type: none"> <li>• The European leader encouraged and offered a position</li> <li>• A second leader offered a leadership position</li> <li>• The main leader supported the ministry in a positive way</li> <li>• Leaders I could ask for advice and support and help in decisions</li> <li>• From senior leaders</li> </ul>
Colleagues / Friends / Spouse	<ul style="list-style-type: none"> <li>• From colleagues</li> <li>• My friend</li> <li>• My wife</li> </ul>
Mentors	<ul style="list-style-type: none"> <li>• Personal mentoring; people helping to work through issues in the past</li> <li>• From those who appointed me came pastoral support</li> </ul>
Other people	<ul style="list-style-type: none"> <li>• Encouragement from individuals through pointing out my potential, helping to get over fears, and good feed back</li> <li>• In general people were supportive</li> <li>• A woman, who encouraged, supported and helped</li> <li>• Older people on the base</li> <li>• People saw the gift and calling of leadership and supported me through encouragement and promotion</li> </ul>
Miscellaneous answers	<ul style="list-style-type: none"> <li>• I wanted it and sought it out</li> </ul>

*Table 42 Sources of support on the way to becoming a leader*

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<sup>193</sup> “Be Visionary” (Foundational Value number 5); “Be Relationship-Oriented” (Foundational Value number 13). See the appendix for the full text of YWAM’s Foundational Values.

Table 42 shows sources of support experienced by the interviewees on the way to becoming a leader; most of these are groups of people: senior leaders, colleagues, friends, spouses, and others. Once again, this shows the crucial and decisive influence of incumbent leadership.

Not much is said as to how support was given. The interviewees mention encouragement, promoting someone, and offering a position.

### 5.8.7.2 Present Support

Categories	Answers given
Senior leader	<ul style="list-style-type: none"> <li>• The European leader supports and desires the leader’s involvement</li> <li>• The base leader gives support, shows openness</li> <li>• The rare times the senior leader is seen are encouraging</li> <li>• The senior leaders are supportive</li> <li>• Advice from leaders outside of the base, but within the same organization</li> <li>• Looks after me a bit</li> <li>• The senior leader only came once, encouraged and prayed</li> <li>• Only when things are not going well, then the NBD is a support</li> </ul>
Colleagues / Friends	<ul style="list-style-type: none"> <li>• There is support and encouragement, they stand behind me</li> <li>• The team is supportive</li> <li>• Supporting each other is a central value and is being practiced</li> <li>• A small circle of friends give honest feedback</li> <li>• From the NBD (the colleagues)</li> <li>• Leading with a co-leader</li> <li>• Spontaneously it only comes in a network of relationships</li> <li>• The team</li> </ul>
Subordinates	<ul style="list-style-type: none"> <li>• Little</li> <li>• The subordinates are supportive</li> <li>• Rarely</li> <li>• From the subordinates</li> </ul>
When asked for	<ul style="list-style-type: none"> <li>• Little, only if asked for</li> <li>• Needs to be actively sought</li> <li>• If asked for from people who are in similar levels of leadership, a female friend and from former business people in the church</li> <li>• If support is needed I ask for it</li> </ul>
Miscellaneous answers	<ul style="list-style-type: none"> <li>• In general there is feedback if things do not go well, otherwise little praise</li> <li>• Support is fairly limited; as a leader you are often left on your own</li> <li>• The mission team at home</li> </ul>

*Table 43 Sources of present support*

The majority of answers when asked for present sources of support likewise take the form of groups of people (see table 43). The overall impression given is that there is little support for

leaders in higher positions; the main support comes from senior leaders, colleagues and friends, and in part it only comes if it is specifically asked for or if things do not go well. Being a leader sounds like a lonely responsibility.

### 5.8.7.3 The Most Difficult Aspects of Leadership

When asked for difficult aspects of leadership, two larger areas mentioned are confrontation and limited authority (table 44). YWAM lives a leadership style with little hierarchy or structure; no staff in YWAM are paid by the organization.<sup>194</sup> These two facts together tend to limit the authority and power of leaders, something mentioned by two interviewees, one male and one female. This also leads to difficulties in confrontation, something mentioned by three interviewees, two women (out of three) and one man. Perhaps it is significant that especially women mention this.

Categories	Answers given
Confrontation	<ul style="list-style-type: none"> <li>• Confrontation; issues with staff where there are no clear rules</li> <li>• Confrontation in general</li> <li>• Confrontation in conflicts</li> </ul>
Limited authority	<ul style="list-style-type: none"> <li>• Having only influential but no linear or directive leadership</li> <li>• Moving people without giving pressure</li> <li>• Not being allowed to draw certain consequences with people</li> </ul>
Administration	<ul style="list-style-type: none"> <li>• Managing the present</li> <li>• Administration</li> </ul>
Miscellaneous answers	<ul style="list-style-type: none"> <li>• Changing from being a friend to becoming the person’s leader</li> <li>• Bringing large steps of growth down to a more specific level</li> <li>• Not being able to do something about the impossible</li> <li>• Experiencing injustice, hostility, persecution</li> <li>• Finding a balance and time for oneself</li> <li>• Fund raising for the base</li> </ul>

*Table 44 The most difficult aspects of leadership*

As a summary concerning the set of questions on support (5.8.7) the following can be stated. There is obviously little structure to support leaders. Since especially women seem to wrestle with fears and doubts concerning their own abilities, they are the ones most in need of support, and its absence may partly explain the lack of female leaders in YWAM Germany.

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<sup>194</sup> “Exhibit Servant Leadership” (Foundational Value number 11); “Rely on Relationship-Based Support” (Foundational Value number 16). See appendix.

For change to happen, support and encouragement coming from senior leaders in YWAM who full-heartedly believe in female leaders is essential.

## 5.8.8 Choosing New Women Leaders

### 5.8.8.1 Criteria to Appoint a New Leader

When asked for criteria for new leaders, a broad variety of answers is given (table 45), which mainly fit into two categories: abilities and character. What is surprising in light of table 35, where character was given the highest rating as a criterion, is that here abilities seem to be a stronger concern than character. Two interviewees, one male and one female, mention no character traits but only abilities. Only one female leader mentions character traits.

Categories	Answers given
Abilities	<ul style="list-style-type: none"> <li>• A person who can integrate people</li> <li>• Strong in vision</li> <li>• Capable of leading a team and taking responsibility for people</li> <li>• Vision, long term goals and first steps</li> <li>• Thinking nationally</li> <li>• Has to be interested</li> <li>• Has to be able to think of everything</li> <li>• Enjoy and be capable of keeping an eye on the broad picture</li> <li>• Have capacity and a burden for the whole</li> <li>• Thoughts towards the future</li> <li>• Must have understood and carried the old vision</li> <li>• Has a broad perspective</li> <li>• Brings in new staff and a prophetic ministry</li> <li>• Gifting, calling, experience</li> </ul>
Character / Attributes	<ul style="list-style-type: none"> <li>• Character and willingness to learn</li> <li>• Has to have guts</li> <li>• Stature, be ready</li> <li>• Has to be suited and inwardly strong enough</li> <li>• Reliable</li> <li>• Have drive</li> <li>• Character</li> <li>• Commitment</li> </ul>
Miscellaneous	<ul style="list-style-type: none"> <li>• Someone from one of the new bases in a city</li> <li>• The circumstances have to be right</li> <li>• Hear from God that he or she is called</li> <li>• A woman</li> </ul>

*Table 45 Criteria for a new leader*

What partially may have influenced these answers is that the interviewees had a specific position in mind for which they were seeking a leader; this explains for example the answer that the leader should preferably be female, and the one that the person should be from a base in a particular city.

#### **5.8.8.2 Procedure of Appointing a New Leader**

Quite an uneven picture emerges when it comes to the procedure for appointing a new leader. The following answers were given:

- The future leader was already in the leadership team. He was asked and he prayed about it.
- The leadership team took the initiative.
- The leadership team nominated a new leader in a process involving the person.
- An outsider interviewed all the staff.
- It was a nomination, which was recommended to all the staff.
- [As a general procedure rather than a specific case:] A member of the leadership team suggests someone. The person is then asked.

Generally the leadership team seems to choose a new leader; either this new leader is already in the leadership team or the leadership team calls him or her in. Only one leader mentions the involvement of an outside person, who interviewed the staff to determine a candidate. Another answer is that a nomination was made which was recommended to all the staff.<sup>195</sup>

One procedure not mentioned is that someone puts himself or herself up for consideration, perhaps because it would be considered arrogant in a Christian missionary organization like YWAM to apply for a leadership position.<sup>196</sup> The consequence is that by and large one only reaches a leadership position in YWAM by being proposed or recommended. This procedure gives the power to the leaders that be; whatever picture of a leader they have in mind is therefore a major influence in the choice of new leaders.

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<sup>195</sup> The interviewee does not say if the staff were allowed to vote on it or could influence the outcome in some other way.

<sup>196</sup> If applying for a leadership position would be a standard procedure, the situation might not change; as 4.8.8.6 shows, women wrestle with inner doubts more than men and are less confident concerning their abilities, which makes it unlikely that this procedure would increase the number of female leaders.

### 5.8.8.3 The Gender of a Candidate

When asked whether the gender of a leadership candidate was an issue, five of the seven interviewees answer with “no” (table 46). However, different explanations for these negative answers are given. One female person answering with “no” adds that the issue was not discussed. A male interviewee explains his negative answer with the fact that the new candidate was a man. A further negative answer by a male interviewee comes with the comment that the preference was to get a female leader. One addition made by a female interviewee is that a competent female leader would have been a real option, but at that time there was none.

One female interviewee states that for some it was a problem, and therefore an issue. One male person argues that a balance is desirable, but adds that it is not a deciding factor.

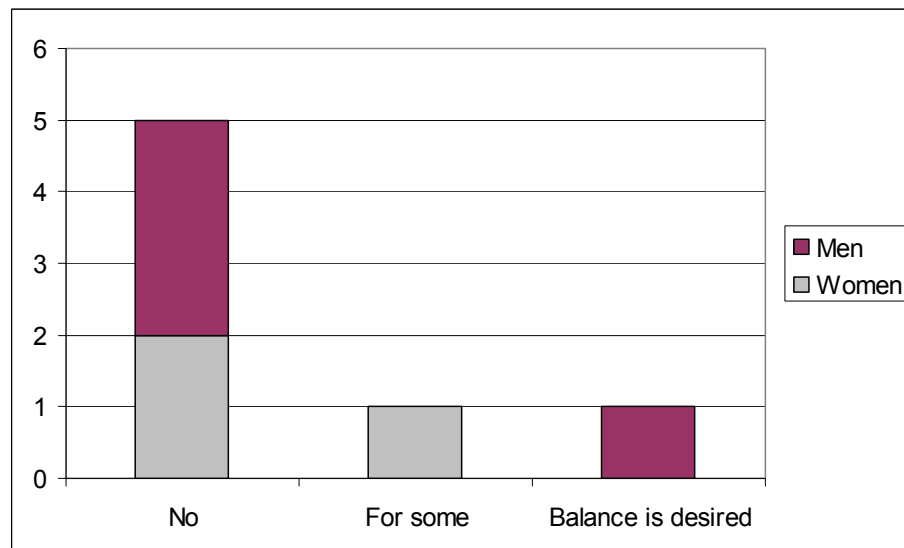


Table 46 The gender of a leadership candidate as an issue

### 5.8.8.4 Discussion about a Balanced Number of Male and Female Leaders

The question whether there was a discussion of the need for a balanced number of male and female leaders produced mixed results. Two interviewees answer with “no”, two with “yes”. The three remaining answers are unclear. The one female interviewee who answers with “no” adds that it was not a topic and that it should not be one; the emphasis should be on gifts and on having a balance of different gifts in a team.

The two positive answers are explained very differently. A female interviewee states that the desire was always for women to be part of the team. A male interviewee adds that no

woman was found who fulfilled the criteria and argues that to take a woman just for the sake of including a woman is an insufficient reason.<sup>197</sup>

The following conclusions can be drawn from the set of questions concerning choosing new women leaders (5.8.8). The criteria a new leader has to meet are not gender specific.<sup>198</sup> This makes leadership positions open to all potential leaders, male as well as female. However, the people mainly appointing a new leader are the senior leaders; as shown in chapter 3, a majority of these are male. The power is therefore in the hands of mainly male senior leaders. Their picture of a leader and their preference therefore play a major role in choosing new leaders. The effect of this is strengthened by the fact that gender is by and large not seen as a factor that ought to play a role (as in affirmative action) or that actually (unwittingly) does play role.

### **5.8.9 Women in Leadership Roles in YWAM Germany**

#### **5.8.9.1 The Practice of Foundational Value Number 14 in YWAM Germany**

YWAM's 14<sup>th</sup> Foundational Value states: "We believe in equal opportunity and justice for all ... We are committed to honoring God-given leadership and ministry gifts in both men and women."<sup>199</sup> When asked whether this value is practiced in YWAM Germany, the majority answer with "yes" (table 47). A male interviewee adds that some men take the main leadership because of a wrong understanding of protection for women.

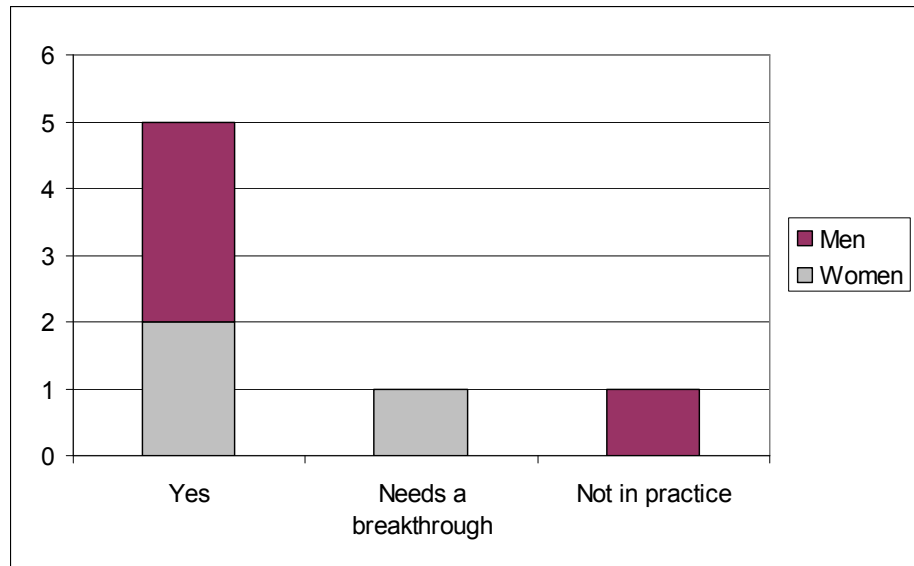
One female interviewee answers that it needs a breakthrough. She states that overall women do not have it as easy as men. A male interviewee differentiates between theory and practice. In theory there is freedom and opportunity at all levels of leadership; in practice there are a lot more men in senior leadership than women.

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<sup>197</sup> One wonders what these criteria were and if they could even be fulfilled by a woman. However, this question was not asked.

<sup>198</sup> With the exception of one interviewee who states that a woman is to be preferred, most likely with a specific situation in mind.

<sup>199</sup> "Value The Individual" (Foundational Value number 14). See appendix.



*Table 47 Is Foundational Value number 14 put into practice in YWAM Germany?*

### **5.8.9.2 Reasons Why More Men Are in Leadership Positions**

For the question why there are more men than women in leadership positions, the answers given are divided up by gender. Table 48 presents the reasons given by the male interviewees; table 49 presents the answers of the female interviewees.

The majority of reasons given by men for why women are not in leadership have to do with the women themselves; in some cases these reasons are specific for either married or single women. By implication, this puts the responsibility for change on the side of the women. Only one response points to men.

One interviewee offers the profound and insightful observation that certain values of YWAM are in tension with each other; the high value of family holds the women at home to raise the children. Once they are available again, they are not so young any more, which brings them into conflict with the value that YWAM champions youth.

In the rubric miscellaneous the last three answers suggest there really is no problem here. Since these answers stem from one interviewee, they represent one person's view of the situation.

The female interviewees also see most of the reason for the lack of female leaders on the side of the women themselves, but also point to male failures and traditional influences.



Categories	Answers given
Women in general	<ul style="list-style-type: none"> <li>• Turn down positions they get offered or are not available</li> <li>• The right one is not found</li> <li>• Need to want such jobs</li> <li>• Need to apply for the jobs<sup>200</sup></li> <li>• Does not know of any woman who should be in those teams</li> </ul>
Married women	<ul style="list-style-type: none"> <li>• Women with young children (the women stay home)</li> <li>• Are often married to strong male leaders; cannot be involved because their husbands already are (a time issue)</li> </ul>
Single women	<ul style="list-style-type: none"> <li>• Are either self-confident and being single does not hold them back from taking leadership positions or they do not feel complete and are seeking a husband; for this reason they cannot make a commitment, because a man could come and take them away</li> <li>• Single women are underrepresented</li> </ul>
Men	<ul style="list-style-type: none"> <li>• Hold the women back because they feel threatened; do not know how to deal with women</li> </ul>
Different influences	<ul style="list-style-type: none"> <li>• YWAM has been influenced by the nation and the church</li> <li>• The understanding of leadership that comes from the background and the churches</li> </ul>
YWAM values	<ul style="list-style-type: none"> <li>• The value of family<sup>201</sup> interferes, since the women often take care of the children</li> <li>• The value of championing young leaders<sup>202</sup> also makes it more difficult</li> </ul>
Miscellaneous	<ul style="list-style-type: none"> <li>• There are more women in YWAM than men, so one would expect at least an equal number of male and female leaders</li> <li>• A lack of training and coaching</li> <li>• If people feel resistance or obstacles then they may be less likely to enter a leadership position</li> <li>• Maybe they are leading as couples</li> <li>• Leadership is about gifts and willingness; no woman has been held back</li> <li>• No problem that in certain bases no women in the leadership team</li> </ul>

Table 48 Why there are fewer women in leadership positions? (male interviewees)

<sup>200</sup> A strange comment, considering that in YWAM a leader is usually selected by incumbent leadership; one does not apply for the position (see 5.8.8.2).

<sup>201</sup> “Value Families” (Foundational Value number 15). See appendix. It is interesting to observe that this value does not speak about women staying at home with the children, but is about “each member sharing the call to missions and contributing their gifts in unique and complementary ways.”

<sup>202</sup> “Champion Young People” (Foundational Value number 11). See appendix. In this value again it is interesting that it does not actually state that young *leaders* are to be championed, but young *people*.

<b>Categories</b>	<b>Answers given</b>
Women in general	<ul style="list-style-type: none"> <li>• The women do not want to do it</li> <li>• They do not speak up</li> <li>• Do not want to take the responsibility</li> <li>• The bases with no women in leadership are the bases with mainly young couples</li> <li>• Not wanting to wait or fight and invest all the energy until they are finally heard</li> <li>• After a woman has raised the children she might not be open to get into a leadership position right away</li> </ul>
Married women	<ul style="list-style-type: none"> <li>• There are many young families with babies</li> </ul>
Single women	<ul style="list-style-type: none"> <li>• It seems like single women get more leadership responsibilities; when they get married it is withdrawn</li> <li>• Depending on their age, looking for a partner (unconsciously) plays a role</li> </ul>
Men	<ul style="list-style-type: none"> <li>• Men in Germany have not yet found their healthy identity; they are entrapped in traditional pictures and shrink back from marrying women in leadership roles</li> <li>• Men give the platform more to men than to women; the tendency is to first look for a man</li> </ul>
Different influences	<ul style="list-style-type: none"> <li>• The traditional understanding is still very dominant in the churches and brought into YWAM</li> <li>• The understanding that only a certain type of women can be leaders</li> </ul>
YWAM values	
Miscellaneous	

*Table 49 Why there are fewer women in leadership positions? (female interviewees)*

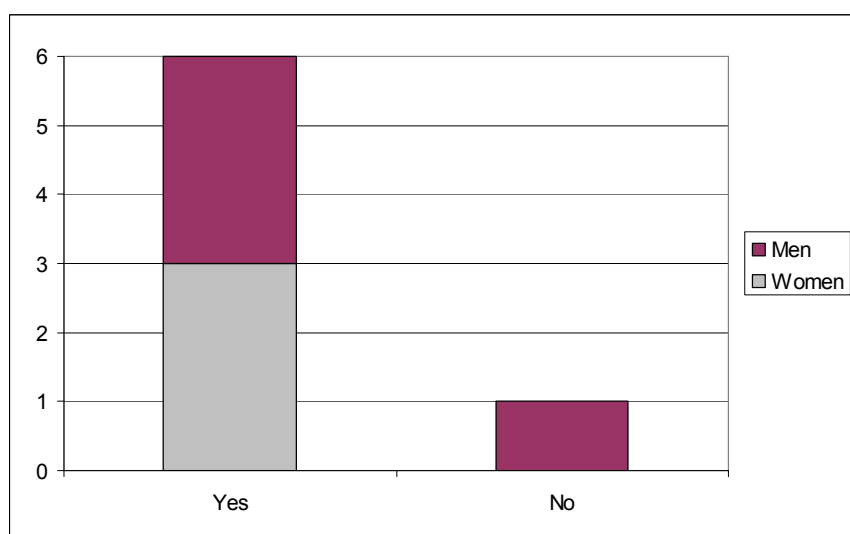
Comparing the answers of the male and the female interviewees shows that both groups see most reasons for the lack of female leaders as related to the women. Again, this would imply that change would have to come predominantly from women themselves. These answers should of course not be accepted at face value; instead, if women “do not want to do it,” the question that needs to be asked is why? The real reason is unlikely to be female nature; instead, it is most likely the effect of structural and hidden factors like the procedure for appointing new leaders. When there is little awareness of such factors and responsibility for change largely remains on the side of the women, not much will happen.

That several answers suggest that there is no problem and that if there were capable women in YWAM Germany they would be in leadership only serves to consolidate the status quo, and it cannot be reconciled with the facts. If it were case then out of a total of 127 female

staff in YWAM Germany only one is currently capable enough or willing to be in the NBD, whereas of 79 male staff there are six who have qualified for leadership.<sup>203</sup>

### 5.8.9.3 Need for Action

Six people see a need for change and adjustments; only one interviewee answers the question with “no” (table 50). This result is an encouraging contrast to the previous section; although the problem is insufficiently understood, at least there is a willingness to do something about it.



*Table 50 Does something need to be done about the dearth of women in leadership?*

### 5.8.10 What Needs to Be Done

Many suggestions on how to bring change were made in response to the question what needs to be done (table 51).<sup>204</sup> A number of them relate specifically to women, men or leaders. Surprisingly, these answers show more insight into the ‘hidden’ factors keeping women from leadership than the preceding section (5.8.9). Several proposals actively seek to remedy conservative roles and influence. There is also an awareness that women need encouragement and advancement, something already pointed out in 5.8.7.3.

<sup>203</sup> These statistics are discussed in 3.8.2.

<sup>204</sup> Question 10.1 from the questionnaire, “What factors prevent women in YWAM from taking higher leadership roles?”, is not discussed here, but is combined with question 9.2 and discussed in 5.8.9.2. The reason is that most interviewees already answer the question at this point of the interview.

<b>Categories</b>	<b>Answers given</b>
Women need to:	<ul style="list-style-type: none"> <li>• Become bolder and more decisive</li> <li>• Stand the pressure and be willing to pay the price of being a leader</li> <li>• Can be leaders while raising children by leading together with their husbands, do job-sharing</li> <li>• Openly talk about what is on their hearts</li> </ul>
Men need to:	<ul style="list-style-type: none"> <li>• Take their part at home and with the children</li> <li>• Change since they are in the position of power</li> <li>• Step back in order for the women to get a chance</li> <li>• Decide consciously against holding on to positions of influence, power and status</li> <li>• Reduce their reservations when it comes to women</li> <li>• Encourage women</li> <li>• Give them a platform to speak up</li> <li>• See the potential in the women and promote them</li> <li>• Take more responsibility for the family in order to release the woman for leadership</li> </ul>
Leaders need to:	<ul style="list-style-type: none"> <li>• Take people (men and women) along when they go teaching as a part of mentoring, releasing people</li> <li>• Look for balance in teams and find women to step into those positions</li> <li>• Develop the teams better; invest so that everyone finds their place and develops</li> <li>• See that people feel comfortable</li> </ul>
People in general need to:	<ul style="list-style-type: none"> <li>• Open their eyes not only to male leaders</li> <li>• Maybe put more energy into finding a woman for a leadership position and not give up too quickly; women are more likely to be quiet and not so visible</li> </ul>
Encouragement in general	<ul style="list-style-type: none"> <li>• Encouragement of the leadership gifts in women</li> <li>• Encourage and assist the women</li> <li>• Encourage the women to look for their gifts, stay tuned to them and go their way</li> <li>• Encourage the women to be part of leadership training</li> <li>• Encourage men and women to be active and start ministering</li> </ul>
Advancement	<ul style="list-style-type: none"> <li>• Acknowledging and advancing leadership gifts in women</li> <li>• Advance potential</li> </ul>
Making it an issue	<ul style="list-style-type: none"> <li>• It needs to become public through books, tracts and making it an issue in leadership circles</li> <li>• Make it a topic, discuss it</li> </ul>
Miscellaneous	<ul style="list-style-type: none"> <li>• The tendency is to look for a stereotype of leader</li> <li>• Preconceived ideas about the role of women need to be reduced</li> <li>• Looking at character and gifting, not gender</li> </ul>

Nothing needs to be done	<ul style="list-style-type: none"> <li>• Women should not receive special encouragement because they are women<sup>205</sup></li> <li>• Never push a woman in a special way</li> <li>• If a position opens up the right person will be promoted</li> </ul>
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*Table 51 What needs to be done?*

To complete the picture, a list of comments made by the interviewee who believes no action is needed is also included in table 51, in the final row (“Nothing needs to be done”).

All in all, the range of proposals is surprisingly broad and diverse. Many are highly practical, e.g. men taking their part at home to release women or men stepping back and making more room for women. Others are more on a subliminal level and may be more difficult to fulfil, e.g. dealing with reservations of men when it comes to women or dealing with preconceived ideas. As opposed to 5.8.9.2, where the reasons for having more men in leadership positions than women were mainly related to the women, the solutions for change are more often put into the hands of the men.

### **5.8.11 Emotions**

The question asked concerning the issue of emotions was: what makes you happy or sad when you consider the topic of women in leadership positions in YWAM Germany? Table 52 summarizes the answers. Again, the majority of answers are related to groups of people. Answers in the category “men” include only reasons to be concerned or sad, none that express excitement. Answers in the category “NBD” include only reasons to be excited, although these are not related to women.

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<sup>205</sup> An interesting comment since the same has been the practice in his church of origin (see 4.8.2.4).

<b>Categories</b>	<b>Reasons to be excited</b>	<b>Reasons to be concerned or sad</b>
Women	<ul style="list-style-type: none"> <li>• Openness to women leading</li> <li>• Women have a chance and get encouraged</li> <li>• Good examples are redeemed, healthy women who carry responsibility; women who lead in a relaxed and visible way and show how it works</li> <li>• There are women in leadership and there is space for them</li> </ul>	<ul style="list-style-type: none"> <li>• Women with children do not have so much time for the ministry; this influences structure and numbers</li> <li>• Women rarely step in</li> <li>• There are not more women in leadership</li> </ul>
Men		<ul style="list-style-type: none"> <li>• The fact-oriented masculine overruns the sensitive feminine</li> <li>• Sensitive, female leaders have difficulty to take their stand and the men, out of a lack of sensitivity, do not make room for them</li> <li>• Men need to become more aware that this sensitive side is valuable and needed</li> <li>• It needs the interpersonal qualities of the women; men are strong and women have to fight for their place</li> </ul>
Teams	<ul style="list-style-type: none"> <li>• The only solution is to work on developing the teams</li> <li>• Complementing each other in a team makes it tasteful; I would find it very one-sided without this; a voice would be missing for the female staff</li> <li>• The teams have a positive desire to see more women in leadership</li> </ul>	<ul style="list-style-type: none"> <li>• Are not intentional about leadership development</li> <li>• Tend to stay with the status quo</li> <li>• It is a matter of awareness and making it an issue, being intentional about it</li> <li>• Making it an issue (in the teams) and talking about it might bring some change</li> </ul>
Values	<ul style="list-style-type: none"> <li>• The values bring freedom</li> </ul>	<ul style="list-style-type: none"> <li>• There is a tension in values</li> </ul>
The founders	<ul style="list-style-type: none"> <li>• Women leading has been put into our genes by the founders, they live it</li> <li>• There is a platform for women in YWAM; Cunninghams live it out and it shows freedom</li> </ul>	<ul style="list-style-type: none"> <li>• Women with children work long days and through it neglect their families; this has also been passed down by the Cunninghams</li> <li>• Supported by the Cunninghams women have been pushed in a way that is a bit ideological</li> </ul>
NBD	<ul style="list-style-type: none"> <li>• Good development in the NBD; people are in positions based on their gifts</li> <li>• No longer one man leading; now a team</li> </ul>	
Miscellaneous		<ul style="list-style-type: none"> <li>• I am against quota regulation; all need to be assisted and developed</li> <li>• It does not depend on a leader being male or female, but on the leader being faithful</li> <li>• Is a good mixture even possible? What is needed to bring a good mixture?</li> <li>• Sometimes it feels like the tendency goes backwards again</li> </ul>

*Table 52 Reasons to be excited or sad*

Again, answers are many and diverse, and a number of comments hardly answer the question; they sound more like ideas or reasons for change. Since the answers are so diverse and match many points made in 5.8.9 and 5.8.10, there is no need to discuss them further here, with one exception: the comments on the Cunninghams show that their influence on YWAM in this area is indeed real, even though it may be resented by some (“pushed in a way that is a bit ideological”).

### **5.8.12 Closing Questions**

Only two interviewees add some personal reflections at the end of the interview, which go into quite different directions.

One interviewee goes back to the issue of how to understand Scripture. If the (conservative) understanding concerning women in leadership gets confirmed by further study YWAM’s policy on women in leadership would need to be reconsidered. Leadership teams would need to be divided into people who have an office of eldership and others (including all women) who do not. A second thought concerns headship in Paul’s letter to the Ephesians. The text points to the fact that Paul truly means that the man is the head of the family, not, like some interpret, the source. If the man loses his scriptural basis to be the head it would be wrong and dangerous. Especially the first consideration, if put into practice in YWAM Germany, could lead to even fewer women in leadership or to a reduced status for women in leadership (that is, different from their male counterparts, they would not be elders). It is hard to imagine, however, that the interviewee would be able to push this through; it would most likely lead to considerable turmoil and resistance.

The closing thoughts of a female interviewee take a very different direction. Four issues are brought up. Firstly, she asks a profound question: how can women and men lead together in a redeemed way? Secondly, she reflects that one needs to remain faithful to one’s own leadership style and demand room to lead. Thirdly, she points out the toughness of leadership; the interviewee dislikes standing at the front without feeling the protection of male leaders. Being a leader is tough; one gets shot at and ends up as the black sheep. Showing weakness makes one vulnerable and the danger is the next shot may be fatal. A fourth thought concerns her leadership team; her perception is that everyone on the team wrestles for his place; in order to fit into this team one would need to be more masculine.

This latter thought may of course be part of the answer to the question why there are not more women in higher leadership positions in YWAM Germany.

In this chapter, several factors contributing to the dearth of women in leadership have been uncovered, Scripture – surprisingly – not being one of them. The interviewees did not show much awareness that this dearth may be a problem. Since YWAM Germany looks at each opening individually, considering who might fit the position, the fact that women in Germany are underrepresented in the leadership teams is hardly taken into consideration.

What further complicates the situation is that the leaders interviewed are not of one mind when it comes to women in leadership. Both the egalitarian and the conservative views are represented. Sadly, the female leaders do not know the relevant biblical passages very well.

Taken together, these conclusions suggest that the road to change may be a painful and difficult one. Since this chapter has already been a long one, further summary and discussion of the results is taken up in the next chapter.



## Chapter 6 Interpretation of Results

This concluding chapter firstly presents a summary of chapter 3 on the YWAM context, chapter 4 on the interpretation of key biblical texts regarding women by the evangelical movement, and chapter 5 on the interviews conducted with leaders in YWAM Germany. It subsequently discusses how these results provide answers to the research question. Additionally, the significance of these conclusions will be discussed culminating with suggestions for further research and initiatives for change.

### 6.1 Summary of Findings

#### 6.1.1 The YWAM Context

As has been presented in chapter 3, Loren and Darlene Cunningham, the founders of YWAM, and through them – at least as a matter of principle – YWAM, give women the same platform as men to apply their gifts of teaching and leadership. Darlene Cunningham herself is known all around YWAM for her teaching, her leadership, and her training of leaders. Loren Cunningham together with Hamilton have made a strong statement in the form of the book *Why Not Women?* (Cunningham & Hamilton 2000), which promotes an egalitarian interpretation of Scripture. Normally, YWAM as a movement is rather reluctant to take a theological standpoint on issues that are controversial among evangelicals, but this issue clearly is an exception.

As a result, YWAM has always had prominent women involved in teaching and leading. Corrie ten Boom, Joy Dawson, Jean Darnall, Landa Cope, and other female leaders and speakers have influenced the mission, some from the very beginning. The School of Biblical Studies (SBS) was pioneered by Judy Smith together with her husband and functions as YWAM's Bible school. The SBS also clearly and strongly teaches and practices the egalitarian view on women in leadership and teaching.

It was further shown that YWAM takes a clear stance in favour of the equality of men and women in its explicit values and statements. People who lead courses at YWAM's University of the Nations are urged to actively oppose gender injustice and invite female as well as male teachers into their courses. Recent developments like the prayer booklet *Voice for the Voiceless* (Childers & Childers 2006) show how YWAM is increasingly taking an active stand on behalf of women. On this controversial issue, the head leadership of YWAM international displays an unusually strong conviction.

When one turns to the practice of women in leadership specifically within YWAM Germany, however, a different picture emerges. On 1 June 2007, the data collection date of the survey presented in 3.8, two of the six bases included in the research for this dissertation had leadership teams that consisted of only male leaders; and none of these six bases had ever had a woman as their main leader.<sup>206</sup> Whereas the ratio of male to female staff in YWAM Germany is approximately 2:3, the ratio in the six leadership teams is 7:3. An even weaker female representation exists in the National Board of Directors (NBD), the national leadership team of YWAM Germany, where the ratio is 7:1. This means that the 79 male staff in all of YWAM Germany are represented by six male national leaders, whereas the 127 female staff are represented by only one female leader; 7.5 % of the male staff are in national leadership compared to 0.75 % of the female staff. In practice, therefore, a remarkable underrepresentation of women in higher leadership positions can be observed.

Overall, chapter 3 showed that YWAM in general has a clear position regarding women in leadership and that its international leadership has acted correspondingly. Nevertheless, in YWAM Germany these measures do not seem to have influenced the practice as it should have; the theory is there, but it is not applied. One possible explanation for this phenomenon is in the realm of biblical interpretation as practiced by the evangelical movement in Germany.

### **6.1.2 The Evangelical Movement in Germany**

It was suspected in the hypothesis of this dissertation that conservative biblical teaching in the church background of a male leader influences whether or not he would choose a female for higher leadership positions. In regard to female leaders it was assumed that conservative biblical teaching limits their openness to pursue and accept a higher leadership position. Therefore, chapter 4 dealt with two main issues: the interpretation of key biblical passages on women and the convictions which Bible schools and churches in Germany hold in regard to women in leadership. The aim was to gain an understanding of evangelical views in Germany on the issue of women in leadership.

In the evangelical movement in Germany, of which YWAM Germany is a part, the issue of women in ministry is controversial and hotly debated, as in the evangelical movement worldwide. Generally, two main positions are held by evangelicals: the traditional and the egalitarian view. The traditional view tends to interpret the biblical passages at stake in a

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<sup>206</sup> Only in the summer of 2007, as this dissertation was in progress and after the data collection date for the quantitative study in chapter 2, a woman became the base leader of one of the smaller bases.

more literal way. There is a hierarchical order of the sexes based on creation; hence, the Bible speaks clearly against women leading or having authority over men. From this it follows that (according to the traditionalists) authority in family, society and the church belongs to men. The practical application of this interpretation is surprisingly diverse and discordant. On the more liberal side are those who exclude women only from the position of eldership in the church (e.g. Neuer 1988:165f) and regard all other areas of responsibility or leadership open to women. A more conservative application of the same interpretation of Scripture excludes women from teaching men at all, from all areas of leadership, and from preaching (e.g. Piper 1991:58).<sup>207</sup>

Like the traditional view, the egalitarian view bases its argument on creation, but also on salvation. Its interpretation of Scripture is based on the conviction that the context of the passages and the historical situation in which biblical texts were written and to which they respond explain the apparent exclusion of women from certain activities; they do not establish any general or universal rule. In other words, although this is often overlooked in this fiery dispute, the main issue is the underlying hermeneutical approach. Furthermore, a hierarchy of the sexes, in the egalitarian view, is not God's original idea but a consequence of the Fall. To this is added a practical argument: why would God give gifts to women and then forbid using them? Thus the egalitarian view infers that women have the freedom to fulfil their calling, even if it means being a leader.

This controversy is very visible in the evangelical movement in Germany and its denominations and Bible schools. The traditional view is still alive and well, however, the egalitarian view is challenging the status quo. Especially throughout the last decade the issue has been on the agenda, in part because of government legislation. This legislation demands equal education for women and men at all educational institutions as a requirement for their students to be eligible for state scholarships, which of course directly affects Bible schools. As a result, many women are now completing exactly the same pastoral training as men. However, after graduation, these women face great difficulty in finding employment as pastors or leaders in a church. This is increasingly leading to tension; the pressure of a larger number of trained female pastors might enforce an unintended and painful process of change in the practice of the churches in the near future.

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<sup>207</sup> The most conservative position found was expressed by Mauerhofer (1977). He allows women only to teach children and women; yet even Mauerhofer makes the exception that women can lead in specific situations, e.g. on the mission field when there is no man to do the task. Apart from this, a truly consistent application of the conservative interpretation, no teaching at all, was not found.

The majority of leaders in YWAM Germany joined the mission prior to this discussion and prior to changes occurring in their home churches. It was therefore assumed that they were accustomed to mostly male leadership and were influenced by conservative interpretations of the biblical passages, making this a likely cause for the underrepresentation of women in higher leadership positions in YWAM Germany.

It is against this backdrop, presented in chapters 3 and 4, that the practices of YWAM Germany were studied in order to find reasons for the low number of female leaders. What follows is an overview of the observations and conclusions drawn from the empirical data of chapter 5.

### **6.1.3 Results of the Interviews**

For the empirical study in chapter 5, seven leaders, four male and three female, were interviewed. All of them have been in YWAM for 10 years or more and have been in base leadership in the past or still are today. The study found that all the leaders interviewed were promoted from within the organization; generally, a leader in YWAM Germany is trained in-house.

When asked about their church backgrounds, substantial diversity emerged, reaching from conservative to charismatic churches of origin. None of the interviewees had experienced a female as the main leader in their church. However, five of the seven leaders, including all the women, remembered women in all other areas of leadership. The lack of formal teaching on the topic of women in leadership the interviewees had received is striking; only two male leaders remember hearing teaching on the topic, one clearly from the traditional, one from the egalitarian perspective. Nevertheless, the common practice of excluding women from senior leadership gave a clear message in those churches where there was no teaching; the unspoken rules that must have existed were known and kept.

The female interviewees demonstrated a disappointingly limited grasp of the biblical material related to the issue. None of the three seemed to be aware of the two main positions, but after hearing about them, all three expressed preference for the egalitarian view. Yet, their comments, especially their understanding concerning headship and submission, led to the conclusion that none of the female leaders interviewed was a strong egalitarian. The male interviewees possessed more biblical background on the topic. Three in particular presented clear biblical positions on the issue; of these, two were on the egalitarian side and one was moderately conservative. Of these three men, only one had changed his view on the issue,

after personally studying the relevant passages; he had moved from the conservative approach taught in his church of origin to an egalitarian point of view. All three stated that their conviction on the issue influenced them in ministry decisions. It was observed that the view someone learns in their church of origin is quite resistant to change.

In regard to role models, the following conclusions could be drawn. Female interviewees tend to have more women as role models, male interviewees more men. It seems likely that for women female role models have a different function than for men. Whereas women may look to other women to learn about being a female leader, men might learn through female role models to naturally accept female colleagues or even superiors. Considering the fact that few women hold a leadership position in YWAM Germany, female leaders may well wrestle with seeing themselves as leaders. For male leaders the lack of female role models may reinforce the picture of a leader being male and the use of masculine terms in reference to leadership. It is suspected that role models influenced the interviewees' view concerning women in leadership more than the minimal teaching they received in their churches of origin.

In the set of questions on leadership image and values a measure of ambiguity became visible. Character traits and abilities, especially people skills, scored high as criteria for good leadership; and these are not obviously related to the gender of a leader. The interviewees generally also agreed that a woman can be as good a leader as a man and that the gender of a leader does not play a role. However, when specifically asked if women approach leadership the same way as men, surprising results emerged; even though four interviewees answered with yes and three with no, both groups gave a similar list of stereotypical characteristics that exist about female and male leadership styles, such as that women are more caring, relational, emotional, and nurturing. Men on the other side were described as being harder, more factual, and more formal. Therefore, a significant amount of generalization and stereotypes came to the fore. This may mean that leaders *are* open to female leadership, but since they have not critically reflected upon their male picture of leadership, they end up appointing mostly male leaders. This would be at least a partial explanation for the low number of female leaders in YWAM Germany.

A number of questions were asked concerning the process of becoming a leader. What became apparent was the fact that in YWAM there are two ways to become a leader: either one is appointed for a leadership position by the incumbent leaders or one is the carrier of a new vision and therefore becomes the leader to execute that vision. One does not apply for a leadership position. Also, as none of the explicit qualifying criteria for leadership listed by the

interviewees were gender specific, leadership positions are, in principle, open to both men and women. It was observed that the female interviewees tended to have more doubts about themselves and their abilities than the male interviewees. The women also felt they were not heard as much as the men and that other (male) leaders tended to look for a male leader when new leaders had to be appointed. Interestingly, all the male interviewees felt their gender had played no role in their becoming a leader, but the female leaders definitely did feel it played a role for them.

Female as well as male interviewees felt that leaders in higher positions in YWAM receive little support and encouragement. Since women, as shown above, struggle more with fears and doubts than men, sufficient support and encouragement could help them to rise to a higher leadership position; the lack of a support system would especially impact women and could therefore partly explain the lower number of women in higher leadership.

Asked the question whether YWAM value number 14<sup>208</sup> is put into practice, the majority answered with “yes”. Quite a few reasons were given to explain the status quo of women’s underrepresentation, most of them related to the women themselves, e.g. women for various reasons not wanting a leadership position or responsibility for their children keeping them from a leadership position. One interviewee argued that capable women are *not* overlooked when new leaders are sought.

Yet at the same time, the majority of interviewees did see a need to take action to increase the number of women in higher leadership positions in YWAM Germany. Two main groups of proposals were made. The first includes obvious and practical suggestions, like men taking more responsibility in the family in order to release their wives for leadership or women talking about their desires. The second group of proposals is more difficult to execute, since it deals with subliminal issues, e.g. reducing preconceived ideas about women held by males. Interestingly enough, these more ‘hidden’ factors which keep women from taking leadership positions were not explicitly acknowledged in previous answers.

All in all, the interviews produced a wealth of information on women involved in higher leadership positions in YWAM Germany and on the factors limiting their involvement. In the following section these factors, which provide partial answers to the research question, are discussed in more detail.

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<sup>208</sup> “We are committed to honoring God-given leadership and ministry gifts in both men and women.” “Value The Individual” (Foundational Value number 14). See appendix

## 6.2 Conclusions and Discussion

The aim of the dissertation was to find out to what extent the interpretation of Scripture and other factors limit women's involvement in higher leadership positions within YWAM Germany. In what follows, these factors are discussed one by one.

### 6.2.1 Interpretation of Scripture

The hypothesis formulated at the beginning of this dissertation states that the interpretation of Scripture is the main factor limiting women's involvement in higher leadership positions.<sup>209</sup> This hypothesis has to be considered disproven, for several reasons.

Firstly, the majority of leaders surveyed grew up in churches in which no deliberate biblical teaching on the issue of women in leadership existed; if at all, the discussion on the issue of women only came up spontaneously in cases when the status quo was challenged. There was of course indirect teaching by example and traditional practice which modelled a standard for males and females, but this is not the direct influence of interpreting the Bible we are looking for. More on this issue is included in the next section.

Secondly, a surprising lack of a Scriptural foundation on the issue of women in leadership was observed, especially among the female interviewees. None of them could list the relevant passages or explain the discussions about them. None of them had heard of the two main evangelical positions on the issue and the arguments on both sides. And even though all three female interviewees had been in YWAM and in leadership for a considerable length of time, none had dealt with the issue before or seemed to have read YWAM's book *Why not Women?* (Cunningham & Hamilton 2000). Nevertheless, these women are active in leadership and are therefore practicing the egalitarian view. Yet, this practice is not reflected upon very much and in some aspects it is ambiguous or contradictory, especially in regard to submission. Surprisingly for leaders in an evangelical missions organization, these women defend their position as leaders not with Scripture, but with a common-sense argument: their God-given gift of leadership proves that it has to be right; it cannot be God's will to keep women he has gifted from positions of leadership or to forbid them to use what he has given them.

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<sup>209</sup> As implied in chapter 1, this refers to explicit interpretations of relevant passages held by YWAM staff or taught in their church background; it excludes the indirect influence that interpretation of Scripture may have exercised in the past, resulting in various church structures, traditions, and customs which continue to exercise influence in the present. In that case, the direct influence is tradition or custom, not Scripture. In this different sense, Scripture is of course a factor, but one that is very much in the background.

Thirdly, in the case of the male leaders, more knowledge of the relevant biblical passages exists; three male leaders expressed a clear biblical position on the issue. However, two of them hold the egalitarian view. Although they do not seem to have influenced the situation enough to raise the number of female leaders in YWAM Germany, neither can their biblical understanding therefore have been a hindrance for women. There was only one male leader with the opinion that women should definitely not hold the head leadership position, although they could be members of a leadership team. However, it is not likely that his conservative view, about which he is rather discreet, is a major factor causing the striking lack of women in higher leadership positions in YWAM Germany. Perhaps his views play an indirect and subtle role, for instance by holding back encouragement or support for possible female leadership candidates; whether or not this is the case cannot be established on the basis of the interviews. In any case, it is only for this one male leader that a conservative understanding of Scripture plays a direct role, and it is not a major one.

All in all, therefore, the original hypothesis as formulated above needs to be considered disproven. This result is surprising, because the Bible and its teachings are supposed to be of great importance to evangelicals. In this particular area of practice however other factors and forces seem to be at work.

### **6.2.2 Church Background**

More influential than the Bible was the church background of interviewees, which, as noted in the previous section, may be considered a form of indirect teaching by example. Unspoken rules for men and women were known and teaching by example seems to have been effective, since all interviewees, even those who do not remember hearing teachings on the issue of women in leadership, knew the rules and obeyed them. Therefore, the interviewees were influenced by practice, not by an explicit understanding of Scripture. The interviews indicate that the churches, in which the rules were not taught but only practiced, were as effective in maintaining their practice as those who taught *and* practiced them, suggesting that both ways are equally successful.

It appears that in the absence of formal teaching, tradition as expressed in church practice takes over and may unwittingly have continued to influence the interviewees long after they left these churches, in spite of the fact that for the most part they had come to reject the unwritten rule underlying this practice.



### 6.2.3 Lack of Self-Confidence

One group of reasons for the lack of women in higher leadership positions centres around the concept of self-confidence or self-image. Issues that were brought up in the interviews include: fear, women being too quiet and invisible or not bold or active enough, doubt, and lack of self-confidence. There are also indications that women have accepted a masculine picture of a leader (see 5.2.6) and permit this to hold them back.

These results show interesting parallels to research by Schneider (2007) and Habermann-Horstmeier *et al.* (2007) on women in higher management positions in Germany.<sup>210</sup> Schneider (2007:107) states: “Many studies attest that women in leadership positions have comparatively low skills in self-promotion.”<sup>211</sup> Her research confirms this view. Especially women tend to give themselves a low grade for self-marketing. Schneider suggests that this tendency is based on the self-doubt women tend to have (*ibid.*:110). In the study by Habermann-Horstmeier *et al.* (2007:29f, 45f, 134), lack of assertiveness, lack of self-confidence, and poor self-marketing were among the main hindrances women in leadership positions had experienced on the way.

### 6.2.4 Family Responsibilities

A natural factor which may limit women’s involvement in leadership is motherhood. In some cases at least, women are not in leadership positions because they are staying at home to take care of the children. One interviewee detected a tension between YWAM’s Foundational Value 14, which supports women’s involvement, and Foundational Value 15, which supports the family (5.8.9.2).<sup>212</sup> The reasoning behind this comment is that the value of family implies that the mother stays at home to raise the children; this tends indeed to be the case. However, the value actually states: “We encourage the development of strong and healthy family units, with each member sharing the call to missions and contributing their gifts in unique and complementary ways.” This would call for support for a mother gifted in leadership, so that she can hold a leadership position in spite of having children. YWAM actually offers a near ideal setting for this, allowing considerable flexibility. In many cases, part-time involvement,

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<sup>210</sup> Both studies consist of a survey of a significant number of women (300 in Habermann-Horstmeier *et al.* 2007; 70 in Schneider 2007; Schneider also included 70 men) in higher management positions to find explanations for their underrepresentation.

<sup>211</sup> “Viele Studien bescheinigen Frauen in Führungspositionen vergleichsweise niedrigere Selbstdarstellungsfähigkeiten.”

<sup>212</sup> “Value Families” (Foundational Value number 15). See appendix.

flexible working hours, and job sharing can be arranged with relative ease and certainly without fear for career consequences. It is therefore a traditional view of the family, expecting the mother to stay at home with the children while the father pursues a career, more than the YWAM (or Christian) value of family, that keeps women from being in higher leadership positions.

This factor does not, of course, explain the dearth of single women in higher leadership position in YWAM Germany, but it does offer a partial explanation for the lack of married women in higher leadership. Ironically, once the children are old enough for the mother to get back into full time ministry, she may end up in conflict with another YWAM value: the value of championing youth.<sup>213</sup> By that time, she is no longer youthful, and instead of being championed, she is more likely to be ignored.

That combining family and raising children with ministry and leadership – or, in a different setting, with a career – is a significant hindrance for women (and presumably not, or much less so, for men) is well established. The managers questioned by Schneider (2007:61, 93, 166f) considered “compatibility of job and family”<sup>214</sup> the second most important reason why women are underrepresented in leadership positions. The female managers questioned by Habermann-Horstmeier *et al.* (2007:30, 46, 134) even ranked it the most important hindrance. The issue of raising children is also mentioned by Moreton and Newsom (2004b:325) in a different context, that of Christian colleges and universities: “Many Christian women spend a great portion of their adult lives raising children and are unable to maneuver [*sic.*] the necessary academic ladder for a top-level academic position.” They make the observation that the marriages of those women who do hold a chief academic office often are non-traditional, meaning that the husbands take “roles in order to support their wives and children” – thus putting into practice the value stated by YWAM.

### **6.2.5 Role Models**

In 5.8.4.1 it was observed that the female interviewees tended to list more female role models than the males. It seems likely that women especially look for role models who correspond with their own type or character, seeking an ideal that matches their personality. Since there is a general lack of women in higher leadership in YWAM Germany, it naturally follows that there is a lack of female role models in higher leadership positions. This is also true for the

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<sup>213</sup> “Champion Young People” (Foundational Value number 6). See appendix.

<sup>214</sup> “Vereinbarkeit von Beruf und Familie”.

church background of the interviewees and for German society in general. The number of women in top positions in politics, research, and teaching in Germany barely makes it beyond 10 percent; on the legal boards of the 30 largest German corporations, only one woman can be found (Schneider 2007:23f). Of the 16 prime ministers of the states making up the Federal Republic of Germany, none is female. Angela Merkel, who became the first female chancellor of Germany in 2005, is an exception and is surrounded mainly by male politicians.

This broad lack of female role models may well make it harder for a woman with leadership potential to begin to see herself as a leader. For men, experiencing female leaders may help them to naturally accept women as co-leaders or even superiors. Therefore, as long as the head leadership positions are mainly held by men, this serves to confirm the stereotype that leadership is male (see the next section) and functions as a barrier for women.

Schneider (2007) and Habermann-Horstmeier *et al.* (2007) do not explicitly mention role models, but in the latter study, female managers listed the lack of female networks as a hindrance of some importance (Habermann-Horstmeier *et al.* 2007:30, 46), which implies the necessity of knowing ‘like-minded’ people of one’s own gender. In a study of female chief academic officers in evangelical colleges and universities, role models did emerge as an important factor. Part of the reason for the dearth of women in these positions was found to be a “lack of female role models” (Moreton & Newsom 2004b:325).

### **6.2.6 Stereotypes and Leadership Image**

At first sight, leadership image would not seem to be a factor; at least that is what the answers of the interviewees on this subject in 5.8.5 suggest. What a leader needs is good character and various abilities, especially people skills; these are not dependent on a leader being male or female. Most interviewees answer that the gender of a leader does not play a role. Unanimously they state that a woman can be as good a leader as a man.

Yet at the same time, distinctions and generalizations are made which betray typical stereotypes of male and female leadership styles. The evidence in 5.8.5 and elsewhere is not abundant, but it does suggest that male images of leadership, reinforced by the scarcity of female role models, have a stronger effect than the interviewees realize.

YWAM culture plays a role here as well by implying that a leader is a certain type of person. According to one interviewee, YWAM seeks “the strong, visionary, forward pushing,

dominant pioneering kind [of leaders],”<sup>215</sup> who are presumably male, or rather, who match male stereotypes.

That leadership stereotypes match male but not female stereotypes is a well-established and apparently global phenomenon: “Think manager – think male”; the characteristics required to be a good manager are more readily ascribed to men as a group than to women.<sup>216</sup> This may be part of the reason why in Schneider (2007:93, 166) and in Habermann-Horstmeier *et al.* (2007:46, 134) the preferring of male candidates for leadership positions is one of the three most important hindrances named by women aspiring to higher management positions: males are more readily seen as suitable candidates matching the stereotypical image of a leader.

### **6.2.7 Incumbent Leadership**

It is probably in this category that the most significant reason for the lack of women in higher leadership positions is to be found. In YWAM Germany – and in YWAM in general – a new leader is usually suggested and appointed by other leaders; one does not apply for such a position. In other words, in most cases the decision is made by incumbent leadership.

It is evident, as pointed out in chapter 3, that the majority of leaders in higher positions are male; thus, female leadership candidates are strongly dependent on the benevolence and good will of these male leaders. The result is that women in higher leadership positions are the exception rather than the rule.

Interestingly, as noted in 6.2.6, Schneider (2007:93, 166) and Habermann-Horstmeier *et al.* (2007:46, 134) found the same preferring of male candidates, rating it among the three most important hindrances; in addition, the most important hindrance in Schneider (2007:93, 166; see also 67-70) is a “male-dominated organizational culture”<sup>217</sup> – showing clear parallels to the situation in YWAM Germany. She emphasizes that one needs to be aware “that it is not female colleagues who are equals but higher ranking superiors, in most cases of male gender, who decide concerning further promotion”<sup>218</sup> (*ibid.*:59f).

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<sup>215</sup> For reasons of confidentiality quotes are mentioned without sources. However, the information is known to the author.

<sup>216</sup> According to Schein *et al.* (1996:33), which also summarises earlier work by Schein with the same conclusions. See also Schneider (2007:58-61).

<sup>217</sup> “... männerdominierten Unternehmenskultur”.

<sup>218</sup> “Deutlich machen muss man sich hier, dass über den weiteren Aufstieg nicht gleichgestellte Kolleginnen, sondern ranghöhere Vorgesetzte, die zumeist männlichen Geschlechts sind, entscheiden.”

Sociologists and others use the term ‘glass ceiling’ (e.g. Neuberger 2002:799) to refer to the invisible processes and structures that prevent women from rising to higher management positions. Obviously, a similar phenomenon is at work in YWAM.

How does this work? One part of the explanation is the widespread stereotypical male image of a leader as discussed in the previous section. The pictures senior leaders have of a leader influence their choice of new leaders without them being aware of it. It is to be expected, therefore, that the tendency is to automatically look for male candidates.

Beyond this, the interviews do not give much basis for interpretation; however, other literature makes it possible to offer at least a few further suggestions. Schneider (2007:101) points to the fear men may have in regard to female competition. Indeed, men may well have more general reservations or even fears when it comes to women, and may hold to traditional roles for women, e.g. that the leadership position of the wife – or of a woman – is to be lower than that of the husband – or of a man. They may respond negatively to female leadership, especially if they expect a man to be the leader, reacting with disapproval or even rejection if it turns out a woman is leading (a factor of some importance in Habermann-Horstmeier *et al.* 2007:54f). Their behaviour towards women may also display a lack of encouragement; men do not see the potential in women and they do not promote or encourage them. As Moreton and Newsom (2004b:325) point out in their research, the reason for the low percentage of women in higher offices “might be attributed to the lack of encouragement women receive to pursue such positions” – they need more, not less or equal encouragement, if they are to take their place in a male-dominated domain.

A slightly different aspect is pointed out in the conclusions drawn by Michael Hartmann.<sup>219</sup> Based on research, he has developed the following theory in regard to top managers of German companies: “Managers want to trust each other ... and this is the easiest when the other person has the same habitus as one self”<sup>220</sup> (Rickens 2008:125). He is convinced that this is what slows women down on the way to top positions: “They are different and therefore the majority of leading managers meet them with distrust”<sup>221</sup> (*ibid.*). This happens unconsciously: “The top managers do not realize that they discriminate against everyone who is not similar to themselves”<sup>222</sup> (*ibid.*).

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<sup>219</sup> Michael Hartmann is professor of sociology; his specialization is the research of elites.

<sup>220</sup> “Manager wollen einander vertrauen können ... und das fällt am leichtesten, wenn das Gegenüber den gleichen Habitus hat wie man selbst.”

<sup>221</sup> “Sie sind anders, und deshalb begegnet ihnen die Mehrheit der Topmanager mit Misstrauen.”

<sup>222</sup> “Die Topmanager merken gar nicht, dass sie alle diskriminieren, die nicht ihnen selbst ähneln.”

In YWAM Germany, this state of affairs is aggravated not only by the one leader disapproving of women in head positions but also by the fact that several (male and female) interviewees do not consider the dearth of women in higher leadership positions a problem. Although a gender balance in leadership teams is at times a subject of discussion, the effect is minimal. Several interviewees, including one female, expressed resistance to women receiving special encouragement because they are women or of making an issue of a balance between male and female leaders in leadership teams.<sup>223</sup> As long as leaders believe that there is no problem, do not recognize the power of unconscious and invisible processes, and reject affirmative action or other special initiatives to promote women, then the status quo is unlikely to change.

In closure the following points need to be highlighted. Surprisingly, the interpretation of relevant biblical passages or of biblical teaching as a significant influence could not be established. On the contrary, there is little biblical understanding concerning the issue, especially among the female leaders; yet for these women an understanding of the egalitarian view would be particularly important, since it would strengthen their leadership, by adding confirmation from the Word of God to the call of God on their lives for leadership in spite of being female. Without this liberating empowerment, they are likely to remain passive.

As it turned out, other factors played a far more important role than Scripture. One significant influence was church background and its practice in regard to women in leadership. Although this practice may well have been supported by Scripture in the more distant past, this was not the case in the experience of the interviewees. Most of them remembered no explicit teaching on the topic; instead, it was teaching by example which effectively conveyed rules in regard to men and women. After many years in YWAM, this influence could still be demonstrated.

What also appears to be important is the lack of role models. The low number of female leaders in YWAM, as well as in society, leads to a general lack of female role models; this deprives women of examples and serves to confirm the stereotype that leadership is male.

The fact that women generally seem to struggle with self-confidence and their self-image turned out to be a factor as well.

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<sup>223</sup> It needs to be observed that in hardly any leadership team one can speak of a balance, especially not in the NBD, where one woman ‘balances out’ six men.

The most important factor revealed by this study may be the fact that it is the incumbent leadership – mostly male – which selects and appoints new leaders. Because of their stereotypical image of a leader and other reasons their selection tends to prefer males.

There may well be other factors at work beyond those mentioned here, but these definitely contribute to the underrepresentation of women in higher leadership positions in YWAM Germany.

### **6.2.8 Ethical Considerations**

The analysis presented above calls for an ethical response. Although it cannot be exhaustive, three points at least need to be addressed. First, one would expect evangelical Christians to give a central place to Scripture in their ethics. Second, most systems of ethics, especially if they claim to be Christian, would agree that those who subscribe to a particular ethical conviction should live in accordance with it. Since YWAM Germany considers itself an evangelical missionary organization, its practice as well as its teaching is supposed to be in line with the Bible. Third, one would expect of Christians, at least theoretically, a special approach to power.

To begin with, a certain irony needs to be pointed out. As indicated in 6.2.5, there are few women in higher leadership in German politics and business, quite similar to the situation in YWAM. As the results of this dissertation were compared with research done by Schneider (2007), Habermann-Horstmeier *et al.* (2007), and Hartmann (Rickens 2008) among male and female top leaders of large businesses and other organizations, remarkable parallels became apparent. It was demonstrated that the factors and issues keeping women from higher leadership positions in non-Christian businesses are surprisingly similar to those in YWAM Germany. This raises the question: is there any difference between German society and YWAM Germany? YWAM has committed itself to “make God known ... into every arena of society”.<sup>224</sup> It “believe[s] that salvation of souls should result in transformation of societies”.<sup>225</sup> Yet when it comes to women in leadership this belief seems to have reached YWAM Germany itself only in theory. This clearly is in conflict with the principle of consistency formulated above as well as with YWAM’s own values: “YWAM is committed to doing first, then teaching. We believe that firsthand experience gives authority to our

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<sup>224</sup> “Make God Known” (Foundational Value number 2). See appendix.

<sup>225</sup> *Ibid.*

words.”<sup>226</sup> This makes it unlikely that YWAM will be able to bring transformation and liberation to women and society in the future, unless it first changes itself.

As for the place of Scripture, YWAM’s position is clear: Scripture is “the authoritative word of God and ... the absolute reference point for every aspect of life and ministry.”<sup>227</sup> Chapter 5, however, showed that when it comes to women, the knowledge and the understanding of the Bible leaves a lot to be desired. Especially for the female leaders interviewed in the context of this dissertation, Scripture hardly proved to be “the absolute reference point for ... ministry.” It does not seem to have much influence on an issue which should be of utmost relevance especially for women but also for men involved in leadership.

In regard to Scripture we should not only consider the place, but also the content of Scripture. There is of course disagreement on the details of what the Bible means for Christian conduct, as seen in chapter 4. However, it is clear that the overall story is one of God’s rule and rescue of humankind and what this entails. This is perhaps best captured in the phrase ‘the Gospel of the kingdom’ – good news of liberation not only in the form of personal salvation, but also liberation leading to renewal and restoration of humanity and society, including the relationship between men and women. The question needs to be asked: what does liberation look like for women, especially when it comes to the topic of leadership? The good news of liberation must have an application here as well as elsewhere.

Since Jesus takes central place in this Gospel, his example as a leader should carry special weight for Christian leadership. This example resists the stereotypical ‘masculine’ leadership image being the one right style of leadership. On the one hand Jesus made a whip and drove people out of the temple (John 3:14-15), forceful behaviour that may be seen as ‘typically’ masculine; Jesus could indeed be stern and strong. On the other hand Jesus knelt down and washed the disciples’ feet (John 13:1-11), and performed many other sensitive, compassionate and warm acts typically considered more feminine. Perhaps his most radical innovation in regard to leadership is the concept of ‘servant leadership’ (another YWAM value<sup>228</sup>); whatever the dubious value of such stereotypes, this matches the female stereotype better than the male stereotype. Therefore, focusing on typically male attributes as requirements for a leader makes leadership male and leads to the choice of mostly male leaders. At the same time this ignores the supposedly ‘feminine’ characteristics also required

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<sup>226</sup> “Do First, Then Teach” (Foundational Value number 12). See appendix.

<sup>227</sup> This declaration of faith is a prologue to the Foundational Values. See appendix.

<sup>228</sup> “Exhibit Servant Leadership” (Foundational Value number 11). See appendix.



of leaders, regardless of whether they are male or female. So here, too, it appears YWAM Germany has not yet begun to live up to its own standards.

A third aspect worth considering is power and its use. The most significant reason for the lack of women in higher leadership positions seems to be, as explained in 6.2.7, the procedure to appoint new leaders. This power is more or less entirely in the hands of incumbent, mainly male leaders. No doubt without realizing it, they exercise the so called ‘Gatekeeper-Function’, a feature of management structures which were built by men and which advance especially men (Schneider 2007:167; see 6.2.7), unwittingly holding women back from climbing the leadership ladder. This means that the power for change is in the hands of male leaders, as was hinted at by a male interviewee in the context of possible solutions for change (see 5.8.10): “Men need to decide consciously against holding on to positions of influence, power and status.”<sup>229</sup> This is precisely what differentiates a Christian approach to power which follows the example of Christ: the willingness to limit its use and to share it with others, seeking not one’s own advantage but that of others. This is the approach to power paradoxically symbolized by the cross as the power of God.

Guardini (1952:18) writes in regard to power: “There is no human power without accountability. Its operation is always action – or at least permission – and as such it is the responsibility of a human instance, a person.”<sup>230</sup> This leaves no room for ignorance as an excuse, since the person using power is always responsible, even for unconscious abuse of power. The female potential in YWAM is not insignificant and it is hard to imagine that it is exhausted with only one woman in YWAM Germany’s national leadership team. Therefore, if female candidates are not considered for a leadership position, and if women are not actively supported and encouraged to fully develop their mission and calling for reasons such as fear or men holding on to positions of power or status, it can be considered abuse of power and it falls short of truly Christian standards.

Even though YWAM Germany is an evangelical missionary organization and longs to act biblically and Christ-like in all aspects, it is not immune to the unethical behaviour or decision making of leaders. The low number of women in higher leadership positions in YWAM Germany raises the question of integrity – are male leaders open for female co-leaders or superiors not only in theory but do they also in practice promote women into such positions?

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<sup>229</sup> For reasons of confidentiality quotes are mentioned without sources. However, the information is known to the author.

<sup>230</sup> “Nicht gibt es die unverantwortete Menschenmacht. Deren Wirkung ist immer Tat – oder wenigstens Zulassung – und steht als solche in der Verantwortung einer menschlichen Instanz, einer Person.”

### **6.2.9 Summary of Contributions**

So far, only limited research has been done on women in leadership in Christian institutions and organizations. This dissertation adds to this relatively new area of research. Its focus is an evangelical missionary organization, YWAM, which has explicitly positioned itself for many years on the egalitarian side: women like men are theoretically accepted for any level of leadership.

When an evangelical denomination or organization formally frowns on women in leadership, it is clear that women face substantial hindrances in this respect; but what happens when an organization actually professes to support women in leadership? What this research has uncovered is that theoretical and outspoken openness in support of women in leadership in a missionary organization is no guarantee that women will gain access to such positions. Substantial hindrances still exist; it is easier to change theory or theology than to change practice and reality. This dissertation offers an analysis of a number of factors involved in this dynamic and thus serves to bring the issue into the open to be discussed.

### **6.2.10 Suggestions for Further Research**

One obvious question raised by this study of YWAM Germany is: what does YWAM leadership look like in other countries? It would be interesting to find out if the representation of women in higher leadership positions is similar to that in YWAM Germany and if the reasons are similar as well. Where the situation is different and women do lead in greater number, it would be interesting to find an explanation for the difference.

It would also be worthwhile to follow up with an applied research project and develop a strategy to make change happen, complete with a program of subsequent evaluation to trace its effectiveness.

### **6.2.11 Suggestions for Application of Research**

In this final section the issue of application will be considered; how can this dissertation serve to increase the number of women in higher leadership positions in YWAM Germany? As pointed out several times in this concluding chapter, the lack of female leaders in higher positions is, to a significant extent, due to hidden forces. The mechanisms at work need to be addressed and discussed, so that they can be understood. As one interviewee puts it, the issue needs to become public; it is to be discussed in different circles in YWAM Germany and it needs to be written about. To this end this dissertation can help. It can put the issue of women

in leadership onto the agenda. Hopefully, the dissertation will be thought-provoking for all levels of leadership in YWAM Germany (and beyond) and serve as a stimulus by documenting the situation, explaining the reasons for it, and offering possible solutions.

A second application is linked to the lack of Scriptural understanding on the topic of women and their involvement in leadership. Even though the hypothesis that the understanding of Scripture is responsible for the lack of women in higher leadership positions did not turn out to be correct, Scripture is still important. Presented and explained in the right way, it can become a catalyst for change, empowering women as well as men to do what is right. To some extent teaching on the issue and on relevant biblical passages has already influenced YWAM, and its formal position is clear. Loren Cunningham (*Why not Women?*) and others have certainly tried. In the course of 2009, this book is scheduled to be published in German – but this does not guarantee that YWAMers will read it. Chapter 4 of this dissertation, in which the two main views are presented, can serve as a resource as well.

More teaching as well as proclamation needs to happen in YWAM Germany. The two male leaders who defend the egalitarian view on women, the three female interviewees, the students and staff of the School of Biblical Studies in Germany, and certainly the author herself and others with a heart for the issue need to become ambassadors of the liberating news the Bible contains for women. Both women and men need to hear and understand what the Bible really says on the issue and how recent discoveries and new interpretational insights offer alternatives to the limitations that have traditionally been put on women based on biblical texts. This way, all YWAM staff could (re-)discover why we confess and promote Foundational Value number 14.

Two male interviewees insisted that a quota regulation is no solution, an opinion confirmed by research (Schneider 2007:170). Force is not the way forward, but support is. As shown in this dissertation (6.2.7), one of the needs women have is support and encouragement. Women cannot passively wait for the male leaders to provide this encouragement and support. They need to become active. According to Schneider (2007:139), mentoring, networking and coaching are among the five most effective instruments for the advancement of women. Habermann-Horstmeier *et al.* (2007:135) found that especially young female leaders saw the lack of special networks of and for women as an important barrier for their career. Even though literature stresses the importance of support groups for women, no such network exists in YWAM Germany yet. A further step forward therefore needs to be the establishment of a network of women in leadership and women with

leadership potential in YWAM Germany to enable relationships, sharing of experience, encouragement, mentoring and coaching.

The practical aim behind this dissertation is to put the issue of women in higher leadership positions on the agenda for discussion and to see an increase of female leaders in YWAM Germany. This increase is not solely dependent on a change in biblical understanding or on men making room, but it also depends on women being bold enough to step up to the challenge and move into this male-dominated domain.

# Appendix 1: YWAM's Foundational Values<sup>231</sup>

Youth With A Mission (YWAM) affirms the Bible as the authoritative word of God and, with the Holy Spirit's inspiration, the absolute reference point for every aspect of life and ministry. Based upon God's word, His character and His initiative for our salvation, the following responses are strongly emphasized in YWAM:

- **Worship:** We are called to praise and worship God alone
- **Holiness:** We are called to lead holy and righteous lives that exemplify the nature and character of God
- **Witness:** We are called to share the Gospel of Jesus Christ with those who do not know Him
- **Prayer:** We are called to engage in intercessory prayer for the people and causes on God's heart, including standing against evil in every form
- **Fellowship:** We are called to commit to the Church in both its local nurturing expression and its mobile multiplying expression

The Foundational Values of *Youth With A Mission* are the expression of our basic beliefs, coupled with specific directives given by God since YWAM's beginning in 1960. They are recorded here in order to pass on to successive generations that which God has emphasized to us. These shared beliefs and values are the guiding principles for both the past and future growth of our Mission. Some are common to all Christians everywhere; others are distinctive to Youth With A Mission. The combination of these beliefs and values make up the unique family characteristics of YWAM – our 'DNA.' They are values that we hold in high regard and which determine who we are, how we live and how we make decisions.

## 1. KNOW GOD

YWAM is committed to know God, His nature, His character and His ways. We seek to reflect who He is in every aspect of our lives and ministry. The automatic overflow of knowing and enjoying fellowship with God is a desire to share Him with others.

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<sup>231</sup>Taken from: <http://www.ywam.org/notfound.asp?404>; [http://www.ywam.org:80/contents/abo\\_doc\\_values.htm&bhcp=1](http://www.ywam.org:80/contents/abo_doc_values.htm&bhcp=1) [Accessed: 20 November 2008].

## **2. MAKE GOD KNOWN**

YWAM is called to make God known throughout the whole world, and into every arena of society through evangelism, training and mercy ministries. We believe that salvation of souls should result in transformation of societies thus obeying Jesus' command to make disciples of all nations.

## **3. HEAR GOD'S VOICE**

YWAM is committed to creating with God through listening to Him, praying His prayers and obeying His commands in matters great and small. We are dependent upon hearing His voice as individuals, together in team contexts and in larger corporate gatherings, as an integral part of our process for decision making.

## **4. PRACTICE WORSHIP AND INTERCESSORY PRAYER**

YWAM is dedicated to worship Jesus and engage in intercessory prayer as integral aspects of daily life. We also recognize the intent of Satan to destroy the work of God and we call upon God's power and the Holy Spirit to overcome his strategies in the lives of individuals and in the affairs of nations.

## **5. BE VISIONARY**

YWAM is called to be visionary, continually receiving, nurturing and releasing fresh vision from God. We support the pioneering of new ministries and methods, always willing to be radical in order to be relevant to every generation, people group, and sphere of society. We believe that the apostolic call of YWAM requires the integration of spiritual eldership, freedom in the Spirit and relationship, centered on the Word of God.

## **6. CHAMPION YOUNG PEOPLE**

YWAM is called to champion youth. We believe God has gifted and called young people to spearhead vision and ministry. We are committed to value, trust, train, support, make space and release them. They are not only the Church of the future; they are the Church of today. We commit to follow where they lead, in the will of God.

## **7. BE BROAD-STRUCTURED AND DECENTRALIZED**

YWAM is broad-structured and diverse, yet integrated. We are a global family of ministries held together by shared purpose, vision, values and relationship. We believe that structures should serve the people and the purposes of God. Every ministry at every level has the

privilege and responsibility of accountability to a circle of elders, with overall international accountability to the YWAM Global Leadership Team.

## **8. BE INTERNATIONAL AND INTERDENOMINATIONAL**

YWAM is international and interdenominational in its global scope as well as its local constituency. We believe that ethnic, linguistic and denominational diversity, along with redeemed aspects of culture, are positive factors that contribute to the health and growth of the Mission.

## **9. HAVE A BIBLICAL WORLDVIEW**

YWAM is called to a Biblical worldview. We believe that the Bible makes a clear division between good and evil; right and wrong. The practical dimensions of life are no less spiritual than the ministry expressions. Everything done in obedience to God is spiritual. We seek to honour God with all that we do, equipping and mobilizing men and women of God to take roles of service and influence in every arena of society.

## **10. FUNCTION IN TEAMS**

YWAM is called to function in teams in all aspects of ministry and leadership. We believe that a combination of complementary gifts, callings, perspectives, ministries and generations working together in unity at all levels of our Mission provides wisdom and safety. Seeking God's will and making decisions in a team context allows accountability and contributes to greater relationship, motivation, responsibility and ownership of the vision.

## **11. EXHIBIT SERVANT LEADERSHIP**

YWAM is called to servant leadership as a lifestyle, rather than a leadership hierarchy. A servant leader is one who honours the gifts and callings of those under his/her care and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities serving those whom they lead.

## **12. DO FIRST, THEN TEACH**

YWAM is committed to doing first, then teaching. We believe that firsthand experience gives authority to our words. Godly character and a call from God are more important than an individual's gifts, abilities and expertise.

### **13. BE RELATIONSHIP-ORIENTED**

YWAM is dedicated to being relationship-oriented in our living and working together. We desire to be united through lives of holiness, mutual support, transparency, humility, and open communication, rather than a dependence on structures or rules.

### **14. VALUE THE INDIVIDUAL**

YWAM is called to value each individual. We believe in equal opportunity and justice for all. Created in the image of God, people of all nationalities, ages and functions have distinctive contributions and callings. We are committed to honouring God-given leadership and ministry gifts in both men and women.

### **15. VALUE FAMILIES**

YWAM affirms the importance of families serving God together in missions, not just the father and/or mother. We encourage the development of strong and healthy family units, with each member sharing the call to missions and contributing their gifts in unique and complementary ways.

### **16. RELY ON RELATIONSHIP-BASED SUPPORT**

YWAM is called to a relationship-based support system, depending upon God and His people for financial provision, both corporately and individually. We believe that relationship-based support promotes responsibility, accountability, communication, and mutual prayer. It involves the donor as a partner in ministry. As God and others have been generous towards us, so we desire to be generous. YWAMers give themselves, their time and talents to God through the Mission with no expectation of remuneration.

### **17. PRACTICE HOSPITALITY**

YWAM affirms the ministry of hospitality as an expression of God's character and the value of people. We believe it is important to open our hearts, homes, campuses and bases to serve and honour one another, our guests and the poor and needy, not as acts of social protocol, but as expressions of generosity.



## Appendix 2: Interview Guide

<b>1. Introduction</b>
1.1 How long have you been with YWAM? I. Less than 10 years II. 10-15 years III. 15-20 years IV. More than 20 years 1.2 What leadership roles have you had in these years?
<b>2. Church Background</b>
2.1 What kind of church did you originally come from? a. Could you tell me more about your church (Evangelical, Pentecostal, etc?) [If Lutheran or Reformed what was it like (Charismatic, traditional, other?)]. 2.2 How was the church led? I. By a mixed team of males and females. II. By a male team. III. By a single male leader. IV. By a single female leader. 2.3 How was female leadership viewed in your church? a. Were there women in leadership positions in this church? b. What responsibilities did women take in your church? I. Leading prayer groups. II. Sunday school classes. III. Position of an elder. IV. Being the pastor of the church. V. Preaching. VI. Teaching. VII. Other: ... c. To what extent were these women respected and accepted? [Why?] 2.4 What kind of support did these women experience? 2.5 Did they experience any opposition / hindrances? a. From Men? What opposition did they meet and why? b. Why do you think it arose? c. From Women? What opposition did they meet and why? d. Why do you think it arose? 2.6 What were the teachings of your church concerning women in leadership? E.g. 1 Timothy 2 – I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. 1 Corinthians 14 – the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the law also says. 2.7 Are there additional aspects concerning women in your church that might be relevant here?

### **3. Biblical Understanding**

- 3.1 The Bible says quite a bit in regard to women. Which passages do you consider to be key passages?
- How do you interpret these passages? [Maybe give two passages 1 Timothy 2:11-12, Galatians 3:28) in case they do not mention any.]
  - Have you ever heard alternative interpretations to one of these passages? What do you think about these? [If they know no alternatives, than mention some for Gen 2:18, 3:16, and either 1 Corinthians 14:33-34 or 1 Timothy 2:11-12].
- 3.2 In what way has your understanding of these passages made a difference in ministry decisions you have made?

### **4. Role Models**

- 4.1 Which leaders (male or female) serve or served as your role models?
- What about their leadership impressed you?  
[Why? What is important about this?]
  - To what extent have you learned from them?
- 4.2 Which leaders (male or female) serve or served as negative role models? Why?

### **5. Leadership Image and Values**

- 5.1 In your opinion, what makes a person a good leader?
- 5.2 In your opinion, does the gender of a leader play a role? Why?
- 5.3 Do they approach leadership in the same way?
- 5.4 Which of the following statements do you think are true?
- Men are more likely to take a leadership position than women
  - Women do better under the leadership of a man than being the main leader.
  - The final responsibility should be with a male leader.
  - A woman can be as good a leader as a man.
  - Because of the way God made the woman she is happiest at home with her family.
  - Women and men are equal in God's eyes.
- 5.5 Rate the following characteristics concerning the appointment of a leader on a scale from 1 to 6, one being very important, six being unimportant.
- Age – character – gender – experience – competence – spiritual maturity – decisiveness – strength – people skills.

## **6. Motivation**

- 6.1 You are currently in a leadership position. How did you become a leader?
- 6.2 What was the procedure at that time for appointing a leader?
- 6.3 Do you know why you were considered for this position? [If yes, why?]
- 6.4 What convinced you to become a leader?
- 6.5 Did you doubt your own ability to be a leader?
- 6.6 Were there obstacles that you had to overcome?
- 6.7 What role did your gender play?
- 6.8 What do you enjoy most about leadership?

## **7. Support**

- 7.1 On your way to becoming a leader, how did you receive support?
- 7.2 Do you have support today? Which of the following support you?
  - a. The base leader (or boss)?
  - b. The leadership team (colleagues)?
  - c. The base as a whole (the staff)?
- 7.3 Is anyone seeking to undermine your leadership?
- 7.4 What are the most difficult aspects of your leadership tasks?

## **8. Choosing New Women Leaders**

- 8.1 Have you been a part of proceedings to appoint a new leader?
  - a. What criteria were used to appoint new leaders?
- 8.2 How did you proceed?
  - I. The leader nominated a new leader.
  - II. The leadership team nominated a new leader.
  - III. The base staff nominated a new leader.
  - IV. Someone put himself or herself up for consideration. [If so, what kind of people were they?]
  - V. Other?
- 8.3 Was the gender of the leadership candidate an issue? Do you remember any discussion related to gender?
- 8.4 Was having a balanced number of male and female leaders an issue you talked about?

**9. Women in Leadership Roles in YWAM Germany**

YWAM’s Foundational Value number 14 says, “We believe in equal opportunity and justice for all...We are committed to honoring God-given leadership and ministry gifts in both men and women.”

9.1 To what extent does YWAM Germany put this value into practice?

- If the question is answered negatively, then precede to question 10.1.
- Otherwise, if answered positively:

9.2 However, fact is, there are far more men than women in leadership positions. Why might that be?

9.3 Do you think something needs to be done about this?

- If the question is answered positively, then precede to question 10.2.
- If answered negatively, then precede to question 11.1.

**10. What Needs to Be Done**

10.1 What factors prevent women in YWAM from taking higher leadership roles?

10.2 From your perspective, what do you think needs to be done in order to get more women in leadership?

- a. What do women need to do?
- b. What do men need to do?
- c. What do leaders need to do?

**11. Emotions**

11.1 What makes you happy or sad when you consider the topic of women in leadership positions in YWAM Germany?

**12. Closing Questions**

12.1 Are there additional aspects of this topic that you would like to address?

12.1 Are there more questions you would have liked to give an answer to?

**End of the Interview**

# Appendix 3: Validation Letter

15 July 2008

Name  
Street

Zip Code and Place

Concerning: Interview Validation

Dear .....

As agreed, I send you the transcript of our interview. I transcribed the interview word for word, including repetitions, but leaving out words like “eh”. Sounds like laughter are included capitalized in parentheses. Pauses are indicated with a plus sign; for a longer break several plus-signs are used. Long breaks are indicated with plus signs and the amount of seconds, for example “+5+” for a five-second pause. Personal names are all shortened to initials. Empty parentheses stand for a word or sentence I could not understand.

My request is that you do the following:

1. Read through the whole interview carefully.
2. If you agree with the written text, please sign on the dotted line on the bottom of each page of the interview.
3. If corrections are necessary, please cross out the text to be corrected, and write the changes next to the text.
4. If you have any additions, please use the room at the end of the interview.
5. Please send the corrected and signed interview back to me in the enclosed envelope.

May I ask you to please return the interview the latest by Monday, 21 July 2008?

I would like to thank you again for your time and your openness during the interview and for your cooperation in this project.

Many greetings,

Franziska Hornstra-Fuchs

Supplements: interview transcript, stamped envelope.

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