

FROM MOTHER TO DAUGHTER: PASSING DOWN CULTURAL IDENTITY

A Thesis by

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Bachelor of Arts, Wichita State University, 2016

Submitted to the Department of Communication
and the faculty of the Graduate School of
Wichita State University
in partial fulfillment of
the requirements for the degree of
Master of Arts

May 2018

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The following faculty members have examined the final copy of this thesis for form and content, and recommend that it be accepted in partial fulfillment of the requirement for the degree of Master of Arts, with a major in Communication.

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DEDICATION

To my parents, my in-laws, my husband, my marvelous son
and my courageous daughters

ACKNOWLEDGMENTS

I am surrounded by an army of extraordinary people that have influenced my journey.

I would first like to thank my advisor, Lisa Parcell, for her leadership and encouragement. She has spent many hours helping through this process and it is much appreciated. I am also grateful to my committee members, Rick Armstrong and Jodie Hertzog, for all the suggestions and guidance given throughout this research.

I am grateful for the opportunity extended to me by the Elliott School of Communication. As a Graduate Teaching Assistant I was able to refine my teaching skills by emulating the talented faculty in my path.

To Lyndsey Edwards and Micha Fry, I am thankful for the countless hours of support throughout our time together. I will always consider the both of these women as extended family members.

I would like to extend my appreciation to my family. Tim, my wonderful husband, has been a rock of support throughout my time at WSU. To my children, Justyn, Ashlea and Abby, you have always been the reason for my research and my hope is to give you a deeper understanding of love and acceptance.

My Mom and Dad have always pushed me to do my best and to reach for the stars and I will always be thankful for their support. It was the encouragement of Joe and Vicki to continue my education that started my journey. The belief in my abilities from my younger brothers and sisters-in-law have been a consistent motivation, and I thank you all. To my nieces and nephews, I hope my hard work and determination is an example for you to follow.

ABSTRACT

Individual identity is influenced by multiple cultural groups. Society at large and religious organizations are just two cultural groups that may influence individual behavior. The Christian religion is one culture many Americans identify with. Under the umbrella of Christianity, the majority of people identify with the Baptist denominations.

Past literature reveals consistent and specific ideas regarding female gender role expectations within religious cultures, including beliefs about marriage and motherhood. It was the purpose of this research to more fully understand gender role expectations communicated using a popular female Christian magazine whose roots began with a well-known Southern Baptist ordained preacher. Consistent themes found in the magazine articles were compared with transcripts of interviews conducted by the researcher.

It was through the comparison of the article and the interview themes, the researcher established that over time, society influenced the messages used by both the magazine and the interview participants. Although those associated with the Baptist culture are still communicating messages about marriage and motherhood, the messages sent to females today are ones that support both family and career choices.

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CHAPTER ONE

1 INTRODUCTION

Throughout history, gender roles of women in the United States have changed and evolved. It was 1839 when women were allowed to own property, 1920 when women were granted the right to vote, 1980 when sexual harassment was defined by the Equal Employment Opportunity Commission and 2009 when President Barack Obama signed the Lilly Ledbetter Fair Pay Restoration Act (McGee, Moore, 2014). It is with the changes in female roles that American women are making choices differently than before. The Pew Research illustrates a decline in marriage, stating that 68% of those in their twenties were married in 1960, but in 2008 only 26% of those in their twenties were married (Taylor, 2010). When faced with the choice of early marriage or education, many are prolonging a wedding date. Just as women are changing the time to decide about marriage, family size is also changing. In 1976, 40% of the women who had given birth had four or more children, compared to 14% in 2014. With marriage and decisions about children changing, many women are choosing to have a career outside the home. Another Pew research article showed that 46.8% of the labor force in the United States now is female (Fetterolf, 2017). These choices about family, children and career have evolved due to the influence of many social factors.

Cultural identity is the connection between an individual and specific beliefs and values of a particular culture. As of 2008, more than 228 million Americans identified with the Christian religion, with the Baptist denomination having the highest association totaling over 173 million people (Census, 2015). Identifying with the Baptist culture, individuals share the group's beliefs and values. Cultural beliefs, values and expectations have influence over

individual behavior choices. Particularly, Baptist beliefs influence female choices concerning marriage, children and career.

Inside traditional Christian homes, men have been looked to as the financial providers, while women's responsibilities include duties inside the home and nurturing of the children. However, traditional home life has changed due to social influences. As previously noted, women now make up nearly half of the work force. Although more women are working outside the home more women than men are still responsible for many of the roles inside the home (Pew Research, 2015). Christian women who share in traditional gender role beliefs may struggle balancing work life and home responsibilities. As of 2015, balancing career and home obligations are challenging for six-in-ten women (Pew Research, 2015). Fulfilling Christian ideologies of home responsibilities, as well as devoting time to a career, are pulling working women in many different directions.

Multiple forces that influence female decisions about marriage, parenting and career not only affect the Christian woman but also affect the children she is in contact with. According to Jill Armstrong's book, *Like Mother, Like Daughter? How career women influence their daughters' ambition*, she reports that most daughters view their mother as a direct influence over their career choices (Armstrong, 2017). From one generation to another, women influence daughters about marriage options, choices regarding children and decisions about careers.

Christian culture values are communicated through an assortment of channels. These channels may include sermons given from the pulpit, lyrics sung by a Christian band or the written words of a Christian author. Readers have the option to subscribe to regularly published

journals or simply purchase pamphlets at random. With advancements in technology, publications have the opportunity to reach more readers than before. Christian magazines are examples of publications that publish both print and online articles. *Christianity Today* is noted as the number one Christian magazine of 2017 (AYCR, 2017) and the magazine serves as a way of “equipping Christians to renew their minds, serve the church, and create a culture to the glory of God” (CT, 2017). *Christianity Today* was first created by Baptist ordained Reverend Billy Graham in October 1956 (Graham, 1997) as a way for the magazine’s male leaders to defend basic Christian values (CT, 2017). As stated on the *Christianity Today* website, audience members include traditional readers as well as online viewers and reach over 10 million readers monthly (CT, 2017). *Today’s Christian Woman* magazine was created in 1978 as a more sharply focused sub-brand of *Christianity Today*. The mission of this magazine for women is stated as, “a place where together we can guide one another...” (TCW, 2017). This sub-brand of the number one Christian magazine is designed to instruct readers about “trends, ideas and leaders that shape how women are living out the gospel in our time” (TCW, 2017).

While the Christian culture uses media to communicate traditional gender roles, values and expectations, society at large embraces a wider variety of roles for women. Women in the United States are members of multiple culture groups and are influenced by both the values of their religion and values of society. Multi-cultured Christian women are faced with the dilemma of filtering, evaluating and internalizing messages about marriage, children and career, and then choosing which messages to resend and teach to their own children.

With a direct line of influence over future generation's decisions, these women must decide what gender aspirations they wish to pass down to children they influence.

CHAPTER TWO

2 LITERATURE REVIEW

Through the lens of The Cultural Identity Theory, the research of religious organizations, specifically the Baptist Denominations, provides a better understanding of Baptist culture and the beliefs surrounding gender role expectations. A review of the literature reveals that the Baptist religion has influence over multiple aspects of a woman's life, including: women's personal decisions, women's submission to men, women's equality with men in opportunities for a relationship with God but with different 'God-created' roles, and women's work inside and outside the church. Each of the themes found are related to and impact each other and each has influence over a woman's identity; however, this researcher has artificially separated themes for the purpose of this research. It is understood through the literature that Baptist culture influences personal behavior, but examination of the literature reports the opposite to be true as well. The literature shows that social changes over time have also influenced Baptist beliefs.

Women's religious beliefs influence many decisions they make, including career, marriage and the choice to have children. A woman's private life is made up of family and religion, and these private life components influence work decisions (Scott, 2002). Religion also influences women's choices on marriage. For example, research on female college students showed that women from a religious two-parent home structure, have a sense of urgency about marriage (Ellison, Burdette, Glenn, 2011). This research implies that the thought of getting married is a high priority for college women affiliated with a religious organization. Not only is the choice of marriage influenced, but also the choice whether or not to have children.

Religious women believe that to fulfill the Christian female identity, women are to be mothers and nurturers to children (Llewellyn, 2016), thus removing the choice of motherhood from Christian women altogether.

Studies show that religious cultures have an effect on the transformation of a person's identity. Although men and women have different experiences while attending college, both religion and gender shape a student's identity (Knecht, Ecklund, 2014). For example, cultures that use language to connect homosexuality with shameful associations will keep women from acting out in strong and powerful ways because these women don't want to be mistaken as a lesbian (Shaw, 2008). Research also indicates that the motives of women who speak out against accepted Baptist beliefs are questioned (Blevins, 2016). This, along with other gender-segregated experiences teach women within religious organizations that they are subordinate to men (Shaw, 2010). In short, the identity of a Christian woman is to be a self-sacrificing woman devoted to God (Klyman, 2014), whose gender consciousness is inseparable from her religious identity (Kelly, 2012).

2.1 Submission

To submit oneself to another, an individual must relinquish personal authority or control to someone else (Merriam Webster, 2017). The Baptist community teaches that men are not made to submit to women (Shaw, 2008), but that women are to submit themselves to men (Flowers, 2011, Scott, 2002). Christian magazines indicate that men are to provide for and be the leader of their families, while women are to submit to male authority just as the church submits to the authority of Christ (Flowers, 2011). Women are, more specifically, to be like Mary, the mother of Jesus, who was quiet and self-sacrificing (Klyman, 2014).

Gender role descriptions within church doctrine also show female submission to a male authority. These descriptions about gender roles are generally illustrated by stories of men as the head of the household and women as submissive to the male leader (Scott, 2002). By using language highlighting the “submissive wife,” messages sent through Baptist media have instructed women to graciously submit herself to her husband (Kaylor, 2010). One commonly cited reason given for the need for female submission is a perceived lack of ability by women to make decisions. During the 30th anniversary of the Roe v. Wade decision, the Southern Baptist Convention revealed that women need to be “protected from their own choices,” implying that women are not capable of making decisions for themselves (Shaw, 2008). In short, Baptist culture believes that a woman should submit herself, her decision-making ability and her voice to the man who has authority over her.

2.2 Marriage and Motherhood

In the family structure of the 1800s and early 1900s, men as the head of the household, culturally and legally held authority over their wives. When a woman married, she was expected to take the name of her husband, forever tying their individuality to their husbands’. Even a deceased husband gave a woman identity (Bryant, 2006) because of his name that she took during marriage. Partly because of this, women were denied recognition for their contributions throughout history. Although they aided in the start of many Baptist churches, for example, early Baptist women were recorded as the “wife of...” in church records, illustrating the importance of having a husband (Blevins, 2016) and being attached to his name. For these early Baptist women, credit for their hard work was not given to them alone, but also to the husband that gave them a name and identity. Having a husband is also essential because as

women fulfilled their God-given role as homemakers, they became both emotionally and financially dependent on a man (Shaw, 2008).

Becoming a mother is equally important to a Christian female's identity, and a necessary step after marriage. Just as the identity of a wife was recorded through her husband, property and land were handed down through the male children making the birth of a son important. However, it was more important for both husband and wife to have a relationship with God than to have intimate relations with each other, so women had to think creatively to overcome barrenness. Examinations of barren biblical women show that women who overcame barrenness were seen as heroic (Havrelock, 2008). Examples of the biblical stories of Sarah and Rachel show these women using their handmaid's as surrogate sex partners for their husbands (Havrelock, 2008). These two women instructed their handmaids to have sex with the women's husbands (Havrelock, 2008). Rachel and Sarah overcame barrenness by claiming and raising the children birthed by their handmaids.

Becoming a mother today is just as important to Christian women as it was to historical biblical women. Interviews conducted with religious women about motherhood revealed that motherhood was the largest part of a woman's identity (Scott, 2002). Religious women believe that because females have the biology to give birth to children, it is a female's responsibility to mother children (Freeburg, 2016). This expectation to bare children can also be seen within the Baptist community. Messages sent through Baptist media teach that women, in the ambition to feel fulfilled and serve God, should not only become mothers but have the want and desire to be a mother (Kaylor, 2010), thus removing any personal choice concerning motherhood.

2.3 Equality and Gender Roles

The idea of equality of the sexes is complicated in Baptist culture. While the Baptists believe that men and women have an equal relationship with God, their roles here on Earth are defined by God and tied to gender. The Southern Baptist Women in Ministry quarterly newsletter *Folio* printed an article that referenced Biblical scripture to support equality, explaining that Galatians 3:28 states that, in heaven there is no male or female (Flowers, 2016). According to this study, God views both men and women of equal importance. Followers also view equality as biblical because men and women are created in God's image and both share the responsibility of spreading God's word (Flowers, 2016). This suggests that both men and women have equal opportunity to have a relationship with God. Although male and female equality is not in debate, according to the Flowers article, further literature shows that differences within male and female gender roles are in debate. Interviews with conservative Christian women indicated gender roles are God-created differences between men and women (Scott, 2002). Religious cultures teach that gender role differences between a male and female are a "calling," as men are called to work and women are called to tend to the home and children (Scott, 2002). Traditional Christian viewpoints about gender roles express that God created both men and women and gave them separate, decisive roles in the household, society and church (Knecht, Ecklund, 2014). These traditional viewpoints argue that a woman is to be a wife and a mother, and that it is the female's responsibility to take care of those within the home. These traditionalists claim that it is not a man's role to nurture children; instead women were called to be the nurturers and tend to the home and children (Scott, 2002).

2.4 Work

Another area that religious culture has influence over individual choices is the decision whether or not to work outside the home. While some women choose not to work, others find paid work is a financial necessity and “...work becomes a calling as a way to legitimate this role in the face of the doctrinally preferred role of wife and mother” (Scott, 2002). Some women feel they are called to ministry and these callings are ways to justify women working outside the home. Baptist women look to the example of Lottie Moon, who was a Southern Baptist Missionary to China in the mid 1800s. Her story as a missionary has been told and retold throughout history. Many churches use her example and her calling to the mission field to influence members to financially support the mission work continuing today (Flowers, 2011). Understanding that to be a Baptist follower women must pursue adding numbers to the Baptist culture, thus answering the ‘call’ to ministry. Some Baptist denominations believe that it was because of a woman’s choice that sin was introduced into the world (Blevins, 2016). Because of this belief, mission work is still of great importance for Baptist women, so that the women can work to remove behaviors seen as sin (Blevins, 2016). The importance of women’s role in missionary work was codified in 1888 with the formation of the Woman’s Missionary Union (McBeth, 1977), which highlighted the importance of women serving in the mission field within the Baptist culture.

2.5 Role in Leadership

Research shows that mission work is held in high regard for Baptist women, however filling the role as pastor of a church is looked down upon. The *Baptist Faith and Message* stated in 2000 that all men and women were gifted but only men could serve as pastors (Cook, 2010).

Then again in 2001, the magazine used language to prohibit female pastors (Brown, 2008). The Baptist church trains women for mission work, offering leadership classes and teaching women how to share their faith, but it is a woman's responsibility to know when to speak and when to stay quiet, only using her training in appropriate ways (Blevins, 2016). To keep women from positions of leadership over men, the church controls women by teaching that the God-given role of a woman is to be a homemaker, leaving women dependent on men (Shaw, 2008). Men are not the only group of people who challenge female leadership. While men may send messages about leadership roles, Southern Baptist women view leadership over men in direct opposition to God's plan (Cook, 2010). According to Baptist theology, all members are equal and able to have an individual relationship with God without a mediator; however, women are not to be pastors because the congregation submits to the pastor, and men are not made to submit to women (Shaw, 2008).

College attendance tends to liberate attitudes about gender roles in leadership. Studies show that male and female students that spend four years at a college institution become less traditional in their attitudes towards gender roles (Bryant, 2003). Some of these male and female students are members of religious cultures. As members, these students bring their less-traditional attitudes into the religious culture, so as history has advanced, some religious cultures evolved their acceptance of women in pastoral roles. Progressive Christians hold some traditional views but are more open to women as pastors and leaders (Knecht, Eckland, 2014). One study, however, shared the mixed messages a female Baptist minister experienced. After a prayer service one of the male pillars of the church, holding power over her ordination, said, "Couldn't hear a word she said, but I sure enjoyed watching her say it" (Wigg-Stevenson, 2017).

In this instance, the female pastor was allowed but clearly not accepted as equal to a male leader.

2.6 Social Culture Affects Religious Culture

As the Baptist church changed and evolved over the centuries, so too did the role of women in the church. Early Baptist leaders (in Western and Central Europe) were women and these women were vital in the start of Baptist denominations, but as Baptist denominations changed over time, women's role in the church became less prominent (Cook, 2010). Changing church doctrine and events also influenced gender role beliefs within the larger Baptist culture. As the American Civil War commenced, the role of women quickly went through many changes. There was a split between Northern and Southern Baptists, each holding opposing viewpoints on slavery and female roles within the church (Cook, 2010) When men left for war, women had to step up into the roles their men once held, both on the farm and caring for those within the church.

The 1970s women's movement impacted Christian cultures as well. This movement pushed against inequality in gender roles by supporting equal pay for women, yet still favoring women as the homemakers (Shaw, 2007). It was during the 1970s that equality of women within Southern Baptist literature first appeared (Cook, 2010). During this same time period, the Southern Baptist Convention printed a text stating that there was more of a need for sensitivity to discrimination against women (Shaw, 2007). Recent interviews of current and former Southern Baptist women reveal that many Baptist women consider themselves feminists. The study found that women who support feminism support female power, and are a threat to Southern Baptist male power (Shaw, 2010). Although Southern Baptist members have

traditionally reacted strongly to feminism, the views of this movement have had influence within Southern Baptist culture (Shaw, 2010).

2.7 Cultural Identity Theory

A culture is the shared beliefs, traditions and values of society (Meriam-Webster, 2017). These shared beliefs, traditions, and values are the foundations that connect a society together, while Individual identity is directly linked to these characteristics within one's culture. Research has shown that attachments to cultural groups help in the development of public identities (Hoersting, Jenkins, 2011). Cultural standards shape societal rules, and it is expected that individual members will make decisions in accordance to these cultural standards. It is the shared rules within a particular culture that distinguishes single cultures from each other (Collier, 1998). Although personally distinct, one's identity is shared through behaviors that align with cultural beliefs, traditions and values.

Cultural Identity Theory can be described as viewing the individual's individuality while that person shares the beliefs and values of the particular group or groups he or she belongs to. Mary Jane Collier, an early user of Cultural Identity Theory, showed that cultural identities were built through messages communicated by the culture (Collier, 1998). Messages sent to individuals about cultural standards influence individual behavioral choices. The individual 'self' is developed through early socialization and absorbing early family experiences (Duffey, Trepal, 2016), so a person's family is an example of a culture that directly influences individual decisions. Investigations through the lens of Cultural Identity Theory allow a researcher to understand individual behaviors and choices through that individual's connection to a particular group.

CHAPTER THREE

3 METHODOLOGY

Using Cultural Identity Theory, the researcher sought to reveal the cultural beliefs surrounding individual female gender role expectations that were communicated through Baptist media. After obtaining a clearer picture of the Baptist cultural beliefs about female gender role expectations, the researcher then examined how individual female members of the Baptist church internalize this information and compared internal opinions with messages sent to their own daughters. The researcher posed these questions:

R.Q. 1: What messages about cultural beliefs of individual female gender role expectations do Baptist media communicate to women?

R.Q. 2: What do Baptist women understand from Baptist media, are their expected gender roles both in and out of the home?

R.Q. 3: Are there any differences in the messages Baptist women receive and the messages they are sending to their daughters?

R.Q. 4: Specifically, what gender role expectations are Baptist women communicating to their daughters?

This qualitative analysis sought to understand if the messages women within the Baptist culture understood pertaining to gender role expectations are the same messages that women then teach their children within the Baptist culture.

The researcher wanted to identify gender role expectations taught to Baptist women through articles within magazines produced by one of the top U.S. Christian magazines today.

Christianity Today, first created by a Baptist ordained preacher and grounded in Baptist beliefs, has many sub-brands including *Today's Christian Woman*. The messages within *Today's Christian Woman* magazine help to create individual female identity for those women associated with the Baptist community. The researcher conducted a historical interpretive analysis of the articles within *Today's Christian Woman* magazines, examining bi-monthly magazines each year from 1995 through 2009 and monthly online magazine articles from 2010 through 2016 (Appendix A). The researcher focused on gender role expectations that are communicated to readers through the magazine articles specifically looking at marriage, motherhood and career (figures of themes found in Appendix A). These articles were categorized according to the subject of the story and then reexamine for subthemes. The themes within the analysis represent messages taught by the Christian community about gender role expectations of women. During the article analysis, the researcher noticed an apparent language shift between articles written before 2007 and articles written after 2007, so the researcher split the article analysis into those two groups. By splitting the articles into groups based on the year published, the researcher was able to collectively compare themes of the articles as well as compare the messages to the interview content.

The researcher also conducted in depth interviews with Baptist women who have been or are currently associated with the Baptist culture and are familiar with Christian magazines or literature. Although the women selected for interviews did not have a regular subscription to Christian magazines, they were consistent readers of Christian stories both online and through print. All six of the woman interviewed first attended Baptist churches as children and have continued to attend Baptist churches on and off as adults. Each woman had regular contact

with at least one daughter on a daily basis, and the children's ages ranged from 4-weeks-old to 20-years-old. The women's ages ranged from 30-years-old to 40-years-old. The researcher was guided by a list of questions (Appendix B) and recorded all answers of each of the interviews. Transcriptions were made of each recording, and the audio recorded data was then deleted. An analysis of the interviews was conducted and thematically sorted into categories based on the subject of the answers. The analysis method used was similar to the one used on the magazine articles discussed above.

Once the analysis of the magazine articles and the interviews were complete, the researcher compared the messages sent through the magazines about gender role expectations with the messages about gender role expectations taught to children by the women interviewed. It was the intent of the researcher to use consistent themes within the interviews with Baptist women to show whether or not the gender role expectations taught by *Today's Christian Woman* magazines are the same messages that are understood by Baptist women and sent to future generations. Comparing messages received with messages sent demonstrated that the beliefs of the Baptist culture versus individual female beliefs have the potential to be contradictory in some areas of gender role expectations. While the Baptist cultural beliefs have some influence on parenting behaviors, comparing the messages revealed specific disconnects between the messages received and those then passed on to their daughters. Women within the Baptist culture are teaching both cultural beliefs and societal beliefs concerning gender role expectations; this research examined how parental communication both aligns and strays from the messages in *Today's Christian Woman* magazine articles.

CHAPTER FOUR

4 ARTICLE ANALYSIS

4.1 Today's Christian Woman and Culture Change

In 1998, close to the beginning of the time period covered in this thesis, *Today's Christian Woman* celebrated a 20-year anniversary. Inside the July/August issue, editor Jane Struck wrote about changes in the magazine and society. Struck shared the positive changes she had witnessed, writing that there were more sports available for girls to play, that pay had become more equal between men and women, and that there were more freedoms within the church for women. But she also wrote about what she considered to be the negative changes, attributing them to the liberation of women. According to Struck, negative changes included abortion on demand, STD increase, porn increase, an increase in divorce statistics and an increase in lonely women by 1998 (Struck, 1998). Struck reported in the anniversary article that only 39% of readers worked full time outside the home (Struck, 1998). The numbers from the United States Census Bureau supported her claim with the report that women represented just over 30% of the American workforce in 1998 (Census.gov, 2010). Between 1995 and 2006 articles in *Today's Christian Woman* offered specific direction for good Christian wives and mothers. The messages were clear and concise and guided women on how they should lead their lives and run their homes.

Over time, American culture saw the number of working women climb between 1998 and 2007. To continue to resonate with readers, the magazine made changes to the articles. The authors changed gender role expectation narratives to coincide with the changing

American culture, with a noticeable shift in content and writing style between 2006 and 2007. The language used in magazine articles analyzed from 2007 to 2016, was more inclusive of working Christian women. Rather than instruct a female Christian reader to stay home and care for her husband and children, the articles were written as stories about other Christian woman with subtle suggestions as to how to live. Once placing the stay-at-home mother on a pedestal as the ultimate Christian woman, the articles now portrayed through storytelling that a Christian woman was able to balance family, work and ministry. For example, an earlier article instructed readers when faced with challenges within the marriage, divorce was not an option; instead a woman should flirt with her husband to rekindle the nuptial interest (Brooks, 1995). More recent articles indicate that although some marriages end in divorce, before leaving the marriage readers should scrutinize their relationships to understand if the marriage is normal, and seek counsel before walking away (Klein, 2012). The language changed from a specific instruction of 'no divorce' to giving readers suggestions when divorce seems inevitable. These articles written between 2007 and 2016 could be categorized as narrative stories. This collection of stories, written about the lives of Christian women, are narrative stories that generally did not contain a direct 'how to' or specific direction for living. However, the articles still contained subtle indications and messages for living within the American culture as a Christian woman today.

4.2 1995 – 2006

The articles written between 1995 – 2006 gave specific instructions for Christian women. it is important for a Christian woman to find a husband and begin to have children to

fulfill her role as a mother. It is also important for a Christian woman to view work inside her home as a priority and a career.

4.2.1 A Christian Wife

Marriage is the union and a contract between two people. Couples marry for a variety of reasons, some out of desire and some out of need. But long before couples decide to create a union, the articles show that women need to ready themselves for such occasion. Christian women must stay sexually pure, avoiding sexual interactions with men, before finding 'Mr. Right,' (Courtney, 1999). This may prove harder for some women more than others. But a woman need not fear condemnation for premarital encounters. If a woman has 'messed up' her purity by having sex with a man before she is married to 'Mr. Right,' God will forgive her (Courtney, 1999). It was instructed that women need to be patient, not settling for just any man that is in proximity to her.

Christian women also need to understand that living with a man is not looking for 'Mr. Right' but settling for 'Mr. Right-now.' The articles teach that if a woman is cohabitating with a man, as an unmarried couple, she is to leave immediately. She is not to take into consideration her fondness for any children the man may have had prior to the relationship; instead it is the responsibility of the unmarried woman to leave the home immediately (Langberg, 1999). Sexual purity is important; living as an unmarried couple, engaging in intimate relations, violates the purity standard. Until the time of meeting the man who is to become the husband, a Christian woman should be content with Jesus, remembering He is the ultimate 'Mr. Right.' The author of the article "'Talkin' 'bout my generation" explained, "She doesn't envision herself marrying before she is twenty-five... only if she establishes a relationship with a devoted Christian man"

(Miller, 1995). In other words, waiting on her future spouse while he grows into a devoted Christian man is important and worth waiting for.

The need for men and women to find the person God has intended for them extends past spiritual reasoning. In the article “Get High On Marriage,” the author shares that marriage and lower drug addiction rates are related. It was revealed that alcohol, marijuana and cocaine use all declined when young adults marry (Get High On Marriage, 1997). Having a spouse or accountability partner reduces risky and potentially harmful behaviors. In the article, “Eating my Own Words,” author Kathy Peel uses her own life to teach that Christian wives should act like the woman described in the scripture of Proverbs 31. Peel teaches that women should never hide anything from their husbands (Peel, 1997), reiterating the fact that wives are accountable to their husbands which would support the argument that lower drug addiction rates are related to having accountability partners within marriage.

Once she finds ‘Mr. Right’ the Christian woman needs to learn proper channels of and times to communicate with her husband. A wife should give her husband space and time to process information; she is to be patient, remembering that her husband will communicate when he is ready (Charis, 1996). Author Kathy Peel also wrote that a wife is to be honest with her husband, to be attentive to her husband, to keep her husband sexually interested and to never lose her temper with her husband, emphasizing that wives should emulate the Proverbs 31 woman (Peel, 1997). The articles highlight that as a Christian wife, it is important to understand what her husband handles on a daily basis. She should realize that although a woman may juggle multiple responsibilities at a time, the responsibilities of the husband are

much heavier to carry, and she should learn and become an expert about her husband's strengths and weaknesses (LaPlaca, 1995).

Describing marital success as the responsibility of the wife was explained in a story about a couple who had grown apart. The author stated that divorce was not an option and that a counselor recommended the wife to flirt with her husband to catch his attention once again (Brooks, 1995). It is the instructions of these articles that taught female readers that it was the the wife's responsibility to change her behavior in order to make the marriage successful. As a Christian wife, she should be available for sexual intimacy and be sure to thank her husband for help with the kids or housework (LaPlaca, 1995). This idea that women are responsible for changing their behavior due to marriage challenges is reinforced in the article "Love and Marriage," instructing that a man should love his wife when she fails. The article states that "when she fails or disappoints you, when she doesn't give you what you want ... love her so she'll become hungry for you..." (Langberg, 1997).

4.2.2 A Christian Mother

The articles of *Today's Christian Woman* magazine place an emphasis on the importance of motherhood. To be a Christian mother is to be placed on an elevated, revered platform, the envy of those who have not yet achieved this title.

The desire to be a mother is learned early, seen in Linda Piepenbrink's article, "*Family First*," about Karyn Henley. The article identified that Henley learned how to be a parent from her own parents. "They acted to be copied and spoke to be echoed," (Piepenbrink, 1997). Readers were also told that having a family was more important than having a career. In the article Henley said, "I knew I couldn't be the mother I needed to be and pursue my career

fulltime ... If I couldn't take care of my family, I had no business trying to take care of anything else," (Piepenbrink, 1997).

To readers of the magazine, it was illustrated that God will use many different situations to give her the opportunity to mother children. God may send children into the lives of a woman by giving her biological children, adopted children, step-children and (or) spiritual children. Women should take comfort in knowing that although mothering may look different from what they expected, God will make sure they are able to nurture a child. When facing infertility, instructions were also given so that Christian women hold on to the desire to be mothers. Dandi Mackall wrote about her feelings when she was faced with the inability to give birth. She wrote that eventually God called her to be a mother to those who were motherless. "Spiritual motherhood" is the title given to those who open themselves up to love children who need a mother's love. As a spiritual mother, a woman is given the responsibility to nurture and teach children not connected to the woman biologically, but who are still in need of hearing the message about God. If a woman was unable to conceive and give birth to children (framed as if she is solely responsible for the ability to fertilize and conceive a child), these women were to remember that God will send spiritual children into their world for nurturing (Mackall, 1997).

Another way *Today's Christian Woman* magazine instructed that women should have a desire for motherhood was to address abortion, and authors did so by writing about the grueling details of an abortion. Although the authors don't make a direct claim that abortion is wrong, the article, "Partial-Birth Abortion Uncovered," describes the health risks to pregnant mothers and unborn babies when the babies are delivered "feet first, except for the head, then forcing a sharp instrument into the skull and sucking the brains out" (Partial-Birth Abortion

Uncovered, 1997). Because women are taught to have a desire to be mothers, having an abortion is contradictory to this belief.

Once the title of motherhood is achieved, there were many parenting instructions written. As a Christian mother, a woman serves as nurturer and teacher to her children. An example of this was illustrated in a story about the flexibility of homeschooling children. The article reported that if a woman chose to homeschool her children, the homeschooling schedule could allow families flexibility to follow all that God had for them (Piepenbrink, 1997). Mothers were also instructed to limit a child's time in front of the television and encourage reading and personal hobbies (Yates, 1997). Since "materialism produces parents who have no time for each other or their children," mothers should encourage building relationships rather than buying material things (Ruth, 1997). Mothers should also model positive self-esteem behavior. To help boost a child's self-image, a mother should watch how she talks about her own looks and weight (Yates, 1995), because children often imitate or mimic their parent's speech and behaviors. Knowing that children copy parental behaviors, it is the mother's responsibility to be a spiritual example for her children to emulate (Yates, 1998). Lisa Vicher, wife of the VeggieTales movies creator, spoke about the importance of motherhood and implied that children are "on loan from God" (Courtney, Bilsley, 1999), therefore mothers should do their best to raise Godly children. An interview conducted with singer and songwriter Amy Grant indicated that she also wanted to be able to nurture her children. To do this she takes them with her on her tour bus. Grant feels it is important to nurture the relationship with her children, so she takes them with her as she navigates career and motherhood (Struck, Bilsley, 1998).

Parenting may be stressful at different stages of a child's life. It is when a mother becomes too stressed that she should adjust her own attitude, recalling the Biblical verse of Joshua 1:9, "be strong and courageous" (Miller, 1998). The articles instruct that Christian mothers imitate that of a Proverbs 31 woman (Peel, 1997). It may be impossible to watch children every second of the day or to know who children befriend or spend time with when they are out of the reach of their parents. There is instruction for this as well. A Christian mother should take a more active role in the lives of her children. She should allow her children's friends to come over and play, and she should put her children in church groups (Yates, 1996) because during these church group times kids meet up to pray together and study scripture. When a mother is involved with her children's friends, she also has the chance to befriend the other parents involved. Not only will she more deeply know the home values of those who are influencing her children, but she will also be able to form friendships and have a commonality with these other parents (Newenhuyse, 1995). As hard as mothers try to parent the best they can, some children rebel. It was instructed that if your child has made choices that have led him/her down a path of rebellion, give the issue over to God, allowing Him to provide healing and fix the rebellious ways of the child (Kidder, 1996).

One other factor was given importance in the articles concerning motherhood. Becoming a mother can have positive health benefits. To combat possible cancer issues, women should start bearing and nursing children earlier in life as this has the potential to lower the risk of cancer (Reisser, 1995). Ultimately, women should desire motherhood. Once motherhood is achieved, in whatever form it transpires, women should enjoy the time they

have with their children, including the childish unfiltered comments (TCW *Smalltalk*, 1998) because while in the mother's care, they are on "loan from God" (Courtney, Bilsley, 1999).

4.2.3 Instructions for Work

Instructions concerning women and career were clear, families need relationships more than they need money (Ruth, 1997). As mothers, women should always choose her family over career and remember her husband is the head of that family.

A husband has final authority over the career of his wife. As illustrated in one article, when one husband was unhappy because his wife's job required her to travel with male coworkers, the advice given in the magazine was for the wife to quit her job because her husband's happiness was more important than her job (Langberg, 1996). A later article supported this thinking that women should put the husband's happiness over her career choices by stating, "this isn't about job versus marriage; it's about marriage together," (Langberg, 1998). The repetition was clear. A woman should put her husband's needs first, his wishes before her career. And during the rare situations that a woman decided to enter the workforce, she was to remember that women are not to be in any elevated positions supervising or instructing men (Miller, 1995), instead they are to be mindful of the men they work around.

It was more important that, "a mom ... has time and energy left to play games or read stories" (Baton, 1997), rather than spending all her energy away from her children. If women felt it was a financial necessity to work, then it was important to find jobs that allow time to be spent with the children. For example, one article suggested working from home. If a stay-at-

home mother decided to help with the family income, she should find a job that she can work from home or be with her children, like selling Pampered Chef products (McEwan, 1996).

For those women who worked outside of the home, they should use their job as a ministry. These women should find ways to talk with others about God through their position, outreaching to others. This is exhibited in one article when the author described a travel consultant who used her face-to-face consultations to talk about Russia, explaining to clients that Russians had a desperate need to hear about the gospel (McEwan, 1995). Using a work position as an outreach for God allowed women to work when needed.

4.3 2007 – 2016

The articles written between 2007 – 2016 were written differently than those of previous years. Still written primarily by women, these pieces were more narratives about the lives of Christian women with less blatant instructions. Gender role expectations of Christian women were written as subtle instructions; using the Christian women highlighted in the stories as examples that readers should look to.

4.3.1 Obey God

According to the articles, to obey God means to place God above all other people, things, wants and desires. It was indicated in one article that God will “show favor” when his followers put Him as the Lord and leader of their lives (Slattery, 2014). With all of the daily responsibilities that need to be tended to, God wants to be first in the lives of His followers. Placing God before anything else in a Christian woman’s life doesn’t mean all of the hardships and stresses magically disappear. But God wants to be Lord in both the happy and the stressful situations. Family life, work and ministry are all areas that can add stress to a woman’s life and

during these stressful times there are five recommendations a woman should follow: they should whisper God's name, they should know that Jesus is praying for them, they should seek self-care, they should invite Jesus within their world, and they should stop and rest (Gray, 2014). Seeking God may occur differently within different situations, but women are instructed to always seek God.

Today's Christian Woman magazine stories teach women to show obedience to God with their actions. For example, women may do the smallest task, or give up personal wants, or pray for God's direction for life, and each of these actions are seen as obeying God. To do for God, to be active, is the opposite of being lazy. In one of the 2012 articles, author Nancy Beach writes about being a sloth and the reasons women should try not to be sloth-like. She defines a sloth as someone who avoids physical or spiritual work. Beach writes that sloths lack good judgment, and in today's world, sloths have no common sense (Beach, 2012). For Christian women, being a sloth is in direct opposition to obeying God, which warrants action. Articles allege that Christian women have been given the freedom of choice, that they have the right to make personal decisions about relationships, and that they are free to choose to be more Christ-like in everyday actions (Beach, 2012). As women make a choice to be in active pursuit of God, many may be pushed out of their comfort zones doing things they don't regularly choose to do. Karen Kurtz shares her story of following God even when it seemed trivial. In her 2010 article she talks about saying yes to a ministry that seemed small and of no consequence. Kurtz shares about a young woman who felt led by God to join a single woman's ministry at her church. To this young woman's surprise, her assigned task was small and insignificant. She was to help straighten the pews after the morning worship service. It was through this small task

that she eventually cultivated long-lasting meaningful friendships. She is now grateful that she obeyed God and served by doing what she considered to be a small and meaningless task, she was rewarded with those friendships (Kurtz, 2011).

It can be understood through articles that a Christian woman may occasionally need to wait for God to give instructions. Sometimes the answer to prayers is to wait or be still and listen for God's voice to navigate life in the right direction. Renee James writes of her experience within a church position that was uncomfortable and toxic. She prayed, and she sought God's will for her position. Her husband, loyal friends and family all encouraged her to quit her job, but she felt God told her to stay. James felt that God told her to wait and revealed that through conflict and uncomfortable situations a ministry may be spiritually transforming (James, 2015).

Examples of obeying God have been seen in both action and listening, but often obeying God means to find pleasure in Him alone. It was explained that some women choose personal pleasures over God, but Christian women are taught to seek God over anything materialistic. "But for many women life is all about the pursuit of pleasure. Shopping, spa days, and adolescent behavior are outlets for habitual self-indulgence, which we sinful people all struggle to resist" (Simposon, 2011). Women who live for their own comfort and pleasures are not following God's plan for their lives. Instead of following empty ungodly pleasures, the articles suggest a woman should spend her time serving the Lord, (Simposon, 2011).

Idolizing those in the public eye is one way of following ungodly pleasures. Daily life for the average Christian woman may look completely different than that of celebrity figures. Therefore, revering and obsessing over the lives of other women removes the focus off of God

and the things He sees are important. For example, according to Amanda Jenkins, some women have an obsession with Kate Middleton, her pregnancy and her life as an English Royal; they view the royal life as an easier and more pleasant lifestyle (Jenkins, 2013). However, Jenkins also wrote about her reality of motherhood when she talked about her stretchmarks after childbirth, her weight gains, and her sleep-deprived and irritable days (Jenkins, 2013). While some women are sucked into the ungodly pleasure of idolizing Kate Middleton, Christian mothers should place their focus on God. In her day-to-day life as a non-royal, Jenkins seeks out her Savior, she looks for his heart in others and wants to know His plan for her so that she doesn't get caught up believing any successes are her own (Jenkins, 2013). The God-focused life of Amanda Jenkins was used as an example for other Christian mothers. Additional *Today's Christian Woman* magazine stories shared this same God-focused purpose. For example, another story shared how one mother found that parenting teenagers was challenging and she tried to tightly hold on to her children by controlling attitudes, actions and situations of these young adults. But this mother realized that her actions of placing her own wants and desires for her children was not obeying God. Instead, this mother recognized that to obey God meant she needed to loosen her grip of control over her children, turn to God and seek His direction in her children's lives (Doering, 2011). This woman proclaimed that when a mother decides to chase after God instead of holding tightly to worldly things, including her own children, it is then a mother can truly celebrate (Doering, 2011). God wants women to lose the grip they have on things in this life that are placed before Him on the list of priorities. Obeying God may mean losing human obsessions, but in turn Christian women will gain Godly passions.

Stories within the articles insinuate that God calls Christian women to serve others as a way to obey Him. “God invites us to love, stand up for, and kneel down in humility to serve others in our lives,” (Trujillo, 2012). Serving others includes praying for them as well. To obey God, this article reminds women they are challenged to move out of their comfort zones of close friendships, pray for and minister to those who are not normally part of their daily routines (Trujillo, 2012). Obeying God by praying for others means to pray as God would pray for them and thanking God for the ability to do so. This is illustrated with a story of a woman who had two brothers, both with special needs. As a young woman she prayed for her brothers to be healed, but when her prayers seemed to go unanswered she quit praying for their healing. It was 30 years later that this woman decided to pray differently. Instead of asking God to heal her brothers she thanked God for her brothers, understanding that God had made each of them, and their creation was made perfectly (James, 2012). This woman’s story subtly instructs readers to not only pray but seek God’s direction for how to pray.

Obeying God while serving others may often lead women to love those who are unlovable. One woman spoke of her experience in the the 2013 article about loving her sinful neighbor. She said that reluctance to move toward those identified as “sinful” is an obstacle that keeps God followers from “living like Jesus,” (Starbuck, 2013). Her discomfort and disapproval about her neighbor’s choices made her hesitant to involve herself with her neighbor. She felt that if she was to engage with or communicate with her sinful neighbor, she might have given others in her church circle the idea that she condoned the sinful behaviors. The fear of judgement led her to believe it would be easier if the sinful neighbor would change her behaviors before any type of social engagement. “If I were completely honest, what I'd

most prefer is for my neighbor to clean up his or her act, and then beg to attend church with me” (Starbuck, 2013). Although she first feared judgement, this author teaches readers not to stay away from those considered sinful because keeping a safe distance also keeps readers from living and loving like Jesus, and ultimately this fear can keep women from obeying God. Loving the sinful, unlovable and those who make unwise decisions are all ways to obey God.

To obey God through ministry, women have followed His path into many areas including those considered sinful. In the story about Harmony Dust, the exotic dancer, her life is used as an example of how she made a choice to follow God out of stripping only to obey His calling to minister to those who worked inside the exotic clubs (Cowell, 2013). Harmony Dust was faced with adverse circumstances from a very young age; sexual assault, abuse and working as a stripper. She gave her heart to God, and eventually she finished her degree and married her God-following husband. As her life changed completely around she felt God calling her into ministry. Although Harmony had left the clubs behind, God called her to share her faith with women who were still struggling within the sex industry. Harmony began the ministry Treasures, which has ministered to over 5000 women (Cowell, 2013). The story of Harmony Dust exemplifies her willingness to follow God into areas that had once ruled her life. While she may have feared revisiting places that dredged up unwanted past feelings, Harmony was willing to obey God and go into sinful places. This obedience to minister to strippers was also shared in a 2014 article written by Erin Stevens. She writes about her own challenges of following God into this uncomfortable ministry in establishments that are considered sinful. Stevens faced a similar struggle of loving the strippers without “glossing over” the reality of their sin (Lee, 2014). Ultimately Stevens learned that everyone is 100% forgivable, no one is beyond the grace

of God, and she also needed to obey God and minister to those who worked in the strip clubs (Lee, 2014).

Obeying God not only includes loving those who are sinful, but also includes loving those who are close, who we feel are unlovable or behave in ways that may hurt. Saleama Ruvalcaba writes about a time within her marriage when her husband confessed secrets from before their marriage, behaviors that emotionally hurt her (Ruvalcaba, 2014). While her husband was confessing she felt God speaking to her, telling her to be silent and to forgive. She made the choice to forgive her husband, knowing Christ had forgiven her sins. In the article she recited scripture from the book of Mark as her forgiveness standard to obey God, showing the importance to forgive others because God also forgives. Ruvalcaba used a situation in her own marriage to show the importance of forgiveness and obedience to God.

Action through choices, prayer, ministry and forgiveness all show ways to obey God. However, obeying God also includes having faith that there is more to life than what we see here on earth. Anne Lotz, daughter of Rev. Billy Graham, writes about her vision of entering heaven in the 2011 article, "Our Father's House. Finding comfort in our eternal home." Lotz compares living on Earth and entering heaven with visiting the Westminster Abbey. While we are here on Earth we are in an area comparable to the narthex just before entering the Abbey, something that is foreign and unknown. She shares that the narthex is interesting just as Earth has many wonders to see, but heaven can't be entered without moving through and out of the narthex (Lotz, 2011). Moving to heaven takes faith because it is unseen, unknown to God followers. To move into heaven, women must have faith and move through (eventually leaving)

the narthex before reaching heaven. To obey God, readers must have faith and leave earth to get to be reunited with Him in heaven (Lotz, 2011).

4.3.2 Marriage

With changes in society *Today's Christian Woman* articles suggested new arenas to find potential spouses. More women have entered the workforce and now more women are working in close proximity to single men. Advice for proper male/female work relationships can be understood in many of the stories, showing that the new pool of potential spouses warranted new female behavior standards. While at work around male coworkers, women should obey certain guidelines. Women need to refrain from dating married men or their bosses, women need to follow company policies about dating, women should never flaunt a relationship, women should remember that the ending of a relationship may or may not be expected, and women should create an understanding of respectfulness if the relationship fails (Paddison, 2014). Although the article did not explicitly state that women needed to find a spouse, suggesting guidelines for dating within the workplace implies the fact that women are looking for their future husbands.

Each article that revealed tips about marriage did so by intertwining marriage rules with everyday life. For example, a story that focused on setting healthy life boundaries emphasized to readers that a wife should make her husband top priority. "My relationship with my husband is the most significant relationship I have on [E]arth. God entrusted me with the heart of a wonderful man. I have the power to build him up or tear him apart," (Bergman, 2014). And in an interview with Kirk Cameron, while talking about his speaking events, he also explains that God is the designer of marriage and that God has instructions for a healthy long-lasting

marriage (Schneck, 2013). It is evident through the use of these stories that making your husband a priority is important, and one way of prioritizing your husband is to create quality time with him. Quality time may come in the form of a few minutes, perhaps in the morning before a couple starts their day or maybe a few minutes jogging together. Either way, the quality time spent together may be the time needed to sync the relationship. This short but valuable time may be all that is needed. "Just five minutes ... will do wonders," (Paddison, 2014).

While most articles were written by female authors, a handful of male authors also told stories of their own marriages. Male author Aaron Sharp gave readers marriage advice in his 2011 article, "Is it 50/50 or Half and Half? Guardrails for Communication," when he told a story about an argument his grandparents had one day during dinner. The silly argument was about how to make deer sausage. His grandpa said the proportion of deer meat to sausage meat was 50-50, while his grandma said it was half and half. Although saying the same thing, the small difference of communication led to an argument. And many times, couples find that small communication issues can lead to big problems in a marriage. Sharp suggested three communication rules for couples to remember: be careful with the tone of voice, look at the big picture vs. small details, and try to speak the language your spouse understands (Sharp, 2011).

Miscommunication is often at the root of disagreements in marriages. Another male author, Cecil Murphey, wrote about a time he needed his wife, Shirley, to give him emotional support after an exhausting day at work. When he described his day to her, she remained disinterested. This upset Murphey, so he questioned his wife. Shirley responded that he seemed neutral and unemotional in his conversation, so she had no idea he needed emotional

support at that time. Murphey decided to change the way he communicated. He decided he needed to be clearer when situations called for attention, and he decided to communicate his needs rather than relying on his wife to change her behavior (Murphey, 2012).

Understanding that men and women send and receive messages in very different channels is vital for couples; however, remembering the differences can be a challenge within a marriage. Sexual communication is one of the areas of trial for couples. Erin and Greg Smally, co-authors of the article, "How to Connect Sexually with Your Husband. 10 things men want women to know," express the difference in sexual communication between men and women. The couple writes, "... it's important for women to understand that most husbands do approach sex differently than their wives," (Smally, Smally, 2014). They reveal that men are quicker to be aroused and that men and women view intimacy through very different paths. The couple writes that women view intimacy emotionally while it is primarily physical for men (Smally, Smally 2014). Although men and women communicate sexual needs and desires differently, the authors share that sex was created by God for marriage, and sex is a gift that only a wife can give her husband. The authors also write that wives should be ready to give their husbands this gift saying, "there are times in marriage when you may simply choose to give this gift even though you may not feel like it," (Smally, Smally, 2014). This suggestion of sexual gift giving in this article reinforced the earlier idea that wives are to cater to the husband's needs and desires, but the authors of this article propose the idea without explicitly stating the instruction.

Understanding that women are to cater to the needs of their husbands implies that husbands are the leaders in the home, many times given the title head of the household.

Communicating the role of the head of the household to readers can be seen in an article by Kathy Carlton Willis. She used the story of a time she and her husband disagreed about moving their church membership or staying in the church where they were already members. Willis wrote that leaving a church is much like leaving a marriage and should only be done with careful consideration (Willis, 2012). Using scripture from Ephesians chapter 5 verses 22-24 she clarifies the responsibility of making family decisions. "Wives, understand and support your husbands in ways that show your support for Christ. The husband provides leadership to his wife the way Christ does to his church, not by domineering but by cherishing. So just as the church submits to Christ as he exercises such leadership, wives should likewise submit to their husbands" (Ephesians 5:22-24, MSG). Willis indicates that, "when it comes to making decisions, God has an accountability system in place for spouses," (Willis, 2012).

Other stories also imply that a wife should look to her husband as the family leader. For example, a wife may need to learn to make new friends because she follows her husband's career moves to new locations (Feinberg, 2013). A subtler suggestion comes in the form of a story about new technology. One couple's harmless new device enlightened a wife about how to treat her husband. The ability to turn the global positioning system (GPS) on and off gave her husband pleasure because he was in control. That was when this wife began to understand that she needed to relax and allow her husband to control the route without always giving instructions to him (Gullies, 2010).

Submitting to a husband's leadership and catering to his needs may give women a bleak picture of romance. Dana Ryan wrote a story about about watching *Anne of Green Gables: The Sequel* with her sister as children; each girl squealing during the romantic parts of the movie. As

she grew up she looked at dating and marriage through the same childlike romantic eyes. Ryan says that women can equate romance with the warm and fuzzy feel-good emotions.

She also expresses the thought that women tend to romanticize dating relationships; when in reality they can be heartbreaking. Ryan reveals that sometimes women miss the romance in life because it doesn't feel warm and fuzzy or because lives may be too busy so that these women miss out on opportunities. In these missed circumstances women can only see the romance after the heartbreak, looking back. Because romance is more than just the warm and fuzzy feelings, women should look for romance in everyday circumstances.

Today's Christian Woman stories point out that couples need to recognize that lasting relationships need more than just romance. Friendship between husband and wife is the foundation that will help a marriage survive, and a friendship between husband and wife may begin or strengthen over the course of time within a marriage (O'Connor, 2012). Romance within marriage appears to be very different from what is portrayed on television. One story in the 2011 issue was of one woman's comparison between the television show "Desperate Housewives" and her own definition of real housewives. While the women on the television show look for illicit affairs, bikini waxes, shallow marriages and easy divorces, a real housewife looks for energy, passionate lovemaking to one man, keeping her nether parts private and a 50th wedding anniversary to the man that can "still make her heart race when his car pulls in the drive," (Dagnam, 2011).

After marriage, the expected path for Christian women is to birth children and become mothers; however, when faced with infertility great marriages can be tested. Marlo Schalesky shares her story of infertility and how this battle impacted her marriage. "And we were two

young lovers walking its streets hand-in-hand. We were innocent, in love and looking forward to a future filled with the promise of giggling children and vacations that would take us to Disneyland instead of Paris. But that was B.I.—Before Infertility—and those days were gone,” (Shalesky, 2011). Infertility is one of those challenges that will change all areas of a marriage. Shalesky reveals that sharing intimate times became all about creating life, accomplishing a goal. This couple had been so focused on conceiving a child they had become blind to everything outside of this goal. So, Shalesky herself decided to change her behavior and lesson the stress of infertility. Her new goal was to make special times during the month, once dedicated to making a baby, now dedicated to the marriage by making romantic date nights. While this story restates the importance of birthing children, the author of this article also gave readers an example of a Christian wife that examines troubles within her marriage and changes her behavior accordingly. Although not all women will face infertility, this story is used to share the challenges of infertility to teach marriage behavior skills without overtly defining specific steps.

One’s own attitude can often tear away at a marriage (Schneck, 2013). Dr. Juli Slattery revealed that she tended to be controlling towards her husband when it came to being on time (Slattery, 2015). Dr. Slattery instructs readers to let go of their controlling attitudes because these attitudes lead to conflict with loved ones. She used her own expectations of perfection as an example. She described times she kept tallies of her successes and failures as a wife. Dr. Slattery instructs that this behavior can be harmful. While keeping score on a softball team is important for determining the winner of the game, each spouse is on the winning team, so no scorecard is needed within a marriage (Rische, 2013). However, it is inevitable that some

battles will be fought between husband and wife, as seen when one woman shares about an argument she had with her husband in the article, “Arguing again. In the aftermath of our argument, three words came to mind: Love never fails,” (Lazo-Davis, 2012). She turned to the scriptures for clarity about how to handle herself after the disagreement. She read that, “it’s a mark of good character to avert quarrels, but fools love to pick fights,” (Proverbs 20:3, MSG). In this case she realized that she needed to keep the argument from getting worse and keep calm. While she expected her husband to give a verbal apology for his harsh words, she came to recognize that each of them had their own method of apologizing (Lazo-Davis, 2012). Again, just as in the above examples, this wife used an argument within her own marriage to teach readers how to behave when fighting with a spouse. It is through this article that female readers can see the importance of changing behaviors for the betterment of the marriage.

4.3.3 Raising Children

Giving birth, raising children, becoming a mom is “held in high regard,” (Jansen, 2012). Stories within these articles show that women wear many hats: moms are teachers, encouragers, moral guides, leaders of children, spiritual guide and much more. A mother’s job inside the home is demanding and important. While God’s love isn’t based on how well women act as a Proverbs 31 woman, it has been taught from early on that this is the standard set for Christian women. “Women have been taught since Sunday school to admire and emulate her. She’s industrious, wise, kindhearted, generous, confident, and trustworthy. Her husband and children adore her, and she surpasses all other women in her accomplishments,” (McMullen, 2013).

Today's Christian Woman magazines used stories of the lives of authors and other highlighted women to instruct Christian mothers to seek God for help. For example, one story illustrated a mother's loneliness after losing her six-month old daughter. Although she tried to cover the loneliness by working, she learned that the sadness traveled with her. She learned that when she felt lonely she had to turn to God; He was there waiting for her to turn to Him to fill the hole she felt by the loss of her child (Guthrie, 2010). Without stating the rule that mothers must look to God, this story shares the importance of turning to Him during those time of deep despair and need. And yet another story teaches Christian mothers to rely on God when they feel overwhelmed. The author wrote a story about a mom who had a child with special needs. When she felt overwhelmed she prayed for God's help. God provided another mother with an older child with special needs to cross her path, as a form of support (Shupe, 2012). Through these stories, readers learn the importance of relying on God when women become mothers.

Mothers have the important job of teaching children. Children learn about spirituality, other cultures, expected behaviors and relationships from mothers. Stories shared within the magazines are glimpses into the lives of some mothers, the techniques they used to teach their children how to behave as young God followers, and how to share their faith with others. According to these stories, mothers are to teach children how to act as adults. "I want my kids to speak when they've heard something from God. I want them to practice listening to Him and discerning His voice when they're small because they need Him," (Alberts, 2013). To understand how to listen for God's voice, children should attend church services and programs. Connie Rae wrote in a 2013 article about children and church attendance. Her suggestions surrounding

importance of church attendance were illustrated when she wrote about finding a service that children are comfortable attending because these services can be a places that provide “positive and safe activities,” (Rae, 2013). Young children grow to become teenagers, but a mother is still responsible as a spiritual guide because as teens, they still want answers to life’s questions (Leonard, 2013). With the important job of guiding children to share about their faith, Holly Miller uses her story to describe the simple ways she taught her children about other cultures. Miller says that she goes to the mall, eats at ethnic restaurants, attends International festivals, tries different worship services and visits college campuses to introduce her children to other cultures (Miller, 2012). When children are introduced to other cultures, mothers are preparing children to share their faith. Although these articles did not list parenting rules in an obvious manner, the use of these stories from each of the authors personal situations are examples for Christian mothers.

Kelli Anderson shares about a day she felt like a failure as a parent. She had dressed her three children in their pajamas for pajama day at school, but unfortunately pajama day was not scheduled for that day (Anderson, 2013). As a mom, she felt like she had flopped and failed. This story was an example to other mothers reading the magazine, that mothers are not perfect and mothers will have bad days.

Training children includes monitoring their behavior. Often mothers make decisions concerning how and where children utilize personal time. Today many children enjoy spending time surfing the internet or playing video games that are linked to other unknown individuals via the internet. According to articles, it is the advancements in technology allowing easy access to the internet that has created internet addictions. “The reason we need to be aware of the

addictive nature of technology is because it's our job to guard our children's hearts. We want our kids to put Christ first," (Fox, 2014). This story communicates the importance of monitoring the amount of time children routinely use the internet as well as the amount of time parents are surfing the web. Using fear, the author of this story presses the importance of monitoring children's behaviors (especially on the internet). The internet is not the only area parents need to guard. The article, "How Predators Groom Our Children," shares the importance of understanding what child molesters do as they select victims. This article explains that communicating specific behaviors with children will help protect them against potential molesters (Smith, 2015).

For women, the idea that a mother-in-law may tend to overstep her parenting boundaries or give unsolicited parenting advice is real. If this occurs, a woman should speak up but in a kind and respectful manner. She should remind the mother-in-law, who is now a grandmother, that she as the mother of her children, has the children's best interest at heart. (Ward, 2011). This article went on to remind Christian women that God feels the same, He doesn't want His children to overstep into His parenting ability with them. As women, we don't want our in-laws to tell us how to parent, neither does God and He knows what's best for each of us (Ward, 2011).

4.3.4 Work

Lessons for women inside the articles teach that laziness is compared to being a sloth; sloths avoid physical work (Beach, 2012). To combat laziness, women are taught to be active, to move out of comfort zones and to work. "Work is a calling on every person's life," (Rohane, 2014). Articles show that even the Biblical characters Adam and Eve were called to work the

land God had given them. To work is to combat laziness and to work is to obey God's calling. While working provides the financial means to support the family, working also allows women to serve and honor God and to fulfill His design for their lives (Paddison, 2014). There are many stories inside the Bible that show strong women who have risen to the challenge of working to obey God's calling. For example, as one article showed, the story of Deborah not only illustrated a strong leader and judge but also a hero as leader of the Israelites (James, 2015). These stories give reasoning and support to the rising number of working women. As more women enter the workforce, outside their home environment, these stories serve as justification for those choices. The articles suggest that women are working and helping to provide for their families. It was also written that women, just as men, are created in God's image. While women should not mimic masculine behaviors, women have been given qualities that should not be overlooked, they have the ability to work and provide for their families (MuCulley, 2014). Readers should remember that God created woman and she "possess and diminishes what the Lord has created," (MuCulley, 2014). It is even implied that women shouldn't shy away from leadership positions in their careers (James, 2015). In other words, women are free to choose careers based on their calling from God rather than their biology. This includes those women who have chosen to work not because of financial need but to fulfill their calling (James, 2015).

As the number of women who have chosen to work outside the home increases, the challenges of balancing family and work increases. It was this balance that was the subject of an interview with Sheryl Sandberg, CEO of Facebook. It was reported that Sandberg left work each day by 5:30 so that she could be home for dinner with her children (Paddison, 2014). With

pressures mounting on women to do more in their daily lives like balancing work, a spouse and children, these super women may learn that eventually they have to stop and rest (Gray 2014). For one woman, she needed rest in the way of a private space, a place she could reflect (Paddison, 2015). Sheryl Sandberg addressed this challenge of balancing home and work when she said, “I think the women who managed the worst tended to see work and family as enemies ... Women who balance the best tend to see work and family (and other priorities like faith and health) much more collaboratively—like pieces of a puzzle that fit together to form a bigger picture,” (Paddison, 2014). While many of the articles used the lives and stories of highlighted women as examples for today’s Christian working woman, there were specific steps given to balance work with relationships and family. It was written that women should leave work at work, utilize daily routines with their husband’s, prepare for busy weeks in advance and plan special family time when work becomes busy (Paddison, 2014).

CHAPTER FIVE

5 INTERVIEW ANALYSIS

5.1 Interview analysis

The women regularly read both online articles and blogs, as well as printed Bible studies and stories. They believed that the messages in this literature not only helped shape their ideals about being a Baptist woman, but most of the expected behaviors were also learned as young children from female Baptist examples. In fact, one participant shared that the articles she read tended to tell moms how to do it all. This observation would explain the reason ‘super mom’ was mentioned by a majority of the participants as answers to many of the interview questions. Participants mentioned that one Baptist denomination was not better than other Baptist denominations, but Claire did say that a Baptist, in particular, has “... a true picture of what the scriptures are.”

The six women interviewed shared similar views of submission, similar views of a Baptist woman and a good Baptist mother, and similar responses when asked about work outside the home. In fact, few differences were found between the women in individual responses to the interview questions. In general, the participants painted the picture of a Baptist woman as a servant of Christ who has been created to fill the supportive role of her husband. As a Baptist woman, she should be saved as a child of God, submissive to male authority and have the primary responsibility of being a mother.

For Baptist women, Shelly said, “there was a box” in which a Baptist woman was to stay. Meaning Baptist women have positions that they are allowed and expected to fill, but that Baptist women should stay within ‘the box’ and not serve in any other positions. For example,

caretakers, Sunday school teachers and worship leaders are all expected areas for women to work and serve. Some women are 'called' to be stay-at-home mothers, and some may be 'called' to work outside of the home. Regardless, a Baptist woman is a super woman, volunteering within the church, available for her child's every need and never allowing herself to fail at life. According to Linda, "failure is not an option;" instead a Baptist woman should strive to be successful at everything she does.

Instructions for being a good Baptist wife and mother included many of the duties within the home. While submitting to their husbands, Baptist wives are also expected to cook, clean and tend to the children. According to the interview participants, a good Baptist mother is to shove as much Jesus into children as she possible can and make sure that the children attend regular church activities so those leaders can also teach them spiritually. Molly explained that a Baptist mother will "do everything you possible can for your children."

The interview participants indicated expectations for men and women are different in the home. While men are the financial providers of the home, Mary indicated that there wasn't much "expectation on the men." Good Christian husbands were to be good leaders of the family, making all the decisions, including spiritual decisions, for the family. As a good Baptist wife, she should be willing to let her husband lead and make decisions.

Submission was a word used by all of the participants as a description for the Baptist woman. This submissive woman would allow her husband to take charge and be in the spot light; her job was to be seen and not heard. As a Baptist woman, she shouldn't pose questions at church in front of other men. Instead, she should ask her husband for clarification or consult privately with other women, but not other men. Collectively the interview participants said that

as a Baptist woman fulfills her role as a supportive wife, she should stay behind the scenes submitting in both the church and home, and accomplish paths that her husband decided the family should follow.

When asked to define submission, a few participants indicated that most people see the word negatively, but they did not. Instead they felt that by submitting to their husbands, they were in a relationship that mimicked the relationship between God and the church. Christ died to save the church, so these wives believe their submission allows for husbands to love them enough that he would die for them if necessary. However, all the interview participants explained submission by describing the husband as the leader of the home, making all necessary decisions. Although Claire said that her husband, “allows me to make decisions that are in areas of ... education,” all agreed that submission meant that the leader of the home has final authority over all decisions. Mary described submission as a “justification for power and control,” by some men when the home is controlled with the “whatever he says is rule,” attitude. Because submission was portrayed as a necessity in the home and church, Molly admitted that at times she may not agree with her husband but, “I have to defer to him.”

According to the interview participants, a Baptist woman should always make her home a priority. This priority should come before a career outside the home. Interview participants who currently have a job outside the home agreed that if a woman was ‘called’ by God to work outside the home then they needed to obey His calling. Molly, who has a fulltime job outside the home said, “I don’t think there is anywhere in scripture that tells us to stay home and be a mother ... The scripture says that you can be a mom and work outside the home.” However, the majority of the interview participants said that working outside the home was allowed only

when it was financially necessary. These women did allude to the fact that it was never preached that a woman couldn't work outside the home, but in practice the majority of interview participants only had a few childhood memories of women working outside the home. Cindy commented on the fact that she would find a position that suited her skills if her husband couldn't financially make enough money to support the family. It was mentioned that while women were not to hold leadership positions over men in the church or in the home, holding a supervisory position over a male subordinate was acceptable in the workforce.

Collectively the interview participants had similar responses when describing Baptist culture beliefs as well as hopes and dreams for their daughters' futures. Aligning with Baptist ideals, the participants shared that daughters should find a God-following husband, get married and become a mother. When asked to describe what their daughters' future careers and relationships should look like, the interview participants wanted their daughters to be conservative, nurturing mothers who would find husbands that follow after God. Having a God-following husband was important; Claire emphasized that he needed to "share our beliefs." The daughters of the interview participants should look to God for His calling and not simply give into what the world or church expects from them, rather "go to God's word ... on every situation" according to Molly because she insisted that her daughters should "live for Christ. And that they do what He wants them to do." To recognize and understand God's will Cindy said, "I want them to pray and know what God wants for them." These future God-following women should have a desire to stay home and raise future God-following children.

Contrary to much of the earlier Baptist teaching in literature and understood Baptist ideals, each mother wanted education, success and independence for their daughters. In fact,

the interview participants wanted their daughters to have the skills and knowledge to stand on their own two feet and be able to support themselves. In essence, the participants wanted their daughters to be career-minded women. They wanted their daughters to find a career, not based on money, but as an adult to find something they could be passionate about and love doing. It was important that these young girls be educated with skills that support their career dreams. Molly and the other participants all wanted the next generation of females to know they could do whatever they wanted when they were older.

In addition, the mothers hoped that their daughters would have a support system to help them achieve their dreams and to take time for self-care. Molly said that she wants her daughter to “not try to just be perfect,” doing everything on her own, but to seek a support system in other women. Taking time for self-care, according to the participants, was another indicator of independence and success that the women wanted for their daughters. Although Linda pictured her daughter taking time for self-care as she grew older, she did not model that behavior for her daughter saying, “I don’t take time for myself.”

Some of the interview participants even hoped for more equality between their daughters and their future husbands. It was important to Mary that her daughter know that she is just as important as her future husband and that she is “equal to her husband.” These young females should be able to make the same amount of money as a man when doing the same job because ultimately the interview participants viewed their daughters of being able and worthy. Each mother wanted education, success and independence for their daughters. Opposite from simply being a submissive, conservative and nurturing mother, these interview participants wanted their daughters to know they could do anything and be anything they wanted.

Interview participants juxtaposed being a traditional nurturing mother with being successful and independent. For example, Shelly spoke about hopes and dreams for her daughter saying, “if that’s being a mom, or being a doctor ... then do that.” Shelly posed motherhood and career opposite of each other, almost as if her daughter needed to choose between the two. Molly’s statement, “if God has called them to work, then they should work, but as a mother I stayed at home so that I was available for whatever they needed,” supports the clash between success at work and success as a mother, as if a woman cannot have success in both areas.

Participants also made conflicting statements in regards to submission. The interview participants mutually felt that the Baptist culture believes submission allows the husband to have final authority over the marriage and family. Shelly summed up the Baptist cultural belief about submission by stating that a good Baptist wife would be willing to let her husband lead “in every way.” However, she also stated that in her current marriage both partners are leaders in the marriage, so that one was not a leader over the other. Few of the participants’ comments alluded to the ability to be submissive in their marriages while both partners are equal in regards to responsibility for and accountability to the family. While Cindy commented about how she was teaching her children that Daddy was in charge of the home, she also admitted that her children see her as the leader because she is older than her husband. Although Linda said that submission was never practiced in her home, she also said that she was teaching it to her children. Like Molly, who said women are to listen to their husbands unless it opposes scripture, each woman made conflicting statements surrounding the belief about submission and how it is practiced in their daily lives.

Throughout the interviews, the women explained that their personal actions and lifestyle choices mostly aligned with traditional Baptist culture. Baptist women were expected to find a God-following husband, submit to his choices and leadership, and nurture and train God-following children. However, they consistently desired something different for their daughters. The picture painted of a Baptist woman by the interview participants was that of a submissive, super-mom who fulfilled her life by submitting to her husband and catering to her children. In contrast, the picture painted of the future for the daughters of these participants is one of independent, self-supporting and successful women. It is unclear how, if at all, these women recognize the opposing nature of what they model and what they want for their daughters. Cindy, for example, who wanted her daughters to be independent and successful, which opposes the Baptist teachings that women should have a desire to be submissive wives and nurturing mothers, said she did not see how the two were in opposition. Mary pointed out that as a mother her hierarchy of priorities were listed as God, her husband and then her children; submitting to the authority of all male leaders in her life. However, contradictory to her own practices, Mary wants her daughter to be proud of her heritage and be a leader both in and out of the church. These examples are just a few of the contradicting statements made by the interview participants. Each of the mothers mentioned practices in their own lives that align with the Baptist cultural expectations for women, but these practices are in direct opposition to the expectations they have for their daughter's future.

CHAPTER SIX

6 RESULTS

6.1 Discussion

It was the purpose of this research to describe and compare Baptist cultural beliefs communicated through *Today's Christian Woman* magazine articles and Baptist cultural beliefs understood by women associated with the Baptist culture and taught to their daughters. Using the themes of the magazine articles to represent the Baptist culture as a whole, the researcher then compared these beliefs concerning female gender role expectations to messages the interviewees communicated to their own daughters. The researcher set to answer these four questions:

R.Q. 1: What messages about cultural beliefs of individual female gender role expectations do Baptist media communicate to women?

R.Q. 2: What do Baptist women understand from Baptist media are their expected gender roles both in and out of the home?

R.Q. 3: Are there any differences in the messages Baptist women receive and the messages they are sending to their daughters?

R.Q. 4: Specifically, what gender role expectations are Baptist women communicating to their daughters?

To report the findings of each research question, the researcher reorganized the questions by answering questions one and two separately but combined questions three and four into one answer. Because questions three and four ask similar information, combining the questions allowed the researcher to show what specific differences in behavior and verbal

messages interview participants were communicating to their daughters. It is important to note that there was a disconnect between what the interview participants reported they communicated through behavior and what they communicated verbally. Particularly the participants said they were teaching their daughters to be successful and independent while reporting the behavior they modeled as one of a traditional Baptist mother and wife.

6.1.1 Messages Sent Through Baptist Media (R.Q.1)

Today's Christian Woman article analysis was divided into two segments: pre 2007 and post 2007. Articles written prior to 2007 were included in bi-monthly printed magazines. These article were categorized into three themes: A Christian Wife, A Christian Mother, and Instructions for Work.

It was instructed within these articles that women should remain pure until marriage, waiting for a "devoted Christian man," (Miller, 1995). Readers are taught that women should strive to be like a woman described in the scripture of Proverbs 31. It is the responsibility of a Proverbs 31 woman to attend to her husband, be available for sexual intimacy with her husband, and realize that his responsibilities are a heavier load to carry than her own. Articles reveal that motherhood was an important and revered position, one to be strived for by all Christian women. With the importance placed on motherhood, women who could not have their own natural children were to seek other opportunities to become mothers, like finding spiritual children. Once women achieve the title of mother, the articles gave specific instructions for how to raise their children including guidelines for working mothers. A Christian woman should view her family as her career, placing her husband, children and home above working a career outside the home. It is more important that a mother reserve energy at the

end of the day to spend time with her family, rather than giving a career all her attention and energy. If financial help is needed women should seek homebased business opportunities. However, if a homebased business is not an option, working outside the home may be done when work is seen as a ministry or way of spreading the message of God.

It was evident in the post 2007 *Today's Christian Woman* articles that social influences changed the content and messages to be more inclusive of working woman. More U.S. women began working outside the home, and the article themes reiterated that point. The articles were written in more of a narrative style, using the lives of highlighted Christian woman as examples for readers to follow. Importance was now placed on obeying God, but stories also exhibited essential lessons in marriage, raising children and balancing home and work.

Articles emphasized the importance of obeying God in every aspect of life. Women should seek to please God in both small and large tasks, from cleaning pews to praying for those who are unlovable to serving others in undesirable workplaces. Women are to wait, listen and then act in accordance with God's plan. Obeying God takes faith and action; like those portrayed in the articles, women are to pray about God's will for their lives and then do or submit to His will.

Instead of instructing women to become a wife, or find a God-following husband, now the articles wrote about the lives of Christian wives; narratives about everyday situations. Examples included cautions when dating men in the workplace, creating quality time out of a few minutes in the day, and careful communication practices. Motherhood, although still a revered position, is portrayed as a woman who wears many hats. Stories showed that mothers are spiritual teachers, moral monitors and behavior examples for their children. While mothers

have many parenting responsibilities, articles revealed that mothers are not perfect and sometimes may fail.

Balancing the responsibilities in the home with responsibilities of working outside the home was the subject matter of many stories. Working outside the home was justified in the articles with scripture references showing work as an answer to God's calling. Examples of biblical women were written to show the ability of women to labor outside the home, stating women could work to provide financial help or to fulfill their (spiritual) calling. However, if women chose to work outside the home, they needed to keep quality family time as a priority. It is possible to have a successful career outside the home, but only if the proper work-life balance is found.

6.1.2 Gender Role Expectations (R.Q. 2)

Interviewees associated with the Baptist culture shared a similar understanding of gender role expectations within the culture. These women all understood that a Baptist woman would be a submissive wife, catering to her husband's needs and leadership. The women all described a 'good Baptist woman' as one who was able to submit to the will of her husband, allowing him to make necessary decisions for the entire family. It was also understood that a Baptist woman would be a 'super-mom' tending to the needs of her children while teaching them to be God-following young adults. Women could serve as caretakers, Sunday school teachers and worship leaders, leading other women and children; however, women should not consider serving in positions over men.

6.1.3 Communication (R.Q. 3 & 4)

The women interviewed all understood Baptist culture ideals about female gender roles to be that of a submissive wife and nurturing mother whose primary role was to tend to her husband and children. When defining submission, each of the interviewees explained that the hierarchy was male over female when describing leadership roles. Women were not allowed in leadership roles over men in the church, and the husband had the final say in decisions pertaining to the family. While not all of the interviewees believed they were practicing traditional submissive female roles, they certainly believed their own actions were sending messages to their daughters that aligned with traditional Baptist ideals. Whether these women were showing their daughters what submission looked like within a marriage or teaching their daughters to submit to parental authority, the interview participants believed their daughters were learning the role of a submissive female.

Each of the interview participants believed they were modeling for and training the next generation about the submissive female roles; however, they were also communicating independence and higher education for their own daughters. The women explained that language used to communicate future goals included words like successful, independent, education, passion and equality. It was important to each mother interviewed that her daughter follow her passion and find a path that would make her happy. While the mothers indicated that they strived to be and do all that they could for their own daughters, these mothers wanted their daughters to know they did not have to be 'super moms' doing everything perfectly. The mothers appeared to model behaviors that were in accordance with

traditional Baptist culture ideals of submission but verbally communicated contradicting messages to their daughters.

Marriage was another area that the communication from the interviewees aligned with Baptist culture ideals. As each of the women reported talking to their daughters about prospective future husbands, they each communicated the same thing. Each participant wanted a husband for their daughter, a husband whose beliefs aligned with family beliefs and a husband who would view each partner as equal within the marriage. It was clear that the interviewees made assumptions that each daughter will seek out a male companion with the same beliefs as the interview participants. However, each participant also wanted their daughters to find paths in life that would make them happy but never described a path other than one that aligned with Baptist cultural beliefs in regards to marriage. In one breath the participants desired independence and successful careers while in another breath the interviewees talked about a future male spouse and future children for their daughters.

CHAPTER SEVEN

7 CONCLUSIONS

This research compared the consistent themes found in the interviews of Baptist women, and the gender role expectations taught by *Today's Christian Woman* magazines. The goal was to see what was similar and what was different in the messages the female participants internalized compared with the messages communicated to their daughters. While the magazine does not claim to represent the Baptist faith or any one particular faith it was used to understand what the Baptist culture believes about female gender roles because of the connection to the late Rev. Billy Graham. The analyses support the idea that over time society influenced the messages used by both the magazine and the participants.

Pre 2007 *Today's Christian Woman* magazine articles indicated Baptist women should be submissive wives devoted to tending to husbands and children. This way of thinking was supported by the interview participants when they described the 'Baptist woman' using the same language and referring to the female role as one that needs to fit into a Baptist box. Around the year 2007 there was a noticeable language change in the magazine articles. Increases of female employees to the workforce is one societal influence associated with the changes in the narrative language used. This social change also influenced women associated with the Baptist culture because they also made language changes concerning gender role expectations when communicating with their daughters.

7.1 Conclusions

Although members of the Baptist culture may feel they "have a true picture of what the scriptures are," just as Claire did, the research shows that societal changes influence Baptist

culture beliefs and the messages communicated to future generations. The articles from the prominent Christian magazine and the women interviewed changed the language used to be more inclusive of working women; however, the expectation of marriage and motherhood are still viewed as important female roles.

The mere word submission invokes negative thoughts and feelings by some within the Baptist culture. While the word itself means to yield to the authority of another, those interviewed reported adjusting the meaning within their own relationships and for the future relationships of their daughters. Rather than yield to male authority, these women suggested their daughters will play a more equal role with future spouses. To the interviewed women, the word submission has changed. These women hope that in their daughters' lives, submission would mean that each partner will equally work together within the marriage making family decisions.

Traditional gender roles of women continue to evolve. In the past, women have celebrated winning the right to own property and to vote and work without sexual harassment. Today, women more openly and freely choose when and if they want to marry, have children and follow career paths outside that of a caretaker. While the Baptist culture still communicates the importance of marriage and motherhood, the message no longer demands a choice between seeking a career and tending to the home; rather women are now encouraged to balance both home and work. It is obvious in both the article analysis and the interview analysis that societal changes have influenced the Baptist culture, which in turn changes individual beliefs and behaviors concerning gender role expectations.

7.2 Significance

As discussed above, individuals belong to many cultures, and those cultures influence personal behavior choices. Members of these cultures make decisions that generally align with the culture's standards. Today, American society has accepted that women have the freedom to make personal decisions about marriage, family and careers. The interview participants showed that traditional Baptist values in these three areas were important for them personally. However, these women shared the desire for their daughters to fulfil less traditional roles, roles that are more socially accepted. Social changes not only influenced the Baptist culture as a whole but also influenced individual behaviors within the culture, proving that while individuals will try to fit culture expectations they will adapt messages to include social influences. Ultimately Baptist members may feel they understand scripture, but a more accurate statement would be that they understand scripture as it relates to them personally.

Most parents want their children to experience a better life than previous generations, and parents want their children to have many more opportunities to use their talents. The interviewees were no exception. Traditional Baptist values were acceptable for interviewees, but they wanted more opportunity when discussing their daughters' futures. This shows that members of a culture may internalize the messages sent by the culture but then adapt messages that are sent to future generations. This research is important because it shows that individuals will filter and adjust cultural messages to more closely fit with personal desires.

With the role of women changing in society, it is critical to understand what messages are being sent to young females today. This new generation of women have more opportunities available and are able to make more personal choices concerning marriage, family and

career. To continue the change that has started in this country surrounding female equality, future female generations need to be encouraged to seek these new opportunities. Changes in the messages of gender role expectations are necessary as future generations continue to fight to live in a more equal society.

7.3 Limitations and Future Research

The interviews of women associated with the Baptist culture both aligned with the article analysis and supported the communication shift; however, the nature of this research was limited. Using a convenience sample, only six interviews were conducted of various Baptist denominations. To truly say that individual messaging has changed just as the article messages changed, more interviews need to be conducted. The researcher would suggest finding more interviewees and that these new interviewees regularly read the magazine examined. However, this research has provided a baseline in which future research can stem.

In the future, a longitudinal study is necessary to understand the extent of the influence of societal changes on the Baptist culture as well as the influences of the culture on individuals. Interviews with the daughters of the women interviewed in this study would shed light on how they internalized the messages sent from their mothers. To continue the study, additional interviews would be conducted as each of the daughters became mothers themselves. During these interviews the researcher would use similar questions that were first posed to their mothers at the start of the study. This would show the evolution of communication between generations of women associated with the Baptist culture.

Future research could also be done to include men associated with the Baptist culture. Interviewing Baptist men who have female children in their care has the potential to show

differences in communication towards and from males. This analysis could show a more complete picture of communication about gender role expectations and if societal influences are different for men and women.

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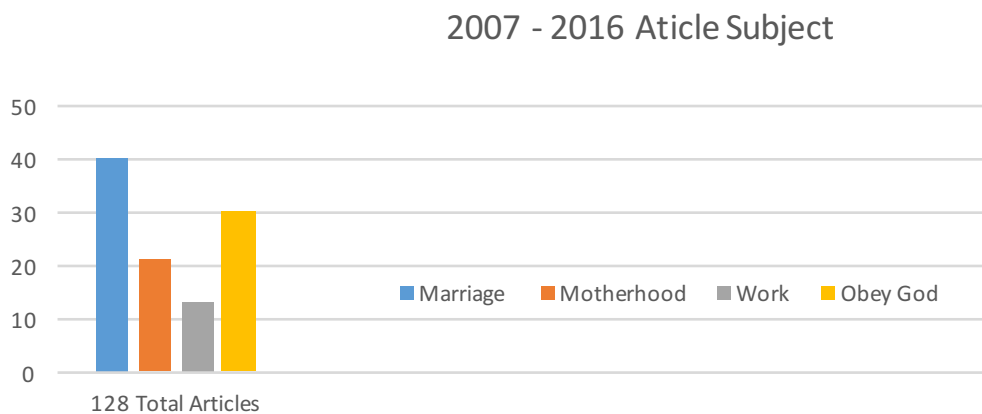
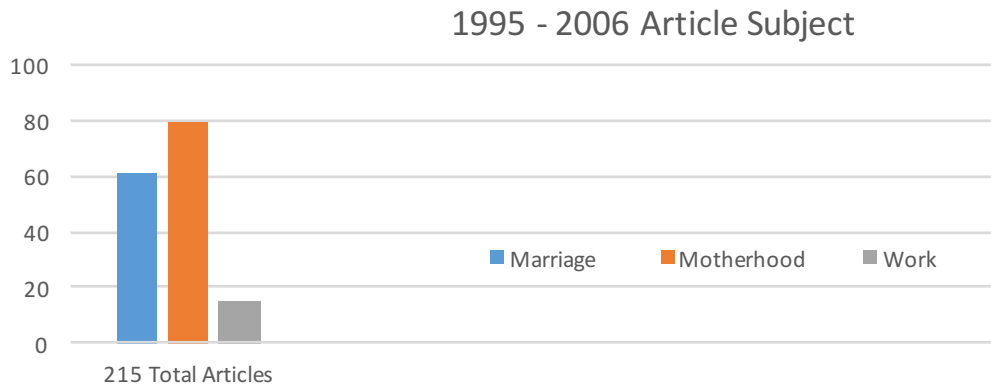
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APPENDIXES

APPENDIX A

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Paddison, D. (2015). God Blesses the 9 to 5 Workers. Your full-time job is full-time Christian service. *Today's Christian Woman*.

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APPENDIX B

INTERVIEW QUESTIONS

Filter Questions

1. Do you have regular daily contact with at least one female child?
2. Are you affiliated with the Baptist denomination?
3. Do you attend church services on a regular basis?
4. Do you read Christian magazines regularly?
 - a. What Christian magazine(s) do you read?

Full Interview Questions

1. When you think about being a “Baptist Woman,” what does it mean to you?
 - a. Are there particular roles or expectations that you would associate with Baptist womanhood?
 - b. How did you learn about these roles?
 - c. In what way do articles from Christian magazines shape your understanding of the gender expectations within your faith?
2. Within the Baptist faith, are there different pathways women can follow?
 - a. Such as?
3. Within the Baptist culture, what is the expectation about marriage and motherhood?
4. What do understand expectations are for being a wife?
 - a. What does it mean to be a good wife within the Baptist faith?
 - b. What about the expectations for being a good husband?
 - i. What does that look like?
5. What does submission mean to you?
6. What do you understand the Baptist culture to believe concerning female submission?
7. Can you think of a time when you felt you practiced submission?
 - a. Is there a time that you might have struggled against submitting?
8. How does the expectation for submission influence the way husbands and wives might make decisions together?
9. What about expectations for motherhood?
 - a. What does it mean to be a good mother within the Baptist culture?
10. Within the Baptist culture, when and at what capacity is it acceptable for a female to work outside the home?
11. What do you understand the Baptist culture to believe about female leadership in and out of the church?
12. Thinking about Baptist Womanhood, what are important behaviors for your daughter to learn?
 - a. Are there specific ways that you model or teach these behaviors?
 - b. What, if any, Baptist beliefs do you wish your daughter chooses not to model?
13. What do you feel are important paths for your daughter to take after graduating high school?

APPENDIX B (continued)

14. When you think about your hopes and dreams for your daughters' future life, what would it look like?
 - a. What would her relationships look like?
 - b. What would her career prospects look like?
15. When talking with your daughter, what suggestions do you give about her future career choices?
16. In what ways do you see your hope's for your daughter's future fitting with or diverging from expectations for women in the Baptist faith?
17. Is there anything else you feel is important to discuss in helping others to understand the expectations of a Baptist woman?

APPENDIX C

Interview Transcriptions

Claire

(When you think about being a “Baptist Woman,” since you are affiliated with the Baptist Church, what does it mean to you?)

That means a woman with an understanding of what it means to be saved in a child of God. Umm. I don't think it gives us, I don't think, the Baptist denomination is better than any other denomination. Umm. But I do feel like we have a true picture of what the scriptures are. And, umm what God would like for us to do and be.

(Are there particular roles or expectations that you would associate with Baptist womanhood?)

Well growing independent Baptist, umm, we are more of the helpmate at the church as opposed to the, as opposed to Pastors. If that makes since. I have always felt that our role is to help the male pastors in their ministers. And to work with women and children.

(How did you learn those growing up, because you said you grew up Independent Baptist?)

Umm. That is what was taught, obviously at church and just by watching my mother. Umm, she, my parents were and still are very much active in their church and Dad would take on a leadership role and Mom would take on the role of assisting and helping with that.

(Do you think the articles and what you read online help shape your understanding of the gender expectations? Or was more what you learned as a child?)

I really think it is more of what I learned as a child. Umm. I think as you read literature you filter it through that lens. Especially if you were brought up and that was the only church you knew. You filter it through that lens of what it was to be, to be Independent Baptist woman.

(Within the Baptist faith, are there different pathways women can follow?)

I think there are, like I said women can, they can help minister. They can help their husbands, they can minister to women, they can minister to children. Umm. I think that there are single women, who also have the ability to minister. There are, and I have known many single missionary women who minister on foreign fields to women and children. And then help maybe with the married couple's ministry.

(What do you think the Baptist culture, what is the expectation about marriage and motherhood?)

I think that, it might have changed a little bit. Umm. I never felt pressured to be married and have children, umm, through the church. I think through individual people in the church maybe, they wanted to see people married and have children. But, not through messages from the pulpit, saying by the time you're 21 you need to be married and starting your family.

(Once you become a wife, are there certain expectations the church places on the wife?)

One of them is submission, and it's not, that's such a loaded word. And it's not being a doormat. But it is, understanding that there has to be somebody in leadership in a family. And as I believe, God designed it that that is the husband's position. The Bible mentions that husbands are to love their wives as God loves the church.

APPENDIX C (continued)

And that means that even in that submission he needs to love me enough that he needs to give up his life for me. And so, in doing that doesn't leave me as a door mat. That doesn't leave me as somebody that has no say in our life, but it leads me to believe that XXXX (husband name) is with our family, he is the final answer in making decisions.

(What about the expectations for being a good husband, then?)

Umm, well just like I said, to love me enough to lay down his life for me. And sometimes that mean giving me the right to make a certain decision. Umm, helping me to understand why he is choosing to make this, I keep saying decision over and over again and that is getting redundant. But, he has to give me the give me the reasons to do why he choosing to do what he's choosing, the direction he is leading our family in.

(So you told me what your thought process is to submission, is that the same thought as what the Independent Baptist culture teaches?)

I think it probably depends on each individual church. Since Independent Baptist Churches, as the name implies, some churches are a lot more strict. I know that growing up in the 70s, things were probably a lot more strict. Umm. I think there are probably times and there are probably churches were women are asked not to say anything, not to have a voice and not have an opinion. And, I don't really believe that is what scripture is asking us to do. And, as I've gotten older and as I've seem churches do that to women sometimes, my personal opinion is that is not what God has wanted us, that is not God's idea of what submission is.

(Tell me about a time when you practiced submission, an example.)

Oh see now I have to think [laughs]. I think some of it is the fact that when XXXX (husband name) decided when he wanted to take over the middle school youth pastor, at our former church that we were at, I really did not want to do that. I work with kids every day. It was not something that I was looking forward to. But he felt like it was important ministry. And that we both could be successful at it. So, through discussion and prayer, and those types of things, he was able to, I was able to submit to his desire to take the middle school youth group.

(With submission the way you have laid it out, how do you and XXXX (husband name) make decisions on a daily basis?)

I think a lot of times he allows me to make decisions that are in my areas of strength. A lot of times I get to make education decisions because I am obviously a teacher, so a lot of times I get to make those decisions. Early on in our marriage we decided money issues would be discussed together. And so, that's one way we get to make those decisions. Umm. He makes most of the spiritual decisions but obviously it's with my input. I don't think we'd have been married 23 years if we, if he just said this is how we are going to do it and I expect you to do it that way.

(What do you understand your about expectations for motherhood are?)

That is to raise the best children for God that I can raise. That is to make sure I am praying for them, that is to make sure that I am giving them opportunities to use their spiritual gifts. Making sure they are exposed to my beliefs and to my husband's beliefs.

APPENDIX C (continued)

(In the Baptist culture, what does it mean to be a good mother?)

Sometimes I think it's, it's almost like having the perfect children. Umm. I do think that can be an issue for probably any mothers out there. You know you want your children to share your same views. Umm, maybe believe the same way you believe. I do think that is an expectation.

(Within the Baptist culture, when and at what capacity is it acceptable for a female to work outside the home?)

As I grew up it was when it was necessary. And when it was necessary for financial reasons, when it was necessary maybe even for mental health reasons [laughs]. Umm. Most of the women I grew up with, at some point in time had some kind of job. Whether it was watching other people's children, or whether it was working at one of the local retailers or something like that.

(What does the Baptist culture believe about female leadership in and out of the church?)

In the church women are to be leaders of other women and leaders of children. Umm. I do not expect women to be leaders of men. I don't really think that's our role. I think at, outside of church I don't think that is the same issue. I think that it's with the spiritual aspect of it. But.

(So outside the church women can be in leadership positions?)

Yes.

(Thinking about Baptist Womanhood, in general, what are important behaviors for your daughter to learn?)

Umm, modesty, I think that is important. I think humility. I think empathy. I think all of those are important for her. And in all honesty I want that for my son also.

(How do you model or teach those behaviors?)

Umm. I try to be empathetic with her. Umm, I think she sees me working with children, which isn't through a Christian school but I do think that is my ministry, and I think she sees me model empathy and humility there. Umm. I make sure that I dress in what I believe is in an appropriate way. When I have her with me and we are shopping for clothes, cause she still doesn't get to buy clothes on her own because of her age, there are certain clothes that we won't allow her to wear because it doesn't model the modesty aspect of what I am expecting from her.

(Are there any of the Baptist beliefs you wish she does not model?)

I don't know if this is so much a belief or if this is just how certain churches maybe operate, where they feel like only Baptist can go to heaven. Umm. I grew up in a fairly strict church, where it was looked down upon women sometimes if they were to wear pants. And, it was almost like that culture in certain points in time, like we were the only ones that had the correct way. And I want her to understand that if people believe that Jesus is the Savior and they are sinners and that if they have asked for forgiveness and they have that relationship with Christ that it doesn't matter what denomination you put on the back of somebody's name, they can be saved. And so that's not really, that's not a doctrine. That is maybe that culture of 1970s Baptist churches [laughs].

APPENDIX C (continued)

(So she will graduate high school too soon right? What re important paths for your daughter to take after graduating high school?)

I want her to find something that she loves doing, that she can make a living with. I hope at 18 she doesn't decide to get married with a bunch of children. I think that's too young. I hope she finds herself a church that she loves and that she stays there and that she's active in it. I want her to be happy and I want her to be healthy and I want that in both her physical and spiritual life.

(When you think about your hopes and dreams for her future life, you were kind of touching on that, what does that look like to you? Like in her relationships and her career.)

I want her independent, she's a little different because she has a learning disability, she's dyslexic and has a math disability. I don't know if at 18 that college is the way she is going to go. But I want her to find a path and a career that makes her happy. And that she looks forward to going to her job every day. And I do want at some point in time to find a man that shares our beliefs that treasures her the way that XXXX (husband name) treasure her. She's kinda special [laughs].

(So when you talk with her, you and her, what do you give about her future career choices?)

To keep her options open. Umm. To find something that she loves. To, right now because she's 14, to take the opportunity at school to explore different things. Right now at school she is enjoying cooking and baking. And those types of things, so we want her working in the family and consumer classes. That's not she can find a good husband, that's so she can, if that's what she wants to do, support herself with that. But not limit herself to that, to look at other ideas. She was, we were talking yesterday we had a long ride to XXXX (name of city), and she was telling me that she was thinking about photography and interior design and those types of things and so, I just want her to be aware that she doesn't have to completely limit herself to just one thing. I told her she needs to be a party planner [laughs].

(In what ways do you see your hope's for your daughter's future align with or the Baptist culture? Or don't align with?)

I think God wants us to be happy. God wants us to be happy within doing what is right with Him. Umm. I would never, I would never want her to do something that she believed was morally wrong. Umm. And we have those conversations. I think that, how the church teaches, I don't know that the church teaches any more that the woman should just stay home and raise children. Umm. I've not seen that in a long time. And not saying that's not a path some women want to take. I want her to take the path that is right for her.

(Is there anything else you feel is important to discuss in helping others to understand the expectations of a Baptist woman?)

I think, I really do believe the church as the best interest of women at heart. I think that it has been through a process. I think that as we grow and see a little bit more, and as society progressed, umm, I think the church in all honesty does have the best interest of women at heart. I think that, you know our spiritual lives are so important, we are talking about our eternity as opposed to 70 years her on earth. I think that's really important.

APPENDIX C (continued)

I think that sometimes people look at different faiths and, especially with that submission piece, I think sometimes people look at that and go oh well these ultra conservative churches are trying to put women down and trying to keep them one pace behind men. But I have never felt that way. And I don't know if that's because I had a mother that wouldn't allow that. Or if I grew up with pretty strong Christian women who also didn't allow that, but I think that the Baptist church loves us and wants what's best for us.

Linda

(When you think about being a "Baptist Woman," what does it mean to you?)

It was definitely more for my family. We did a lot of, my, my grandpa and I, I had been going on and off since I was a child and when we moved up about 12 years ago I became his care giver as soon as I turned 18. And so that was a lot of what we did.

(Are there particular roles or expectations that you would associate with Baptist womanhood?)

For myself no.

(In general)

In general, when I was going to church and actually participating, it was more like family groups, family activities, but with the church being the basis of all of those.

(So would you say that a women's role was different than a man's role in the church, or were they the same?)

No it was different, it was different. Man was more out front, outspoken and a women's role was more behind the scenes.

(How did you learn that these roles were different?)

It was something I watched growing up. My grandpa is 75 years old now, and when I was younger he was an alcoholic, so it was definitely taught you were to be seen and not heard. Not only just in public but in church.

(Within the Baptist faith, are there different pathways women can follow?)

That one is hard to answer. Yes and No.

(Yes and no what do you mean?)

Yes, I think there is, nowadays. Because women are becoming more outspoken and more involved upfront in the church then they were back then when they were more strictly behind the scenes.

(And how no?)

Because we still don't have 100% of the, we can do what we want when we want. When it comes to being in the church.

(Within the Baptist culture, what is the expectation about marriage and motherhood?)

Marriage, they definitely frown upon divorce. That was a big problem.

(and motherhood)

Hmmm, I have to think about that part of it. Because when I went to church being grandpa's caregiver XXXXXX (daughter) was the only one who went to church with us, she was in the nursery while we were. So I didn't really take care of her during church.

APPENDIX C (continued)

(Do you think the Baptist culture has expectations about marriage or motherhood?)

Oh ya I think they have expectations: no divorce, and thick and thin you go through it. And motherhood. Failure is not an option in motherhood. Is the way it was looked at. When I became divorced and shared everything 50/50 custody with my ex-husband that became frowned upon. Because I wasn't doing what I should have been doing as a mother.

(What do understand expectations are for being a wife?)

You'd ask me the hard ones. [laughing] I've been divorced almost three years now.

(What do understand expectations are for being a wife?)

You definitely follow with your husband. Maybe not 100% but your views are definitely shared.

(What does it mean to be a good wife within the Baptist faith?)

Do they make those? [laughing]

One that can definitely multitask, you can be a good wife, good mom, you have to do all of that. And still have your core values where they need to be with the Bible and the church.

(What about the expectations for being a good husband?)

It was definitely, it was always preached, provider. That was his job. It was his job to take care of the family. More from a financial standpoint. Whereas the wife was more cooking, cleaning, taking care of the kids. More of that homebased.

(What does submission mean to you?)

Definitely a given. Where you kinda wavier to what you're taught, or what you're told.

(What do you understand the Baptist culture to believe concerning female submission?)

From a woman's standpoint or a male.

(From the cultures standpoint, about female submission.)

I think, being Baptist you are definitely submissive in the aspect of, it was what was taught and it was pretty much that way or no way. Whereas a female, you were not only submissive in church but you are also submissive in the aspects of your husband and following, went along with that.

(Can you think of a time when you felt you practiced submission?)

I never did.

(Is there a time that you might have struggled against submitting?)

I just didn't do it. I had an ex-husband that didn't believe in it. Umm. It just wasn't looked at in our house, like my children are raised through the Bible but everything else is nope.

(What about expectations for motherhood?)

I did all of it. I was a stay at home mom for 9 years. I did everything. Doctor's appointments, taking care of kids. I don't think he ever changed a diaper or fed a bottle, stayed up long nights, none of it.

(Within the Baptist culture, when and it what capacity is it acceptable for a female to work outside the home?)

I think now a days it's better than what it used to be. But I think it's definitely it's looked at, in the home should be the first priority.

APPENDIX C (continued)

(What do you understand the Baptist culture to believe about female leadership in and out of the church?)

It's getting better now. It hasn't always been that way.

(What do you mean?)

There is more. Now a days, because I know the pastor and his wife that are there now. She's more hands on now a days then what it used to be 10, 15 years ago.

(Thinking about Baptist Womanhood, what are important behaviors for your daughter to learn?)

There was definitely a closeness. In the church. There was more, it was a family feel at one point. I don't want her to learn to be submissive. At all. And she won't. She's a spitfire now.

(Are there specific ways that you model or teach these behaviors?)

Um, her dad and I are still very involved, even though we are ex-wife and ex-husband. Um, all of our family events, activities, birthday parties, holidays, we're all still together. Still hang out, still. It's definitely a family aspect without actually being a family.

(What, if any, Baptist beliefs do you wish your daughter chooses not to model?)

Submission.

(Any others?)

No because it all kinda falls under submission.

(What do you feel are important paths for your daughter to take after graduating high school?)

She wants to be a nurse.

(Have you guys talked about how to get her there?)

Oh ya.

(So what does she think she has to do?)

She knows she has to finish high school. She doesn't want to be a young mom. She doesn't, 'cause I was a mom at 20 years old. She doesn't want to do that. She knows she has to go on to college. Good grades, good behavior.

(When you think about your hopes and dreams for your daughters' future life, what would it look like?)

That she finds herself first. She doesn't worry about anyone else. That she knows she can stand on her own 2 feet. Before she involves the love aspect of her life. To sit back and enjoy every day.

(What would her relationships look like?)

None. Nonexistent. [Laughing] XXXX (daughter name) is definitely a giver. So in her relationships, I don't want her to give all of herself in that aspect. I want her to take the time and take care of herself. No worry about somebody, everybody else so much.

(What would her career prospects look like?)

Amazing. I don't want her to settle for anything.

APPENDIX C (continued)

(In what ways do you see your hope's for your daughter's future fitting with or diverging from expectations for women in the Baptist faith?)

I think they align with the fact of closeness, family you know, structure. And I think they don't fit in because I want her to follow her heart. And to worry about herself, as to not worry about everyone else around her. So I don't want her to give in for anything.

(How do you model those expectations to her?)

I always put her and her brothers first. I don't always take time for myself. I try to show her the aspect of working towards a goal. And then what happens when you achieve that.

(Is there anything else you feel is important to discuss in helping others to understand the expectations of a Baptist woman?)

Not that I can think of.

Shelly

(So when you think about being a Baptist woman, go back to that younger life, what does that mean to you – to be a Baptist woman?)

Umm. Umm. I think that, that means which it's kinda interesting to answer just because I grew up, my mom went to church and my dad didn't. So I did not grow up in a home where both parents went to church but I think what I typically saw in the church was umm, you know the woman who is very involved in her church and volunteers for things and helps with things. And umm, is very much the umm submissive, not necessarily in a bad way, but the submissive wife, umm, who lets the husband sorta take charge and be umm, more the decision maker and more of like, consider old school, 1950's sort of relationship. Which is funny cause that's not how my parents are. But that's how I always felt most people in the church were.

(So are there particular roles or expectations that you would associate with a Baptist woman?)

Umm. I guess I think umm, that expectation, that role of umm, like the super volunteer. If that makes since? Like, be the Sunday School teacher and then also go and be on the worship team and bake the cookies and all that. When I think about the women that were, ya I feel like that's just what I saw, and that is was almost praised I guess. The women that were just super, super involved and a sorta that super woman and super mom. Umm. I don't know my first thought was, stay-at-home mom but umm, I don't know if I would say that that is a strictly Baptist thing or more of a church thing. Umm, 'cause I feel like that's what I saw too, a lot of women doing that too. And then sort of encompassing this super woman, I'm gonna be involved in everything.

(So when you read your blogs or your Christian literature, umm, did that help to shape your understanding as regards to what you are saying, this super woman? The articles, did they pertain to that way of thinking?)

Sometimes, some of them. Umm. Some of them certainly did. Or you know the articles about "How do women do it all," or whatever. You know stuff like that. Umm. Ya cause a lot of them sorta are about motherhood and umm, how to be that sorta super mom raising your kids in this world or whatever. Umm.

APPENDIX C (continued)

Always having the right answers, and not second guess whatever. So kinda that super mom, always doing the right thing. [laughs] Umm. But ya that probably is a lot of what I read, when I do read them. [laughs]

(Think back, within the Baptist church in general, what paths did they have for women? Do you think there were different paths women could follow within that church?)

Oh 100%. Umm. I always felt like, umm, that there was a box. That the woman was in this box, and you could be, do something music related, if that was your path. You were gonna be on the worship team or do something like that. Or you could be a Sunday school teacher, you know Sunday school teacher type thing. Or the woman who volunteers and makes the food for all that kinda thing. But a lot of times it's not the woman you are gonna see up there preaching or anything like that. When I was younger I was really involved in the youth group as a college student, and I remember umm, having to work. Well, not super hard. But I really thought I was gonna be a youth pastor when I got older. And so I was sorta encouraged sorta discouraged to do that. Umm. But had I been a guy maybe it would have been more just encouraged and not like are "you sure you want to do this" you know. Umm. I think definitely, ya definitely the church I came from, leadership was male. I think that has changed a little bit now, since I've grown up, since I've moved away. Of course my mom still attends there, and so I hear some things and I'm friends with so of the women that go there and what not. So I think it's kinda shifted, but certainly when I grew up it was guys. I think that was hard for me and hard for some of my friends to see that it was just always guys. Not that there weren't women in the church helping. But they weren't necessarily like, the leaders.

(What do you think that culture believes or expects about marriage and motherhood? I know you've touched on it a little bit already.)

Umm. I definitely think it's an expectation to be that submissive wife, to let the husband lead and all that. Again, it's so funny because my mom's the leader and [laughs] that's the home I saw. My mom was kinda the leader but different lifestyle. But I mean when I grew up, I thought OK I'm gonna get married and my husband is going to, I'm going to submit to him and he's gonna make the decisions and I'm say "OK" and umm, I tried that the first time and it didn't work out very well [laughs]. And umm, that motherhood, I do think it's umm, I remember growing up thinking, you kinda had to be perfect. As I got old, like I worked in the church nursery for years and years so I spoke with a lot of the moms (I wasn't a mom at that point). I babysat for them and stuff like that, it was clear they didn't necessary feel like super mom. They had concerns and worries too. But it wasn't stuff that you made public and talked about. Of course there wasn't social media. So people weren't posting, oh my gosh my kid did this, what should I do about that. But umm, I always felt that certain things about your kids and certain situations were a little more hush-hush. And so that might be an expectation of motherhood, if things weren't going like maybe they should, you're only gonna tell just a couple of people but you're not gonna necessarily ask for prayers and tell them why [laughs].

APPENDIX C (continued)

(So what does it mean to be a good wife? What is the definition of a good wife within the Baptist church?)

I can tell you like to me [laughs]. Umm. I think that [phone rings]. I think it's letting your husband be the leader. And, umm I think that's a big part of it. Umm. Ya. That is what I always thought when I get married that's what I should do. My husband would be the leader and that would, and I would submit to that and we would do bible studies in the evening, and he would be leading that and he would make the decisions. And I think that, in the Baptist church, is a big part of what would make a good wife. Is being willing to let your husband lead in every way.

(So then flip it, what's the expectation of a good husband?)

Umm. I think to be a good leader for your family. Ya, I don't necessarily say that in a negative way. But, and there defiantly, I can remember being in church, in youth group and stuff and them talking about the man leading his wife in a "Godly way." And umm, respecting her but that his main role was to lead the family in the right direction.

(Tell me, leading, what does that mean)

I think umm, decision making sorta like, I don't want to say like a vision cause that such a group word. Vision for your family is kinda a weird thing to say but you know, where's your family gonna go. Decision making on you know all of those family kinda things. Where're we gonna live, what are we gonna do. What can we manage. What are the rules of our house, what are the expectations of those who live in it. Umm, I think that idea of leading and being, not necessarily the end all be all of those decisions but certainly be the back stop to say that's what we're gonna do. Does that make since?

(So now fast forward, what does submission mean to you?)

Umm, like now?

(Ya, now.)

[Laughs] Umm, I think it's probably somewhere in the middle. I think I used to, growing up in the church, think that it was a really good thing and that's what I was gonna do and that's the right thing to do. And I umm, don't necessarily think I would say that anymore. Umm, I think submission now is probably has a negative connotation now, but I don't necessarily think that has anything to do with the Baptist church so much as a bad marriage experience with someone who also grew up in a church. Umm, I think I had, and maybe growing up in the church we had a lot of umm, really fabulous, and my parents are a fabulous example of marriage. Like I said it's a little bit different 'cause they both didn't go to church, and so umm there is a little different there. But all around me was fabulous examples of marriage and women who were letting their husbands be in charge and lead and do that. And in my head I had some sort of fantasy of umm, that's how it's gonna be. And it's gonna be wonderful, and umm, that's just not what happened. And so, I think that having a man, in my opinion, did not lead in a respectful manor was totally opposite of what I grew up thinking was gonna happen. And umm, so that probably jaded me on the thought that submission is good. So now, to me, submission is more hearing each other out. And working together and sort of both leading. As opposed to going, OK honey if you think that's best let's do it, about most things.

APPENDIX C (continued)

Which I think you learn in the church, if my husband thinks this is best, we're gonna do that. As opposed to this is what we think is best, so let's do this because we think it's best.

(So tell me an example of a time you practiced submission)

[Laughs] Umm, I mean I think in my first marriage, I did it a lot. Umm. In everyday things where he would want me to get certain things done, that maybe weren't the things I was gonna get done that day, I would do them. And also in the bigger aspects too. I wanted to be the stay-at-home mom and that wasn't necessarily what he wanted me to do. And so, I found a more full time, a bigger job, because that's, it's fairly obvious that's what he wanted me to do. So umm, there was a lot of little things that, that I was told to do certain things, whether big or small, and I just kinda said OK. OK I'll do it.

(So going back to when you grew up in the Baptist culture, did you see that it was acceptable for women to work outside the home?)

Yes, umm. But sitting here now, I think it was acceptable, umm, but maybe not if you didn't have to then you didn't. Umm. Because I can list off a whole list of women who did not when their children were small, but I can't give you a whole list of women who did. Unless their kids were grown. Or older. Umm. I think my mom worked outside the home once I started school. But then again the situation was a little different with my dad not in the church at all. A liberal thinker, so an interesting mix. Ya, I don't think I can think of any. I say that. I think in my head head I'm thinking, well surely they'd except that. [Laughs] But I can't think of, all the women I can think of, they were stay-at-home moms. And they certainly, there were certainly lots of church related activities that happened during the day. And, umm, obviously if you are a working mom, you're not going to those, you're not being involved in those.

(Now think about your daughters. What are behaviors you want them to replicate from the Baptist culture?)

Umm. I think the umm, just the general conservative nature. I would like that, umm, from the very simple things like dressing appropriately [laughs]. Umm, to maybe some more deeper thoughts like, what you do with your body and things like that. I would love for them to take that, umm, which even though I'm not in the church now, I would teach my kid. That's how my mom taught me, and that's what I would take to them. Umm, I guess for me, I had, probably a lot of it came from the church and a lot of it came from my mom, had a strong desire to be a mom and to stay at home and raise my children. And so, I would love for them to feel like that. If they don't then that's ok, it might not be their personality and that's all right. Umm, but ya, sorta that nurturing, mothering thing. I would love them to take that.

(What specific ways to you model that for them, those things you want for them?)

Umm. Well we certainly talk about it when my older daughter gets dressed in the morning. [Laughs] She's certainly got a big personality and umm, would probably, she's a little crazy and it will be a struggle to keep her on the conservative side in some of the behaviors and things. So we do talk about how you can't go to school with a skirt too short that your underwear are hanging out [laughs] or whatever. And that's not for other people, and things like that. So in the simple ways we do that.

APPENDIX C (continued)

Umm, I try to be very nurturing and understanding of my kids, and so I guess my thought would be me doing that would help them learn to be sorta that mothering, I'm gonna listen to you and we're gonna talk through things, and umm, sorta that behavior.

(What behaviors or beliefs do you not want them to choose from the Baptist culture? If any?)

Ya. I do that I think that well, there is probably a couple of them. In the church, and probably in any church, but definitely in a Southern Baptist church, you, you don't live with a guy. You don't do that. You don't do anything remotely like that. And, I don't know that I don't want my children to not do that. Just because I, in my experience, that didn't work out very well the first time, but it worked out really well the second time. And so, that test drive for marriage sorta that idea of you can't live with the opposite sex, which I grew up believing. Never did it until I had a really bad experience in a first marriage and thought, maybe if I had done that, I would have known better. I wouldn't have had made such a poor choice [laughs] a poor commitment. That was 100% what I learned, and I just couldn't do it. How could I? And I was convinced that I would let my mom down. She didn't feel that way [laughs], when I said hey we're moving in together it probably wasn't what she wanted but she completely understood. Had I maybe been a little more, tried that the first time, maybe I wouldn't have been in the situation. So I think that's probably a big thing for me, for my kids to feel like it is OK. Be smart, don't be stupid. But I can completely understand why you would want to do that. Then the second thing is that letting your husband do everything and be the rock of the family, I want my girls to understand that they're just as important as the husband is. And that their opinions, their thoughts are just as valid as their husbands. And that, while the woman submitting to the man works for some people, it doesn't work for everyone. And in my experience, working as a team, that works together that talks to each other, is a far better umm, far better experience and a far more positive environment for everyone – than doing it the other way.

(What you do feel are important paths for your daughters to take after high school?)

Umm. I think I would like for them to go to college. And figure out what it is they want to do. But at the same time, I know, I went to college for a little while and felt like that wasn't for me. And, I think it's probably more important to me that they find what makes them happy and that they chase after that. Might not be the easiest road in the world but umm, I guess I would hope that whatever that is, they choose something with a little more education in it [laughs]. Who knows. And I do think that it is important for them to have someone else and get married. I would love for them to get married and have children and a family. Whether they end up wanting that or not, I don't know, but I would want that.

(What about their career?)

Again, I want them to find what makes them happy and excited to get out of bed in the morning. And, be successful at it. I would love to see them just blow it out of the water in that regard. And if they want to stay at home with their babies, if they want to have babies, then that's fabulous. But if they don't or can't then that's ok too. I would love to see them be successful in whatever umm, their hearts desire is. And if that's being a mom, or being a doctor, whatever, then do that.

APPENDIX C (continued)

(What you talk to XXXXX {daughter's name} about what she wants to be when she grows up, what do you guys talk about? What does she tell you she wants to be?)

Well, she's gonna be on Broadway [laughs], that's what she thinks. She's moving to New York, and she's gonna do it. It's either that or sometimes she's gonna be a cowgirl [laughs] I don't know [laughs].

Mary

(If you think about being a Baptist woman, what does that mean to you?)

Oh gosh. I have to admit that I probably don't have the greatest views. Because a lot of it is being submissive, and being seen and not heard. Not speaking in the church. Umm. If you have questions about what was spoke at church then you ask your husband when you get home, kind a thing. Only consult with women, don't really consult with the men, especially in leadership type of things. So kind of, you get all of your knowledge from your husband.

(Are there particular roles or associations that you would associate with Baptist womanhood? Like different expectations the culture expects out of a woman.)

Umm. Yes. Caretaker. Umm. Staying at home and taking care of your children. I know that's been kind of a belief that's seen in our church, the church I attend. Not that I agree with that but it's kind of expected but not a lot of women do that. Umm. I think the primary caretaker of the child, the household, those kind of things. Umm. Usual gender norms, I would say. Or the stereotypical gender norms, I guess.

(How long have you been going to the church that you attend?)

Umm. Since we have been here, so almost two years.

(So this isn't what you learned as a child, these are things you are seeing as an adult?)

Yes. I didn't attend a Baptist church growing up. But my mother was. So I think she didn't go to a Baptist church but she had some of those basic, umm, I guess those basic beliefs. So like, I didn't get baptized until I was older and knew what I was doing. Umm. Ya.

(So within the Baptist faith, tell me what you think they believe are different paths women can follow.)

In their faith?

(In the Baptist culture, what do you think they believe are paths women can take?)

I think it's pretty much just have kids and take care of their household. Umm. Ya. I think, Umm. I guess in the Bible it says to subdue a role and multiple. And I feel like that's what we do, or what their belief is. You know. To be submissive. To have children. To take care of the children. All while being submissive to your husband.

(Are there specific expectations about motherhood?)

Umm. I think it's our primary role. Umm. But I don't know of specific. Theology is like it is God, your husband, your children, and then ya. So you kinda follow that. Kinda keep them out of the way of the dad. Cause he should be the primary provider. Umm. I but I don't know specific ideas of motherhood. Umm. Spear the rod, spoil the child. So you need to disciple, the husband is the main disciplinary, but you also. I'm trying to think.

APPENDIX C (continued)

(What do you think the Baptist culture believes a good wife looks like?)

Is this any aspect of life?

(Take the Baptist culture, what do they paint a picture a good wife looks like?)

Like my grandma. Stays home. Doesn't drive. Is submissive, while the husband does what he wants. [laughs]

(So then what would the picture look like for being a good husband?)

Umm. First of all, I think he is, umm, man these are hard. I don't think there is as much expectation on the men as there are the women, umm, in today's society. Umm. I think men are just supposed to be primary provider, love their wife as God loved the church, however, women are supposed to be submissive. So I think it kinda got twisted to we are just supposed to submit to whatever they say. However, they are just supposed to love you, but what does love look like? You know it's all those things. I think it's all the fruits of the spirit. Umm. Ya.

(You said the word submissive, what is your definition of submission?)

OOO. Submissive. Kinda not make your own decisions. Whatever he says is rule. The final. Cause he makes all the rules and whatever he says goes. I'm not good at being submissive. [laughs]

(Is that the same or different definition that the Baptist culture has about submission?)

I don't want to general it, but I know the church that I go to, it is very much of what I feel like I'm describing to you. I don't know if that is generalizing as the Baptist culture, but it's the church that I go to.

(How does the expectation for submission influence the way husbands and wives might make decisions together?)

I can only say from the relationships that I have seen, that are already dysfunctional, it's almost is, OK I want to tell you what job I am working now it's XXXX (job title). Um. So I think a lot of times it gives justification for power and control in the household. Umm. I think it uses Biblical justification to, not to abuse, but it could lead to abuse. But it is almost justified in the Bible. If you are not submissive to what I say, or you don't agree to what I say then you are a heathen woman. You know. So I think it just gives men power and control. Us not being able to speak in the church.

(With that thought, would do you believe the Baptist culture believe about female leadership both in and out of the church?)

It's nonexistent.

(Both in and out of the church?)

Both in and out of the church. Maybe they can lead women's groups. Umm. But to lead men in anything, no. Whether that be in the house or in church.

(Thinking about being a Baptist woman, the question we first started with, what are important behaviors you want your daughter to learn?)

Umm. Family is important. Family is very important. Umm. Not all of them are negatives. I've kinda been bashing it. Umm. I think it's very important, role of a woman in their child's life. We should be the nurturer, and I mean I am still nursing at 2 ½. There is a special bond not just because of nursing that I will always have with my children. Umm.

APPENDIX C (continued)

I think that every mother should have. And I think it does go back to my beliefs. Of, umm, my role as a mother, as a wife. I'm not good at being submissive, but there are some decisions that my husband should make. But it's not just him that should make the decision. [laughs] Umm.

(So are those all behaviors you want your daughter to model?)

Absolutely, Absolutely. Umm. Ya. Yes

(Are there any you don't want her to choose to model?)

I want her to be a leader, whether that be in the church or out of the church. Umm. Leadership skills are so important that I think could be used for good or bad. But I want my daughter to be a leader. I want her to have something she is passionate about and she sticks up for. So, those are not taught in the church.

(So think about down the road, when she graduates high school. What are important paths for her to take after graduating high school?)

Umm. Be proud of who she is. Umm. I guess mine is a little bit different. Her being biracial, I want her to take a little bit of both ethnic backgrounds, and I want her to be proud of those. I want her to be a leader. I want her to be passionate about something like I said and go for it. I want her to umm, value family. I want her to choose a career, not based on money. And become successful however she sees success is.

(What are your hopes and dreams for her future relationships?)

Like intimate relationships?

(Sure.)

Umm. That they be healthy. That they be seen as equal and not one over the other. Umm. There is always going to be dysfunction, I think. But I want her to know that her, that she should be equal to her husband. That decisions should be made together. Umm. That also, not to struggle with control.

(What do you want for her in her career?)

That she makes the same amount of money as a man, doing the same job. Umm. I want her to, umm, get a job not just because she is a woman and they have to meet a quota. Umm. I am trying to think.

(When you talk to her about these things, as she gets older, I know she is young right now, but you still have conversations, you still her suggestions and talk to her at her young age, what are you going to say, and what do you say about future choices? Like what do you want to be when you grow up, career or relationships?)

Umm. I guess from my experience, I am in XXXXXX (job), I guess I would tell you that the knowledge that this isn't the most paying job but its fulfilling. Umm. But just educate her on those kind of choices. What you are gonna do, this is what you are gonna make. Also is, umm, if you don't want to go to college, I want to steer her and give her the knowledge that I have experienced but I want her to make her own choices. Umm. So I guess it's all, umm, give her education on what I have experienced and what I have gone through, but ultimately let her make her own choices in the end. Umm. Relationships. Oh gosh. I don't know.

APPENDIX C (continued)

(So how do you model what you want for her, not just speak to her how do your actions model the behaviors you want for your daughter?)

Oh she is a sponge. So I have to been on my peas and ques. [child speaking] But I think she is watching everything we do. Whether that being, or for instance when XXXX (husband's name) and I don't get along, or she knows that we kiss before we go and there was a time that we didn't and she would be like mommy give daddy a kiss. And XXXX (husband's name) would be like, OK. You know what I mean? So she is picking up on these little things all the time. [child speaking] Oh she's being sassy. But I have to role model at 2 ½, and some of it's not good role modeling and I'm seeing that right now too. [child crying]

Cindy

(When you think about being a "Baptist Woman," what does it mean to you?)

Oh my gosh. I never thought about it. I have honestly never thought about it. Umm. Just to be a servant of Christ. That's the first thing that comes to mine.

(Are there particular roles or expectations that you would associate with Baptist womanhood?)

Like. No. Not that I know of.

(Within the Baptist faith, what are different pathways women can follow?)

Teachers. Um. I don't want to say direct leadership. Support roles I guess.

(Within the Baptist culture, what are the expectations about marriage and motherhood?)

In marriage I think it's based on what the bible says there are expectations. But not in just the Baptist, in the bible. Like wives submit to your husbands. Umm.

With motherhood, besides teaching my children to follow the lord. But that's not Baptist that's biblical.

(What do understand expectations are for being a wife?)

Oh. Gosh. Umm. Christ first, husband second. My husband is the leader of the household. Ya.

(What does it mean to be a good wife within the Baptist faith?)

Umm. I would say, maintain the order in which God intended. As in, you know, like the pecking order. [laughs] Respect our husbands, acknowledge him as the head of the household.

(What about the expectations for being a good husband?)

I honestly can say, I don't know the answer to that. I mean, I guess, I can't say I've paid attention but I would assume, lead your family in the expectation of Christ and keep Christ as the ultimate head of our household.

(What does submission mean to you?)

I would say, my husband has the ultimate, the final authority. And it's my role to support him. And at the same time he needs to take my opinions and thoughts into account.

(What do you understand the Baptist culture to believe concerning female submission? What is their definition of it in general?)

It's funny, because growing up I never heard anything about it. So this is hard. It's thought provoking. I think they mean it as just that, the man is the head of the household and at the same time... So as the head of the household, the man making decisions, and trusting that he is

APPENDIX C (continued)

in prayer about those things and the wife knowing our roles and it's the husband's responsibility to lead the house.

(Can you think of a time when you felt you practiced submission?)

Oh gosh. [laughs] This is hard for me because I am so laid back. I literally trust XXXX (husband's name) to make every decision. We he both discipline, he more so than me. That's probably the biggest one. That's my hardest area of submission because I'm the mom. That's the biggie.

(How does the expectation for submission influence the way husbands and wives might make decisions together?)

I have no idea.

(How does the expectation for submission influence expectations for motherhood?)

Oh. I know personally, I teach my kids that daddy is the head of the household. They think it goes by age [laughs], so they probably think I am.

(What does it mean to be a good mother within the Baptist culture?)

Umm. I suppose she would love God first. Umm. Love her children. Have them in an environment where they are learning to love the Lord. A mom who loves her kids. But I think that is every mom.

(Within the Baptist culture, when and in what capacity is it acceptable for a female to work outside the home?)

I would say when her family needs it. If her husband's working as hard as he can, and they need an extra income, then she should go to work. I don't suppose the type of work would matter. If we are in a position that we need help financially, I would find a job that are suiting to my skills.

(What do you understand the Baptist culture to believe about female leadership in and out of the church?)

Umm. In the church, support roles but not the head of the church as in Pastor role. But worship leaders and teachers, that's fine.

Thinking about Baptist Womanhood, what are important behaviors for your daughters to learn? My girls. I want them to love the Lord. I want them to know they were created in His image. I want them to know they are so worthy, that they are the daughter of the king. I want them to love their body, I want them to know they can be modest and still be beautiful. I want them to know we are to love everybody.

(Are there specific ways that you model or teach these behaviors?)

Yes. I try to encourage them verbally. And, show them scripture and what God says about all of those things. Scripture wise.

(What, if any, Baptist beliefs do you wish your daughter chooses not to model?)

In the Baptist world I'm in, none.

(What do you feel are important paths for your daughter to take after graduating high school?)

Oh gosh. I want them to know they can be whatever they want to be. I want them to pray and know what God wants for them. I want the world for them. I want them to know they can be successful and independent.

To attain all they can be, are there any steps to take after high school?

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Continue their education.

(When you think about your hopes and dreams for both of your daughters' future, what would it look like? What would their relationships look like?)

Well I pray and I pray now that God, I pray that they, I pray for their spouses even before they know them. I pray they are in a relationship that the man is a Christian, God fearing, who loves and respects my babies.

(What would their career prospects look like?)

Knowing them now, I see them being very successful independent women.

(When talking with your daughter, what suggestions do you give about her future career choices?)

Umm. Gosh. We talk about owning her own business, like a bakery. And XXXX (daughter's name) wants to be a mom. And own a farm. But honestly I can see her being a vet. Or an OBGYN nurse.

(In what ways do you see your hope's for your daughter's future fitting with or diverging from expectations for women in the Baptist faith?)

I don't see why my hopes wouldn't fit in with the Baptist culture.

Molly

(So, when you think about being a "Baptist Woman," what does it mean to you?)

That I have decided to follow Christ, and in researching different religions, other faiths, umm, I believe and am affiliated with more of beliefs of the Baptist faith. That I believe what they ascribe to.

(Are there particular roles or expectations that you would associate with Baptist womanhood?)

Umm, that we follow Christ, that what God word says about a woman is what we are to be.

Umm. That we're faithful, that obviously we believe in God and believe in Christ. Umm.

(What about specifically for a woman?)

Umm. That we're submissive to Christ. That we are submissive to all authority, whether a man a woman in a job that is over us or something. Husband. But that we are not stepped on. Umm.

That with it, we are called to be an example to other women around us, to younger. Our children, to any woman or teenager we come in contact with. That we hold ourselves to a higher standard. Umm. That we think about what we say. And that realize that at all times we are being watched. And that every word that comes out of our mouth, is being listened to and regarded and sometimes judged. But as a woman, I do what Christ asked me to do.

(How did you learn about these specific roles?)

Growing up in a Baptist home, umm, going to church, reading God's word. Reading many Christian books, umm, that try to observe the roles in scripture and ascertain what they mean.

Umm. Devotionals, bible studies, umm, through God's word. Mainly by women, for women.

Umm.

APPENDIX C (continued)

(Do you think the literature that you read help shape your understanding of the gender expectations within your faith, or is that something already learned?)

No, I think the literature that I read, has help me to shape what I should be.

(Within the Baptist faith, are there different pathways women can follow?)

Yes

(Such as?)

Umm. A woman can be single and still follow Christ. Umm, Married. Umm, always seeking for what God wants them to do. And I think there are different roles when it comes to being married. Some women are called to stay at home with their children, some women are called to having a job.

(You are kind of already answering this, but within the Baptist culture, what is the expectation about marriage and motherhood?)

That it is hard. [laughs] That it depends on what God wants us to do, whether to stay home, I think there are, I don't feel there is anywhere in scripture it tells us to stay home and be a mother at all times. I think in different stages in life the Baptist faith, the scripture, says that you can be a mom and work outside the home or inside the home. Either way.

(What about the expectations are for being a wife?)

In the Baptist faith?

(It's all about the Baptist culture.)

To be submissive but to not be a doormat. Not to be squished. To have an equal responsibility in your marriage.

(So in the Baptist faith, what does it mean to be a good wife?)

To be submissive and to follow Christ, and to understand you as well as your husband have equal responsibility.

(What about the expectations for being a good husband?)

I think there are strict guidelines in scripture to love your wife to take care of your family to take care of your home. To be respected. Umm. That you have to work just as hard as the wife to fulfil your duties in the home.

(To you personally, what does submission mean?)

To see my role as a wife as my ministry, to listen to not only what God says but what my husband says. To ascertain through scripture and through study. To respect my husband. If that is something I am to do and it is against scripture, then to not do it because that is what we are called to do. But to respect my husband. To love him. To do the things in the home. To take care of the children. But also to do it with his help as well.

(Can you think of a time when you practiced submission, yourself?)

Yes. We were in charge of our youth group at the Baptist church. And we were discussing how a woman, how a teenage girl is supposed to dress. And, there was a specific conversation in youth group about the length of the shorts. There was a girl that came up and said, I don't see that the length of the shorts is a problem. I said number one we are to respect the position in the church that my husband has been given. And he asks that you wear a little bit longer shorts.

APPENDIX C (continued)

But let me explain why. Growing up I didn't understand that but I knew it was important. I said come here and let me show you something that I would have never thought of until my husband showed me. And she said OK and we went into the restroom. And I said stand in front of the mirror and bend over. And then look between your legs and see what they see. And she did and she said I don't see a problem that my rear hanging out of my shorts. And I said ok but we still have to respect the position that the authorities, such as XXXX (husband name) that he has asked you to wear a little bit longer shorts. Whether or not we agree with it, we have to respect it because we have been asked too. Now that doesn't mean you have to wear them anywhere else but when you come to church can you please wear a longer pair of shorts.

(Did she submit?)

No. She did not. [laughs]

(Is there a time that you might have struggled against submitting?)

Yes, every single day.

(like what)

When I don't agree, umm, one of the things we are discussing in this point of time. Umm, we have talked about getting a boat. I would like a nice boat, something that runs, that we don't have to work on on the time. [laughs] And XXXX (husband name) has said, that ok yes you want that but we should get something we could afford and not put ourselves in debt. And I said well, it's not gonna hurt that much. [laughs] And it's a constant battle. Just the other day, I said OK if we, if that's what you feel we need to do. Then OK. Even though I technically don't agree. I have to defer to him in this case.

(So thinking about submission then, how does that influence the way you and your husband make decisions together?)

We discuss every decision. And while we may not always agree, we try to balance out what we do disagree about. Talk about it. But in the end, as being the head of our home, he is responsible for the outcome of every decision. And sometimes I do have to bite my tongue. And say OK but you do know that it all stands in your court. Because I disagree at this point but it is your decision.

Could I go back to the other one 'cause I just thought of a great example? [laughs]

Back to the submission one. And the example of submission. About 15 years ago we were living in Wichita. We were going to church out in XXXX (location). Knew that we wanted our kids out of the XXXX (location) school district. We were discussing getting out towards XXXX (location). I wanted a house in XXXX (location). XXXX (husband name) parents lived about 15 minutes south of XXXX (location) and they were really pushing him to purchase a house that was in their area, that they thought would be good for us. It was not a house I chose. It was an OK house; we could not afford it. It was out of our price range. And it need a ton of work, outside and inside. I told XXXX (husband name) I did not feel comfortable with the house. And while it was a beautiful house, the work it was going take in bringing it up just to today, modernize it a little, and even one of the biggest expenses was going to be flooring in the whole house. And his parents were really pushing for us to live there. And in the end I said, you know what?

APPENDIX C (continued)

I don't think it is the proper decision for our family because it is a little out of our price range and it needs a lot of work. His parents were very much pushing for us to buy this house, because it was in their area, they liked it and it was close to them. And so I had to stand up and say, this was going to put us in a price range that was going to hurt, for the budget. And his parents, in order for us to be able to afford the house, asked XXXX (husband name) what was holding you back. And he said well the expense of flooring. Umm. The carpet needs changed in the whole upstairs, and the carpet in the basement needs changed. All of that and paint and other stuff. His parents said if we would consent to buy the house we will put whatever flooring in that you want upstairs. He said ok we'll discuss it. And he came back and said my parents said will do the flooring if that is the only thing that is holding us back. And I said, but XXXX (husband name) that is not the only thing that is holding us back. The cost of the house. The cost of updating the house. Umm. We want to send the girls to school in XXXX (location) not the district down there. We are constantly in XXXX (location). Which yes on the surface is only 15 minutes away. But when you drive back and forth two times a day, drop the kids off, pick them up, go get them because the bus didn't drop them off. And then going to church, back and forth. It was just really going to put us in a price crunch according to our budget. And I said but if that's where you feel we need to be then I'll sign the papers. But I don't agree with it. I think your parents are trying to controls, getting us down there. He said ok. He did choose to buy the house. Against my better judgment. We lived there about a year and a half. We were very tight on our budget. We were very tight on expenses. We did not do quite the extent in the house that we really wanted. Umm. We had about an acre. Which was not something he wanted to take care of. So I did it. Umm. I mowed the lawn. I tried to do that stuff. I tried to keep up on it. And it did cause quite a bit of money discussions and arguments between the two of us. At one point it was almost the cause of the split. Umm. And it was a contention between him and his parents because they had pushed and pushed and pushed. And finally he came to me, and it probably one of only of 3 or 4 times in our whole marriage, that he said "I was wrong." That we need to sell this house. That we need to move to XXXX (location). This was a bad decision. And while I bit my tongue, I really didn't want too [laughs], but I wanted to say I told you so, but I didn't. And we needed to out from under the house, it was on sale for about 2 years. And which caused further umm, budget issues and arguments. We did loose in the end. We did lose money. But it was a point where I had to learn I had to stand my ground and not give in to him while disagreeing. And still allowing him to make the choice. And also allow him to live with the decision that he had made.

(So under the umbrella of the Baptist culture, what about does it mean to be a good mother?)

Not my decision but the Baptist culture?

APPENDIX C (continued)

(Yes, not yours, the Baptist culture.)

To do everything you possible can for your children. To send them to a Christian school. To bring them to Sunday school. To make sure that you shove as much Jesus into your children. Make the decisions for them. Be involved in every activity that takes place at the church. Umm. Dress modestly. Teach your children to dress modestly. Make sure your children have everything they could possibly have so that, make sure to take them to take them so they can teach them.

(Do you think there is an expectation around motherhood in general, not necessarily a good mother, but in general motherhood.)

Ya, I do.

(Still in the Baptist culture, when and it what capacity is it acceptable for a female to work outside the home?)

When God calls her to do so. Umm. There are some, different I guess areas of Baptist culture that say never. Umm. The church we happen to attend doesn't believe that.

(What is their view, what do they believe about female leadership in and out of the church?)

That in the home, that the husband is the head of the home. Umm. That outside of the home, she can hold positions of, umm, being in charge. Being the head of an organization. But yet, w she still is, when she goes home, to respect her husband and be under his submission. At all times under the submission of Christ. Whether you hold a position of being in charge of something, you are always under submission of Christ.

(What about in the church?)

In the church, umm. That the church as a whole, the pastor should be a man. Umm. But that in positions in the church, as long as it's not over men, that they can hold positions of being of charge or in control of certain situations, as long as it's not over the men.

(So, thinking about Baptist Womanhood, what are important behaviors that you want her learn?)

That Christ is the head. That Christ calls us to live for Him. And we should submit to him, at all times. And that whatever God has called her to do, she is to do it to the best of her ability. Umm, whether it's to be a mother, to be single to be married. Whatever positions they are called to outside of the home, to do it to the best of their ability.

(What specific ways that you model or teach these behaviors?)

Try to faithfully, umm, study God's word. Pray. Pray with my daughters. Study God's word with my daughters. Point to Christ at all times. Ask them what God would have them do. I try to respect my husband as much as possible, and that they see not only the discussions, arguments that we may have but that they also see how you work through that. And how you present your feelings, your beliefs in the arguments and that how you resolve that together. And with Christ. I go to church on a regular basis. I try to make sure they realize that we go to God's word. Not necessarily the people that are over us. Always go to God's word and see what it says. On every situation.

APPENDIX C (continued)

(What, if any, Baptist beliefs specifically do you wish your daughters chooses not to model?)

Umm. The whole issue, some of this is older school Baptist, but I pray that when it comes to modesty that the don't just do what they are told by certain individuals, certain beliefs. But that they can be modest and in fashion while still serving God. That they don't have to wear a jean skirt and turtle neck and don't have to be covered from head to toe, in old fashion garb. I pray they seek God's will on that. When it comes to being a mother, that they, a lot of times, umm, we think we should do it on our own, but a lot of times it takes more than just one of us. I pray they seek that and not try to just be perfect. Umm. To admit it is hard. Admit they have failings. That we don't know how to do everything. And that, it depends on what God wants them to do. If God calls them to work outside the home, then certainly work outside the home. Umm. If God calls them to homeschool their children, then certainly home school them. If God calls you to send your children to a public church, then do it. Umm. If God calls you to a different church, follow Him. Not so much what the church, what different people say.

(So I know one is in college and one is still in high school, what were and what are important paths for your girls to take after graduating high school?)

Seek Gods will. If that was college, go to college. If that was to get married, then get married. But do it in God's will. Not what the world says, not what the school says. Umm. We prayed a lot, and we told them, that if God calls you to a secular school then go to a secular school. If God calls you to a Christian school, then go to a Christian school. Do what He says. Not what the church, or the school says, but what He says.

(Your personal hopes and dreams for your girls, what does that look like?)

That they live for Christ. And they do what He wants them to do. And that is all.

(What do your hopes for their relationships look like?)

That they are based in God's will. That they wait on Him. And don't push it.

(What about their careers?)

Same. If that, they pray, seek Gods face, they read God's word and that they Do what he wants them to do.

(How are you modeling behaviors in your own life that shows them that?)

When XXXX (husband name) and I got married we decided that we believed, personally, as a mother I should stay home with them. So that I was available for whatever they needed. And, last year a position came, I was asked to take a job at our local school. And I prayed a lot. Because for the longest time, I did stay home. And I was the one that raised them and was there for them. I talked to my husband, XXXX (husband name), I talked to both girls. Even XXXX (daughters name), she was in college and asked them what do you think of this. And I prayed and prayed. And they know that to this day, I only took the job God has called me to do it. And it did make it harder at home. It made it harder because they had to step up and do some things that I always did. But that was OK because this is what God called me to do. And even they have reminded me of that numerous times. [laughs]

APPENDIX D

Wichita State University
Institutional Review Board Approval #4072
01/03/2018 – 01/02/2019



Dear Interview Participant:

You are invited to participate in an interview about Baptist gender role expectations. This form provides general information about the purpose of the study, and your role as an interview participant.

You have been invited to participate in this study as a Baptist woman, who has daily contact with a female child or children. I hope to learn what messages are communicated to Baptist women about gender role expectations, as well as what messages women feel they are communicating to their daughters about gender role expectations.

You will be asked to answer a series of questions pertaining to gender roles. The interview may take approximately 60 minutes to complete but there is no time limit. The demographic questions will include your age, sex and ethnicity. The rest of the interview questions will be related to gender role expectations within the Baptist culture. To ensure accurate records of participant answers, the interviewer will audio-record responses during the interview. Once the interviews are transcribed, audio-recordings will be deleted. As a participant, your interview answers along with 19 other participant answers will be analyzed to gain a better understanding of communication about gender role expectations within the Baptist culture.

There are no anticipated risks associated with participating in this interview. However, some questions may be personal in nature. If you feel uncomfortable with a question, you may decline to answer and(or) end the interview at any time. Collection of this information can help identify the understanding of gender role expectations communicated within the Baptist culture.

Every effort will be made to keep your study-related information confidential. However, in order to make sure the study is done properly and safely there may be circumstances where this information must be released. By signing this form, you are giving the research team permission to share information about you with the following groups:

- Office for Human Research Protections or other federal, state, or international regulatory agencies;
- The Wichita State University Institutional Review Board.

The researchers may publish the results of the study. If they do, they will only discuss interview results. Your name will not be used in any publication or presentation about the study.

Participation in this study is entirely voluntary. If you agree to participate in the study, you are free to withdraw from the study at any time without penalty.

If you have any questions about this research, you can contact: Lisa Parcell, 210 J Elliott Hall, Wichita State University, Wichita, KS 67260-0031; by phone at 316-978-6064; or by email at lisa.parcell@wichita.edu or Crystal Dalmasso at cmdalmasso@shockers.wichita.edu. If you have questions pertaining to your rights as a research subject, or about research-related injury, you can contact the Office of Research and Technology Transfer at Wichita State University, 1845 Fairmount Street, Wichita, KS 67260-0007, telephone (316) 978-3285.

APPENDIX D (continued)

Wichita State University
Institutional Review Board Approval #4072
01/03/2018 – 01/02/2019

You are under no obligation to participate in this study. Your signature below indicates that:

- You have read (or someone has read to you) the information provided above,
- You are aware that this is a research study,
- You have had the opportunity to ask questions and have had them answered to your satisfaction, and
- You have voluntarily decided to participate.

You are not giving up any legal rights by signing this form. You will be given a copy of this consent form to keep.

Printed Name of Subject

Signature of Subject

Date

Printed Name of Witness

Witness Signature

Date