

WOMEN AND MEN SERVING TOGETHER



Module 1: Introduction

The purpose of this course is to invite leaders to go deeper into understanding God's desire for men and women to be good stewards of their leadership gifts. Through exploring scripture, the course will encourage us to work with God in freeing women and men to serve together in extending God's Kingdom.

The focus of the course is on Women and Men working together in Leadership

- From a Biblical / New Testament perspective
- With a focus on stewardship of gifts for both genders
- How we lead our churches and ministries as Jesus would have lead them, rather than as our culture and traditions recommend.
- Freeing women from injustice that robs them of their opportunities to use their leadership gifts for His Kingdom purposes.

Think about a woman who has had a deep and positive impact in your life. Think of someone specific and as recent a story as possible. Write down the impact they have had on you.

Could the type of discussion that happened at Rebecca's Bible study group happen with a similar group in your city? What might be the same and what might be different?

What are some fundamental issues where equally committed Christians disagree? List all of those that you can think of.

Changing Beliefs

Think of examples of religious beliefs that you have changed in the last 10 years and list the ones you can think of here:

What Does Culture Teach You?

Think about your own culture and what messages it gives you about who a woman should be and who a man should be. Name specific TV programs, movies or other media that illustrate these messages and make a list of the dominant messages that your culture gives to men and women.

What Do You Believe?

Complete the following questionnaire as an opportunity for you to reflect on some of the issues which the Bible teaches us about the roles men and women should play. This is only for your own use and reflection, so respond as honestly as possible. Others will not see it unless you choose to show it to them.

On the Questionnaire, read each statement and then check the box that most accurately reflects your belief:

- 1 – you wholeheartedly agree
- 2 – you agree somewhat
- 3 – you are not sure
- 4 – you disagree somewhat or
- 5 – you totally disagree.

	<i>Strongly agree</i>	<i>Agree</i>	<i>Not sure</i>	<i>Disagree</i>	<i>Strongly disagree</i>
	1	2	3	4	5
1. God created man and woman to rule equally over His creation.					
2. Men are generally better suited for leadership than women.					
3. God is male and reflects primarily male characteristics.					
4. In the Garden of Eden, Eve committed the first sin; through her, sin came into the world.					
5. God cursed Eve in Genesis 3 because of her sin.					
6. Jesus did not disciple women.					
7. Paul taught that women cannot teach men in the church.					
8. Women are to be in submission to men.					
9. It is more culturally acceptable for men to hold positions of leadership in most Developing World countries rather than women.					
10. Biblically, women are primarily responsible for child raising.					

Why do you believe it is important to study the biblical perspective on how women and men should work together in leadership, what their roles should be and how that may be different than what their culture says?

Write down the two to three most important reasons that you come up with.

Final Application: A Personal Leadership Growth Plan

In what ways has this module challenged your thinking about what the Bible says about men and women?

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Module 2: God's Perfect Plan – Relating and Working Together

What is the Trinity in Whose Image We are Created?

How do you believe the members of the Trinity function together in relationship? To the best of your ability, draw a picture or diagram to illustrate how you think the members of the Trinity relate to each other and work together. Draw what you think it looks like in some type of diagram.

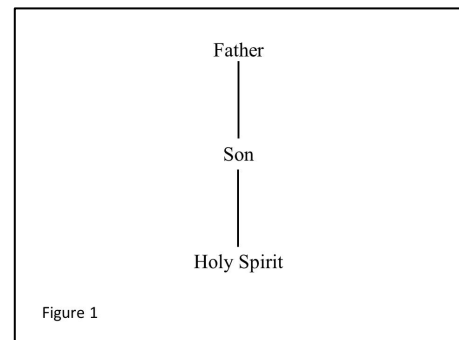
Trinitariograms

The following article is taken from a book by Dr Kevin Giles called “The Trinity and Subordinationism”, published in 2002 by InterVarsity Press, pages 118-121.

Two-dimensional drawings seeking to illustrate a given understanding of the Trinity are limited in their capacity to capture very much of the majesty of the triune God of revelation. Nevertheless, they can be powerful aids to conceptualization. This paper presents four models of the Trinity expressed in “trinitariograms” to illustrate the different positions theologians have suggested. These diagrams have only one purpose: to elucidate how the relationship between the three persons of the Trinity may be conceived.

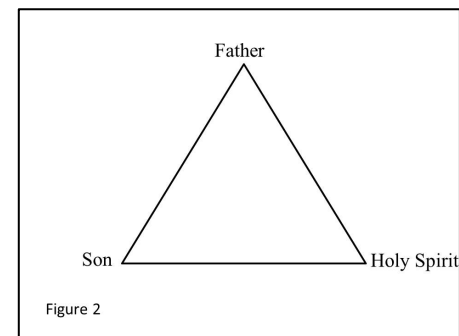
The Hierarchical Model

In this model the Father is “above” the Son, and the Son is “above” the Holy Spirit. Figure 1 captures this understanding of the Trinity whether the hierarchy is understood in ontological terms or functional terms.



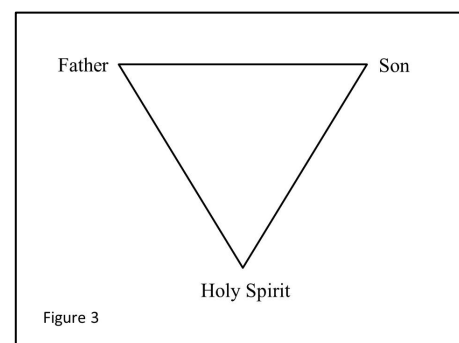
The Monarché Model

In the early church it was commonly thought that the Father alone was the *monarché*, or the one origin, of the Son and the Holy Spirit; and most Eastern Orthodox theologians today still endorse the *monarché* view of the Father, although some now question this idea. Many Western theologians think this way of understanding the Trinity implies a certain priority to the Father, even if the Eastern theologians who embrace the *monarché* of the Father say they reject the subordination of the Son and the Spirit in being or action. This model of the Trinity may be illustrated by an equilateral triangle with the Father at the apex. (Figure 2)



The Filioque Model

When the Western church in 589 added to the Nicene Creed the words *and the son* (Latin *Filioque*) after the words “the Holy Spirit... proceeds from the Father”, the idea that the Father was the sole source (*monarché*) of the Son and the Spirit was deliberately subverted, if not excluded. Eastern theologians think this model implies the subordination of the Spirit. Western theologians reject this inference, insisting that what it underlines is the equality of the Father and the Son without questioning the equality of the Spirit. This formulation suggests a trinitariogram like figure 3.



Symmetrical Models

As we have noted, most contemporary theologians, building on the historically orthodox tradition, prefer models of the Trinity that underline the equality of the persons and their communal unity. In the ancient church Athanasius came closest to seeing the Trinity in this

way. Below I present three trinitariograms that attempt to capture this thought. It is to be noted they all visualize the Trinity in circular imagery.

Wayne Grudem, at the end of his discussion of the Trinity (in *“Systematic Theology: an Introduction to Biblical Doctrine”*, Zondervan, 1994), sets out a number of trinitariograms and surprisingly favours one that is symmetrical. How he equates this with his understanding of a Trinity in which the Father “has the role of commanding, directing and Sending” the Son completely escapes me. Figure 4 is his drawing.

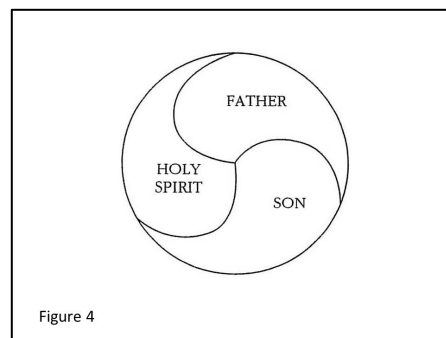


Figure 4

Figure 5 is the drawing I use when speaking on the Trinity. Many have found it helpful.

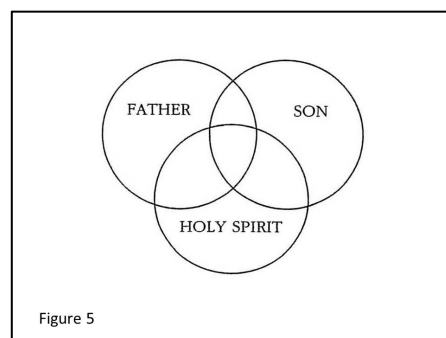


Figure 5

Professor Shirley Guthrie, (in *Christian Doctrine*, Westminster Press, 1994) envisions the Trinity as three divine persons dancing joyfully together, hand in hand, in a circle. He advocates this on what he believes is the etymology of the word *perichoresis*, the technical term that speaks of the coinherence of the three persons of the Trinity. In Greek the prefix *peri* (as in *perimeter*) means “around” and *choresis* literally means “dancing” (as in *choreography*). This etymology is disputed, but the imagery is helpful. In this imagery the unity of the divine persons is found in

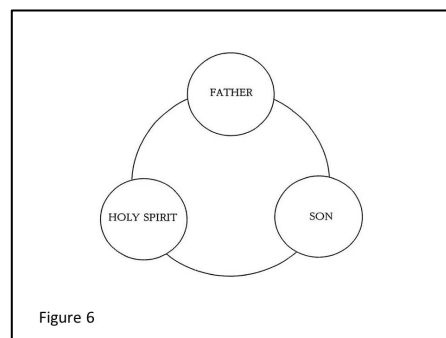


Figure 6

their perichoetic communion and their equality is stressed by allowing that each may take a turn in leading the dance.

Extract from, “The Shack”, by Wm Paul Young,

(first published 2007, this extract is from Chapter 7, pages 104 and 105)

“...Suddenly, a terrible crash broke into his reverie. It came from the direction of the kitchen, and Mack froze. For a moment there was dead silence, and then unexpectedly, he heard uproarious laughter. Curious, he exited the bathroom and poked his head through the doorway of the kitchen.

Mack was shocked at the scene in front of him. It appeared that Jesus had dropped a large bowl of some sort of batter or sauce on the floor and it was everywhere. It must have landed close to Papa (God) because the lower portion of her skirt and bare feet were covered in the gooey mess. All three were laughing so hard that Mack didn’t think they were breathing. Sarayu (Holy Spirit) said something about humans being clumsy and all three started roaring again. Finally, Jesus brushed past Mack and returned a minute later with a large basin of

water and towels. Sarayu had already started wiping the goop from the floor and cupboards but Jesus went straight to Papa and, kneeling at her feet, began to wipe off the front of her clothes. He worked down to her feet and gently lifted one foot at a time which he directed into the basin where he cleaned and massaged it.

'Ooooooh, that feels sooo good!' exclaimed Papa, as she continued her tasks at the counter.

As he leaned against the doorway watching, Mack's mind was full of thoughts. So this was God in relationship? It was so beautiful and so appealing. He knew it didn't matter whose fault it was—the mess from some bowl had been broken, that a dish that had been planned would not be shared. Obviously, what was truly important here was the love they had for one another and the fullness it brought them. He shook his head. How different this was from the way he treated the ones he loved!"

Now that we have studied different perspectives on the Trinity, if you were now going to draw your understanding of how the members of the Trinity function together in relationship would it be different than your first drawing? How so?

You don't need to do a new drawing if you prefer your original drawing, or you could choose one of the drawings in the extract about Trinitariograms, or do a new one yourself.

Patriarchy and the Bible

1. Is the culture in which you are living generally a Patriarchal Culture according to the following definition: *“a patriarchal culture is one in which men are assumed to be the main ones able to play leadership roles. It literally means ‘Father rule’.”*
2. If so, where would you identify your culture to be on a scale of 1 to 10 with 10 being a radical violent culture like ISIL or Boko Haram, and with 1 being a tolerant Western European culture? Draw your result on this scale and be prepared to explain why you chose this position.

1 2 3 4 5 6 7 8 9 10

Final Application: A Personal Leadership Growth Plan

Read the following description of Trinitarian relational attributes:

“... each one—Father, Son and Holy Spirit, has their own thoughts, emotions and will, yet they act as one. They relate with mutual respect and servant love. They demonstrate how to live and work together in such a way that each one makes significant contributions, without one being less than the other. They each have a purpose, a role and significant functions. They are each responsible to support and make room for the other two. Not one among them is the main player rather all of them serve as helpmates to one another.”

Now respond to the following:

1. Where are the Trinitarian relational attributes described above visible or not visible in your **family life**? Describe this by sharing one or two examples in writing here.

2. Where are the Trinitarian relational attributes visible or not visible in the **organization** where you work? Describe this by sharing one or two examples in writing here.

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Module 3: God's Perfect Plan for Us to Rule His Garden

Describe in your own words the basic differences between the Genesis account of the creation of women and the Greek account of the creation of women.

Which version is most closely reflected in the way women are treated and portrayed in your culture?

1. What did existence in the Garden of Eden look like in that week after creation, the time between Genesis 2 and Genesis 3?
2. If you had to use your imagination to describe it, what would you say?
3. What did the garden itself look like?
4. How did the animals relate to one another?

5. What did God want Adam and Eve to do all day?

6. What was their relationship?

Is God Male or Female?

Re-read Genesis 1:27

Also, read the following scriptures and compare the images in those scriptures which describe God:

Psalm 103:13

Psalm 18:10 and 14

Isaiah 54:4-5

Isaiah 49:14-15

Deuteronomy 32:18

Hosea 11:9

Is God male or female?

Why do you believe these different and possibly confusing images are used to describe God and His feelings for us?

Final Application: A Personal Leadership Growth Plan

Review the questionnaire in your workbook from module 1

If you filled out the questionnaire again now, would any of your answers be different?
If so, how?

Write down two specific ways these different answers might be reflected in a change in your behavior as a Christian leader.

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Module 4: Tragedy and Redemption

The “Fall”

Re-read Genesis 3:1-14 and refer back to Genesis 2:15-17

Could Adam have been present when the serpent was tempting Eve?

Why did Adam eat of the fruit?

Compare Genesis 3:2-3 and Genesis 2:15-17

Do you see any discrepancy here?

Do you think Eve heard the instructions directly from God for herself, or did Adam hear the instructions and tell her?

Read Genesis 3:11-19

Who did God hold guilty for eating the fruit?

Why?

Review Genesis 3:11-19 if you need to

Think carefully here

Exactly what and who did God curse as the result of the sin of Adam and Eve?

How sin interfered with God's purpose for man (and woman) to exercise dominion over the earth

Extract from "Gender and Grace" by Mary Stewart Van Leeuwan, Inter-Varsity Press, 1990:

For men: The man's abuse—dominion becomes domination. The man let his relationship with Eve overcome his sense of good and evil. The relationship aspect that he was created for got out of balance and, therefore, he lost some of that instinct. Therefore the other role, dominion, has become all consuming. In men, the God-given power and freedom to exercise **accountable dominion over creation is abused**. The propensity in men is to let their dominion run wild, to impose it in cavalier and illegitimate ways, not only on the earth and on other men, but also upon the person who is bone of his bone and flesh of his flesh.

For women: On the other hand, woman's sin was to take too much dominion. Eve ate the fruit because the serpent convinced her that it would give her more power and make her like God. The resulting consequence was to lose her place and drive for dominion in the good sense. She became too consumed with the relational aspects of her calling. In women, the God-given desire for union and intimacy becomes all-consuming. The female sin is to use the **preservation of relationships as an excuse not to exercise accountable dominion** in the first place. The temptation is to avoid taking risks that might upset relationships.

Extract from 'Malestrom: manhood swept into the currents of a changing world' by Carolyn Custis James, Zondervan, 2015

The need to establish and maintain one's manhood drives men into violent actions and exerts constant pressure for men to prove themselves. It fuels aggression, competition, and self-interest, and creates countless casualties at the giving and receiving ends of violence and injustice.

Violence in Families

Micah Network Report

In contemplating the need to bring gender “justice”, and why all of this matters, the Micah Network shared the results of this recent study in their August 2015 newsletter:

*“A **recent study** (Fleming et al., 2015) considered data from 7,806 men across eight countries, to examine the risk factors influencing men to be violent towards their partners. The data came from Bosnia and Herzegovina, Brazil, Chile, Croatia, Democratic Republic of Congo (DRC), India, Mexico, and Rwanda.*

Findings

- 1. There was some variation between countries, but a total of 31% of men interviewed said they had been violent against their partner.*
- 2. The strongest risk factor was witnessing parental violence. This led men to accept violence against their partners as normal, so that violent patterns of behaviour were passed down the generations.*
- 3. Where gender inequality is accepted as the norm in society, the rates of intimate partner violence were higher. These attitudes are also passed down the generations.*
- 4. Where men are expected to be aggressive and dominant in order to be seen as masculine, the rates of intimate partner violence were higher.*
- 5. Gender based violence affects women’s participation in society, tending to lead to gender inequality.”*

What are the factors that make it more likely for men to beat their wives?

A Shared Need for a Redeemer

What does Jesus coming as the Redeemer imply for men and women?

What would it mean for men to be redeemed? State as many specific examples as you can

What would it mean for women to be redeemed? State as many specific examples as you can

Jesus Taught both Men and Women

Think about stories from the gospel where Jesus taught serious theological truths to one or more women.

In several of these stories he then sent them out into ministry.

See how many of these stories your group can think of and list them.

Final Application: A Personal Leadership Growth Plan

1. Think about your own worldview or mindset of what you are supposed to be as a man or woman. Does it come closer to Jesus model, or to a “James Bond movie” model? What aspects of your worldview do you know you need to change and what steps can you take to make those changes?
2. Think about the places where you work and worship, your organization, business and your church. Are there any common practices reflecting an attitude that women are not as valuable as, or as capable as, or as equal to men? List any common practices that come to mind for each that may not be biblical reflections of the Kingdom of God as Jesus modeled it by His interactions with women. Then pray about whether or not you should consider bringing change in any of these practices if it is in your power to do so.
3. Read through the story of Rebekah in this unit again and consider her questions in light of the redemption Jesus brought. Should the Church be involved in alleviating the suffering faced by many women in the world today? Why or why not? Is there anything that you and/or your church can do to be involved immediately?

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Module 5: The Principles of Interpretation

The Rules of Interpretation:

1. Understand what the author intended to say to the person or group to whom he was writing. (Exegesis)
 - a. Historical / Cultural Context
 - b. Literary Context
 - c. Grammatical Context
 - d. Cannot contradict what Scripture says elsewhere
 - e. Cannot contradict what the author says elsewhere

Only after we have completed all these steps to understand what the author was trying to say to the person or group to whom he was writing, can we then move to the step of whether or not it applies to us and how to apply it to ourselves.

2. Then when we've understood what the original author was trying to say, we can consider whether or not this applies to us today and how. (Hermeneutics)

1 Timothy 2

Instructions on Worship

I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—²for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. ³This is good, and pleases God our Savior, ⁴who wants all people to be saved and to come to a knowledge of the truth. ⁵For there is one God and one mediator between God and mankind, the man Christ Jesus, ⁶who gave himself as a ransom for all people. This has now been witnessed to at the proper time. ⁷And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles.

⁸Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. ⁹I also want the women to dress modestly, with decency and propriety, adorning

themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, ¹⁰ but with good deeds, appropriate for women who profess to worship God.

¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner. ¹⁵ But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

Read through 1 Timothy Chapter 2.

Then go back and re-read 1 Timothy 2:11-15.

Given what we've just talked about regarding interpretation, what questions come to mind as you read what Paul says here? Write down as many questions as you can think of, and then pick the main 4 or 5.

Read Acts 19:1, 13-20, 23-41.

Note all the things you can about the city of Ephesus, its spiritual climate, and the context there.

The Literary Context

Read 1 Timothy 2: 8-9

What do you think Paul is trying to get across to the men and women in Ephesus through these verses?

Using your Skills of Biblical Interpretation

Read 1 Timothy 2:15

Using your skills as a Bible interpreter, what might Paul have been trying to say here? Come up with 2 or 3 possibilities.

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Module 6: Women and Men in Marriage

Origins of Marriage: God's Original Plan (Genesis 1)

Make a list of the different reasons why people get married in your culture. Another way to say this is, what are the “motives” for marriage in your culture that you have seen or experienced.

Read the following Scriptures:

Genesis 1:28, Genesis 2:18 and Genesis 2: 24

Based on these scriptures, what do you see are God's reasons for creating marriage?

Read Genesis 2:18

1. What other word do you see in this passage which describes the word 'helper'?
2. How would you describe the word 'helper' as it is used in this passage? What picture does it paint?
3. How does this impact our concept of marriage relationships?

God's Desire for Unity in Marriage

Read Genesis 2: 22 – 24.

1. What is the reason that God says a man will leave his father and mother and be united with his wife?
2. Why should he do that?
3. What did this unity look like in the relationship between Adam and Eve?
4. What did God intend unity to look like for all marriages?

Marriage Today: Where there is Unity and where it falls short

Think about your parent's marriage, and that of your friends/relatives – and if you're married, think of your own as well.

Describe how couples make their marriage relationships work in their day to day lives. In other words, when it comes to practical things like taking care of the house, child rearing, earning money, managing money, decision making of all kinds, etc. What are the cultural norms that you see for these kinds of things?

The Consequences of Sin on Marital Relationships: God's Plan Distorted

Read through Genesis 3. As you do this, write down any words or phrases which seem to relate to potential problems in marriage.

How did things get broken and what evidence did you find that brokenness entered the relationship?

Redressing the Consequences of Sin on Marriage.

Read through Ephesians Chapter 5.

When you have read it through, then read it again, from the Workbook a second time and highlight or circle every phrase that describes what it looks like to be filled with the Holy Spirit and to imitate Christ.

Ephesians 5 New International Version (NIV)

1 Follow God's example, therefore, as dearly loved children **2** and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

3 But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. **4** Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. **5** For of this you can be sure: No immoral, impure or greedy person—such a person is an idolater—has any inheritance in the kingdom of Christ and of God. **6** Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. **7** Therefore do not be partners with them.

8 For you were once darkness, but now you are light in the Lord. Live as children of light **9** (for the fruit of the light consists in all goodness, righteousness and truth) **10** and find out what pleases the Lord. **11** Have nothing to do with the fruitless deeds of darkness, but rather expose them. **12** It is shameful even to mention what the disobedient do in secret. **13** But everything exposed by the light becomes visible—and everything that is illuminated becomes a light. **14** This is why it is said:

"Wake up, sleeper, rise from the dead, and Christ will shine on you."

15 Be very careful, then, how you live—not as unwise but as wise, **16** making the most of every opportunity, because the days are evil. **17** Therefore do not be foolish, but understand what the Lord's will is. **18** Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, **19** speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, **20** always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

Instructions for Christian Households

21 Submit to one another out of reverence for Christ.

22 Wives, submit yourselves to your own husbands as you do to the Lord. **23** For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.

24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her **26** to make her holy, cleansing[b] her by the washing with water through the word, **27** and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. **28** In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. **29** After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church— **30** for we are members of his body. **31** "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." **32** This is a profound mystery—but I am talking about Christ and the church. **33** However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

Re-read Ephesians 5:25-33

What are the behaviors Jesus demonstrated in his role as husband that provide a model for us of what a husband does for his bride?

Read Matthew 1:18-24 and Matt. 13:53-58

1. What do we learn about the relationship Joseph and Mary each have with God?
2. What was the cost Joseph paid for what he did?
3. What kind of picture of a marriage relationship and family life would you envision following the birth of Jesus?
4. What does headship look like now?

Recalling what we have just seen of Joseph and Mary's lives, and re-reading Ephesians 5:21, What does it mean for a wife and husband to submit to Christ and to one another?

Proverbs 31:
A Marriage Modeling Mutual Trust, Respect & Interdependence

Read Proverbs 31

Then identify words or phrases in the passage that might enable a marriage relationship to model mutual trust, respect and interdependence.

After watching the video "What Is Love?" answer these questions:

1. Describe the notion of sacrificial love displayed in this relationship
2. How does this mirror the way Christ loves us?
3. What do you think might be the impact of this on each of them and on others who know them?

Final Application: A Personal Leadership Growth Plan

1. What are the 5 - 7 key areas of decision-making that you believe couples have to face in your culture?
2. In light of what we have studied, have your ideas changed about how these decisions might get made? How might we address these with greater mutuality to reflect the image of Christ and His bride.
3. Which of these issues are most difficult to discuss and why?
4. Which would you like to discuss again with your spouse? Or, if single, which do you think are sufficiently complex and fundamental that they require agreement before marriage?

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Module 7 Women and Men Leading Churches Together

Scriptural Examples of Women and Men Working Together

Read the following passages:

Acts 18, Romans 16:3, 1 Corinthians 16:9, 2 Timothy 4:19 then go back and re-read Acts 18:26 – 30

a. What do we know about Aquila and Priscilla?

b. How did they work with Apollos and what was the result of their work together with him?

Gender Equality in your Work Place

What norms and/or values within the culture of your society supports the unequal representation of women in large business organizations?

Read the following quotations and summarize in 3 to 5 points what they say about having women in leadership positions.

- “Countries with a high number of women in parliament enjoy lower levels of corruption: women are less likely to be involved in bribery and corruption is less severe where women make up a large share of senior government officials as well as the labour force.... There is a strong correlation between women holding political office and the overall economic competitiveness of a nation.” (*World Bank research quoted in Hunt 2007*).
- *McKinsey & Company*, an international management consulting firm, that helps leading corporations and organizations make improvements in their performance, carried out a study of female leadership (*‘Women Matter’ 2007*) in which they demonstrated a link between the presence of women on teams and their organization’s superior financial performance.
- Many business leaders both male and female have come to recognize that “companies with more gender-balanced leadership teams out-perform those with less gender balance.” (*Harvard Business Review March 2014*)
- “The male style tends to focus more on being in the spotlight, and the female style tends to focus on bringing people together to get things done. The very thing that makes the best female leaders very successful also makes them less visible.” (*Harvard Business Review ‘Great Leaders who make the mix work’ 2013*)
- “Because women account for one-half of a country’s potential talent base, a nation’s competitiveness in the long term depends significantly on whether and how it educates and utilizes its women.” (*The World Economic Forum’s Gender gap report 2014*)

Study 1:

A study of female leadership by McKinsey & Company (“*Women Matter*” 2008) examines leadership practices among female managers and concludes that these will be critical in meeting the expected challenges companies will face over the coming years.

In this study, McKinsey identified nine leadership behaviours that increase organizational performance:

- Participative decision making
- Role model
- Inspiration
- Expectations and rewards
- People development
- Intellectual stimulation
- Efficient communication;
- Individualistic decision making
- Control and corrective action.

McKinsey found that men adopt two of these nine leadership behaviours more frequently than women: *Control and corrective action, and Individualistic decision making.*

There was no significant difference between men and women in the frequency of use for *Intellectual stimulation and Efficient communication.*

Women use the remaining five leadership behaviours more than men: *People development; Expectation and rewards; Role model; Inspiration; and Participative decision making.*

Through their research, McKinsey were able to offer a fact-based explanation for the superior performance of companies with more women on their management teams.

Study 2:

In a study first published in 2012 and reported in **the Harvard Business Review**, **Bob Sherwin (COO of a leadership consultancy)** measured how men and women are perceived differently in terms of sixteen competencies. This study included 16,000 leaders (2/3 male and 1/3 female), and indicates significant evidence that women’s overall leadership effectiveness is higher than men’s.

The highest differences as *‘taking initiative’, displaying integrity and honesty, and driving for results, where women were seen as more effective than their male counterparts.* Sherwin finds this surprising as most people they talked to expected women to be better in nurturing competencies such as developing others, relationship building, collaboration and teamwork. Sherwin’s research shows that women were seen as more effective at getting things done, being role models and delivering results.

“These skills”, Sherwin asserts, “describe leaders who take on difficult challenges, ensure that people act with integrity, and who simply achieve challenging results.” Further evidence shows that some of our stereotypes are incorrect and as women move up the ladder in an organization, they are perceived even more positively in areas which have traditionally been seen as male bastions.

Sherwin observes an additional competency, that women continue to seek feedback on how they are doing as they rise within organizations, so that they can make adjustments to align more effectively with shared goals. Whereas men typically assume they are fine by this stage and that they really don’t need much feedback. (Keep in mind that this research is

representative of corporate culture in America. Here, and in most other western cultures, the objective of seeking and giving feedback is to deepen self-awareness and learn how to become more effective in our roles. Thus, it is seen as a core component of leadership competencies. It is quite counter-cultural in many other parts of the world.)

Sherwin ends his contribution, suggesting: “To the degree that senior executives and boards of directors are putting men into senior positions, fearing that women will not perform well at higher levels, we hope that this information adds to the assurance that they need not worry about that”.

Study 3:

In a Harvard Business Review article, ‘Great Leaders Who Make the Mix Work’ (2013) Groysberg and Connolly report their research into why some leaders commit to inclusive cultures. The 24 executives they interviewed were from a variety of secular organizations around the globe and were at different stages in their journey towards creating a more inclusive culture. They saw advancing diversity as a strategic and moral imperative and ‘approached inclusivity as a personal mission’. They agreed that this meant the environment encouraged every person to contribute and be part of the success of the organization. In doing this both men and women could be their authentic selves, valued for their talents and gifts, and integrally connected to others who share the common goal and purpose of the work.

This research found that these executives believe:

- Men and women working together with their different perspectives challenge each other. Often there is dissent and far reaching discussion which goes much deeper and can often be more creative in finding solutions.
- 1.
 - Mixed teams are better able to reflect the people they serve because they are in touch with a wider variety of audiences.
- 2.
 - 80% of those interviewed had experienced women in the workplace as
 - more relationship-oriented,
 - more collaborative,
 - better listeners,
 - less political,
 - less likely to define themselves by their careers
 - more empathetic and reasonable.
 - More likely to focus on completing the job at hand and to neglect to position themselves for recognition or promotion, while men were more apt to seek attention.

Keep in mind that our strengths can often be the source of our weaknesses and certainly when the qualities outlined are over-played they can cause consequences that can become worse than not having the quality in the first place! However, in these organizations, these qualities were valued and productive to successful performance in the market place.

What might be some blindspots or weaknesses of an all male leadership team?
Write down your answers for each of the 3 previous studies.

Re-read Genesis 1:27-28 and Genesis 2:18,

1. What would you say is God's strategy for building his kingdom on earth?

2. Did he intend for men to work with men, and women to work with women? Or does this sound like a shared mission?

A Call to be Counter-Cultural

Ruth and Naomi -- **Ruth 2-3**

Abigail - **1 Samuel 25:14-44**

Rahab - **Joshua 2**

Deborah - **Judges 4-5**

Priscilla - **Acts 18:18-28**

1. In what ways did the woman you are reading about act contrary to the culture that she lived in?

2. In what ways did the men and women influence one another to stretch outside their comfort zones in accomplishing God's purpose?

3. How do these examples offer wisdom that helps us to move toward stronger Kingdom alliances among men and women within the body of Christ?

Read: Luke 7:36-50, Luke 10:38-42 and John 4:1-26

In what ways was Jesus' approach to women counter-cultural? Answer the question for each passage

WOMEN AND MEN SERVING TOGETHER



Module 8: Exploring Next Steps

- a. Identify several racial, social or gender prejudices which exist in your culture.

- b. Do they exist in the church as well?

- c. What difference could the Church make in discipling your nation if it did not carry those same prejudices?

Read Matthew 25:14-30

What are the principles that you find in this parable that apply to your life today when it comes to being a good steward of your gifts and talents, and/or the gifts and talents of those you lead?

Write down:

Those aspects of your God-shaped character, which you have recognized, are strengths. Either because others have mentioned them or because they feel life-giving to you when you are applying them.

What might good stewardship of these gifts look like to you?

Read Psalm 27:1-5

Reflect on how this applies to things you fear in your life. It may be the very real threat of physical persecution for your faith, or it may be an equally real fear of doing the wrong thing, or of failing. Meditate on this passage for a few minutes and see what God speaks to your heart.

Write down the thoughts that have come to mind:

Read Esther 4:12-17

What is Esther's strategy in approaching this challenge?

Take some time to pray about your answers to these questions. Ask God to show you anything that He wants to in this area. Trust Him to do that and take the time to listen

Now, write down something that you believe God is asking you to do in response to what you have learned in this Workshop.

What are the steps He wants you to take to accomplish this?

Write down any barriers that you are afraid could stop it from taking place.

Now, share this with a prayer partner for prayer, fasting, and holding each other accountable to take the steps that are possible and believe God to do the impossible!