

ABSTRACT

MEASURING THE IMPACT OF THE SELF-IMAGE REFORMATION PROGRAM ON WOMEN PASTORS OF MANCHU AUTONOMOUS COUNTIES (IN CHINA)

by

Jessie Yim Han Ng

The limited purpose of this project was the evaluation of the impact of the Self-Image Reformation Program on women pastors of Manchu Autonomous Counties (in China). A two-part pretest and posttest assessment was done with students being measured on fourteen different points of self-image and twenty-eight points on relationship to God, self, and others. In addition, participants completed a researcher-designed self-evaluation of their self-image and life growth, two modified versions of the Self-Concept Inventory and Life Growth Inventory. Finally, a selected number of participants completed a taped semi-open structured interview or answered the interview questions in written form.

The study demonstrated that integration of the Self-Image Reformation Program into the Manchu Church Leader Training Program had a positive, personal, and statistically measurable impact on improving the self-image of the women pastors and increased their adequacy in coping with self, family, church, and community problems.

In this study, all places were written under pseudonyms.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
MEASURING THE IMPACT OF THE
SELF-IMAGE REFORMATION PROGRAM ON
WOMEN PASTORS OF MANCHU AUTONOMOUS COUNTIES (IN CHINA)

presented by

Jessie Yim Han Ng

has been accepted towards fulfillment

of the requirement for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

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MEASURING THE IMPACT OF THE
SELF-IMAGE REFORMATION PROGRAM ON
WOMEN PASTORS OF MANCHU AUTONOMOUS COUNTIES (IN CHINA)

A Dissertation

Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirement for the Degree
Doctor of Ministry

by

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May 2007

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TABLE OF CONTENTS

	Page
List of Tables.....	ix
List of Figures	xi
Acknowledgments.....	xii
Glossary of Research Terms (Instruments and Titles).....	xiii
CHAPTER 1 PROBLEM.....	1
Origin of Manchu.....	1
Manchu Women	3
Families in Manchu: Past and Present	3
Manchu Families in People’s Republic of China.....	6
Manchu Women Pastors	9
Origin of Churches in Manchu Autonomous Counties.....	9
Woman Pastors’ Struggles	9
The Purpose Stated.....	11
Research Questions	13
Research Question #1.....	13
Research Question #2.....	13
Research Question #3.....	13
Research Question #4.....	13
Definition of Terms.....	13
Self-Esteem/Self-Image/Self-Concept/Self-Identity.....	13
Self/Life Formation.....	16

Women Pastors.....	17
Rural Area	18
The Project	18
The Context.....	24
Scheduling the Supportive Activities.....	26
Spiritual Leadership	26
Assessment.....	27
Prayer Partner Team Model	28
Methodology	29
Instrumentation and Data Collection	29
Population and Subjects	29
Variables	30
Delimitations and Generalizability	31
Theological Foundation	32
Overview of Study	33
CHAPTER 2 LITERATURE.....	35
Women’s Studies Theory Reflections.....	35
Biblical Precedents.....	39
Recovering the Image and Likeness of Women in the Bible.....	39
Jesus’ Attitude towards Women through His Words and Action	44
Pauline View of Women in Ministry	47
The Presence and Work of the Holy Spirit through Men and Women of God.....	49

Regard to Self-Image	51
Theological Precedents	53
The People of God—Marketplace Theology	53
Unity and Diversity	54
A People Called by God and Sent by God—Prophet, Priests, and Kings..	55
Application of the Prophethood-Priesthood-Kinghood of All Believers	
Approach in Chinese Context	58
Cultural and Social Precedents.....	59
Women’s Status in China: Families and Communities Past and Present .	60
Women in the Growing Church of China	66
How Manchu Women Learn	68
Connected Learning Approach	69
Narrative Approach	73
Conclusion.....	76
CHAPTER 3 METHODOLOGY	78
Research Questions	79
Research Question #1	79
Research Question #2.....	79
Research Question #3.....	80
Research Question #4.....	81
Population	81
Design	83
Instrument Development.....	84

Life Growth Inventory	85
Self-Concept Inventory	88
Semi-Structured Interview Questionnaire.....	89
Reliability and Validity	90
Data Collection.....	91
Phase One.....	91
Phase Two	91
Phase Three	92
Phase Four.....	93
Variables	93
Data Analysis	94
Quantitative Analysis.....	94
Qualitative Analysis.....	95
Generalizability.....	96
CHAPTER 4 FINDINGS.....	98
Research Question 1 and 2—Profile of Subjects	98
Characteristics of Subjects on Trainees Commencement Questionnaire..	99
Life Growth Profile of Entering Self-Image Reformation Program	103
Self-Concept Profile of Entering Self-Image Reformation Program	107
Entering Scores of Semi-Structured Interview Questionnaire	110
Pearson Correlation.....	112
Entering SIR Program Profile—A Summary.....	113
Changes in the Women Pastors’ Self-Concept Profile after the SIRP—MV	114

A Summary of the Major Findings	133
Conclusion.....	136
CHAPTER 5 DISCUSSION	137
Broad-Based Changes in SIRP–MV Women Pastors’ Profile	139
What Factors Influenced the Subjects’ Self-Image Growth	140
The Subjects’ Relationship with God	140
The Subjects’ Relationship with Church.....	145
The Subjects’ Relationship with Family and Community	147
Observations on Where the Significant Changes Occurred	151
Change of Self.....	151
Courage and Confidence in Taking a Stand: Family and Community ...	157
Surprising Findings	160
The Need for Reformation of Worship and Prayer Life	160
Value of Supporting Activities.....	162
Family Program.....	164
Spiritual Journal	165
Observation and Consideration for Further Investigation.....	166
Methodological Strengths of the Study.....	169
Generalizability of the Study	170
Postscript	172
Appendixes.....	173
A. The Major Distribution Areas of Manchu in China	173
B. Trainees Commencement Questionnaire.....	174

C. Data of Manchu Pilot Project on TCQ	179
D. Life Growth Inventory	186
E. Prayer Partner Team Instruction.....	192
F. Self-Concept Inventory	194
G. Semi-Structured Interview Questionnaire.....	197
H. Self-Image Reformation Program—Manchu Version.....	200
I. Comparison of Urban and Rural Manchu Women’s Family Status	227
J. Semi-Structured Interview Questionnaire Coding Guide.....	229
K. Data of Research Group on TCQ	230
L. Additional Comments of District Leaders of Control Group on SSI	242
M. Additional Comments of District Leaders of Experimental Group on SSI...	244
N. Additional Comments of Women Pastor of Experimental Group on SSI—WA.....	247
O. Additional Comments of Lay leaders [Class A] on SSI—WA.....	249
P. Additional Sources of Data Considered in This Study	250
Works Cited	254
Works Consulted.....	263

LIST OF TABLES

Table 1.1. Objectives, Topics, and Purposes of SIRP—MV	23
Table 2.1. Brief Guidelines for Biblical Christian Self-Image	52
Table 3.1. Questionnaire Statements Regarding Students’ Relationship with God.....	86
Table 3.2. Questionnaire Statements Regarding Students’ Relationship with Self	87
Table 3.3. Questionnaire Statements Regarding Students’ Relationship with Others	88
Table 4.1. Entering Baseline Mean Scores on the LGI.....	104
Table 4.2. Entering Scores on the LGI Questions.....	106
Table 4.3. Demographic Breakdown of Entering Scores on LGI	107
Table 4.4. Entering Baseline Mean Scores on SCI	108
Table 4.5. Entering Scores on SCI Questions	109
Table 4.6. Entering Demographic Baselines on SCI.....	110
Table 4.7. Entering Scores of District Leaders from the Experimental and Control Groups on the SSI	111
Table 4.8. Entering Scores of Semi-Structured Interview—Written Answers	112
Table 4.9. Pearson Correlation between Self and Other Subscales on LGI.....	113
Table 4.10. Significant Difference of Composite Measure in Mean Scores on LGI and SSI.....	115
Table 4.11. Significant Difference in Mean Score between Pretest and Posttest on LGI.....	116
Table 4.12. Change of Mean Scores on LGI after SIRP—MV.....	117
Table 4.13. Mean Scores on LGI after SIRP—MV	117
Table 4.14. Change of Mean Scores on LGI Questions after SIRP—MV.....	119

Table 4.15. Demographic Breakdown of Mean Scores on LGI after SIRP—MV.....	121
Table 4.16. Change of Demographic Breakdown of Mean Scores on LGI (God andSelf).....	121
Table 4.17. Change of Demographic Breakdown of Mean Scores on LGI (Others, Church and Community).....	122
Table 4.18. Significant Difference of Composite Measure in Mean Scores on SCI between the Pretest and Posttest	123
Table 4.19. Growth Level on the SCI Scales after SIRP—MV	124
Table 4.20. Growth in Individual SCI Questions after SIRP—MV.....	125
Table 4.21. Change of Demographic Breakdown of Mean Scores on the SCI.....	126
Table 4.22. Significant Difference in Mean Scores on SSI after SIRP—MV	126
Table 4.23. Change of Mean Scores on SSI.....	127
Table 4.24. Significant Difference in Mean Scores between Experimental Group and Control Group District Leaders on SSI after SIRP—MV	128
Table 4.25. Significant Difference in Mean Scores between Experimental Group and Control Group District Leaders of Self-Concept on SSI after SIRP—MV ..	128
Table 4.26. Significant Difference in Mean Scores between Experimental Group and Control Group District Leaders before and after SIRP—MV	129
Table 4.27. Significant Difference in Mean Scores on SSI—WA.....	130
Table 4.28. Change of Mean Scores on SSI—WA	131
Table 4.29. Comparison of Mean Scores on Self-Acceptance Items.....	132
Table 4.30. Mean Scores of Evaluating the Role of SIRP—MV in the Women’s Self-Growth.....	133

LIST OF FIGURES

Figure 3.1. Matched Sample Control Group Pretest-Posttest Design.....	84
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ACKNOWLEDGMENTS

I would like to thank

God,

For giving me the chance to learn and grow;

Dr. Eunice Irwin,

For providing guidance and words of inspiration;

Dr. Leslie Andrews,

For words of encouragement;

Drs. David and Ruth Rambo,

For parental and tutorial love;

The class of IBP 2003,

For letting me know what global leaders think about;

Sunny Lo and Connie Yan,

For bringing the knowledge of statistics to me;

Rev. Steve Wible,

For as a faithful and helpful reflection team member;

Hong Kong Alliance Church,

For allowing me time to have further study;

Manchu Women Leaders,

For making me feel proud of what I have done; and,

My dearest husband, Timothy,

For his unfailing support and interest in my four years of research.

GLOSSARY OF RESEARCH TERMS (INSTRUMENTS AND TITLES)

MAC=Manchu Autonomous Counties (see map, Appendix A)

MCLTP=Manchu Church Leaders Training Program

SIRP=Self-Image Reformation Program

SIRP—OV=Self-Image Reformation Program—Original Version (English Version)

SIRP—MV=Self-Image Reformation Program—Manchu Version (Research Version)

TCQ=Trainees Commencement Questionnaire

LGI=Life Growth Inventory

SCI=Self-Concept Inventory

SSI=Semi-Structured Interview Questionnaire answered in verbal form

SSI—WA=Semi-Structured Interview Questionnaire answered in written form

PPT=Prayer Partner Team (see PPT Instruction, Appendix E)

SSICG=Semi-Structured Interview Coding Guide (see Appendix K)

TZ=Subjects from the second year of Manchu Church Leader Training Program

XR=Subjects from the third year of Manchu Church Leader Training Program

CMA=Christian and Missionary Alliance Churches in Hong Kong (specified the four
Churches in New Towns)

CMS=Chinese Mission Seminary in Hong Kong (Specified the Women Leadership
Course Groups in New Towns)

CHAPTER 1

PROBLEM

Having participated in ministry in Mainland China ministry since 1979, I have found that women play an important role there in church development. During the Cultural Revolution of 1966-1976, a vast number of Christian men were imprisoned, yet Christian women still held their faith and shared the gospel among their families, relatives, and friends. Reports about the new Christian movement in China indicated that the firstfruits of the evangelical movement in the 1980s were mostly among women in the rural areas. Until 2005, between 70-75 percent of believers in churches were women (Chen; Chuan 22). The success of female leadership is one of the most significant characteristics of Mainland China churches.

In 1992 my husband and I started leadership training programs for churches in central China and transferred there to begin the training ministry for a minority people group in the northeastern area—the Manchu (see map, Appendix A).

In order to lay out a better understanding towards the subjects' cultural and social background, I begin by describing the living context of the Manchu people.

Origin of Manchu

The Manchu people came from the ChangBai Mountain and the drainage area of the Heilong River in northeastern China. Three thousands years ago, the Manchu's ancient ancestors, the Sushen tribe, lived in this area. The Yilou tribe in the Han dynasty (206 BC-AD 220), the Huji tribe in the Wei (AD 220-265) and the Jin dynasties (AD 265-420), the Mohe tribe in the Sui (AD 581-618) and Tang (AD 618-907) dynasties, and the Nuzhen of the Liao (AD 916-1125), Song (AD 960-1279), Jin (AD 1115-1234), and

Yuan (AD 271-1368) dynasties, all were regarded as the descendants of the Sushens and the forerunners of the Manchu.

In the ninth year of the Tiancong reign during the period of the late Jin Dynasty (AD 1635), Aisin-Gioro Nurhachi established a state. The eighth son of Nurhachi, the Nuzhen Great Khan ("Khan" meaning a great king) Huang Taiji (AD 1592-1642), founding father of the Qing Dynasty, was enthroned as Emperor Tai Zong of the Qing Dynasty. His palace was built in Shenching (currently Shenyang, Liaoning Province). In 1644, the capital moved to Beijing, and he chose the name of Manchu to replace Nuzhen for his people and adopted Great Qing as the name of his dynasty.

The last Chinese feudal dynasty was governed by Manchu emperors. After the Opium War of 1840, China was reduced to the status of a semi-colonial and semi-feudal country; however, in the struggle against foreign invaders, many Manchus were killed in fighting for China's independence and the dignity of their nation.

According to the China People's Republic government statistical report in 1990, 9.86 million Manchus, mainly scattered over three provinces in northeastern China, lived in Manchu autonomous areas (a total of twelve areas in China; the first autonomous county set up in 17 January 1985). Some others were scattered over the provinces of Hebei, Inner Mongolia, and Xin Jiang, and also in big cities such as Beijing, Tian Jing, and Guang Zhou. Manchus lived peacefully with other nationalities. Manchus, unlike Mongolians and Tibetans, consider themselves outsiders. They are more identified with the Han tribe culture and customs. In the 1911 Revolution, a lot of Manchus participated in pulling down the Qing dynasty and in carrying the Han family names. In the Republic of China, many Manchus became urban laborers. Even the girls of Eight-Banner Troops

(descendants of the Royal and noble families) set up handicraft workshops to better their lives. The Manchus' culture and family life were radically changed (Manchu Autonomous County Government Historical County 1-2).

Manchu Women

The family ties play a major role in the lives of Manchu. Manchus like to live in communities with their families, and they organize themselves along clan lines.

Families in Manchu: Past and Present

Manchus scattered over all of China, the largest group, about 46.2 percent of the total, live mostly in northeastern China, Liaoning Province. The rest live mostly in Jilin, Heilongjiang, Hebei, and Beijing. Smaller numbers live in central and western China with even smaller pockets scattered here and there. Manchus live as communities within the larger Han community. According to several reports, the Manchus are primarily agriculturists with some 60 percent living in rural communities ("Manchu").

The population of the Manchu was 10,934,500 in the year 2000 ("Prayer Profile"). Traditionally, the religious practices of the Manchus were centered on shamanism, which is the belief of an unseen world of many gods, demons, and ancestral spirits. They depended on shamans (priests or priestesses) to cure the sick by magic, communication with the gods, and control of events. Today, however, many of the Manchus practice Buddhism and Confucianism. Modern Manchus tend to rely less on religion and more on logic.

Manchus descend from a warrior class in north China. At one time they ruled the Mongols but were driven out and, after absorbing several Caucasoid races of Siberia,

moved southward and defeated China. They established the Qing Dynasty and gradually lost some of their distinctiveness as they assimilated the central Chinese culture.

In general the Manchus tend to be taller and lighter in color than the Han Chinese. The Manchus are a Mongoloid race with yellow skin and black hair. Listed as one of China's fifty-five ethnic minorities, the Manchus are one of two minority groups who use Mandarin rather than their traditional language.

Manchu family in the past. Regarding the Manchu in Chinese history and their geographical location (see Appendix A), urban Manchus still live in communities called "hutong" (alleys), one-story shelters grouped closely and connected by narrow alleyways. Rural Manchus follow the same pattern. The hutong are badly deteriorated, and many have crumbling roofs patched with tin plates. Traditional Manchu families have been organized along clan lines. The basic family unit includes the husband, wife, and children but also include the extended family. Additionally, families were associated into a village clan, which itself was part of a larger clan. The Manchu family is typically a part of the whole. Among Manchus, in former times, divorce was strictly prohibited: Women could not leave their husbands for any reason. Men, however, had the right to divorce after a public declaration. Traditionally, Manchu children were given free reign when they were small and had no real labor demanded of them, although as they got older the boys were expected to learn a warrior's ways and girls were expected to learn to take care of the home. Manchu children and youth were taught by their parents to do work around the house (mainly the girls). Boys in rural areas were expected to work in the fields and in animal husbandry.

Modern Manchu family. After the Communist takeover, divorce statistics increased (of twelve women leaders trained in the leadership program, three were divorced before their conversion to Christ) so that the government added restrictions to stem the tide. Morality problems among Manchu children and youth do not seem to be flagrant. Neither families nor the government permit premarital sex. Clan consciousness helps to enforce this behavior. As the Manchu were assimilated more and more into Han Chinese culture, traditions were replaced by Han Chinese influences in ancestor worship and Buddhism along with Confucianism. Manchus in cities and some rural areas became less and less religious and more and more philosophical. The educational program of the People's Republic has done away with many of the religious values of the Manchu, but ancestor worship and shamanism still persist, especially in rural areas. In recent years, the Chinese government, attempting to cap the population explosion, limited the number of children to only one per family. Currently this policy has been altered somewhat. Families are now permitted to have a second child after four years, but only if the first child was a girl. As they grow, children are expected to help with the household chores, but education remains the highest priority. The literacy rate among the Manchus is approximately 70 percent ("Prayer Profile").

The village clan is the basic social unit in traditional Manchu thinking. In the past, this unit was closed to outsiders. Manchu clans, for political reasons, saw a need to allow outsiders to view their official and festive occasions. Because of their assimilation into Chinese culture, they now relate more openly to their neighbors; however, as they live mainly in Manchu "pockets," they still seem somewhat clannish. In addition, the majority

Han Chinese community surrounds ethnic minorities and maintains control by keeping them in pockets.

Manchus observe the New Year celebration and the spring planting and autumn harvest festivals as well as many other Chinese festivals and holidays. In addition, they sometimes gather during festive occasions and engage in activities such as wrestling, ice skating, and horseback riding exhibitions. In leisure time they enjoy storytelling and puppet shows. In earlier times the Manchus had a festival for every month.

Because the Manchus ruled China for 250 years, they are generally hated by other Chinese. These people desperately need to experience the love and acceptance of Jesus Christ. For many years the Manchus inherited the anti-Christian concepts from the Qin dynasty and viewed Christianity as simply a method for foreigners to gain control over them. Consequently, many Christians have been persecuted or even put to death at the hands of the emperors of the Qing Dynasty because the Manchu emperor was referred to as “the son of heaven.” His responsibilities included praying for the people and making sacrifices for them. The Manchus deserve the chance to meet Jesus, the only true “Son of heaven.” He desires to be their High Priest who will ever make intercession for them before the Father.

Manchu Families in People’s Republic of China

Because the Manchu people have been assimilated with the Han Chinese for over two hundred year, I need to describe some cultural and social trends and changes in Chinese families that are important to this study. Traditionally the family has been the most important unit of society, and this fact is still true. The family is also an important economic unit. In rural areas, where about 74 percent of China’s people live, the

traditional family consists of the head of the household a man, his sons, and their wives and children, often living under one roof. Common surnames gave families membership in a clan. In some villages all families had the same surname, or four or five surname clans might account for most of the villagers.

Land, the main form of wealth in traditional China, was divided equally among all the landowner's surviving sons when he died. Thus, as China's population grew, the landholdings became smaller and smaller, and many people were very poor. In the first half of the twentieth century, the family as a social unit came under severe stress. Rural conditions were bad, income was low, and food was often scarce. Health care was poor or nonexistent for most peasants, and mortality rates were high. Civil unrest, warfare, and foreign invasions added to the difficulties.

After the Communist revolution in 1949, rural conditions stabilized. Private ownership of land was abolished, but each peasant family was given a small plot to farm. Health care improved. The fluctuations in the food supply leveled off and life expectancy increased. Living conditions for the average peasant are generally better today than they were in 1949, and they have opportunities for at least some education. All these things have meant a considerable improvement in the quality of life and greater security for the family as a social unit.

Today some rural families are still likely to have three generations under one roof. Despite state ownership of the land, families once again serve as basic production units. The Production Responsibility System, initiated in 1978, permits individual families to contract with their local production team or brigade to lease land for farming. Production quotas are also contracted. Whatever is left after taxes are paid and quotas are met

belongs to the family. If a family works hard, it can meet its contract quotas and also produce a surplus for consumption or sale. This program was designed to stimulate production, but one result has been to strengthen the role of the traditional family as a consuming and producing unit.

Some extended family members moved to live in urban areas. Urban family life is different from that in rural areas. In the cities, families usually are smaller, often composed only of parents and children. Because both parents work, the children are left in daycare centers or schools. Sometimes couples are split up if their work units are not close together, and husband and wife may see each other only rarely. Despite such problems, family life for most people in the cities is stable, and family ties continue to play a major role in the lives of both Manchu parents and children.

Manchus are influenced greatly by Confucianism. Regarding a woman's status in the Chinese family, Confucianism teaches that women are in every way inferior to men and totally subordinate to their husbands (Lawrence and Wang 90). This unbreakable part of the Chinese worldview caused families to try everything to keep only boys under the government's one-child policy issued thirty years ago. Women's liberation is still a difficult issue in China, especially when it involves the one-child policy. Even though the ex-chairman of the Communist Party, Mao Tse-dong said, "Women hold up half the sky" (qtd. in Fulton), and women's equality with men is never a fact of life in rural areas. The status of women has made tremendous changes in the Coastal cities due to the growing pockets of the educated in urban Chinese. Wives and daughters are claiming new status and power in the family. Their earning power is rising; new talk of mutual care and love is shared. Such a change of mind is now stepping into the souls of Manchu women.

Manchu Women Pastors

Although Manchu woman pastors have been remarkably successful in leading churches, the Manchu community has failed to give them the same respect when these women are in the home.

Origin of Churches in Manchu Autonomous Counties

Manchu Autonomous Counties are located in northeastern China. Most of the earlier Manchu Christians were converted in Se Be county in the northeastern China (see Appendix A) from 1993-1998. Three churches (with buildings) were founded with the financial support from South Korean churches while numerous house churches claimed to have eight thousand Christians in this small county with a population of 500,000. From 1999-2004, sixteen churches bought or built their church structures, the evangelism scope expanded to four other autonomous counties (including Xe Ye, We Ye, Pe Ce, Be Xe) and even to other provinces, Jilin and Heilongzhang. The Christian population increased to twenty to thirty thousand (as provided verbally by individual church leaders and by adding up the numbers every year). They have not experienced the suffering persecution of the Cultural Revolution movement as Christians did in other areas of China.

Women Pastors' Struggles

Even though Manchu women are successful leaders in churches, my husband and I found women leaders crying a lot. We sensed the suffering souls inside these iron women who were strong in faith and were willing to take the most dangerous positions of church leadership in this country. After some initial investigation and interviews, I found their self-images low. In the church, women really had enough opportunity to be leaders because they were in the majority. They were gifted and respected; however, they did not

experience real rights and emancipation in their families and ethnic communities, which remained strongly influenced by Confucianism. An article written by J. Hampton Keathley III, helped me think about assisting women to develop a right biblical self-concept or to think properly about themselves in the light of God's grace. To develop a right biblical self-concept is the proper way to spiritual maturity, to healthy spiritual lives and to effective ministry; and it has a great deal of evidence in Scripture. Because the low self-esteem decreases the women pastors' adequacy in coping with church and family problems, they need to reform their self-image from a biblical perspective as well as to rebuild their sense of worthiness in the light of God's love.

On the other hand, having been a trainer of women within the context of mixed gender training over ten years, I observed that women students had more difficulty benefiting from formal school-pattern teaching than male students. I struggled whether this problem was due to differences between men and women until I read the report on how women learn by Mary Field Belenky et al. The authors discovered that the traditional lecturing, reasoning method used in school was not the best way for women to learn things. They claim that school and family were the two institutions primarily devoted to human development, but these both promoted and hindered women's development (4). They also pointed out that a woman's self-concept and way of learning is intertwined (3). Based on these findings, a new Self-Image Reformation Program for Christian women, especially for women leaders, was proposed in 2003 as an addition to our Manchu Church Leader Training Programs in 2003.

The Purpose Stated

The purpose of this study was to develop, implement, and evaluate a program leading to improvement of the self-image of women leaders living in rural areas or coming from rural areas. Women pastors of the Manchu Autonomous Counties of China were of first concern. Moreover, because I had done a pilot project—the original version of Self-Image Reformation Program (SIRP—OV) for the women leaders of New Towns in Hong Kong in 2003 through the spring of 2005, I wanted to compare the outcome of these two groups of women Christians, including the effect of reformation in self-image and the content of discipleship training for women in the next research. Even though the huge differences existed among restricted women in China and free women in Hong Kong, some findings from the pilot project attracted me to do more research among both of them to find out their needs and develop appropriate discipleship programs for them.

The more limited purpose of this project was the evaluation of the impact of the Manchu version of Self-Image Reformation Program (SIRP—MV). I conducted the Self-Image Reformation Program curriculum for women pastors from Manchu Autonomous Counties as defined by its nineteen topics of content (see Appendix H, p.198 and p.220). The long-term purpose of this project was to determine whether this kind of spiritual and life-formation program designed for Chinese women leaders based on behaviors, dispositions, and life patterns (disciplines) could increase their confidence and ability in serving the family, community, and church. Thus, the study attempted to measure these behaviors, dispositions, and life patterns (disciplines) in such a way that they carried the potential of predictive validity. Beyond the limited goals of this project was the desire to measure the ongoing impact of this program on the lives and ministries of the Manchu

women pastors from 2005-2006 from our Manchu Church Leader Training Program in Manchu Autonomous Counties in China.

This study began with an assumption that the better the students are in Biblical knowledge about the women's lives, self-image, and positive life-serving experience, the less likely they will be to lack self-confidence in joining the ministry and being women pastors. Stating this idea positively says the proper Biblical formation in womanhood and positive accountable group experience means the greater confidence, satisfaction, and longevity in their Christian life and ministry. These two assumptions, Biblical knowledge and guided experiences in connection with community, will form the basis of the theological foundation of the study.

Both Manchu male and female students are exposed to and involved in classic Biblical seminary training curriculum, including exegesis, preaching, church management, church history, biblical theology, systematic theology, pastoral counseling, and mission strategies. To this curriculum women are requested to add the innovative and integrative Self-Image Reformation Program in their second or third year of training. In order to prove the effectiveness of the program, I must be able to assess the outcome of the program in the lives of trainees and their ministry. Data collected from the instruments used in this project will be used in the future to evaluate and enhance the same program applied in other women church leaders' training and its delivery. I identified the nineteen topics that should be included in Self-Image Reformation Program—Manchu Version (SIRP—MV) for the women; these topics form the central focus of the assessment in this project.

Research Questions

To determine the impact of the SIRP—MV for the women pastors, the instruments used provided data to answer four basic questions.

Research Question #1

When entering the program, what did the Manchu women pastors think about their self-image in terms of roles and value in the family, church, and community?

Research Question #2

What are the special self-image learning needs of Manchu women pastors prior to the Self-Image Reformation Program—Manchu Version?

Research Question #3

What changes occurred in self-image as the participants progressed through the Self-Image Reformation Program—Manchu Version?

Research Question #4

What aspects of the Self-Image Reformation Program—Manchu Version can be related to these changes in self-image?

Definition of Terms

Before proceeding with further discussion, I now define terminology as used within the context of this dissertation in order to avoid differences in interpretation by the reader.

Self-Esteem/Self-Image/Self-Concept/Self-Identity

Don Matzat says, “Self is the content of human life, includes everything about me that is able to be revealed and evaluated: my will, desires, intentions and goals; my intellect, words and thoughts; my emotions, feelings, attitudes, and reactions.” He also

quotes by Dr. Werner Elert's interpretation of twofold subjectivity of human beings in the Lutheran doctrine of justification to elaborate further on his concept of "self" related to the "psychic I." The "transcendental I" is merely a mathematical point devoid of content and beyond human comprehension, and the "psychic I" is saturated with the content of life. It is the conscious content of "my life." That content includes everything about someone that can be revealed and evaluated. Matzat supposes that the transcendental I, is engaged in the thought process. Self, the psychic I, who is the object of thinking, is the content of life which includes appearance, relationships, vocation, attitudes, and abilities . Matzat took psychic I as only the object of thinking, but Denise L. Carmody points out that human self can be both the subjects of actions and thoughts and the objects because the core of human selfhood absolutely ties to God. Self is a relation relating itself absolutely to the Absolute, who can give human beings the reality of selves (149-50).

Matzat gives definition to self-image: "How we assess ourselves." Other Christian scholars define self-esteem or self-image as the view a person holds of himself or herself. It is the estimate one makes of oneself that could be conscious or unconscious (Narramore and Skolgund 2). Nevertheless, Christians found no Biblical basis for self-esteem, self-love, self-acceptance, self-confidence, self-forgiveness, self-assertion, proper self-image, and self-actualization, advocated by the worldly system of psychology. Carol W. Cornish said, "There is no such thing as a 'self' that exist independents of God" (69). The Bible's answer for problems to turn from self to Christ and his all-sufficient world as well as to lead a humble life in Christ by seeing self as God sees; no more and no less. With reference to Romans 12:3 and 2 Timothy 1:7, mature Christians should develop sound thinking for himself/herself. The Greek word for "discipline" in 2 Timothy 1:7 is

related to the word used for thinging in Roman 12:3. Both verses use the Greek word φρονις (*phronis*) “think” to describe a healthy self-esteem. *Phronis* which refers to “control, self-discipline, prudence,” stems from right thinking, a controlled life. A person who demonstrates self-discipline has soundness of mind from knowing and acting on the truth of Scripture in the light of God’s grace in Christ (Keathley 2). Therefore, true humility recognizes strengths as well as weaknesses and is not preoccupied with either. People with a solid sense of self-esteem do not have to keep evaluating their worth. Because they have a settled identity, they get on with life and serving others (Skoglund and Narramore 3). Calvin Miller defines self-image/self-esteem in a more positive sense. Self-esteem is the evaluation individuals make and customarily maintain with regard to themselves. It expresses an attitude of approval or disapproval and indicates the extent to which individuals believe themselves to be capable, significant, successful, and worthy (23).

Some Christian leaders also insist that Christians discover the meaning and purpose of themselves when they make God the reference point, as the only accurate way to understand self (Warren 25; McDowell 165; Sala 20; Carmody 150). People who have a realistic self-image are more likely to be free and strong enough to trust God and relate easily to others. A positive self-concept or accurate view of self frees Christians from pride and enables them to be genuinely humble (Narramore and Skoglund 4). Looking at self through the lenses of Scripture (1 Tim 1:18; 4:12-15; 1 Cor. 16:10; 2 Cor. 2:16-3:6), although the human soul is of inestimable value to God, Christians should remember that this value is not a result of any intrinsic worth. It is valuable because it is the object of God’s love.

In this study, the definition of self-esteem is good “opinion of self,” and a healthy self-image in this research is “seeing oneself as God sees, no more and no less.” Hence, well-being means to be centred on what God made a man or a woman to be, empowered by the triune God to do what he or she is called to do. Nevertheless, the term “self-image” is a new idea in Manchu women’s minds and needs narrative proverbs or parables to illustrate it to replace the former ones. For instance, an ancient China scholar, Bian Chao writes in her book, “If a son was born he should be given a piece of jade to play with, while a daughter should be given a broken piece of pottery” (qtd. in Huang). Women leaders understand the different value and price between pottery and jade and realize the old description of the value and attitude given about themselves.

Self/Life Formation

Carmody stated if Christians want to have healthy human selfhood, they should have an absolute tie to God (150). Because Jesus is the way and the truth and the life, no one comes to God except through him (John 14:6). Christians’ self-development is also a life development that should be a process of being conformed or re-conformed to the image of Christ through Christ to tie absolutely to God and, to be like Christ, to lead a life for the sake of others (John 10:10). Being a Christian does not mean being related to a set of rules or promises whereby one can measure self-improvement. Being a Christian means being related by faith to the person of Christ Jesus. Faith is not a religion but a personal relationship with God. As Apostle Paul says, “So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him” (Col. 2:6, NIV). The content of building up in him should include everything about the Christian that is able to be revealed and evaluated: will, desires, intentions and goals; intellect, words and

thoughts; emotions, feelings, attitudes, and reactions. In the other words, the believer will allow Christ to reconstruct worldviews then be willing to go through a process of greater disintegration and brokenness as well as greater integration and wholeness in Christ.

Christians should let the Scriptures shape their lives so they will be conformed to the image of Christ. The miracle is that God applies the full righteousness of Jesus Christ to his children. As a member of Christ's family, Christians have to empty themselves of all content and become pure receivers of God's grace in Christ Jesus. Like newborn infants they long for the pure, spiritual milk, so that by it (Scripture) they may grow into salvation (1 Pet. 2:2). By drinking the spiritual milk daily, they may grow healthy because the Word provides a place of transforming encounter with God. In this way the Word becomes flesh in the world. The healthy growth of life and self is not only manifest in relationship with God but also connects to the rest of creation (including the Christian's subject and object self, others, and nature). Christian theologians realize that when Christians find themselves in God, they also discover they are part of God's family (Carmody 148-49). Base on Carmody's theory, I expanded for Manchu women pastor context that a healthy Biblical self formation should be interpreted in terms of relationship with God, self, and others.

Therefore, the Christian self and life formation or reformation would be defined as a process of being conformed to the image of Christ for the sake of others.

Women Pastors

The core group of women's training of leadership included the women pastors who finished five basic Biblical courses (Introduction to Old Testament, New Testament,

Preaching Practice, Exegesis, and Life of Christ) in three-year leadership training. They are in charge of area churches as full-time leaders.

Rural Areas

According to the Chinese Communist Party, “rural” refers to “a remote area, mountainous area, small-sized mining area, small harbor, tourism area, or border area with non-agricultural population less than 2,000” (Parkinson). The five Manchu Autonomous Counties included in this project are classified as rural areas in China.

The Project

As the initial teacher of the Self-Image Reformation Program, I have been associated with the development of this curriculum and its guiding Biblical and practical framework since 1987. The content is under constant review for regular field testing in Hong Kong churches and various cities in Mainland China. This project was its first application in a minority people group. Early in the process, English biblical study material about women’s life growth was provided by a missionary to Emmanuel Chinese Church (Hong Kong) library. This material was I adopted as the basic guideline I modified the goals and outlines, and the content of the programs were refined twice to fit the requirement for the university female students groups in Emmanuel Chinese churches during 1987-1989. I translated and modified the original material into simplified Chinese character version in 1990. A great deal of local literature, and psychological and sociological articles were edited into the course content. For instance, tools for personality tests, gift tests, and communication games, during each new class run in local Chinese churches in urban and rural areas of Mainland China from 1990-1999 were included.

The basic principles for modification for various training groups include the following:

- What constitutes Christian life formation in this specific group?
- What are the critical components of life formation needed in the formation of local church women leadership?
- How can these components be included in ordinary church leaders training programs so as to provide the maximum growth of students' spiritual relationship with God and interpersonal relationship by building healthy self-esteem in Christ?
- How is the effectiveness of this program to be measured?

The history of the Manchu women Self-Image Reformation Project began with the women leadership training program in New Towns of Hong Kong. One of the pilot projects of the Self-Image Reformation Program was conducted in Hong Kong Tuen Mun New Town Churches (four united churches) with thirty-eight participants in 1999.

The program was begun again in 2003 due to the apparent needs among their women leaders. The elementary part of the program was completed in June 2004. The second part is the leadership training done by them to build up leaders who can conduct the elementary course in the church and seminary. Ten women were selected for advanced training. The theoretical part was completed in October 2004 while the practical part was conducted in April 2005 with the cooperation of the Hong Kong Chinese Mission Seminary (CMS) external leadership training department. Because most of the women living in new towns of Hong Kong were new immigrants from China, I compared the results of these two different groups of women leaders from Christian and

Missionary Alliance Tuen Mun New Town Churches (CMA) and Tien Shui Wei New Towns immigrants (students of Chinese Mission Seminary, CMS group) to lay out part of the content of the program for Manchu women pastors who are from the target group for this long-term study.

Another pilot project for Manchu women pastors was done in the summer of 2005. Twenty-four pastors complete the Trainees Commencement Questionnaire (see Appendix B), and six of them completed the Self-Image Reformation Program—Original Version and took the Life Growth Inventory (see Appendix D) after the program. From the data on the Trainees Commencement Questionnaire of this pilot project (see Appendix C), a baseline profile on Manchu women pastors was made up of the following:

- They do not have the habit of reading (67 percent occasionally or rarely read).
- They seldom have their own free time (25 percent have less than one hour free time per week; 46 percent have one to six hours free time per week).
- Life is family oriented (63 percent sharing free time with husband and children; 100 percent agree women should take up all household chores except home repair; 92 percent expect to have a child within 1-2 years after marriage; 92 percent object to divorce).
- The husband is the decision maker at home (75 percent would not buy expensive things without husband's consent).
- They seek their husband's support (54 percent would talk to husband if they are depressed; 21 percent of their husbands do not care about their wives' emotional needs).
- They enjoy their ministry (70 percent satisfied with their ministry).

- Some seek self-determination (17 percent agree women should have their own occupation; 83 percent agree a girl has a right to make the final decision about whom she should marry).
- They suffer in their Christian faith (42 percent have experienced persecution by family).
- They are not used to planning for their family's future (63 percent had no idea about how much education their girls should have; for boys—58 percent; 63 percent no idea about their girls' future occupation; for boys—58 percent; 67 percent have no idea about their girls' future partner; for boys—46 percent).

I found the original version of Self-Image Reformation Program (SIRP—OV) possessed a strong view regarding the secondary status of women's status in families and communities. I decided to modify the core of the Manchu version to be based on the equal concept valuing of men and women. That was one of the important conclusions of the literature review related to Stanley J. Grenz and Denise Muir Kresbo's and Ben Witherington III's studies and the biblical view of Jesus' attitude towards women (see Chapter 2). With the findings from the pilot project, several principles of modification for the Manchu version (see Appendix H) I concluded as follows:

- Because Manchu women are oral learners, the program needed more narrative examples, stories, movies, videos, and diagrams in teaching the material (see units 10, 17, 19);
- Using connective approaches empowered these women pastors, for instance, group activities, prayer teams, and tools for discussion (see units 1 and 11);

- Choosing more examples of women from the Bible was more effective than using the men's stories from the original version (see unit 7);
- Urban wordings, for instance, TV and magazine needed deleting;
- I simplified the content of each unit to fit rural learners; and,
- I added in Chinese family and cultural examples (see units 14 and 17).

From these principles and findings, four learning objectives, nineteen topics, and twenty purposes and course content for the Manchu version were developed. The project for the experimental and control groups of Manchu women pastors started in the winter of 2005 and ended in the autumn of 2006.

Table 1.1 shows the objectives, topics, and purposes of each session of the Self-Image Reformation Program—Manchu Version (SIRP—MV).

Table 1.1. Objectives, Topics, and Purposes of SIRP–MV

Learning objectives

1. To develop one's self-concept in family, church, and society
2. To discover the Biblical basis of a healthy self-identity
3. To redefine women's self-image
4. To know and experience how God heals and changes a wounded woman to be a woman with healthy self through embracing God's view of relationship with God, others, and oneself.

Topic	Purpose
Part One	
Meaning of joy	Understand what a joyful life is
Being God's creature	An understanding of creativity as God's creature
As God's child	Deepen experience as God's beloved child
What is my appearance	Have freedom to accept my physical appearance
What I think	Develop capacity to master what I think
How I feel	Deepen understanding of my feelings
What is my ability	Grow in confidence in my ability
Part Two	
Grasping the basic ideas	A recognition what the basic Biblical idea of relationship between man and woman is
Increasing couple power	An ability to develop discernment of healthy and sick marriages
Coping with threats to marriage	A capacity to cope with threats to marriage
Roles transaction in the family	Understanding of Biblical teaching about family roles
A woman and her children	Able to get along with children
Father behind every girl	Concern for and development of husband's ability to communicate with their children
Part Three	
Building my church	Have a sense of conviction of calling to Christian ministry in a specific area
Building my career/work	Find the conviction of God's vocational calling upon her
Knowing my nation	Build up a sense of confidence and responsibility in taking stands for convictions in both religion and government
Knowing my culture	Concern for and ability to relate to the Bible in her culture
Living with my world	Concern and ability to understand the mission of women to the world in reference to the Bible
When a woman serves	Recognition of how God uses holy women to serve
Conclusive session	Ability to interpret life experience with reference to the Bible

The Context

The context in this SIRP—MV research is among churches of the Manchu Autonomous Counties (MAC) in China. Since 2000, missionaries from Hong Kong as well as South Korea have conducted a series of Manchu Church Leader Training Programs (MCLTP) offered to eighty-six men and women pastors in these areas.

The program included on-the-job training for local pastors who were well prepared to provide better pastoral services for sixteen local churches in five MAC. Rooted in classical Christian faith, the programs for Mandarin-speaking leaders were held by the missionaries from Hong Kong who modified the training to fit Manchu Chinese cultures.

Manchu Church Leaders Training Programs (MCLTP) offer a nontraditional approach to theological education initially targeting individuals who are already involved in ministry. All required curricula are offered in one-week, one-subject intensive classes, five times per year, three years base training. Each subject begins with forty hours per week intensive class work. In addition, the trainees must do the same teaching hours or practical jobs for their assistant pastor and lay leaders at least five subjects every year.

From inception the fundamental objectives of the programs included the spiritual as well as the academic preparation of trainees for pastoral and lay leadership ministry in local churches. The basic objective derived from 2 Timothy 2:2: “And the things you have heard me say in the presence of many witnesses entrust to reliable persons who will also be qualified to teach others.” Therefore, assessment for the students focused on the performance of themselves as well as their trainees. They had to bring their trainees to meet our teachers/facilitators in the next intensive subject course period; hence, three

“generations” of trainees met together in some sessions. Now the MCLTP is in its seventh year of operation. The content is still in modification to meet the Manchu Christians’ needs.

From 2003 to 2005, I drew up an indigenous format for women with reference to the overall goals of Brian D. Babcock’s dissertation that God’s desire is for a Christian is to lead a “joyful spiritual life” in this world (34). According to Acts 6:3, Christians were chosen who are known to be full of the Spirit and wisdom to exercise the kingdom ministries. Therefore, this call is

- To relationship, not to a task (Col. 1:20-24; Eph. 2:14-17),
- To a life of rest (Ps.16:5-9; 46:10; Deut. 33:12),
- To wholeness, not fragmentation (Matt. 22:37-40), and
- To a daily communion with God that empowers all the rest of what they will learn and experience in the course and their ministries to follow (Deut. 33:25).

From these basic assumptions, objectives were developed for SIRP—MV (see Table 1.1). These underwent a series of revisions and reformatting as I sought ways and means of providing suitable content and tools for each specific group as well as of assessing the outcomes of the programs. The next step was to ensure the Self-Image Reformation Program became an integral part of each women church leader’s training in the various mission fields.

The four objectives (see Table 1.1) were implemented in the following concrete ways:

- A spiritual retreat was added at the beginning of each part of the SIRP—MV (total three parts with twenty sessions);

- Each woman pastor was assigned to a faith-sharing group, with two to three persons (prayer partners team [PPT]) who meet in their district/county regularly during the six months to one-year training;
- Cases and scriptural stories analysis were added in class work;
- Morning worship and mutual prayer-ministry time was scheduled;
- The program incorporated information from a written Trainee Commencement Questionnaire [TCQ] prior to the program (see Appendix B);
- The program used a pretest and posttest of self and life growth instruments (see Appendixes C and E); and,
- The PPT group experience was also incorporated during field education in their districts in order to build them up through their own teaching ministries, being models among their trainees.

Scheduling the Supportive Activities

Due to travel times from different counties, political issues, plus personal time commitments, most of the PPT group meetings are irregular. Hence, the retreat and prayer-sharing time prior to the classroom studies during each intensive training period help greatly.

Spiritual Leadership

Spiritual leadership involves the PPT groups and advising roles of the spiritual facilitator. From the start I decided the leadership of the PPT should include the experienced leaders from the area churches. Six of them received training for the course in the spring of 2005. They then returned to lead their own training groups of two to three

persons with the same material and teaching model with each training group developing into a PPT.

When a woman leader enters the course, she must be one of the members of our existing three-year Manchu Church Leader Training Program (MCLTP), too. According to our discipleship model, we tried to pattern it after the model of Jesus in the Gospels. For instance, our teachers and facilitators always lived and ate in the same house with our students. Teaching, preaching, and moral guidance are the common jobs of the spiritual directors. Life modeling is a more effective way to build up a leader here.

Assessment

Assessment focused on outcomes measured and assignments completed (reading and written). Finding the positive and right discovery and development of self-image and self-esteem was rewarding in the Manchu pilot project and projects run in Hong Kong new town women's group. They enthusiastically applied themselves to the text and the task. Their personal testimonies indicated that the initial program was right on target in terms of encouraging life and spiritual growth.

Nevertheless, every woman coming through the course will not necessarily do the same. Moreover, training up enough facilitators in such a short time is hard. Keeping the high quality of the first group is the largest job. This kind of discipleship model demands a level of patience and a depth of trust in the Holy Spirit. Students need to grow at their own pace. Outcome assessment is a major continuous task for me. The focus of this project was to develop an instrument for assessing the objectives of the leadership training data. The low academic power and cultural variation caused us difficulty in choosing appropriate self-review research inventories to measure the outcomes, except

the simple questionnaires, personal interview, and home-visit approach that required my staying at the student's home or church for two to three days.

Prayer Partner Team Model

The choice of faith-sharing models in small groups with its emphasis on listening and facilitating helped the students who lived in the same district/county to meet and provide support for each other regularly. Josh McDowell finds that God chooses to use other believers to help someone get free from the bondage of an inaccurate sense of identity. God uses other Christians to be the agents of life and self-identity transformation (166). Home visits by teachers or experienced leaders helped them realize the significance of the PPT and let the teachers/facilitators become familiar with their students' lives so as to provide the appropriate help to individual PPTs. In addition, no interaction or dialogue with other members of the other group is permitted, yet the Manchu culture is likely not to keep secrets among their ethnic family members. The same thing happens in church groups; however, we demand PPT members to keep confidentiality in their groups in order to help them deepen their life-sharing. The project is challenged to continue to find constructive ways of articulating the purposes and advantages of the faith-sharing model. In doing so, a woman will hopefully discover the ways and means through which God is moving to mold and reshape her into the image of Christ. The model offers the student the gifts of listening and deep spiritual and life reflection. The instruction for PPTs is found in Appendix E.

Methodology

This project was a study and description of women pastors' self-evaluation of changes in self-image. The data was collected as followed.

Instrumentation and Data Collection

The goal of this project was a self-reported evaluation of the impact of the Self-Image Reformation Programs for Manchu women pastors as defined in the four objectives, nineteen topics, and twenty purposes. The study employed a researcher-constructed questionnaire (see Appendix B), a self-assessment instrument (see Appendixes D and F), and a semi-structured, open-ended interview with questions based on the research questions and course objectives (see Appendix G).

Utilizing these instruments and other student-generated data from qualitative questionnaires and the Trainees Commencement Questionnaire, the study sought to evaluate the impact of the SIRP—MV run in the Manchu Autonomous Counties in northeastern China on the spiritual and social life and ministry of the subjects.

Population and Subjects

The subjects were women pastors from five Manchu Autonomous Counties of northeastern China. In the beginning of the project, the subjects involved approximately twenty leaders in the experimental group with twenty in the control group from five autonomous counties. In the spring of 2006, the control group members failed to continue their experiment due to political restraint; another experimental group (The TZ group) with twenty-five women pastors from another center of the same five Manchu counties was recruited for this research as a comparative group.

Variables

A number of intervening variables influenced the outcomes of any data collected by the assessment instruments. These factors were kept in mind as the project proceeded, and consideration was given to them in the interpretation of outcomes. Among these intervening variables was the political intervention causing the interruption of the class work and the attendance of the Manchu groups. For instance, in the Manchu pilot project, the core of the Manchu group included ten persons. Four dropped out after the first module due to political and family factors. The other six persons, who would lead their own seventeen layleaders (Layleaders Class B), continued the project in their counties. Direct interviews for the subjects' trainees were requested as reference for this study, but I had difficulty getting 100 percent attendance. In addition, the ongoing life experience of the trainees had to be considered when presuming to correlate the SIRP—MV to self-image change. During the interviews, subjects were given the chance to evaluate the impact of possible factors on their lives and spiritual growth as well as change of self-image manifested in interpersonal relationships.

The research groups range in age from mid-20s to 60s. Older trainees had much more influence on their growth and maturity than those just converted several years younger. Thus, the life formation was influenced by their experiences and their responses to those experiences over twenty-five to sixty years prior to participating in this program. The subjects living in various autonomous counties also received outside mentoring and other training opportunities through other missionaries during the year.

An additional variable was the reality of each student's busy schedule of family life and church ministries. To request everybody taking the SIRP—MV to be the central

focus during the half year training period was hard. All of them are fully occupied by multiple commitments including church and family responsibilities along with seasonal duties on the farms. Such a timetable sometimes influenced the subjects' and my desire to nurture and review their life formation during this year.

Size also had an impact on immediate effectiveness of the measurement. For the research group, the initial number of subjects limited the generalizability of the findings. With time and greater numbers from various county groups, I was able to determine if initial results are repeatable as well as to begin to look at the longitudinal impact of this program after 2006. Nevertheless, the research among the The TZ group (the new experimental group), the The XR group (the first experimental group), and district leaders could provide some relevant data for program assessment in future studies.

Delimitations and Generalizability

The outcomes of the assessment tools were limited by the criteria used in their construction. The subjectiveness of the area of study was a significant delimiting factor. While a number of instruments are designed to measure aspects of life growth, none could be found that fit the specific cultural measure of all the Manchu women pastors' project objectives. Hence, my ability to use its findings in any predictive and generalized manner was limited by the ability of its several objectives to define the nature of life formation and the ability of the instrument to measure these adequately.

For the purposes of this study, the data collected was limited to the self-reported evaluation of subjects who were pursuing life growth in a series of theological training programs in preparation for better pastoral ministry. In turn, this data was evaluated to form some preliminary observations about the impact of the SIRP—MV program.

To the extent that the project's participants compare demographically with other provinces' and counties' minority people groups, some broader assumptions can be made. As already mentioned above, the initial size of the research body was a limiting factor in generalizing the final observations. The continued use of the instrument designed here across a broader group of students in other counties and provinces will enable me to continue to refine and enhance its ability to assess and perhaps predict discoveries and results.

Theological Foundation

The need for attention to life formation in preparation of women leaders in ministry finds its support in Scripture, the doctrine of the priesthood of all believers, the people of God, and personal experience in the Christian community. Although the Scripture does not pinpoint the significance of women's life formation in church ministry, examples can be found in both Old and New Testaments for the reformation of the Christian life in church, society, and culture. At the root of all these examples (or texts) is a basic foundation to the proper understanding of the relationship between a woman and her God as well as obedience and faith in God that, in turn, reflects itself in relationship with others. Outward actions are seen as indicators for fruit of what is present or absent within the heart of each woman. I was encouraged by a research book written by Belenky et al. They tried to prove that basic assumptions about the nature of truth and reality and the origins of knowledge shape the way we see the world and ourselves as participants in it. These findings affect the definition of selves (3).

Overview of Study

In mainland China, the proportion of males and females in churches is closer to 8:2 and 9:1, Hong Kong is around 6:4 or 7:3 (Choi). Women leadership exists but is not been affirmed in Chinese churches. People comment that few men survive in Chinese churches because of emerging women leadership. The argument is a vicious cycle as most of the Christian population consists of women. Since I worked in China twenty years ago, I experienced that young men would like to follow women leaders due to their character and gifts, if women felt secure in their calling and status. They would earn the respect and recognition of their followers. The recovery of the image of woman from a hermeneutical and theological perspective should be the prior consideration in this study so as to help Christian women have a healthy family and community life as well as a joyful witness for God.

For the purpose of this study and as backup to the SIRP—MV program, I have had to focus on the image of women in the Bible, Jesus' and the Pauline view of women, the doctrine of the people of God, the priesthood, prophethood, and kingdom of all the believers, and contemporary women's studies theory. Moreover, Belenky et al.'s report of suggested providing "midwifery instead of bureaucracy" as a method to train up women and the midwifery method helps women students formulate their own agendas for learning (214). In Chapter 2, I explore more about Belenky et al.'s report and other scholars' findings to set up a better way to help Manchu women pastors learn from and reform their lives by themselves. Research methodology and operational process to find out the data to answer the connected research questions are stated in Chapter 3 while Chapter 4 reports significant findings and statistical analysis of the research. Data is

evaluated and interpreted upon the biblical and theological foundation set up in Chapter

2. Implications and recommendations for application are suggested in Chapter 5.

CHAPTER 2

LITERATURE

The key areas of my study in this project was to explore what kind of biblical material was needed by the women leaders to reform their self-image and spiritual lives and how to teach and guide them effectively. The first section begins with the theoretical reflection on women's studies; the second section deals with the biblical precedents. The third section focuses on the theological precedents; the fourth section touches on the social and cultural precedents. The fifth section focuses on the methodology for women knowing and learning, wrapping up with a brief discussion on the application of and how to form the SIRP—MV program according to the findings.

Women's Studies Theory Reflections

Manchu women pastors who have already converted to Christ and serve God faithfully like to tell their stories of spiritual conversion and how their spiritual growth brought them out of a negative assessment of themselves. American feminist scholar Elizabeth A. Johnson affirms women's conversion experience as a strong source of life for them and that it enables them to act in a myriad of creative ways, to live their own lives and to bring about the good of others in the light of the gospel (63). Johnson's definition of conversion experience references the feminist conversion, which is founded in ideology criticism. However, scholars of feminist hermeneutics do ask very stimulating questions to give a woman's perspective on the interpretation of the Bible. I selected a few of their ideas to identify some of the missing issues of Manchu women Christians' lives when I wanted to pursue the topic of the spiritual conversion of women—women's awakening to their own human worth in their encounter of God,

women as the people of God, and women doing mission as the people of God—their vocational calling in the world.

An article written by Sandra M. Schneiders gave me new insight into what was the core of their problem in interpretation of the gospel. She strongly proposes introducing a woman's perspective of interpreting the Bible. Schneiders states the feminist hermeneutic should be founded upon the condition of the liberation of the oppressed and should reevaluate whether the "traditional biblical interpretation approach" has been involved in the oppression of women (350). Elizabeth Johnson also argues that a feminist reflection not only uses human experience as a resource for doing theology but also searches out the "specific identification of the lived experience of women, long derided or neglected in androcentric tradition, as an essential element in the theological task" (61).

Johnson points out that the traditional biblical interpretation approach neglected women's perspective. She locates Jewish and Christian biblical texts that bear potent female images of the living God present and active throughout the world (61). What these feminist hermeneutic scholars intend to do is to reform the accepted biblical interpretation that is faulty and gives preference to men in order to free the oppressed women from the complementary status into the status of equality. Although I agree with their intention, I would not go so far as to introduce these images, such as Sophia, in direct opposition to traditional male symbols. I would see them both present and thus undermining the absolute status of male hierarchy.

Manchu women, who are oppressed because of their gender and the demeaning construction of gender in contemporary society, find they are lacking Chinese Christian

books to defend them. Biblical feminist interpretation might give these Manchu women new hope for their lives from such Bible studies. I am waiting for the church that until now continues to model, underwrite, and legitimize the oppression of women in family and society, on the basis of the biblical text, to be transformed into a fellowship where it practices the discipleship of men and women as equals. Patriarchal and hierarchical models have created these problems; thus, I recognize what Schneiders is saying:

Until very recently virtually all Biblical scholars, pastors and homilists have been men living in, trained for, and ruling over patriarchal churches and society. They shared the mind-set of those who produced the Biblical text and so noticed nothing, or very little, amiss in its presentation of women and men. (351)

Schneiders' argument is supported in the research done by Stanley J. Grenz and Denise Muir Kresbo. In their study of the biblical, theological, and historical foundations of women serving in the church, they found two opposite concepts and named them as "Complementarity" vs. "Egalitarianism" or "Complementarian view" vs. "Egalitarian view" (18). Complementarian view suggests both equality and beneficial differences between the sexes. God created male and female equally but also designed the woman to complement the man by subordinating herself to his leadership. Egalitarian view seeks to replace the hierarchical ordering of male over female with a focus on reciprocal relations and mutuality in relationship and believes that God intends men and women to support each other in all dimensions of life mutually (17-18). From the results of their study, Grenz and Kresbo conclude that "the vision of male-female mutuality is grounded in the Bible, is the logical outcome of evangelical theological commitments and best serves the practical needs of God's people" (18).

The legacy of biblical feminist interpretation as an approach is rooted in ideological criticism or a hermeneutic of suspicion, which starts with the assumption that the text is not “neutral” and the interpreter is not “objective.” Christians must exercise critical evaluation of such writings about the text to see whether the text or the previous interpretation is actually anti-woman. Feminist hermeneutics could provide some valuable ideas to lead Christian women to add the woman’s perspective in biblical interpretation and to help Christians become free from the danger of androcentric and sexist interpretation of the text in the traditional approach (Schneiders 366; Witherington 30). One of the representative comments from the above arguments comes from a Chinese woman theologian:

Books that record the life and work of the missionaries seldom relates facts about the Chinese Christians; even when they mention mission for women, they emphasize the work done for Chinese women, instead of telling the stories and lives of the women themselves. Chinese scholars too have tended to focus more on Chinese men, who could write and therefore leave us with so called “reliable” historical data. We know too little about the faith and religious imagination of Chinese Christian women. (Kwok 27)

Pui Lan Kwok’s statement shows the neglect of the feminist perspective, and women’s studies also happened in the Chinese Christians’ world.

In China, at the Bible interpretation consultation of government churches, which was held 2003 in Qingdao, a group of women pastors, teachers, and preachers emerged. They tried their best to study the Bible from a woman’s perspective, challenging traditional theological thinking. They had a discussion on Paul’s understanding of women and presented papers concerning the image of God in both men and women and pointed to the large number of women proclaiming the gospel. The representative of the China Christian Council, Meilin Chen, comments that these women read the Bible through

women's eyes and try to disclose the uniqueness of the truth of the Bible so as to encourage more insights in this age.

Using the above theories as the platform of the SIRP—MV program, I wanted Manchu women leaders not only to receive God as their Savior but also to experience a further process of spiritual conversion, turning away from trivialization and defamation of oneself as a female person and a turning toward oneself as worthwhile in the community of God through proper biblical knowledge and experience in the body of Christ.

Biblical Precedents

Although the Scripture does not bring to light the significance of women's self and their unique life formation for church ministry, yet examples and biblical principles can be found in the Old and New Testaments for reformation of Christian women's life and role in church, society and the culture.

Recovering the Image and Likeness of Women in the Bible

The Bible simply says that life itself came from God and that he created man and woman. To understand the meaning of being a woman requires a review of human beings' origin and purpose.

Creation of humanity. Genesis 1-3 records the creation of humanity as the climax of God's creative activity. Genesis 1:27-28 is pivotal in understanding the dignity of the human race and the equality of men and women. Biblical scholars indicate that the term "man" is inclusive of both males and females and describes the supreme dignity of the image of God bestowed equally upon both of them (Johnston; Clifford 66-67; Yeung 5). Genesis 1:28-30 is described as the mandate that God gave humanity: Together males

and females were to subdue the earth and rule over it as God's stewards. In 2:18, man is described as incomplete without woman, unable to "fill the earth" without a procreative partner and companionship; "woman" is created to be "a suitable partner." Anne M. Clifford quotes Miriam Simos Starhawk's study on the word "helper" in Hebrew that this word should be more preferable translated into "companion" because this word was also used in the Old Testament in reference to God, who is the "helper" of Israel but never obtained a sense of subordination to humans. Therefore, Clifford supposes that sexual differentiation is for human partnership. The potential for intimate partnership is the primordial creative act of God (68-69). Chinese scholar Philip Yeung's study of the Hebrew word "helper" supports Clifford's finding that this word implied that woman had ability to complete God's mission together with man (8). What Gen 2:21-24 emphasized was that woman, being from man, will reunite with man in God's plan (13). In Genesis 3, following the Fall of man and woman, God said to Eve, "Your desire will be for your husband, and he will rule over you" (Gen. 3:16). This verse has often been interpreted as a command for the male to rule over the female, a hierarchy ordained by God as a result of sin. Phyllis Tribble says, "By betraying woman to God, man opposed himself to her; by ignoring him in her reply to God, the woman separated herself from the man" (120). In addition, Clifford points out that the once mutual companionship of the pair is replaced by separation, not only from each other but also from the other creatures of the Garden. The result is that the husband would rule over her and this occurs as the condemnation from sin (70, 74). Nevertheless, God's original intention for creation of humanity is to bless them to realize in their life the fulfillment of God's purpose for them (Gen. 1:2-27). Man and woman, by virtue of their creation by God and by virtue of God's own

appointment, have status over all other things. Even after the fall of humanity, God insists on continuing to shower blessing upon creation and loves upon humanity the most. In Psalm 1, which begins with the word “blessed” or “happy”, the challenge of how to achieve fulfillment and enjoy life confronts everyone every day of his or her existence. Actually man and woman are more imitative than creative, but they function like God or, in this sense, even after God’s image is distorted.

An Indian commentator, Robert Lal Gorakhpur finds that the distorted human nature simply means that sin in the human system, the legacy from Adam, drives people all the time to be self-centered and self-seeking and so robs them of the power to love God with all their hearts, minds, and strength. Human beings still bear the image of God formally. Man and woman still have the ability to achieve a fully righteous, godlike life, and so the unique dignity of each human being must still be recognized and respected as a gesture to honor the Creator (2; Gen. 9:6; Jas. 3:9).

Restoring the substantial image of God in man and woman. The Fall of Adam and Eve caused man and woman substantial loss of the image of God. Only God’s gracious gift of union with Christ can restore it fully (John 3:16). Through union with Christ, man and woman are progressively transformed into the image of the Lord Jesus (2 Cor. 3:18) and the substantial image is renewed in the heart, with inward illumination, embracing of Christ, and motivational change at the core of their being (2 Cor. 4:4, 6). The new motivation spurs humans on to imitate God and Christ, and gives every Christian a passion to express the image of God in daily life (1 Cor. 4:16; Eph. 5:1; 1 Thess. 1:6; Gorakhpur 1-2; Johnson 70).

Restoring relationships. In Genesis 1, the creation of maleness and femaleness is simultaneous, not sequential; mutuality is the key to their relation. The wholeness of women's reality is affirmed as created by God and blessed with the identity of being in the divine image and likeness (Johnson 71). However, as in the Chinese culture and as interpreted by the Chinese evangelical church, Romans 1:26-27 says one of the effects of this rebellion of **man and woman** (Adam and Eve) can be homosexuality, men and women (Adam and Eve's children) no longer acting and feeling normal. The root of the perversion of a woman or man lies in her or his failure to be the person God created her or him to be. One of the by-products is the frustration of knowing she or he is not what she or he should be. Every person is a created being and suffers in sin; however, Christ died to reverse the effects of sin, resulting in becoming a "new creation in Him" (Eph. 4:24), in turn causing the reinstatement of mutual submission (Eph 5:21). The Bible describes the new relationship to God in terms of "sonship" (Luke 15:11-32; Gal. 4:4-7). The father-son relationship pictured in Luke's Prodigal Son parable describes the actual relationship that exists between a person and God when the person becomes a new creature in Christ. Such a relationship has a great bearing on one's confidence and enjoyment. Being a restored creature, as son or daughter, means possessing in Christ the ability and desire to fulfill God's original purpose. If Christians think of God, they should think of being the children of God, both man and woman. In the miracle of healing Simon's mother-in-law (Mark 1:29-31; Matt. 8:14-15; Luke 4:38-39), a commentator found two extraordinary issues in this story: that Jesus touched a woman by taking her by the hand to show extraordinary internal freedom as well as allowed himself to be served by a woman, as a respected religious leader never did. Nevertheless, Jesus did it in the

very first day of his public ministry to highlight this extraordinarily new approach to women—a marvelous freedom from constraint and prejudices.

In another story, Jesus healed a woman with a hemorrhage (Mark 5:24-34; Matt. 9:20-22; Luke 8:43-48) and the language used by Jesus shifted from “woman” to “daughter” to express his oneness with her way of faith (Maloney 19-20). Therefore, the subservience of women was a temporary imperfection that occurred as a result of the fall. Equality was restored through the death and resurrection of Christ. Being is identified with the redemptive acts of Christ’s historical and risen life, women and men together form one body that lives through, into, with, and in Christ (Johnson 72). The integration of acceptance and responsibility within the concept of sonship is essential. In Christ, a woman can once again think, feel, and act like a woman in ready fellowship with her Father in heaven and with satisfaction in her work and family.

Restoring all things. The human rebellion that came into the world caused the created order to suffer “enmity”. The creation was subjected to futility and is in bondage to decay (Rom. 8:20-21). Howard A. Snyder calls the fallen world a “spiritual-physical-moral-ecological disorder”—the disruption included alienation between humans and God, alienation with each person, and alienation from nature (3). Snyder also notes that the same God who created the universe to be perfect and sustains it in its fallen condition (Heb. 1:3) will restore all things through the work of Jesus Christ in the power of Holy Spirit in new creation. From the new creation in Christ, all things cohere (2-4; Col. 1:17). God acts in Jesus Christ to reconcile the creation to himself. Therefore, man and woman who have restored their images in Christ are called to live their lives, working hard in

Christ to help churches, communities, and economies to live in harmony with the biblical principles of justice, mercy, truth, and responsible interrelationship (38).

Jesus' Attitude towards Women through His Words and Action

Jesus lived in a time and culture when women were truly considered second-class citizens, yet Jesus never failed to reach out with love and compassion and healing to every woman he met (Sala 23). Hence, to understand the women's self, value and role in new creation, Christians must focus on an understanding and definition of Jesus' attitude towards women in his words and action. Scholars found Jesus' attitude towards women was radically different from all the views and attitudes of his time (Witherington 50; Evans 56). Ben Witherington III, observes that Jesus felt a need to stress male-female parallelism and desired to see women as equally worthy to be examples, equal objects of God's grace, and an equal accepted part of his audiences. Jesus' positive statements about women were in contrast to common rabbinic teaching. Jesus does not warn men against the wiles of loose women but against their own lust and aggression that lead women into sin (Matt. 5:27-28). Jesus does not approve of a system where a man's lust is not taken as seriously as a woman's seduction (Matt. 5; John 7:53-8:11) By appealing to the creation plan and the one flesh union, Jesus equally rejects male and female promiscuity and freedom to divorce, thus requiring a standard of fidelity and lifelong partnership that goes beyond much of the teaching of the rabbis on this subject. In regard to the single state, Jesus views that it a legitimate and not abnormal calling for those to whom it is given. In Luke 10:38-42, Jesus taught positively about the physical family. Jesus' teachings on family are most significant in its effects on women and their roles; they are called to be disciples first and foremost, and their roles as wives or mothers then necessarily become

subordinate or, at least, oriented so as not to interfere with the demands of discipleship. Jesus also estimates the worth and validity of a woman's word of testimony higher than that of most, if not all, of his contemporaries. Anyone could have faith in and follow Jesus. He did not insist on any other requirements for entrance into his family of faith. They could become Jesus' traveling company (Luke 8:1-3). The teaching in Matthew 19:10-12 provided the precedent for women in the Christian community to be allowed to remain single and serve the community (Acts 21:9). The basis of the new kingdom community is not kinship ties but association between disciples and the Master, and disciple and disciple (Mark 3:33-35; Witherington 50-52, 125-27).

Jesus' attitude toward women is also reflected in his actions. As Witherington worked with the women's stories in four gospels, he came to some general conclusions:

- Jesus' outright rejection of rabbinic ideas of sin and sickness leading to ritual impurity of defilement implied his rejection of the idea that a blood flow in a woman caused her to be defiled or to be a source of defilement. This action removed the rabbinic basis for excluding women from synagogue worship and periodic feasts and functions of the faith. This attitude was perhaps one of the factors that paved the way for women to travel with Jesus and to be full-time followers of their Master without special restrictions (Luke 8:1-3); (Witherington 78).

- Jesus allowed himself to serve and to accept service at the hands of grateful women when normally such activities were forbidden (Mark 1:29-31; John 4:4-42). He did not reject other lost sheep who encountered or sought him, and perhaps this action set a precedent for the acceptance of non-Jewish women in the early days of the Gentile mission (Witherington 78).

- Jesus reviewed women as God's creatures, even daughters of Abraham, and thus as worthy as men to receive the benefits of God's love and salvation. If even a Samaritan woman, in contrast to Jesus' male disciples, could bear witness for Jesus, no one could dispute a woman's right to a place among his followers (Witherington 79).

- Jesus teaching women and allowing them to follow him reveals how very different he was from other rabbis in his treatment of women. Probably, this precedent explains why the gospel writers, especially Luke and the fourth evangelist, include a considerable amount of material revealing women's new freedom and equality in the presence of Jesus and in the midst of his community. John 19:25-27 also reveals the new equality of male and female disciples beneath the cross of Jesus (Witherington 123).

- From Luke 8:1-3 and throughout the narratives that followed Christians see the portrayal of the women who traveled with Jesus. These women are remembered chiefly for the crucial role they played during the time of Jesus' death and burial and the events that ensued there after, a time when all the male disciples (with one possible exception) fled and abandoned Jesus. Thus, not only Jesus' teaching and actions, but also the relationships in which he was involved and the events surrounding his death and burial led to the acceptance of women as valid witnesses and genuine disciples of Jesus (Witherington 124).

The study of Witherington demonstrated the recognition of the concept of Egalitarianity of man and woman in Jesus' teaching and actions. In conclusion, I am drawn to statements from Mary Evans' study on women in the Gospels that summarize Jesus' attitude towards women and men:

Each person, whether male or female, is seen as a sinner in need of repentance and in need of forgiveness. Men and women alike are capable of making decisions and are responsible for the results of those decisions. Men and women alike are capable of a spiritual understanding. Men and women alike could talk to Jesus, could follow him could be friends with him, could serve him, could love him. In spite of the fact that Jesus was a male, the gospels show us that even in everyday life, men and women could relate to him in the same way or rather that he related to them in the same way. (56-57)

Evans concludes that Jesus never failed to reach out with love and compassion and healing to every woman and man he met. The egalitarian concept should be considered as the core of the biblical teaching related to women's role and value.

These findings would set a Biblical ground that confirms the liberation of Chinese Christian women, both single and married, and protects them from wrong ideas which confuse their value and role in serving their Lord Jesus. Jesus' teaching and action affirms their self, value, and status in his kingdom family.

Pauline View of Women in Ministry

The reference to male and female in Galatians 3:28 recalls the same phrase in Genesis 1:27. Paul recognizes that the old religious distinction between men and women is now abolished through the demonstration of baptism of both men and women in the early Church (Acts 2:17-18; 8:12). Many Bible interpreters tend to explain that Galatians 3:28 deals with three great cultural divide: Jews and Gentiles; slave and free; men and women. Regarding salvation, the distinction between each of these was clearly abolished from the start of the Church; it is the core of Christ's new creation. Salvation is equally available to both Jews and Gentiles, slaves and free, men and women. Regarding status, the Holy Spirit works developmentally within the people of God, proving that woman is a partaker of the divine nature, a messenger of the Lord of Hosts, a member of the heavenly

body, the Church, in both spheres seeking with a meek and quiet spirit to do the will of her Head in heaven (Wood 8-9; Lewis 99-100; Boldrey and Boldrey 70; Clifford 76; Grenz and Kresbo 106).

In 1 Corinthians 12:13, Paul proclaims, “For we were all baptized by one Spirit into one body.” This one body concept leads Christians to wonder how Paul’s thought of freedom in Christ should be manifested in practical ministry. Women were prominent in ministry as deacons, apostles, teachers, and prophets (Rom. 16:1-4, 6-12; Acts 18:24-26; 1 Cor. 11:5; 14:1, 31; Johnston). Three texts in the Pauline epistles are taken as problematic concerning women ministering in the church (i.e., 1 Cor. 11:2-16; 14:26-40; 1 Tim. 2:8-14). George O. Wood stipulates that these texts that seem to be against women should be understood in the light of the prophetic promise of Joel 2:28-30 and the fulfillment of that promise in Acts 2:17-18 that in the last days God would pour out his Spirit on all flesh, including daughters as well as sons who would prophesy, including women as well as men servants (7).

I do not want to wrestle with this age-old debate in this study due to various cultural variations in Chinese church and society. Instead, I want to emphasize that Jesus Christ heads up his people—his Church. He gives them life and, by his Spirit, moves among them so that they can fellowship with and minister to each other on the basis of his Word, the Scripture. He has commanded the Church to have leaders who, in turn, help the people as servants in their growth and also train them for their ministry in Christ’s Church and in Christ’s world. This ministry comes as a Spirit-given gift. Each person has at least one gift (1 Pet. 4:10). As the people of God, they penetrate the world with a demonstration and a declaration of the meaning of being in fellowship with each other,

thus extending God's kingdom to every sphere of life. "Prosperity," according to the Bible, is not necessarily making a lot of money, nor is it simply growing in spiritual matters. It means essentially seeing God's blessing in life as to doing what he has called one to do. A woman can expect this prosperity if she is where God wants her to be and doing what God put her there to do (Col. 3:22; 4:1; 1 Tim. 5:8; 2 Tim. 4:9-10; 2 Thess. 3:10-12).

The Presence and Work of the Holy Spirit through Men and Women of God

Johnson claims that the experience of feminist conversion is a breakthrough of the power of God through the work of Holy Spirit occurring in women's struggle to reject the sexism of inherited construction of female identity and accept the new interpretation that affirms their own human worth and identity in the image of God and the image of Christ. Conversion is a turning around of heart and mind that sets life in a new direction (62). However, Christians have had a tendency to think the most important thing they can do to reveal their maturity is to change their behavior. Gordon D. Fee rightly observes that God wants to change Christians from the inside out. The Bible says people cannot change by themselves, but the Holy Spirit can change them as they walk close to him (John 16:8-9; 14:26) as they spend time in the Word and in prayer and learn to imitate Christ. If God helps Christians see the world from his perspective, worldview and values will change, having a significant effect on behavior (Rom. 12:1-3). God wants to reconstitute a people by the work of Christ, and the Spirit calls forth a newly constituted people and makes them a people for his name. Whether a woman or man, if one is in Christ and filled with the Spirit, that person is in the group of "saints." Paul uses this term for all the people of God in a given city or region, while "holy people" is the term used at Sinai for those who

fulfill God's own purposes in the world (Exod. 19:5-6). Those who live by the rule of God are the people of God (Gal. 6:16). When the majority of Israel failed and the people were reduced to a remnant, they were weak and powerless but they were still Israel—loved, chosen, and redeemed by God (Fee 63-65). Fee tells Christians about their “power in weakness” to encourage all the people of God, not just women, to survive in suffering because God's greater glory rests on the manifestation of human powerlessness and powerful forgiveness (141-43). Stephen Seamands has the same understanding, that the cross is a sign of powerlessness, but it also is such a wonderful place where mercy and grace are for those who have been accused and condemned and deeply wounded (13).

Through the sovereign Spirit, God calls women together with men to positions of leadership in the church, and God's Spirit bestows on women and men the gifts necessary to fulfill such responsibilities (Grenz and Kresbo 16). God makes the powerless serve him in power.

Regard to Self-Image

Johnson's analysis of women's experience was replete with the realization that women's primordial temptation is not toward pride and self-assertion but toward the lack of them and overdependence on others for self-identity. Nevertheless, conversion is experienced not as giving up oneself but as tapping into the power of oneself, which simultaneously releases understanding of divine power not as domination but as the passionate ability to empower oneself and others (67). Through learning the proper biblical knowledge and building up compassionate relationship with God and with the people of God, women are empowered toward discovery of self and affirmation of their

strength, giftedness, and responsibility. To obtain new ownership of the female self is a good gift from God to women (64). Table 2.1 provides guidelines for Christians seeking biblical self-image.

Table 2.1. Brief Guidelines for Biblical Christian Self-Image

Guideline	Scripture References
Every person is of great value and worth to God because he sent Christ to die for all.	John 3:16; Eph. 2:11-13; Rom. 5:6-8
A healthy self-image and sense of self-worth is rooted in relationship to God and who someone is in Christ.	Rom. 8:1; Eph. 1:3-6; 4:32
Every believer is valuable and has a unique contribution to make as a member of the body of Christ.	1 Cor. 12:14-27; 1 Pet. 4:10-11
The body of Christ has no hierarchy of believers. All are servants of Christ.	Gal. 3:26-29
God made each person with strengths, weaknesses, and abilities for his purpose.	Exod. 4:10-12; Ps. 139:1-6; 13-18
No believer should think too highly or too lowly of himself or herself because of his or her position in Christ.	Rom. 12:3-8; Phil. 2:3
All believers are created for good works unto Christ.	Eph. 2:10
All believers recognize their value and worth as children of God.	John 1:12-13
All believers resolve to relate to other believers with a loving and forgiving spirit, looking out for others' interests not their own.	Ephesians 3:11-14
All believers resist the temptation to be proud and boastful but relate to others with true humility.	1 Pet. 5:5-6; Tit. 3:1-2
All believers refuse to allow feelings of inadequacy and inferiority to bring them down emotionally.	2 Cor. 3:4-6
All believers relate to others just as they are with an attitude of complete acceptance and respect.	Rom. 15:7; 1 Pet. 2:17
All believers are wise enough not to compare their levels of spiritual maturity or social status to that of others.	Rom. 14:1-5
All believers rest in the glorious relationship with and acceptance by Christ for their own sense of self-worth.	Tit. 3:3-8
All believers know and accept God's mission and vision upon themselves.	Eph. 2:10; Matt. 28:19-20

Source: Mock 52-53.

To accomplish these biblical truths, women and men not only need to receive knowledge but also must have an encounter with God to constitute the enabling condition of the experience of self at all. Personal development of the self also constitutes development of the experience of God. Loss of self-identity is also a loss of the

experience of God. The personal history of the experience of self is in its totality the history of the ultimate experience of God, also. Out of the growth of a loving relationship with God in the midst of everyday of life women also enjoy new experiences of the love of self and others in nonsubordinate ways (Johnson 65-66).

Theological Precedents

A Scottish theologian claims that reforming the nature of the church (the body of Christ) depends a great deal on how Christians see themselves, who they think they are, and what their response is to the perception that will determine the nature of their churches. The principle of discipleship is a Biblical strategy to change the Christian's way of thinking. If the principles of discipleship are used to change the self-image of Christians, the nature of the church will change beyond belief (Oak 160-61). The self-image in maturity of the Christian life and ministry is significant, but the question is what kind of theological principles related to self-image could transform and be implanted in Christians in China to help those lead healthy and mature spiritual lives.

The People of God—A Marketplace Theology

Because the subjects served as unpaid pastors, I used R. Paul Stevens' marketplace theology to affirm the value of their self and ministries. Stevens proposes a marketplace theology to recover the self and vocation of the people of God. The starting point is to develop a comprehensive biblical foundation of affirming all persons, which parallels the egalitarian concept for the Christian's life in the world. He describes it as the revival of the laity movement (4).

Such a typical laity movement was found among revival churches of China in the last century. The churches in Manchu Autonomous Counties are similar; nevertheless,

churches in China are searching for a theology of the people of God in current context now. Christians in China need to be taught about the theological background of laypeople in ministry: The demand for biblical foundation for the Christian life in the world and the church is global. Christians should recover and develop a truly biblical basis for the theological enterprise, relating to the ordinary person not only in the church but in the world. This mission is the substantial need in this age; therefore, the term “marketplace theology” is used in this study to mean a biblical understanding of the whole people of God (a total ecclesiology), one people, male and female, loving and serving God in both the church and the world, God’s ministry by and through Christians in daily life.

Unity and Diversity

The concept of “one another” and “each other” indicates everything is done together and for each other. Man and woman are members of one another, enjoying the partnership in serving God (Rom. 12:5; Eph. 4:25). God is not just saving individuals and preparing them for heaven; rather, God is creating a people among whom to live and who in their life together will reproduce God’s life and character. God by his Spirit has formed into one body (unity) a radically new eschatological fellowship that transcends both race (Jew and Gentile) and socioeconomic status (slave and free), giving diversity. Spirit is also responsible for maintaining a necessary and healthy diversity in the church. First Corinthians 12 focuses mainly on the church as a community gathered for worship, assembled as the holy temple inhabited by his Spirit. They formed a powerful fellowship, marked by works of the Spirit, including miracles (Gal. 3:5) and prophetic utterances (1 Thess. 5:19-20). The Church is the family of God, welcoming to stay all the lonely voices

and lonely hearts (Eph. 2:19; 1 Tim. 3:15; 2 Cor. 6:18; Gal. 4:4-6) and to become Christ's body, remaining in unity and functioning in diversity (1 Cor. 12:11; Eph. 4; 2:16).

A People Called by God and Sent by God—Prophets, Priests, and Kings

Marlin E. Miller defines the doctrine of priesthood of all believers: "All believers have a priestly office to perform for each other in that in Christ each can be a channel of God's grace to his fellow and indeed has a responsibility." He finds the priest or priesthood imagery builds upon references in the Old Testament according to Exodus 19:6 where God has set the people of Israel apart, among the people of the world, to serve as priests. Isaiah 61:6 envisions the day when other people recognize Israel as God's priests and ministers to tend God's flocks and cultivates God's fields (M. Miller). A Lutheran scholar also identifies the priesthood in the Old Testament as a people purchased as God's own possession; thus, they were the Lord's heritage among all the people of the earth (Ps. 2:8; 28:8-9; 33:12; 78:62, 71; 94:5, 14). They were a people, not in the sense of a crowd of individuals, but a society and a community. They were distinct as people and their distinctiveness lies that God has purchased them and thus made them a people belonging to God. God also made a covenant with them (Deut. 4:7; Jer. 31:33; Wollenburg).

The doctrine of the priesthood of the people of God was reaffirmed in the new covenant in the blood of Jesus (Matt. 26:27-28; 1 Cor. 11:25). Christians were formerly not a people but became now the people of God (1 Pet. 2:10). God dwells among New Testament Christians as God did among the Israelites in Old Testament (Exod. 29:46; Ezek. 37:26-27; 2 Cor. 6:16; 1 Cor. 3:16). M. Miller also points out that priest and priesthood are reserved either for the unique priesthood of Jesus Christ or for the

priesthood of all Christians, yet the New Testament does not use the term priest for a particular ministry among the people of God. The First Epistle of Peter and the book of Revelation refer to the believers corporately as priests of God, as a kingdom of priests, or as a royal priesthood (1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6). The first epistle of Peter specifies the believers' priestly functions: Christians offer spiritual sacrifices and declare God's wondrous deeds among the nations. According to the book of Revelation, the Christian community has been gathered from all the peoples of the earth, purified by Christ, and made a kingdom of priests to serve God and rule on earth with Christ (M. Miller).

Lesslie Newbigin provides Christians with a definition of the difference between the priesthood of the One who is authorized to preside at the Eucharist and the priesthood of the whole body of Christ. He describes the primary priesthood as that of Christ himself. Into this priesthood all baptized are incorporated by their baptisms and are called to exercise the priesthood in the power of the Holy Spirit. This priesthood is exercised by the baptized in the course of their daily life in the world. The one who is described as a minister is part of the same priesthood and is called to a special responsibility to cherish, nourish, and enable the priesthood of the whole body (336-70). Thomas F. Torrance broadens the understanding of the term when he explains twofold priesthood in the Old Testament. The priesthood of the whole body through initiation by circumcision into the royal priesthood as well as the priesthood was given to Israel institutional priesthood in the tribe of Levi and, within that tribe, the house of Aaron. The purpose of the institutional priesthood was to serve the royal priesthood, and the purpose of the royal priesthood, that is of Israel as a kingdom of priest, was to serve God's saving purpose for

all nations. With the Christian Church, the real priesthood is that of the whole body, but within the body is the corporate priesthood for edification of the whole body. The Church is served by a ministry in Word and Sacrament. This order of the ministry will pass away at the time of the Parousia, when the real priesthood of the one body, as distinct from the institutional priesthood, will be fully revealed (81).

Although the doctrine of priesthood of all believers is the fundamental to the faith of the early church, the contemporary evangelical churches tend toward recurring centralization of hope, healing and authority of God in the roles of pastors. Stevens affirms all believers' role of the restoring the image Christians in society and in the world. He believes that the church is the one institution that exists for those outside it. It does not merely exist to bring in new members. It exists within the sending of God to be the primary agent for the kingdom of God on earth. It is the biblically founded expression of the missionary identity of the people of God. Prophets who speak God's word also are ministers of hope and proclaim the ultimate rule of God (Isa. 7:14; Jer. 31:31; Hos. 9:8; Amos 3:7) while priests mediate God's presence and healing (Num. 8:1; Deut. 27:9; Ezek. 44:24; Exod. 28:3) and kings extend the rule of God into all of God's creation. Christ fulfilled these three roles in his own person (Isa. 61:1-2 prophets; Ps. 110:4 priests; Ps. 89:35-37 kings). The whole people of God as followers also possess three roles in the church and in the world. Stevens names the three roles as prophethood-priesthood-kinghood of *all* believers (165-89); thus, every believer exercises the power and authority through Jesus Christ to go and make disciples in marketplaces and churches of all nations (Matt. 28:18-19).

Application of the Prophethood-Priesthood-Kinghood of All Believers Approach in Chinese Context

A woman theologian in Hong Kong rightly proposes a kind of practical theology needed now, if Christians want to apply the prophethood-priesthood-kinghood of all believers approach in Chinese culture and community:

It is relational, it is God's desire for relationship; the common ground of relational theology is that all human beings are reflections of God's image; we are made for togetherness, not for sameness.

It is dialogical, intertwined with the theology and experience through a dialogical process between I-Thou (Thou: could be God, other people, system, concepts and theories).

It is incarnational and compassionate, relationship of God and humanity that is based on our mutual sharing of pain and on resources that empower us to seek survival, liberation, and meaning in life. Christians are called to step out like Jesus, who made himself and his work exposed to the public, and to stand against structures of injustice and exploitation.

It is contextual, respects different expressions and interpretations of God's Incarnation in different religions, cultures, and historical contexts. Since we are made for togetherness, not for sameness, it needs to liberate the theology from the bondage of a single messianic interpretation of Jesus in a multi-contextual and multicultural world.

It is communal, it begins with our communal lament as a Hong Kong and China community yearning for mutuality, justice, and healing. It is the expression of complaint, grief and resistance over all kinds of evil existing in our history and mal-function social structures and systems. If one part of this body is healed, we are all healed, including God, because our fate is all bound together as one totality of life. (Wu)

Chinese Christians, men and women, can find discipleship programs according to these five perspectives. The prophethood-priesthood-kinghood of all believers approach may create an atmosphere of hope and joy among leaders, who are the receivers as well as developers of implementing the faith of Christ in culture and community. Although the Pentateuch in the Old Testament specifies the institutional priesthood as "male descendants of Aaron's house," God also put women in Israel's leadership. For example, God chose a prophetess, Deborah, to be the judge (Judg. 4:4). The institutional priesthood

was to serve the royal priesthood, the whole body of the people of God. The royal priesthood was to serve God's saving purpose for all nations. With the Christian church, the real priesthood is that of the whole body. The passages of the New Testament that open up the priesthood as spiritual persons do not exclude the women from the concept of institutional and royal priesthood. The prophethood-priesthood-kinghood of all believers should apply to men and women, Jews and Gentiles, masters and slaves. Therefore, I have changed the words into priestesses, princesses, and prophetesses of God in the Manchu women's training course. Even though women in rural areas are despised by people around them, they could hope to reflect a trust in the goodness of a God who listens and responds to their communal lament as a true act of repentance and trust. Hope also requires them to have faith in another who is larger than self, the Lord God (Wu). Only through connecting with God, man and woman can grasp a glimpse of hope for life. This hope is fulfilled in commitment to the community, and the true self grows in it.

Cultural and Social Precedents

Anthropologist Paul G. Hiebert defines worldview, as reality that lies behind the beliefs and behavior of a culture (46). He finds worldviews themselves do change because they are not fully integrated and always have internal contradictions. When people have new ideas, these may challenge fundamental assumptions. Although all live with cultural inconsistencies, when internal contradictions become too great, people seek ways to reduce the tension (49). Hence, I must know how the Chinese experience cultural and social change and what kind of internal contradictions influence how women leaders see themselves and the world before developing any programs.

Women's Status in China: Families and Communities Past and Present

Since 1949, China has promised women's equality. Chairman Mao's saying, "Women hold up half the sky" (qtd. in Fulton), became a prevailing slogan in the country. His revolution turned society and the family upside down. It abolished family property and replaced family-jobs patronage with state bureaucracy. Mao put a final, nationwide end to the centuries-old practice of foot binding. For a time, communism was a girl's best friend. The status of women in Chinese society vastly improved during the early communist regime. Both Chinese and Western scholars recognized this observational fact (Fulton; Man, 1-6; Parkinson; He). China's 1950 marriage laws, for example, made men and women, at least theoretically, equal. They banned bride sales and concubines and legalized divorce. Chairman Mao says, "On questions concerning divorce, it becomes necessary to protect the interests of women and place the greater part of the obligations and responsibilities entailed by divorce upon men" (qtd. in Spence 376). For centuries men were allowed three or four wives, and women had no rights. Before communism, women had very few choices in their lives. China's patriarchy is a feudal holdover, where land equals power. Male children inherited land. Mao says in his report on an investigation of the peasant movement in Hunan, "Political, clan, religious and masculine are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the Chinese people, particularly the Peasants" (qtd. in Fulton). Mao tried to mobilize the women into the work force and gain the living support by themselves as the men did (Man 1-6). In an urban culture, where mobility is valued and land is not an issue, female talents are emphasized more. Daughters are an economic benefit in the city where mental work is greater than physical work. Women

had new independence and self-confidence along with new educational opportunities. In rural culture, patriarchy remained a dominant role. Parents want their girls to get married and have offspring. Husbands have had an upper hand for years because they have been able to divorce their wives and keep the perks of their jobs, while leaving wives to fend for themselves. The 1980 law established a divorce process that takes six months. Previously, divorce took two years and was discouraged (Marquand 2). The new law made divorce acceptable. The law was introduced to help couples forced into arranged, loveless marriages to separate. It was a safety valve for many women with abusive husbands. Mainly it served city men returning from the Cultural Revolution. They had been sent down to the countryside by Mao to learn about earthy Chinese peasant wisdom and while on the farm had picked up peasant wives. The women in these relationships often were unwelcome in the urban homes of the husbands' families.

As China became a market economy, the 1980 laws were used by husbands to divorce wives quickly and make off with earnings. Family laws were in no way keeping pace with marriage laws. A new 2001 marriage law, for example, makes a man's having a concubine one of several explicit grounds for divorce and improves the terms of financial settlements.

In 1980, another awkward thing happened in China. Most families are allowed to have only one or two children by law to reduce the population size. For Chinese couples, a male child is desirable, especially in rural areas, for a number of reasons: Lineage passes down only through the males; boys are more adept at field work; and, peer pressure is high to produce a male. Nicolas Kristof and Sheryl Wudunn provide a figure that estimated 1.7 million fewer females in China than statistically recorded due to

infanticide and the practice of learning the gender of a fetus and terminating it on the basis of the gender (229). Another report indicated that normally, 104 to 107 boys are born for every one hundred girls, but in China, ratios of over 110 have been observed (“Sexual and Reproductive Self-Determinations”). Birth control is another social oppression over women, rural women in particular, who have to struggle between national policy and value placed on childbirth in peasant families. Man Eva Kit Wah, assistant professor of Hong Kong Baptist University, quotes anthropologist Margery Wolf’s words to describe the conflict: “In the matter of birth planning,... rural women are in the middle of a fundamental struggle between family and state” (5). The figure provided by the World Bank and World Health Organization Report in 2005 proves how serious the problem is.

56 percent of the world’s female suicides, about 500 a day, occur in China, it is the only country where more women than men die as a result of suicide each year. And stress induced by the living conditions endured by rural women causes most suicides in China. Married women frequently commit suicide when they fail to give birth to a son. (Parkinson)

The report affirmed that a lot of women in China were helpless and had very few choices in their lives.

To compare urban and rural Chinese women’s family status, Jean K. M. Hung consulted two surveys made by the National Women’s Federation and the National Statistic Bureau done in 1990 and the Institute of Population Studies done in 1994. They drew findings similar to my observations in Manchus areas in China and new town areas in Hong Kong. The following is a summary of my field observations and findings from Man and Hung:

- Women's liberation has never been treated as a top priority by the Communist party. The party succeeded in raising women's status significantly at home by changing the economic structure, by enacting laws, and by promoting the ideology of gender equality. Without this top-down movement for changing the status of women, Chinese women would not have been able to achieve their present position.
- The patriarchal family order is declining significantly in rural China and is being replaced by husband-wife equality in urban China; however, women's lower status in the public domain, reflected in access to education as well as in labor and political participation, has a negative influence on women's status at home.
- Motherhood remains women's primary role in China. Rural women suffer most with the one-child policy because the gender of the child determines a rural woman's fate. If she has a son, it will definitely ensure her esteem and economic security because a new male member in the rural family will benefit production and, hence, the family income (Man 1-2).
- In Chinese society, the family rather than the individual is considered the basic cell of the community. Family values are still respected by ordinary people, and for most of them harmonious family life is more important than personal autonomy. In many families, women are expected to sacrifice their own interest for the sake of their families or husbands and some women willingly do so (Hung).
- The government and the Women's Federation have been advocating xizi (四自) or four selves—self-respect, self-confidence, self-reliance, and self-strengthening—as

the goal to cultivate women's dignity (Parkinson; Chen). Of course, self-evaluation, self-image, and self-knowledge are important factors affecting the social status of women. Research shows that women in China in the 1990s have a higher estimation of their own strength and talent (Man 5). Nevertheless, their self-evaluation does not match public opinion. The conservative public still prefers domestic women and believes in the superiority of men. These traditional values are major obstacles in the realization of gender equality and of the self-actualization of women. A large number of women who choose a passive social role and blindly sacrifice their self-development for others, do so in response to the conflicting values and demands on women in China (Man 5). I agreed with Man's comments that because women's liberation in China was first initiated by the national revolution and later enhanced and designed by the government, women have become very dependent on the state. I believe that nothing will change permanently if the worldview remains unchanged. Traditional values and familial demands still create a number of constraints on women, limiting the development of their own self-image.

- Due to the economic structure, rural women are not as independent economically as urban women. They have much less access to welfare benefits provided by the government. The family revolution started in the cities almost a century ago, and the movement was introduced in the Chinese countryside four decades later. Economically, the government further restrains rural women's activities and mobility. During the Great Leap Forward (1958-1961), production brigades and teams immediately formed nursery schools in order to free young mothers for full-time participation in agricultural production. Decades later, with more and more men working in cities, rural women, again, have no choice but to take over the farming and look after their children

and elders. Collective labor in rural China puts women at an economic disadvantage. Rural women, however, have no such commitment to the working world and are expected to devote their lives to their families and the farm. Practically speaking, rural women are relegated to field labor with little job opportunity in the cities and certainly no chance for advancement, personally or economically (Hung; Man 3-4; Chuan 24).

- Both rural and urban women in China today are torn between their working and domestic lives, while at the same time they continue to try to meet traditional expectations of femininity. The socialist state's demand they participate in economic production puts upon them a double burden that some say is the primary handicap for working women's advancement (Man 2).

The value of woman is low in most of the places of this country. A representative report on the status of rural Chinese women comes from a journalist, Xinran, who reported a teenage girl being kidnapped and sold to an old man as his wife. This journalist tried to get help from the local police but the response was indifference. Xinran writes, "A young girl had been in danger and yet going to her rescue was seen as 'exhausting the people and draining the treasury.' Just what was a woman's life worth in China?" (5). These traditional values are major obstacles in the realization of gender equality and the self-actualization of women. A large number of women choose a passive social role and blindly sacrifice their self-development for others in response to the conflicting values and demands on women in China (Man 5; Parkinson).

Chinese culture stresses "face," which is roughly similar to the concept of public self-respect, namely the image of oneself that needs to be maintained to sustain identity, personal honor, and acceptance by the community ("Asian Culture"). For a Chinese

woman to face family or community rejection is difficult. In addition, I agree with Man's comments that because women's liberation in China was first initiated by the national revolution and later enhanced and designed by the government, women have become very dependent on the state. Actually, a professor of Wuhan University in China made similar comments in his paper that rural women were never offered women's rights; they were given mothers' rights only. Mothers' rights are fancy rights used to maintain men's rights and male government while women's rights let woman enjoy social economy, politics, and cultural life. They are the rights obtained by women through legal relations and represent direct social rights (He). Traditional values and familial demands still create a number of constraints on women, limiting the development of their own self-image.

Women in the Growing Church of China

Chen, the executive and chief director of Overseas Relations for the Three Self Patriotic Movement of Protestant Churches in China and the China Christian Council, presented a paper in 2003 entitled, "The Status and Role of Women in the Growing Church in China." This paper provides some significant statistics to show that the women power in Christian ministry was the mainstream in the Three Self church (the church registered with the government). Over 75 percent of Christians in China are women. Over 26 percent of the total numbers of pastors in China are women while 44.5 percent of the church's lay leaders are women. Over one-third of the faculty in the eighteen seminaries and Bible schools in China are made up of women. The author also quotes Bishop K. H. Ting's words to back up the significance of the study of feminist theology and women's ministry in China:

Our knowledge of God is not to be circumscribed by what we know of human maleness. Our understanding of God's love needs to be broadened and deepened by looking at human womanhood and motherhood too. We have come to see that, when Jesus calls God Father, what he means is not God has a sex and is male and female. (Chen)

Rev. Cao Shengjie, president of the China Christian Council, notes that the ordination of women has been quite successful. Since 1981, more than four hundred women have become ordained pastors in Chinese TSPM churches (Bloom).

Chuan Hang Shan, a pastor from a house church who is now studying at Gordon Conwell Theological Seminary, shows that a similar picture is taking place in the house churches (unregistered churches). He provides the reasons for strong female leadership in mainland China. First, from 1949 to 1979, when Christian men were imprisoned, their wives still held the faith and shared the truth in their families or in small close Christian circles. Second, after 1979, male Christians had other jobs outside their hometowns because the Chinese government made many laws that benefitted those who had government-assigned jobs and made trouble for those who did not. The new generation Christian does not think that church work should be treated as an honored job. Third, the first fruits of the evangelical movement in China in the 1980s were mostly among women in rural areas. He claims that over 70 percent of believers in the church are still women (21-22). He sees the female leadership as playing a successful role in the Chinese Church, but in rural areas, the church leaders are mostly men while women also share important roles (22).

Chen observes that the main reason women have become the majority in China's growing and developing church was that it follows one of the worldwide trends in Third World countries. Due to the political and economic tensions, women have first become

marginalized, overlooked victims. Women needed more help and comforts and have been keener on religion than men because of the assurance and reliability religion can offer (2). Chuan supports Chen's opinion in that women working in the church can improve their situations. They are respected and have many opportunities to develop themselves. Once a woman comes to church, she will begin to experience real freedom and equal human rights with men in Christ. Chuan shows that women's self-image recovers through their leadership in church and their connection with the world via the Bible. She also stresses that the mature spiritual character of women leaders attract people to the church: "Believers choose a church generally by choosing leadership, not choosing by theology or a denomination" (23). The four self movements are also emphasized by women church leaders in China in order to encourage women pastors and women church workers to learn from outstanding and talented women in the Bible and to take them as good role models in order to understand what role they play and what kind of responsibilities they should take in the church, family, and the world (Chen). Therefore, SIRP-MV programs should be supplemented to introduce Christian women role models from the Bible, Church history, and Chinese Christian history. This will allow women leaders to find evidence through connecting with the world via the Bible, so that their damaged self-image would be recovered progressively.

How Manchu Women Learn

Dale E. Galloway, in his book discussing healthy attitudes of the Christian life, points out that no one can make a person happy. Happiness is an inside job and comes from the attitude of being pleased with who one is and what one does. It is an attitude of the mind, a choice, and it is God's better way for a Christian to live (72). A woman

should know that she has a choice for happiness/joy. Jesus came to help choose and cultivate a healthy attitude, and her sick attitude can be healed by him. According to my experience working with women in rural areas of China, they do not seem to know they have choice to learn and grow. They also do not know how to choose a joyful Christian life.

Connected Learning Approach

Belenky et al.'s research on women's learning methods provides some relevant findings explaining why rural women seldom voiced their opinions or made choices for themselves. In reading this text, I have found helpful information for my study. I now believe that most of the women in rural areas belong to the category of "silent knower and received knower" (15-30). They describe these characteristics as follows:

- Silent knowers are women who experience themselves as mindless and voiceless and subject to the whims of external authority. They see blind obedience to authorities as being of utmost importance for keeping out of trouble and insuring their own survival because trying to know "why" is not thought to be either particularly possible or important. To hear is to obey. The actions of these women are in the form of unquestioned submission to the immediate commands of authorities, not to the directives of their own inner voices because their own inner representations or thoughts do not control their behavior. The silent women see life in terms of polarities. Everything is either big or little, good or bad, wins or losses (Belenky et al. 15, 28, 30).
- Received knowers are women who conceive of themselves as capable of receiving, even reproducing, knowledge from the all-knowing external authorities but not capable of creating knowledge on their own. They depend on receiving knowledge from

others and are delighted to find that their ideas are identical to those held by their friends. They relish having so much in common and are unaware of their tendency to shape their perceptions and thoughts to match those of others. They depend on authorities to tell them what is right and wrong. They collect facts but do not develop opinions (Belenky et al. 15, 38-40).

Turning silent knowers and received knowers into self-respecting, self-reflective and self-initiated knowers is one of the major concerns in my own research. Belenky et al. in their research found that all the women they interviewed describing the self was a difficult task, and it was almost impossible for the silent ones, because these women believed that the source of self-knowledge is lodged in others, not in their own selves' (31). Hence, the report suggests helping these women comes through questioning and conversation and letting them know the importance of building up themselves by hearing their own voices (31). For the received knower, Belenky et al. suggest helping them channel their increasing sense of self into their growing capacity to care for others. If some authoritative persons praise their intelligence, it may alter their whole way of seeing themselves (46, 49).

Early in the middle of the last century, scholars discovered that women primarily reject the strategy of blindness and impartiality. They argued for an understanding of the context for moral choice, claiming that the needs of individuals cannot always be deduced from general rules and principles, and that moral choice must also be determined inductively from the particular experiences each participant brings to the situation (Belenky et al. 8). Women like to make choices. The question is how to educate them to form a proper self-understanding and make the right choices.

From Belenky et al.'s research, several other findings can provide guidance in setting up a more appropriate training method for educating women:

- Women need to know they are capable of intelligent thought.
- Women need confirmation that the knowledge they have gained throughout their lives is important and real and valuable. Learning begins with their knowledge not with the teacher's knowledge.
 - Women are concerned with how to get through life minute by minute, thus affecting everything they do. Women see things close at hand and are more concerned with minutiae.
 - Most of the women are drawn to the sort of knowledge that emerges from firsthand observation. Much of it comes not from words but from action and observation. This kind of knowledge does not necessarily lead to general propositions; it is maternal thinking. Good mothering requires adaptive responses to constantly changing phenomena; it is tuned to the concrete and particular.
 - Most of these women find concepts useful in making sense of their experiences, but they balk when the abstractions preceded the experiences or pushed them out entirely.
 - Women like to know what they have to do.
 - Women also need strong support in moving toward freedom.
 - Women need midwife-teachers who draw knowledge out of the students. The teachers, like midwives, assist the students in giving birth to their own ideas, in making their own tacit knowledge explicit and elaborating on it (193-217). Johnson pointed out the image of midwifery is woman's historically characteristic role during the process of

birth, a mother's love symbolizing God's care (100-01). Under a mother's love, one of the significant moves is to help women voice their opinions in the process of decision making.

Based on these findings, the most appropriate model for training women is the connectional model. Women need a connected class or group. Through dialogue, the teacher is a student and students are teachers. All share and learn equally. Courses are conducted in community, not a hierarchy; people get to know each other. They do not act as representatives of positions or as occupants of roles but as individuals with particular styles of thinking that would help women toward community, power, and integrity. Such an education facilitates the development of women's minds and spirits. Connected teachers trust their students' thinking and encourage them to expand it. Belenky et al.'s report makes a clear conclusion about the significance of learning and teaching through a mutual trust relationship, working together and friendship being the key points in teaching women:

Both the authoritarian banking model (deposit knowledge into the student's brain) and the adversarial doubting model of education are wrong for women. Educators can help women develop their own authentic voices if they emphasize connection over separation, understanding and acceptance over assessment, and collaboration over debate; if they accord respect to and allow time for the knowledge that emerges from firsthand experience; if instead of imposing their own expectations and arbitrary requirements, they encourage students to evolve their own patterns of work based on the problems they are pursuing. These are the lessons we learned in listening to women's voices. (228-29)

These suggestions have been applied to the SIRP—MV program. A mutual trust relationship between teacher and students, and among students and students, is the priority concern in this program. Women must be empowered not as individuals but in solidarity of sisters (Johnson 63).

Laurent A. Daloz, after his twenty years of biblical teaching, gives a similar discovery as Belenky et al.'s report. He finds that relationship and self-discovery are important in the teaching process:

Teaching was a good deal more than simply asking my students questions, telling them the answers, and asking the questions again. But over the years I felt with increasing urgency that if education were to make any real difference in their lives, my students had to learn how to think for themselves as well. That ability, it was obvious, did not necessarily come with the territory... I directed a project examining the impact of the liberal studies on the intellectual and ethical development of rural, adult learners. The results made it abundantly clear that higher education can bring about substantial changes in the lives of adults—changes I later came to understand as “transformative.” But one finding stood out with particular clarity. Almost without exception, the students cited certain teachers or mentors as having been of particular importance in the changes they had made.... Good teachers or mentors actually do as they guide their charges along on their transformational journeys. The question for us as teachers is not whether but how we influence our students. It is a question about a relationship: where are our students going, and who are we for them in their journey? (5)

Again, the mutual trust relationship is proved to be a significant factor in effective learning and education.

Narrative Approach

Two Chinese research studies confirmed that Manchu liked to pass on their traditional values and concepts through storytelling in family gatherings, especially in family worship. Myths also are regarded as oral scripture. Through oral transmission, their beliefs pass from generation to generation by the shaman, their clergy. A shaman is the messenger walking between gods and man. (Liu 1; Quan 220). Therefore, I recognize that Manchu people are typical oral learners.

An oral learner report from Epic Association and International Orality Network indicates that about 70 percent of the world's populations possess an oral learning

preference and lifestyle. Seven of ten people either cannot read or choose not to read. Even in cultures considered to have high levels of literacy, major population segments continue to operate in a predominantly oral framework. Typical oral learners use proverbs, parables, history, songs, genealogies, dances, and other narrative forms to communicate their most important information. Oral learners do not look to the written word for learning, nor do they respond well to formal education. Instead, their life lessons, worldviews and theologies are shaped from observation, participation, and verbal communication of culturally relevant stories (“What Is Orality?”; “Growing Awareness”).

Christians find plenty of evidence in the Bible that God uses the narrative form to instill the truth in the hearts of his people. From creation to Moses, the Bible tells of at least 2,500 years, the people of God primarily verbally passed along stories to men and women. Even though Moses preserved the spoken Word in written form, he still emphasized the value of hearing stories of God. God also instructed Moses to write the words down in a song and teach the song to the Israelites so they would always have it in their hearts, on their lips, and always remember it (Deut. 6:6, 31, 33; “What Is Orality?”; “God’s Word”). When Jesus spoke to the crowds, he spoke to them using stories and parables (Matt. 13:34; Mark 4:33). Jesus chose his teaching style to match his listeners’ capacities; most of them were oral learners (“God’s Word”; “What Is Orality?”). The Word of God spread fast, and the number of disciples in Jerusalem increased rapidly by the storytellers in early Christians (Acts 6:7).

Therefore, Christians should use the Bible stories to build bridges and overcome barriers to reform a biblical worldview in oral learners’ hearts. From hearing the stories

of the Bible in an oral, sequential pattern, they can absorb and remember the stories easily. Many oral learners accept the gospel offered by the greatest storytellers. For them, the only Bible they will ever have and use effectively will be the one in their minds and hearts. They can retain, recall, and repeat from memory an oral Bible with amazing skill due to their better memories than literates (“What Is Orality?”; Henson; “God’s Word”). Such kind of narrative presentation of God’s Word should be spoken to the hearts of people in a given culture; therefore, it should select and craft stories to convey the essential Biblical message as well as be sensitive to the worldview of the receptor society (“God’s Word”; “What Is Orality?”). Moreover, these narrative presentations need to be able to reproduce God’s Word to share it themselves with others who can, in turn, share it with others. Second Timothy 2:2 says, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach other.” The truth should be reproduced in men’s and women’s hearts whether from oral or written forms.

Johnson strongly affirms the importance of women’s learning by hearing each other speak:

Narrative remembrance functioned to empower women not as individual monads but in solidarity of sisters. Narrative remembrance of women’s courage and power in their defeat and victory merges with new instances of women’s creativity, leadership, and prophecy today to signal that, by the power of the Spirit of God, the history of women’s empowerment has not ceased... By unleashing a positive type of history, by forming communities of discourse, by engaging together in resistance to oppression and the creative praxis of liberation for all that they cherish, women come to an awareness that they are not nonpersons or half persons or deficient persons, but genuine subjects of history. (63)

Based on these findings, a number of Bible stories were selected in the SIRP—MV programs as the core messages given through narratives, especially the stories related to

women witnessing to their faith, in order to let women lament over women's suffering and celebrate women's creative time with hope for a future. Group testimonies, district prayer partner teams' activities and women retreat programs were added into the pastor training programs in order to sustain the practical efforts for change in women's self-image.

Conclusion

I accept that the spiritual conversion experience is the key of the recovery of women's self-image; therefore, the content of the Self-Image Reformation Program—Manchu Version starts with a relationship with God. Unless the women understand they have the image of God within them and experience Jesus' egalitarian salvation and ministry, they cannot realize Paul's view towards women's status and ministry.

I blended Stevens' elaboration on marketplace theology based on the doctrine of the people of God, Belenky et al,'s concept of the connective way of woman's knowing and learning, and the anthropological suggestion on the narrative approach for the Manchu oral learner. These ideas are the platform for constructing and implementing the SIRP—MV in Manchu Autonomous Counties.

A healthy self-image founded upon a personal experience with God and fundamental biblical grounding could provide longer and better service in church as well as stronger witness among the family and the community.

Hiebert suggests not only understanding the message of the Bible within a specific cultural and historical context by exegesis but also getting the supracultural messages by hermeneutics, which will help people draw from the word of God within their own heritage and timeframe (19). Chinese in rural areas define themselves through

the perspectives of family and community recognition in dealing with the issue of self-image of women leaders. The process possibly touches on their personal and corporate pains during the life reformation process. This process is spiritual as well as social.

All of the theories and approaches mentioned became part of the content of the SIRP—MV program curriculum in order to help the women have a healthy image in dealing with relationships with themselves, others, country, culture, and the world.

CHAPTER 3

METHODOLOGY

Finding a woman from Manchu counties who loves and accepts herself is rare. Her experience probably has convinced her that her appearance, how she performs, what she achieves in family, career, and community shapes her identity. A person's identity, no matter whether a man or woman, can be reshaped as that person sees themselves as God sees them. The SIRP—MV program starts from discovering the biblical basis of a healthy self-identity then helps every woman leader redefine her self-portrait and learn to embrace God's view that she is lovable, valuable, and competent.

This study has focused on the course specially designed for women pastors from rural areas attempting to respond to their need to reform their self-image in Christlikeness. Its core value is, regardless of the woman's past, God sees her for who she really is and likes what he sees. God took the extraordinary, self-sacrificing steps to form a relationship with both man and woman through Christ. Everyone may experience the true joy of human life.

In articulating how the value will be actualized, the program focused on three areas to nurture the subject's self-image: relationship with God, relationship with self, and relationship with others (including the family, church and community). Nineteen topics in these three kinds of relationships were selected from the original version of the Self-Image Reformation Program (SIRP—OV) for a woman's growth through the design of course work and prayer partner groups with extensive practice. Beyond measuring the impact of the Self-Image Reformation Program—Manchu Version (SIRP—MV) on the

women pastors, data collected from the instruments used in this study will be used to evaluate and enhance the SIRP—MV curriculum for future use.

This study began with one assumption: The better the students' biblical knowledge about a woman's life, self-image, and positive life experience in community, the less likely they will be to lack self-confidence in joining ministry and in being women pastors. In the other words, proper biblical formation regarding womanhood, together with positive accountability group experience, will lead to their greater confidence, satisfaction, and longevity experienced in Christian life and ministry.

Research Questions

Four primary research questions guided this study.

Research Question 1

When entering the program, what did the Manchu women pastors think about their self-image in terms of roles and value in the family, church, and community?

Answers to this question provided the starting point or baseline for this study. To determine whether or not the SIRP—MV is effecting improvement of the self-image of its students, an entry baseline had to be established. A self-descriptive questionnaire (Trainees Commencement Questionnaire) was completed by the students before the program started in order to draw a group profile (see Appendix B).

Research Question 2

What are the special self-image learning needs of Manchu women pastors prior to the Self-Image Reformation Program—Manchu Version?

Data collected through the Self-Concept Questionnaire prior to the class established the learning needs about the self-image of this specific women group and guided me to modify the course content and teaching tools (see Appendix F).

Research Question 3

What changes occurred in self-image as the participants progressed through the Self-Image Reformation Program—Manchu Version

The SIRP—MV program was based on the assumption that with this specific programming the subjects' self-image will change due to their new biblical knowledge and experience in relationship with God, with self, and with others. All subjects were assessed at various points during their three to six months of training so as to detect the changes. For the limited purpose of this study, change was measured after the course, in the time calculated 2005-2006 between. Students completed the self-assessment tools as pretest and posttest (Life Growth Inventory, Self-Concept Inventory). These four measures (two pretests, the same two posttests) provided data that, when compared to the entry baseline, allowed measurable changes to be detected. For the long-term goals of the programs, six district leaders who had received the SIRP—MV and another six district leaders who had not had the course were selected to have further assessment after the program; a self-assessment tool with five questions in a Semi-Structured Interview Questionnaire (SSI) measured the ongoing impact of this program on the lives and ministries of these women pastors to affirm the importance of nurturing and developing the subjects' self-image through the program (see Appendix G). Moreover, some women pastors would like to express their feelings and thinking in written form, twenty-five pastors from The TZ group and The XR group voluntarily completed the Semi-Structured

Interview Questionnaire in written form (Semi-Structured Interview Questionnaire—Written Answer, SSI—WA).

Research Question 4

What aspects of the Self-Image Reformation Program—Manchu Version can be related to these changes in self-image?

Assuming the answer to Question 3 demonstrates a positive or negative change from the baseline, the final aspect of this research was to determine if this change can be related in some way to the SIRP—MV. This final step recognized a number of intervening variables needed to be filtered to determine this relation. These changes and variables were detected through narrated and written interview accounts (see the final question of SSI in Appendix G). However, the descriptive statistical data collected from all these instruments used for RQ3 could show change but not to prove the inferential statistical evidences of the correlation between the change of women's self-image and the program.

Population

The population for this study consisted of the women pastors coming from five Manchu Autonomous Counties who were in their second or third year of leadership training. At the time of this study, they numbered forty-five during the 2005-2006 cycle of training. The number of third year students from XR Centre was twenty while the number of second year students was twenty-five from TZ Centre. For this study the population and sample were identical. All of subjects in this research are full-time pastors, however, nine layleaders joined the course (lay leaders of Class A), five from the TZ Centre and four from the XR Centre. Their data would be counted as one of the comparative reference in Chapters 4 and 5.

The breadth of the students of the Xia River Group included

- An average age of 42 (age spread 28-48),
- The average years of conversion 8.5 (year spread 6-12),
- 100 percent women pastors from Christian churches,
- 90 percent from Three-Self churches,
- 10 percent primary school graduates,
- 75 percent junior high graduates,
- 15 percent high school graduates,
- 90 percent married with children,
- 10 percent divorced with children,
- 25 percent involved in church ministry of three to five years,
- 75 percent involved in church ministry over five years, and
- 100 percent housewives and farmers.

The breadth of the students from Tien Zi Group included

- An average age of 43 (age spread 32-66),
- The average years of conversion seven (year spread 3-11),
- 100 percent women pastors from Christian churches,
- 96 percent from Three-Self churches,
- 12 percent primary school graduates,
- 64 percent junior high graduates,
- 24 percent high school graduates,
- 96 percent married with children,
- 4 percent divorced with children,

- 48 percent involved in church ministry three to five years,
- 52 percent involved in church ministry over five years, and
- 100 percent housewives and farmers.

Design

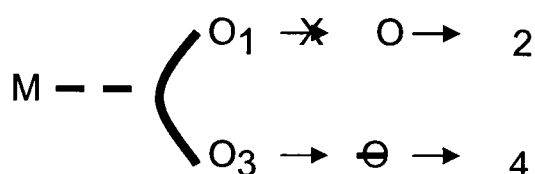
This study was an evaluation in the experimental mode that utilized a pretest posttest design with no comparison group. The basic idea behind the design was to attempt to account for the influence of any factor or factors conditioning a given outcome (Leedy 295). Two experimental groups were evaluated, subjected to the experimental variable, and then reevaluated.

Regarding the political hinderance, only twelve district leaders were chosen for the Semi-Structured Interview (SSI), which was designed for all district leaders from two Centre groups and evaluated in the descriptive mode (see Appendix G). The value of such a qualitative approach comes in its ability to uncover details of phenomena not otherwise easily quantifiable. This approach is particularly true when seeking to study the personal experience, value, and beliefs and recording each of their own interpretations of what is or what is not true in that experience. I sought to measure the women pastors' personal evaluation of that change or growth by letting them tell their own stories. While doing basically a quantitative research study, I did add this qualitative instrument as an attempt to interpret the results by interviewing.

In addition, twelve district leaders were selected for semi-structured interviews. Six were from the two experimental groups while six of the district leaders were isolated from all experimental variable influences and were merely evaluated at the beginning and

at the end of the experiment (Leedy 301). Figure 3.1 explains the design of this study based on Leedy's paradigm.

X is an experimental variable; O is an observation or measurement of the data.
 M is matched sample
 O₁ and O₂ are the two evaluations of the experimental group, before and after its exposure to the experimental variable X. O₃ and O₄ are the evaluations of the control group. (301)



Source: Leedy 301.

Figure 3.1. Matched sample control group pretest posttest design.

Some women preferred to answer the interview questions in written form. Thirty-four (twenty-five pastors and nine lay leaders) have voluntarily completed the SSI—WA following the SIRP—MV as the comparative reference.

Instrument Development

The first step in the process of data collection was the development of a self-evaluative assessment instrument to produce a general survey on the subjects' age, marital status, years of conversion, and length of service in the church (see Appendix B). Findings from this survey helped to confirm the similarities of the two groups before the SIRP—MV to distribute the district leaders into two matched groups, and to build up the profile of the subjects as the reference in data analysis. Subjects completed a Trainees

Commencement Questionnaire (see Appendix B) to describe the contexts of their families, economy and social status, culture, and ministry. According to data collected from this instrument and based on the principles related to the project development stated in Chapter 1 (see page 21), the program was modified to fit the Manchu women pastors' context. The program content was finalized in April 2005 (see Appendix H). The results of the surveys with the women were also used and discussed in class.

To provide a standardized point of comparison, a self-reported Life Growth and Self-Concept Inventory employed. I use a four-point Likert scale to assess the women's self-image in terms of relationship to God, self, and others (Life Growth Inventory). I also employed an instrument to assess women's positive and negative symptoms of self-image in seven areas of personality (Self-Concept Inventory). These two instruments' (LGI and SCI) design also consulted from the sources of Brian D. Babcock's dissertation (185-87) and the guidelines of Life Enrichment of American Association of Christian Counsellors ("Extraordinary Women" 2-3; see Appendixes D and F).

Life Growth Inventory

The Life growth Inventory measured the special learning needs and changes in self-image of Manchu women pastors when they were entering and ending the program. The instrument includes several additional elements of Manchu women's lives so that the final number of questions was twenty-eight, eight greater than the original nineteen. The assessment tested the student's self and life growth in terms of relationships to God, to self, and to others (including family, church and community).

Relationship to God. Items 1 to 5 evaluated the woman pastors' relationship with God, presupposing that a subject's relationship with God would indicate whether self-image is biblical or healthy (see Table. 3.1).

Table 3.1. Questionnaire Statements Regarding Students' Relationship with God

No.	Student Perspective
1	A personal awareness of being loved by God as God's beloved child.
2	A deepening acceptance of God and freely forgiven by God.
3	A deepening love of God.
4	A growing confidence of God's active presence in the world and leading a joyful life.
5	A growing confidence of God's active presence in my life. Focus shifts to God's adequacy rather than my own inadequacy

Relationship to self. Items 6 to 11 evaluated the woman pastors, relationship with self, presupposing that the subject should know and love self first before knowing how to love others (see Table 3.2).

Table 3.2. Questionnaire Statements Regarding Students' Relationship with Self

No.	Student Perspective
6	A capacity to allow God the freedom to be God.
7	Recognition of how the Bible addresses my own life.
8	Recognition of how the Bible addresses the lives of other persons and groups.
9	An ability to be in touch with my own feelings and to identify and express them appropriately. Experiences a full range of emotions, expressed appropriately.
10	A creativity, imagination, humor and freedom of spirit as characteristics of my ministerial style.
11	A sense of confidence and courage in taking stands for my convictions in religious communities.
12	A sense of confidence and courage in taking stands for my convictions in secular communities.
13	A sense of confidence and courage in taking stands for my convictions in the face of opposition.
14	Progress in the development of a disciplined worship life that provides personal nourishment and ministry with others.
15	Progress in the development of a disciplined prayer life that provides personal nourishment.

Relationship to others. Items 16 to 28 measured woman pastors' relationship with others, presupposing that the true self is reflected in human relationships (see Table 3.3).

Table 3.3. Questionnaire Statements Regarding Student's Relationship with Others

No.	Student Perspective
16	A deepening acceptance of others.
17	A deepening love of others.
18	A capacity and propensity for compassion.
19	A freedom to receive love.
20	A freedom to give.
21	Concern for and ability to relate openly with other people, especially in reference to my Christian faith and life.
22	A sense of conviction regarding my call by God to Christian church ministry.
23	Sense of conviction of my call by God to a specific arena or form of ministry.
24	An ability to hold things loosely.
25	An ability to invest myself passionately in my ministry.
26	A sense of conviction regarding my call by God to my community/country
27	Sense of conviction of my call by God to a specific arena or form of service for my community/country.
28	A sense of confidence and courage in taking stands for my religious convictions that may be against my community/country, faith or cultural practices.

Self-Concept Inventory

The Self-Concept Inventory measured the changes in self-concept of Manchu women pastors when they were entering and ending at the program. The instrument included fourteen elements of Manchu womens' self-concept. Items 1 to 7 related to the negative self-image symptoms while items 8 to 14 related to positive self-image symptoms. Both the items from the subscales of negative and positive symptoms recognized possible personality structure as it operates in spiritual, personal, relational, rational, emotional, volitional, and behavioral areas. The assessment tested the subjects' self-concept change after the SIRP—MV.

Semi-Structured Interview Questionnaire

Twelve district leaders, six from the experimental groups and six from the control group, received interviews at church or at home. Belenky et al. recognize that open-ended questions are more welcomed and effective in gleaning information from women interviewees (4). Robert A. Emmons also observes that an open-ended interview is commonly applied in the assessment of spirituality and religiousness (97). Five open-ended questions related to life experience, self-description, gender, relationship improvement, and decision making (see Appendix G). This instrument was designed with the intent of giving them the opportunity to tell their stories with their own words in areas relatable to the areas of this research (i.e., their relationship with self, God, and others). Irving Seidman states that telling stories is essentially a meaning-making process. When people tell stories, they select details of their experience from their streams of consciousness (1). By giving each the woman the opportunity to address specific, recent, self-selected experiences, I hoped to gain a broader and deeper understanding of the meaning and importance to assign those experiences and get relevant insights into what was happening in the women's lives related to the self-image assessment and evaluation of the validity of the program upon them.

Questions A and B evaluated the self-image upon the subjects entering the program.

Questions C, D, and E answered the research questions three and four about the changes in self-image in terms of the women's relationship with God, self, and others.

The Question of program was specified to answer what aspects of the program could be related to these changes. From the data of these interviews, I wanted to compare

the findings from the two self-evaluative posttest assessment instruments to prove whether some observable changes best represented the growth for each desired self-concept area and whether course objectives matched the students' self-evaluative reports.

Reliability and Validity

While a number of instruments were designed to assess the growth of the healthy self-images of women pastors, the subjectiveness of the area of study was a significant delimiting factor. My ability in using the instrument to measure its findings in any predictive and generalized manner was limited by its twenty-eight structured areas to adequately define the nature of women's self-image in terms of growth in relationship with God, others, and self. Every effort made in such quantitative research, limited the impact/influence of the instruments while the qualitative research compensated for the limitations of the quantitative inventories. Babcock suggests emphasizing the techniques and approaches that make for accuracy in recording data and candid subjectivity rather than detached objectivity and allowing the readers to see data implications for themselves. Then, the instrument's role and the importance of the instrument are affirmed and recognized (97).

For the purposes of this study, the data collected was limited to the self-reported evaluation of the leader who was pursuing life growth and developing a proper self-image to see themselves as God sees them. In turn this data was evaluated to form some preliminary observation about the impact of the SIRP-MV program upon Manchu women pastors.

To the extent that the project's participants compare demographically with other people groups, for instance women of other counties and women in Hong Kong, some broader assumptions can be made.

Data Collection

Data collection process has implemented in four phases.

Phase One

Each student completed the general survey and the qualitative survey before the programs started as part of the normal assessment in 2005-2006 (see Appendix B). The demographic data (i.e., age, schooling, marital status) was used for statistical purposes and for the division of district leaders matched groups. Some findings that related to their family life, self-value, and cultural impacts were reflected in class for group discussion.

Phase Two

The research began in May 2005. Twenty pastors of the XR Centre received the pretest and training in May to October 2005, and twenty-five pastors of the TZ Centre received the pretest and training from May to September 2006. The pretest, composed of the Life Growth Inventory and the Self-Concept Inventory were completed in the first day of the class with my help and interpretation. After the course, forty-five pastor students and nine lay leaders filled out the Life Growth Inventory and Self-Concept Inventory in class again as a posttest to indicate the change in their relationship with God, others, and self. The interview questions done in written form were completed in class after the course. Thirty-four answer sheets were returned, including nine from lay leaders. Twelve district leaders interviewed at church or home from May to September 2006. Five open-ended questions related to life experience, self description, gender, relationship

improvement, and decision making were constructed for the Manchu district leaders (see Appendix G). I did not interpret or assist the students in understanding the questions asked in the interviews. I could repeat the questions verbatim as often as needed without commenting and encourage them to use their own words to tell their stories. All interviews were taped with time limited to thirty minutes to one hour. The process was completed within one month. Each tape was transcribed according to a coding guide for the Semi-Structured Interview Inventory for evaluation. The process of coding the transcribed interviews was done in October 2006. I chose the categories that best represented the subjects' responses and met the research needs to relate these responses to the broader study (see Appendix J).

Phase Three

Both the TZ and The XR groups completed the same inventory in order to find whether their self-image changed because of their new biblical knowledge and experience in their relationship with God, self, and other. Instruments measured whether both the second year students (The XR group) and third year students (The TZ group) showed the similar changes and growth in self-image. The data of the semi-structured interviews measured whether the district leaders of the experimental and the control groups had the same changes or not. The results which included the findings from district leaders of the control and experimental groups were compared and assessed. In addition, the data from the written answer sheets (SSI-WA) of the lay leaders' reports and data from the pilot projects were used as comparative references.

Phase Four

I compared the findings from the two self-evaluative posttest assessment instruments to prove whether some observable changes best represented the growth for each desired self-concept areas and course objectives and matched the subjects' self-evaluative reports.

Variables

The independent variable in this study was the treatment program SIRP—MV. The program focused on the biblical teaching about the Biblical self and how to react to God, self, and others. The dependent variable was the self-image of Manchu women pastors. Women pastors in the two experimental groups expected to change from their self-image to tune in to the biblical self-image after the twenty lessons of the SIRP—MV. The dependent variable was measured by the quantitative and qualitative instruments (see Appendixes D, F, and G).

A number of intervening variables might affect the outcomes of any data collected. Among these intervening variables are the political intervention, family problems, and religious restraints causing interruption of the class work and attendance of the Manchu women. For instance, the matched control group was lost due to political restriction in mid-2006, and only six district leaders from the control group could have received interviews after the course. Another consideration was the ongoing life experiences (e.i., family and ministry) of each woman when presuming to correlate the program to changes noted in the testing. The research groups range in age from late 20s to early 60s. Considerations of the age factor in social status were significant because elderly women in family and communities are more respected, thus influencing the self-

image of individual women. Subjects who have a longer Christian experience had many more influences on their growth and maturity than those just converted. Many related and unrelated factors may have played a direct or indirect role in the changes noted when measuring change in a noncontrolled environment.

Every effort made to limit the impact and influence of the instrument in the research. To control confounding variables which might affect the result is by the controlled nature of the subjects. Not only to randomize matched samples of the district leaders to control variable for Semi-Structured Interview but also the subjects requested to stick to the program requirement of for four to six months. They had to concentrate on the reproduction of the same program in their own churches so that they were free from the intervening influences on another extraneous mentoring, formation or training opportunities within the training May 2005 to September 2006.

Time and size of class impacts the immediate effectiveness of the measurement. With continued assessment over the next several years, plus the development of new content for the programs, for instance the history of women Christians in China, all these findings should be revisited to make a broader evaluation and interpretation. With time and greater numbers of subjects in the future, I will be able to determine if the initial results are repeatable and begin to look at the longitudinal impact of this program.

Data Analysis

Four procedures were taken in analyzing the data.

Quantitative Analysis

First, collection of the mean score of each question was used to look for internal reliability on the Life Growth Inventory, Self-Concept Inventory, and Semi-Structured

Interview Coding Inventory to find whether the means of two groups in pretest and posttest have a statistically difference from each other in any significant way. When looking at the changes between the pretest and posttest scores, the t-test judges the difference between their means relative to the spread or variability of their scores. The result of t-test (p-value) will be positive if the first mean is larger than the second and negative if it is smaller. To test the significance, a risk level (called the alpha level) is set. In most social research, including this study, the rule sets the alpha level at .05. Meaning that five times out of a hundred would find a statistically significant difference between the means (Trochim; Wackerly et al. 411).

Second, I conducted relational study between the answers from the two groups and the result of a Semi-Structured Interview of experimental and control group district leaders to determine how close or distant the findings are.

Third, I did comparative analysis for each group's findings with other groups from the pilot project and lay leaders' projects.

Fourth, I describe the relation of the means of the categories between the changes of the subjects and the program.

Qualitative analysis

For the semi-structured interview, the data collected in descriptive mode was analyzed using content-type analysis. Experienced researchers suggest choosing and emphasizing the techniques and approaches that make for accuracy in recording data, for instance, collecting two or more different kinds of data, getting multiple and varying perspectives on any single issue or event, making effort to look for evidence that contradicts the hypotheses, neutralizing the researcher's biases and value subjectivity,

allowing the readers to assess the result for themselves (Leedy and Ormrod 151). Paul D. Leedy and Jeanne Ellis Ormrod also suggest using a data analysis spiral to go through the data several times so as to confirm the validity of the final report in qualitative research (150-51). Steps used to analyze the data from interviews in this study were as follows:

- Organizing the raw data to break down large bodies of text into smaller units;
- Perusing the entire data set several times to get a sense of what it contains as a whole, in the process, suggesting possible categories or interpretation;
- Identifying general categories or themes and classifying each piece of data

accordingly, finding meanings in the data; and,

- Integrating and summarizing the data, offering propositions or hypotheses that describe relationship among the categories, constructing tables, diagrams, and hierarchies.

The data from interviews and from written answer sheets were compared with the quantitative inventory to help establish the reliability and validity in this study because triangulation was enhanced considerably with a combined approach (Leedy 143).

Generalizability

For the purposes of this study, the data collected was limited to the self-reported evaluation of subjects who were pursuing self-image and life growth in a series of training programs in preparation for better Christian ministry. In turn this data was evaluated to form some preliminary observations about the impact of SIRP—MV program in Manchu counties. To the extent the project's participants compare demographically with other provinces' and counties' minority people groups, some broader assumptions can be made. As already mentioned above, the initial size of the research body was a limiting factor in generalizing the final observations. The continued use of the instrument

designed here across a broader group of students in other counties and provinces will enable me to continue to refine and enhance its ability to assess and, perhaps, predict discoveries and results.

CHAPTER 4

FINDINGS

The purpose of this study was to improve the self-image of Manchu women leaders by the biblical relationship with God, self, and others. Four research questions (RQs) guided this research: (RQ1) When entering the program, what did the Manchu women pastors think about their self-image in terms of roles and value in the family, church, and community? (RQ2) What are the special self-image learning needs of Manchu women pastors prior to the Self-Image Reformation Program—Manchu Version? (RQ3) What changes occurred in self-image as the participants progressed through the Self-Image Reformation Program—Manchu Version? (RQ4) What aspects of the Self-Image Reformation Program—Manchu Version can be related to these changes in self-image?

This chapter reports findings of RQ1 and 2 as background and preparation for this project. The main reporting covers RQ3, the changes occurring in self-image as a result of the program, and discusses RQ4, what aspects of the program may be related to the self-image changes. RQ4 also will be taken in Chapter 5.

Research Questions 1 and 2—Profiles of Subjects

Basic demographic data was collected in the Trainees Commencement Questionnaire to divide the district leaders into experimental and control groups. A description of each group by age, marital status, family size, years of conversion, years of pastoring in church, and educational level that could have had an impact on women pastors' self-image and life growth is presented below. Twenty-five from Tien Zi Centre answered the Trainees Commencement Questionnaire (TCQ) but only twenty-five

pastors with twenty from the Xia River Centre completed all Self-Concept Inventory (SCI) and Life Growth Inventory (LGI) before and after the Self-Image Reformation Program—Manchu Version. Twelve district leaders, six from the experimental group and six from the control group had Semi-Structured Interviews after the course. Nine women lay leaders completed the course and received pretests and posttests with the women pastors together. Twenty-five pastors and nine lay leaders (Class A—joined the course with the TZ and the The XR groups) voluntarily answered the SSI—WA after the SIRP—MV. Twenty-five male leaders completed the Self-Concept Inventory in August 2006 as comparative reference in this study.

Characteristics of Subjects on Trainees Commencement Questionnaire

Twenty-seven women pastors from the TZ centre and twenty women pastors from the XR centre completed the Trainees Commencement Questionnaire upon entering the program; however, only twenty-five women pastors from the TZ group completed the program. A description of the various items from this instrument is presented below (see Appendix K).

Cultural activities. The women from two groups seldom have their own free time and the Bible is the most favorable reading choice:

- 19 percent from the TZ group and 30 percent from the XR group have zero hour free time per week,
- 49 percent from the TZ group and 45 percent from the XR group have less than ten hours free time per week,
- 89 percent women from the TZ group and 100 percent from the XR group do Bible reading in personal devotional time,

- 33 percent from the TZ group and 35 percent from the XR group choose the Bible as the book they are most interest in,
- 74 percent from the TZ group and 95 percent from the XR group would like to attend Bible study training, and
- 48 percent from the TZ group and 60 percent from the XR group choose to share free time with Christian friends.

Work and occupation. Most of the women from both groups enjoy their pastoral life and accept women have their occupation:

- 81 percent from the TZ group and 95 percent from the XR group satisfied their ministry, and
- 15 percent from the TZ group and none from the XR group insisted on women staying at home.

Family life. Most of the women from the two groups are family oriented and their husband are the decision makers at home:

- 78 percent from the TZ group and 35 percent from the XR group share free time with family members and they agree women should take up all household chores except heavy labor, for instance, house repair,
- 45 percent from the TZ group and 60 percent from the XR group expect to have a child within one to two years after marriage,
- 78 percent from the TZ group and 60 percent from the XR group object to divorce due to strained relationships,
- 70 percent from the TZ group and 60 percent from the XR group do not buy expensive things without their husbands' consent, and

- 48 percent from the TZ group and 40 percent from the XR group chose husbands as breadwinners in the family. The additional comments in this area indicated that some women believe giving birth as early as possible was an obligation if they did not have paid jobs outside the home. Household chores were not a job or an occupation but women's duties (see Appendix L); therefore, the husband who has a paid job naturally becomes the financial decision maker at home.

Marriage. Some of the women from both groups start to seek freedom of choice, and most of them married men from the same economic condition.

- 30 percent from the TZ group and 40 percent from the XR group agree women should have her own occupation;
- 55 percent from the TZ group and 34 percent from the XR group want to have different occupations before being pastors,
- 52 percent from the TZ group and 65 percent from the XR group agree a girl has the right to make the final decision about whom she should marry,
- 67 percent from the TZ group and 75 percent from the XR group got married to men from the same economic condition,
- 44 percent from the TZ group and 35 percent from the XR group agree to handle the bride-price or dowry by negotiation,
- 33 percent from the TZ group and 50 percent from the XR group agree husbands do not have to be older than wives, but none of them accept having a younger husband,

- 41 percent from the TZ group and 40 percent from the XR group agree on divorcing due to broken relationships,
- 19 percent from the TZ group and 15 percent from the XR group agree a divorced woman should try to remarry, and
- 26 percent from the TZ group and 55 percent from the XR group have experienced persecution by family.

Fertility and expectations for children. Most of the women from two groups want to have not more than two children and look for their sons to have a higher education than their daughters. Some of them have no idea about their children's future.

- 70 percent from the TZ group and 65 percent from the XR group want to have one boy and one girl only,
- 15 percent from the TZ group and 10 percent from the XR group prefer to have a girl,
- 22 percent from the TZ group and 20 percent from the XR group expect their sons to have a college/university education,
- 19 percent from the TZ group and 15 percent from the XR group expect their girls to have a college/university education,
- 26 percent from the TZ group and 20 percent from the XR group have no idea about how much education their girls should have,
- 22 percent from the TZ group and 25 percent from the XR group have no idea about their sons' future occupation,
- 41 percent from the TZ group and 25 percent from the XR group have no idea about their girls' future partner.

The data indicates the subjects were fully occupied by family work and church ministries. Church friends were the main source of emotional and spiritual support, and they found their self-value in serving God. A representative written additional comments in this area is that of from a woman pastor: "Being a pastor, I found my value. Serving God is the most glorious job in the world."

Some conformed to the traditional lower status as a wife. A woman pastor made a comment on the role of the wife: "Husband is the host of the house; wife is a guest." Her comment represented part of the inner voice of Manchu wives who have no right to make decisions at home; however, some seemed to agree with or want liberty to choose their own future reflected in the answer about which person had the right to choose whom a woman should marry. Most of the subjects chose the woman, herself. Furthermore, they tried to reevaluate the traditional rules through the perspective of their new faith. I found 7 percent from the TZ group and 15 percent from the XR group objected to pay a bride-price or dowry. Some remained silent and had no personal thoughts on critical things, for instance, on their daughters' education, marriage, and the sensitive issues of whether a widowed or divorced woman should remarry. Further discussion with reference of the additional comments written by the subjects on the Trainees Commencement Questionnaire and other instruments are discussed in Chapter 5.

Life Growth Profile of Entering Self-Image Reformation Program

Two subject groups' answers on the LGI were tested with statistical significant similar ($t=0.1266$; $p=0.899$; $\alpha=0.025$). Woman leaders were also tested at their entry point to establish a baseline or entering profile. The data indicated that entering women pastors and lay leaders had measurable levels of positive growth taking place in all five

relationships measured on the Life Growth Inventory (LGI) before starting the SIRP–MV (see Table 4.1). The mean scores for the five relationships test ranged from 2.36 to 3.23 indicating that these forty-five women pastors felt some (2.0) to significant (4.0) growth occurred in the five relationships. The high level of growth was their relationship with God, (the TZ group was 2.89 and the XR group was 3.23). The low level of growth in the TZ group was in relationship with self and others (2.37, 2.36) while the XR group recorded their low scores in their relationship with self and community (2.73 and 2.72). In the lay leaders groups, the low level of growth were in relationship with church (TZ was 1.8; XR was 1.83). The sample size of nine lay leaders makes any judgment questionable, but when noting the mean scores of lay leaders compared to the overall mean scores of women pastors, those in the pastorate self-reported more growth than lay leaders except in the relationship to community (see Table 4.1).

Table 4.1. Entering Baseline Mean Scores on the LGI

SGI	n	God		Self		Others		Church		Community	
		M	SD	M	SD	M	SD	M	SD	M	SD
TZ	25	2.89	.28	2.37	.17	2.36	.16	2.44	.07	2.44	.39
XR	20	3.23	.24	2.73	.28	2.85	.09	3.01	.23	2.72	.45
TZ Lay leaders	5	2.92	.3	2.32	.3	2.17	.29	1.8	.23	2.47	.46
XR Lay leaders	4	2.25	.11	2.45	.3	2.54	.1	1.83	0	2.75	.43

The self-reported scores indicated the level of growth before the program started. An examination of questions that made up the subscales reveals that both the TZ and the XR women pastors experienced the high level of growth in the areas of confidence in God's active presence, focusing on God and the deepening love of God (items 4, 5, 3).

The XR students tended to report higher levels of growth than the TZ students in all questions except the recognition of how the Bible addresses others' lives (item 8). Three questions in the TZ group which fell into the low level of growth. The mean scores was 2.16, indicating that students believed that some (2.0) to much (3.0) growth occurred in taking stands for their convictions in the religious community, in having capacity and propensity for compassion, and in having a conviction of calling to a specific areas for the community (items 11, 18, 27). In the the XR group, the low level of growth was having a conviction of calling to a specific area for the community (item 27); the mean score was 2.3 (see Table 4.2).

Table 4.2. Entering Scores on the LGI Questions

Entering Scores on LGI Questions		
LGI Item Number and Subject	TZ	XR
	(n=25)	(n=20)
1 Awareness being loved by God	2.6	3.25
2 Freely forgiven by God	2.6	2.9
3 Deepening love of God	2.92	3.1
4 Confidence of God's active presence	3.2	3.5
5 Focus shifts to God	3.12	3.4
6 Capacity to allow God be God	2.56	3
7 Recognition of Bible address on life	2.44	3.05
8 Recognition of Bible address on other's life	2.48	2.4
9 Ability to handle feelings	2.24	2.45
10 Freedom in ministerial style	2.2	2.4
11 Conviction in religious community	2.16	3.05
12 Conviction in secular community	2.64	2.9
13 Taking stands in the face of opposition	2.48	2.95
14 Disciplined worship life	2.32	2.6
15 Disciplined prayer life	2.2	2.5
16 Acceptance of others	2.56	2.95
17 Love of others	2.36	2.75
18 Capacity and propensity for compassion	2.16	2.8
19 Freedom to receive love	2.4	2.9
20 Freedom to give	2.2	2.75
21 Ability relate faith to others	2.48	2.95
22 Conviction of call to ministry	2.52	3.25
23 Conviction of calling to specific ministry	2.48	3.15
24 Ability to hold things loosely	2.4	2.75
25 Ability to invest self in ministry	2.36	2.9
26 Conviction of calling to serve community	2.28	2.65
27 Conviction of calling to specific area for community	2.16	2.3
28 Taking stands as a Christian against cultural practice	2.88	3.2

Students matriculating as high school graduates scored high in relationship with God and others (3.13 and 2.78). Those who graduated from primary school had the high growth in relationship with self, church, and community (2.88, 3.1 and 3.27). The greatest difference in mean scores occurred in relationship to community (high school 2.37; primary 3.27). Students aged between 41 and 50 had got the highest mean scores in relationship with God, self, others, and church (3.14, 2.62, 2.76, and 2.82), but the group aged over 50 had the highest scores in relationship of the community (2.78). Those with

longer years of conversion tended to have the higher the scores. The group with of conversion over eight years had the high scores in relationship with God, self, others, and church (3.37, 2.68, 2.79, and 2.89). The longer years of pastoring group had the higher scores in relationship with God (3.15), while the pastoring group between three and six years gained the highest scored in relationship with self, others, church, and community (2.76, 2.7, 2.9, and 2.85). The group pastoring less than three years had the lowest scores in all categories except relationship with community (see Table 4.3).

Table 4.3. Demographic Breakdown of Entering Scores on LGI

Pastors (n=45)		n	God		Self		Others		Church		Community	
			M	SD	M	SD	M	SD	M	SD	M	SD
Education	High school	9	3.13	.65	2.54	.63	2.78	.59	2.61	.7	2.37	.66
	Junior high	31	3.08	.67	2.49	.51	2.56	.7	2.67	.67	2.52	.62
	Primary	5	2.8	.7	2.88	.64	2.5	.5	3.1	.76	3.27	.76
Age	Age>50	6	2.7	.85	2.53	.6	2.41	.57	2.79	.49	2.78	.78
	Age=50-41	23	3.14	.6	2.62	.6	2.76	.7	2.82	.78	2.68	.75
	Age≤40	16	3.1	.65	2.57	.5	2.55	.62	2.69	.65	2.56	.65
Converted	Years> 8	14	3.37	.56	2.68	.59	2.79	.67	2.89	.79	2.5	.6
	Years=8-5	24	2.87	.7	2.52	.55	2.53	.65	2.63	.66	2.63	.71
	Years<5	7	2.97	.35	2.27	.38	2.31	.55	2.54	.5	2.48	.74
Pastoring	Years>6	12	3.15	.8	2.41	.51	2.61	.79	2.6	.74	2.29	.6
	Years=6-3	20	3.12	.58	2.76	.5	2.7	.52	2.9	.65	2.85	.57
	Years<3	13	2.82	.59	2.28	.54	2.36	.67	2.46	.63	2.38	.77

Self-Concept Profile of Entering Self-Image Reformation Program

The entering mean scores on the Self-Concept Inventory (SCI) attempted to get an accurate self-assessment of women pastors' self-image on fourteen items. Item one to seven stressed the negative symptoms of self-concept. The higher scores in this category indicated poorer self-concept of the subject. Items eight to fourteen focused on the positive side of self-concept. The higher scores the subject indicated on these items, the

healthier her self-concept. The mean scores of the TZ and the XR groups were quite similar; the difference of negative symptoms of the two groups was 0.07 and of the positive symptoms was 0.02 (see Table 4.4). On the LGI, the difference of mean scores of relationship to self was 0.36; the scores of self on the LGI and the SCI were similar. Two subject groups' answers on the SCI were tested with statistical significant similar ($t=2.0484$; $p=0.969$; $\alpha=0.025$).

Table 4.4. Entering Baseline Mean Scores on SCI

	n	Negative		Positive	
		M	SD	M	SD
TZ	25	2.7	.43	3.42	.47
XR	20	2.8	.24	3.4	.33
Male leaders	25	2.33	.34	3.10	.34

Women pastors were tested at their entry point to establish an entering profile of their self-concept on the SCI. The data indicated that entering students had measurable levels of positive growth in all positive symptoms. The mean scores of the TZ ranged from 3.88 to 2.92, and the XR ranged from 3.85 to 3.0 indicating that women pastors often (3.0) or much (4.0) have positive evaluations of themselves. Nevertheless, high scores on negative symptoms were also found. In the TZ group, the mean scores of negative symptoms were 3.24 to 2.04 and the XR group scores were 3.3 to 2.05, indicating that the leaders had some (2.0) to much (4.0) occasions to make negative self-evaluations before the program. The highest negative item in the TZ group was 3.24, as sense of being unlovable (item 1), and for the XR group the highest negative items was 3.3, like to please others (item 7). The highest scores of positive symptoms in both the TZ and XR groups were 3.88 and 3.85 for a sense of being loved by God (item 8; see Table

4.5). A group of male pastors received the SCI test in August 2006. Their composite mean score for negative symptoms was 2.33, lower than the woman leaders of the TZ and XR groups, indicating that male leaders had lesser negative symptoms. The composite mean score of positive symptoms was 3.1; the score was quite close to women pastors' scores in this area. The male leaders' highest positive item was the same as the women's but the highest item of negative symptoms was filled with sadness and anger (item 5). Compared with the result of the women, male leaders recorded a lower score in the sense of being unlovable; the score was 2.2 (see Table 4.5).

Table 4.5. Entering Scores on SCI Questions

SCI Item Number and Subject	TZ n=25	XR n=20	Male Leaders n=25
1 Sense of being unlovable	3.24	3.15	2.20
2 Sense of being hopeless	2.12	2.3	2.28
3 Sense of need to earn acceptance	2.84	3.15	2.44
4 Disbeliefs about God, self ,and others	2.04	2.05	1.76
5 Filled with sadness and anger	2.24	2.40	2.64
6 Choose to gain acceptance	2.96	3.00	2.48
7 Please others	3.40	3.3	2.56
8 Sense of being loved by God	3.88	3.85	3.60
9 Focus shifts to God's adequacy	3.68	3.45	3.12
10 Capacity to tolerate criticism	3.16	3.1	2.64
11 Being renewed by the word of God	3.48	3.55	3.24
12 A full range of emotions	2.92	3.00	2.76
13 Consistently responsible	3.40	3.45	3.00
14 Increasing Christlike action	3.40	3.40	3.36

Primary school graduates had the highest negative symptom score of 2.97 and the high School graduates had the highest positive symptom score of 3.63. Participants over 50 scored the highest negative symptoms (2.98) while the age group under 40 scored the highest positive symptoms (3.52). Leaders who have been converted over eight years had the highest scores in both negative and positive symptoms (2.85 and 3.46), and those less

than five years had the lowest scores in negative and positive symptoms (2.64 and 3.36). Those who pastured over six years scored the highest negative and positive symptoms (2.76 and 3.45) and those pastoring less than three years had the lowest scores of negative and positive symptoms (2.65 and 3.38). The youngest converted age and pastoring age groups tended to have lower scores in both the negative and positive categories (see Table 4.6).

Table 4.6. Entering Demographic Baselines on SCI

SCI (n=45)		n	Negative		Positive	
			M	SD	M	SD
Education	H	9	2.68	.47	3.63	.34
	JH	31	2.7	.28	3.29	.45
	P	5	2.97	.57	3.51	.41
Age	Age>50	6	2.98	.46	3.43	.59
	Age=50-41	23	2.66	.34	3.33	.43
	Age ≤40	16	2.71	.33	3.52	.35
Converted	Years> 8	14	2.85	.26	3.46	.38
	Years=8-5	24	2.68	.35	3.4	.45
	Years<5	7	2.64	.5	3.36	.43
Pastoring	Years>6	12	2.76	.27	3.45	.43
	Years=6-3	20	2.74	.41	3.44	.38
	Years<3	13	2.65	.37	3.38	.5

Entering Scores of Semi-Structured Interview Questionnaire

During the semi-structured interview, six district leaders from the experimental group and six from the control group answered the SSI. The background question and the question related to relationship improvement evaluated the women's self-reported the positive influence of their self-formation related to each of the five relationships before the SIRP—MV course. The result was put into the Semi-Structured Interview Coding

Guide (SSICG) for quantitative assessment (see Appendix J). The experiment group credited the most helpful relationship to self-formation to the relationship to church (3.3) and the second the relationship to God (2.67). The control group chose the most helpful relationship as being the relationship to God (3.0); the second was relationship to the church (2.0; see Table 4.7). Similar findings appeared on the LGI: The highest scores were relationship to God and second relationship to church. The category of relationship to others was divided into three items: family, church, and community. The scores of the community were the lowest; then came the family.

Table 4.7. Entering Scores of District Leaders from the Experimental and Control Groups on the SSI

SSI	Experimental	Group	Control	Group
	n=6		n=6	
	M	SD	M	SD
View of God	2.67	.82	3	.89
View of woman	1.83	.41	1.17	.4
View of family	2	.9	1.67	.81
View of church	3.3	.52	2	.89
View of community	1.5	1.22	1	0.0

Twenty-five women pastors answered the SSI questions in written form after the SSI—MV. The self-reported answers were put in the SSI coding guide for evaluation and found the same positive credit for their relationship to God and church as before the SIRP—MV course. On written answers (SSI—WA), the highest score was the relationship to God (3.12) and the second was relationship to church (2.4; see Table 4.8). The result on the SSI—WA also indicated that the lowest contribution to women’s self-formation under the category of relationship to others was the view of community and then the family. The mean scores at or close to 1.0 would indicate no significant self-reported

growth in a given subscale. The SSI mean scores for the experimental group were 1.83 and for the control group were 1.17. The mean score for the SSI—WA was 1.4 indicating that the women leaders' self-concept grew more slowly than their concept towards God and church ministry.

Table 4.8. Entering Scores of Sem-Structured Interview Questionnaire—Written Answer

SSI—WA n=25	M	SD
View of God	3.12	.82
View of woman	1.4	.63
View of family	1.8	1.02
View of church	2.4	1.02
View of community	1.36	.69

Pearson Correlation

I applied the Pearson Correlation analysis to each subscale and selected individual item mean scores. The Pearson correlation products moment correlation coefficient, r , a dimensionless index that ranges from -1.0 to 1.0 inclusive and reflects the extent of a linear relationship between two data sets, not the cause and effect relationship. The possible positive linear relationship (significant at .05 level) existed between relationship to self and the other four categories of relationship on the LGI (relationship to God, relationship to others, relationship to church and relationship to community), indicating that the self-growth may grow in the same direction as the relationship to God and others. Tables 4.9 and 4.30 display the Pearson Correlation (r), the r value, and the p -value for each subscale. The p -value represents the level of statistical significance—the likelihood that the relationship between the two scores would happen by chance. The r value indicates the strength of the relationship, positive or negative. Thomas Herzog indicates that if the r value is approximate to or over .8, the two items have strong linear

correlation; if the ($r < .01$), no correlation exists (Herzog, 123). Prior to the SIRP—MV, the greatest influence on women's love of self might be the relationship of church and others. Both the TZ and XR groups indicated the higher r value in these subscales (see Table 4.9).

Table 4.9. Pearson Correlation between Self and Other Subscales on LGI

Subscales	TZ n=25		XR n=20	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
God	.618	.000	.588	.000
Others	.862	.000	.681	.000
Church	.826	.000	.722	.000
Community	.806	.000	.644	.000

Entering SIRP—MV Program Profile—A Summary

Scores from two assessment instruments (LGI and SCI) assessed the women pastors' relationship to God, self, others, church, and community. The mean scores ranging from 2.36 to 3.23 on the LGI do give evidence that some (2.0) to significant (4.0) growth occurred in the five relationships. On the Semi-Structured Interview Questionnaire, both the results from verbal interview (SSI) and the written answers (SSI—WA) consistently give evidence that growth occurred most notably in relationship to God and relationship to the church. The consistently second lowest area of growth or contribution to biblical self-image is evident in regards to being a woman and relationship to family and community. The conclusive findings on the Trainees Commencement Questionnaire instrument also supported the findings from these instruments. The combined evidence indicated entering scores of woman leaders who on average were experiencing deepening love of God, being aware of God's active presence,

and turning their eyes upon God in difficult times. The average subjects lack positive experience in relationship to self. The level of relationship to others, especially family relationships mentioned in SSI and SSI—WA failed to give positive contribution to women's Biblical self-growth before the SIRP—MV course. The greatest influence on self and spiritual life growth came from the women's relationship with God and the positive experience from the church. Family, being a woman, and being a member of the community, in that order, provided the lesser positive influence on average women pastors' life and self-growth prior to the course.

Changes in the Women Pastors' Self-Concept Profile after the SIRP—MV

Changes are evident in this SIRP—MV profile as women pastors' progress through the course.

Change/Growth

Data from all three instruments (LGI, SCI, and SSI) indicated statistically significant levels of positive growth in five categories of relationship on the LGI and the significant decreasing of negative symptoms on the SCI. Although the number of lay leaders was small (n=9), significant change was indicated in the self-reported analysis.

The t-test analysis for each subscale and selected individual item mean scores applied (significant at .05 level). The TZ women pastors' scores on the LGI scale changed significantly between the pretest and posttest measures ($p \leq 0.00$). The composite mean score of the TZ group changed from 2.48 to 3.08. The XR group had significant change on the LGI. The composite score changed ($p \leq 0.0004$) and the mean score changed from 2.88 to 3.35. The standard deviation of the TZ group decreased by .04, the XR

group decreased by .17; for the experimental group district leaders' SSI also reported a significant change for the five categories of relationship. The composite measure was $p \leq 0.002$ (see Table 4.10).

Table 4.10. Significant Difference of Composite Measure in Mean Scores on LGI and SSI

LGI	n	Measurements				t	p \leq .05*
		Pretest		Posttest			
		M	SD	M	SD		
TZ	25	2.48	.78	3.08	.74	-6.67	.000*
XR	20	2.88	.71	3.35	.54	-3.89	.0004*
SSI	6	2.26	.32	2.97	.76	-6.22	.002*

* indicates statistical significance

Regarding the statistics of the LGI, the mean scores on all five categories of relationship grew positively at a rate between 18 to 30 percent for the TZ group and from 12 percent to 26 percent for the XR group. In order of the strength of growth, the TZ group ranked church, community, self, others, and God while the XR group ranked community, self, church, others, and God (see Tables 4.11 and 4.12). The greatest change of both the TZ and the XR women pastors was in relationship to community: The TZ group had 28 percent growth while the XR group 26 percent growth. For the lay leaders' groups, the category with the most growth was relationship to the church: The TZ lay leaders had 56 percent growth while the XR lay leaders had 78 percent (see Table 4.12). The percentage of change of each subscale represented the statistical probability that the change in the dependent variable was possibly caused by the independent variable. An asterisk (*) on the figure of the p-value (see Table 4.11) indicates that the statistical significance for that growth is at the .05 level—five chances in one hundred that the change would occur by chance.

Table 4.11 Significant Difference in Mean Score between Pretest and Posttest on LGI

TZ(n=25)		Measurements				
LGI	Pretest		Posttest		t	p ≤05*
Items	M	SD	M	SD		
God	2.89	.28	3.4	.15	-7.22	.001*
Self	2.37	.17	2.99	.27	-11.8	.000*
Others	2.36	.16	2.9	.15	-6.3	.0007*
Church	2.44	.07	3.16	.07	-19.7	.0001*
Community	2.44	.39	3.12	.29	-6.76	0.01*

* indicates statistical significance

XR (n=20)		Measurements				
LGI	Pretest		Posttest		t	p ≤05*
Items	M	SD	M	SD		
God	3.23	.24	3.61	.12	-6.52	0.001*
Self	2.73	.28	3.24	.05	-7.37	.000*
Others	2.85	.09	3.19	.15	-6.97	.0005*
Church	3.01	.23	3.49	.18	-9.13	.001*
Community	2.72	.45	3.24	.16	-3.7	.03*

* indicates statistical significance

The greatest change in the TZ group was in relationship to church; however, the findings in the LGI affirmed that both the TZ and XR women pastors had significant growth in the relationship to community: the TZ group had 28 percent growth while the XR group had 26 percent growth (see Table 4.12). Besides the quantitative questionnaire responses, I also received extra feedback through the SSI and SSI—WA that fifteen women pastors were proud of being a Manchu after the SIRP—MV and thanked God who created them as Manchu ladies (see Appendixes M, N, and O).

Table 4.12. Change of Mean Scores on LGI after SIRP–MV

LGI Items	God		Self		Others		Church		Community	
	Change	%	Change	%	Change	%	Change	%	Change	%
TZ (n=25)	.51	18	.62	26	.54	23	.72	30	.68	28
XR (n=20)	.38	12	.51	19	.34	12	.48	16	.7	26
TZ Layleaders (n=5)	.6	21	.18	8	.53	24	1.00	56	.53	21
XR Layleaders (n=4)	1.15	51	.47	19	.25	10	1.42	78	.36	13

Although the growth of relationship to God after the SIRP–MV was the smallest items of both groups, the mean scores remained the highest of the five categories. The lay leaders of the XR group changed their highest score from relationship to community to relationship to God. In the other words, both the pastors and lay leaders indicated their relationship to God was their greatest concern (see Table 4.13).

Table 4.13. Mean Scores on LGI after SIRP–MV

LGI Items	God		Self		Others		Church		Community	
	M	SD	M	SD	M	SD	M	SD	M	SD
TZ (n=25)	3.4	.15	2.99	.27	2.9	.15	3.16	.07	3.12	.29
XR (n=20)	3.61	.12	3.24	.21	3.19	.15	3.49	.18	3.42	.16
TZ Layleaders (n=5)	3.52	.23	2.5	.24	2.7	.23	2.8	.16	3.0	.35
XR Layleaders (n=4)	3.4	.29	2.79	.19	2.92	.33	3.25	0.0	3.11	.14

Because the relationship to God remained the highest mean score item on the LGI after the SIRP–MV, the confidence of God’s active presence and leading a joyful life and one’s focus shifting to God rather than to one’s own inadequacy (items 4 and 5) remained the top two highest score questions; however, the third highest score question for the TZ group turned to taking stands for Christian conviction against community cultural practice (item 28) and for the XR group the question conviction regarding call to

ministry (item 22). The three highest changed questions for the TZ group were conviction of calling to a specific area for the community, taking stands for convictions in the religious community, and freedom to give (items 27, 11, and 20). The XR group's three highest changed questions were conviction of calling to a specific area for community, disciplined prayer life and recognition of how the Bible addresses others' lives (items 27, 15 and 9). The lowest area growth for the TZ group was acceptance of others (item 16) and for the XR group the lowest areas were conviction of calling to a specific ministry and awareness being loved by God (items 23 and 1; see Table 4.14). The average growth of the TZ group increased 20 percent, and the XR group's growth increased 12 percent (see Table 4.14).

Table 4.14. Change of Mean Scores on LGI Questions after SIRP–MV

LGI Item Number and Subject	TZ			XR		
	(n=25)		Change	(n=20)		Change
	Pretest	Posttest	%	Pretest	Posttest	%
1 Awareness being loved by God	2.6	3.28	26	3.25	3.6	11
2 Freely forgiven by God	2.6	3.24	25	2.9	3.45	19
3 Deepening love of God	2.92	3.4	16	3.1	3.55	15
4 Confidence of God's active presence	3.2	3.48	9	3.5	3.7	6
5 Focus shifts to God	3.12	3.6	15	3.4	3.75	10
6 Capacity to allow God be God	2.56	3.24	27	3	3.45	15
7 Recognition of Bible address on life	2.44	3.24	33	3.05	3.45	13
8 Recognition of Bible address on other's life	2.48	2.84	15	2.4	3.2	33*
9 Ability to handle feelings	2.24	2.68	20	2.45	3	22
10 Freedom in ministerial style	2.2	2.68	22	2.4	2.85	19
11 Conviction in religious community	2.16	2.96	37*	3.05	3.15	3
12 Conviction in secular community	2.64	3.32	26	2.9	3.5	21
13 Taking stands in the face of opposition	2.48	3.28	32	2.95	3.3	12
14 Disciplined worship life	2.32	3	29	2.6	3.1	19
15 Disciplined prayer life	2.2	2.68	22	2.5	3.35	34*
16 Acceptance of others	2.56	2.84	11	2.95	3.2	8
17 Love of others	2.36	3.12	32	2.75	3.15	15
18 Capacity and propensity for compassion	2.16	2.72	26	2.8	2.95	5
19 Freedom to receive love	2.4	2.76	15	2.9	3.25	12
20 Freedom to give	2.2	3	36*	2.75	3.2	16
21 Ability relate faith to others	2.48	2.96	19	2.95	3.4	15
22 Conviction of call to ministry	2.52	3.16	25	3.25	3.7	14
23 Conviction of calling to specific ministry	2.48	3.24	31	3.15	3.5	11
24 Ability to hold things loosely	2.4	3.08	28	2.75	3.25	18
25 Ability to invest self in ministry	2.36	3.16	34	2.9	3.5	21
26 Conviction of calling to serve community	2.28	2.88	26	2.65	3.3	25
27 Conviction of calling to specific area for community	2.16	3.04	41*	2.3	3.35	46*
28 Taking stands for Christian against cultural practice	2.88	3.44	19	3.2	3.6	13

* The three highest growth items

The significant change of the demographic breakdown of the mean scores of the LGI after the SIRP—MV for the primary school graduates included the highest mean scores of all five categories of relationship, especially the relationship to God which increased from 2.8 to 3.72 (33 percent) and relationship to others, which increased from 2.5 to 3.2 (28 percent). The group aged over 50 had the highest score for relationship to self and relationship to church; the changes were from 2.53 to 3.3 (increasing 30 percent) and 2.79 to 3.54 (increasing 27 percent; see Table 4.15). The age group below 40 replaced the group 40-50 with the highest score of relationship to God (3.54) and relationship to others (3.16). The group who had been converted five to eight years had the highest score of relationship to community instead of the group converted over eight years. The remaining highest scores for various demographic groups had no change (see Tables 4.15, 4.16 and 4.17).

Table 4.15. Demographic Breakdown of Mean Scores on LGI after SIRP—MV

Pastors (n=45)		n	God		Self		Others		Church		Community	
			M	SD	M	SD	M	SD	M	SD	M	SD
Education	High school	9	3.56	.4	3.21	.55	2.76	.49	3.44	.45	3.4	.46
	Junior high	31	3.44	.45	3.08	.48	3.08	.49	3.26	.58	3.19	.62
	Primary	5	3.7	.52	3.26	.53	3.2	.55	3.5	.85	3.47	.69
Age	Age> 50	6	3.3	.43	3.3	.32	3.06	.47	3.54	.33	3.28	.49
	Age=50-41	23	3.52	.43	3.08	.55	3.03	.55	3.36	.65	3.25	.67
	Age≤40	16	3.54	.5	3.22	.40	3.16	.42	3.31	.51	3.38	.50
Converted	Year>8	14	3.76	.33	3.29	.57	3.12	.54	3.48	.68	3.45	.70
	Year=8-5	24	3.41	.47	3.09	.43	3.07	.49	3.30	.53	3.19	.54
	Year<5	7	3.71	.31	2.76	.47	2.71	.43	2.96	.49	3.04	.53
Pastoring	Year>6	12	3.67	.32	3.00	.52	2.90	.59	3.38	.6	3.14	.56
	Year=6-3	20	3.46	.47	3.28	.39	3.19	.38	3.43	.4	3.45	.51
	Year<3	13	3.34	.5	2.92	.58	2.9	.56	3.06	.76	3.05	.69

Table 4.16. Change of Demographic Breakdown of Mean Scores on LGI (God and Self)

Pastors (n=45)		n	God		Self	
			Change	%	Change	%
Education	High school	9	.43	14	.67	26
	Junior high	31	.36	12	.59	24
	Primary	5	.92	33	.38	13
Age	Age>50	6	.6	22	.77	30
	Age=50-41	23	.38	12	.46	18
	Age≤40	16	.44	14	.65	25
Converted	Year>8	14	.39	12	.61	23
	Year=8-5	24	.54	19	.57	23
	Year<5	7	.74	25	.49	22
Pastoring	Year>6	12	.52	17	.59	24
	Year=6-3	20	.34	11	.52	19
	Year<3	13	.52	18	.64	28

Table 4.17. Change of Demographic Breakdown of Mean Scores on LGI (Others, Church, and Community)

Pastors (n=45)		n	Others		Church		Community	
			Change	%	Change	%	Change	%
Education	High school	9	-.02	-1	.83	32	1.03	43
	Junior high	31	.52	20	.59	22	.67	27
	Primary	5	.7	28	.4	13	.2	6
Age	Age>50	6	.65	27	.75	27	.5	18
	Age=50-41	23	.27	10	.54	19	.57	21
	Age≤40	16	.61	24	.62	23	.82	32
Converted	Year>8	14	.33	12	.59	20	.95	38
	Year=8-5	24	.54	21	.67	25	.56	21
	Year<5	7	.4	17	.42	17	.56	23
Pastoring	Year>6	12	.29	11	.78	30	.85	37
	Year=6-3	20	.49	18	.53	18	.6	21
	Year<3	13	.54	23	.6	24	.67	28

The t-test analysis of negative and positive symptoms of subjects' self-concept on the SCI indicated the significant change between the pretest and posttest (significant at the .05 level). The composite negative symptoms mean score for the TZ group changed from 2.69 to 2.21 ($p \leq .0009$), and the positive symptoms changed from 3.42 to 3.63 ($p \leq .001$). The negative symptoms of the XR group decreased from 2.76 to 2.41, ($p \leq .02$), and the positive symptoms increased from 3.44 to 3.66 ($p \leq .003$; see Table 4.18). The number of women pastors with significant difference of change in the TZ group was ten persons for negative symptoms and seven persons on positive symptoms. In the XR group, four persons had significant differences on negative symptoms and seven persons had significant change on positive symptoms.

Table 4.18 Significant Difference of Composite Measure in Mean Scores on SCI between the Pretest and Posttest

		Pretest		Posttest		t	p \leq 0.05
		M	SD	M	SD		
TZ (n=25)	Negative	2.69	0.43	2.21	0.5	5.22	0.0009
	Positive	3.42	0.47	3.63	0.33	-4.6	0.001
XR (n=20)	Negative	2.76	0.24	2.41	0.48	2.52	0.02
	Positive	3.4	0.33	3.66	0.23	-0.45	0.003

The change of mean scores of negative symptoms was larger than for positive symptoms on the SCI between the pretest and posttest. The TZ group had 18 percent decreasing on negative symptoms and only 6 percent increasing on positive symptoms. The XR group decreased 13 percent on negative symptoms and increased 8 percent positive symptoms (see Table 4.19).

Table 4.19. Growth Level on the SCI Scales after SIRP—MV

		Pretest	Posttest	Change	%
TZ (n=25)	Negative	2.69	2.21	-0.48	-18
	Positive	3.42	3.63	0.21	6
XR (n=20)	Negative	2.76	2.41	-0.35	-13
	Positive	3.4	3.66	0.26	8

In the TZ group, the significant decreasing negative symptoms questions were filled with sadness and anger, disbeliefs about God, self, and others, and sense of being hopeless (items 5, 4, and 2). The XR group's symptoms were disbeliefs about God, self, and others, sense of being hopeless and sense of being unlovable (items 4, 2, and 1). The highest increasing positive symptom was increasing Christlike action (item 14; see Table 4.20).

Table 4.20. Growth in Individual SCI Questions after SIRP—MV

SCI Item Number and Subject	TZ (n=20)				XR (n=20)			
	Pre	Post	Change	%	Pre	Post	Change	%
	1 Sense of being unlovable	3.24	2.76	-0.48	-15	3.15	2.8	-0.35
2 Sense of being hopeless	2.12	1.6	-0.5	-23.5	2.3	1.55	-0.35	-11
3 Sense of need to earn acceptance	2.84	2.48	-0.36	-13	3.15	3	-0.15	-5
4 Disbeliefs about God, self, and others	2.04	1.32	-0.72	-35	2.05	1.5	-0.55	-27
5 Filled with sadness and anger	2.24	1.6	-0.88	-39	2.4	1.6	-0.8	-3.3
6 Choose to gain acceptance	2.96	2.96	0.0	0	3.0	3.25	-0.25	-8
7 Please others	3.4	2.76	-0.64	-19	3.3	3.15	-0.15	-5
8 Sense of being loved by God	3.88	3.92	0.04	1	3.85	4.0	0.15	4
9 Focus shifts to God's adequacy	3.68	3.84	0.16	4	3.45	3.85	0.4	12
10 Capacity to tolerate criticism	3.16	3.24	0.08	3	3.1	3.2	0.1	3
11 Being renewed by the word of God	3.48	3.8	0.32	9	3.55	3.95	0.4	11
12 A full range of emotions	2.92	3.2	0.28	10	3	3.05	0.05	2
13 Consistently responsible	3.4	3.64	0.24	7	3.45	3.7	0.25	7
14 Increasing Christlike action	3.4	3.76	0.36	11	3.4	3.9	0.5	24

The significant change of the demographic breakdown of negative symptoms mean scores on the SCI after the SIRP—MV was the high school graduate group (-18 percent), the group over 50 (-26 percent), those converted over eight years (-20 percent) and those pastoring over six years (-19 percent); however, on the category of positive symptoms, the those who graduated from primary school gained the greatest growth of 12 percent and the group converted between five and eight years had a 10 percent increase (see Table 4.21).

Table 4.21. Change of Demographic Breakdown of Mean Scores on the SCI

SCI (n=45)	n	Negative				Positive				
		Pre	Post	Change	%	Pre	Post	Change	%	
Education	High school	9	2.68	2.21	-0.47	-18	3.63	3.62	-0.01	0
	Junior high	31	2.7	2.33	-0.37	-14	3.29	3.6	0.31	10
	Primary	5	2.97	2.51	-0.46	-15	3.51	3.94	0.43	12
Age	Age>50	6	2.98	2.21	-0.77	-26	3.43	3.71	0.28	8
	Age=50-41	23	2.66	2.27	-0.39	-15	3.33	3.57	0.24	7
	Age≤40	16	2.71	2.38	-0.33	-12	3.52	3.73	0.21	6
Converted	Years> 8	14	2.65	2.27	-0.58	-20	3.46	3.64	0.18	5
	Years=8-5	24	2.68	2.29	-0.39	-15	3.4	3.73	1.39	10
	Years<5	7	2.64	2.36	-0.28	-11	3.36	3.39	0.03	1
Pastoring	Years>6	12	2.76	2.24	-0.52	-19	3.45	3.68	0.23	7
	Years=6-3	20	2.74	2.28	-0.46	-17	3.44	3.66	0.22	7
	Years<3	13	2.65	2.43	-0.22	-9	3.38	3.6	0.22	6

Changes in district leaders' interview scores (SSI) indicated that the six district leaders of the experimental group reported the growth of five categories of relationships but only the relationship to self had significant change ($p \leq 0.001$; see Table 4.22).

Table 4.22 Significant Difference in Mean Scores on SSI after SIRP—MV

Items of SSI (n=6)	Pretest		Posttest		t	p ≤0.05
	M	SD	M	SD		
God	2.67	0.82	3.5	0.84	-2.71	0.04*
Self	1.83	0.41	3.2	0.75	6.33	0.001*
Family	2	0.9	3	0.9	-1.94	0.11
Church	3.3	0.52	3.5	0.55	-1	0.36
Community	1.5	1.22	1.67	0.82	-0.54	0.61

* With significant difference

The percentage of growth in order was relationship to self, relationship to God, relationship to family, relationship to community and relationship to church (75 percent, 50 percent, 31 percent, 11 percent, and 6 percent respectively; see Table 4.23).

Table 4.23. Change of Mean Scores on SSI

Items of SSI (n=6)	Pretest		Posttest		Change	%
	M	SD	M	SD		
God	2.67	0.82	3.5	0.84	0.83	31
Self	1.83	0.41	3.2	0.75	1.37	75
Family	2.0	0.9	3	0.9	1.0	50
Church	3.3	0.52	3.5	0.55	0.2	6
Community	1.5	1.22	1.67	0.82	0.17	11

Even though the control group failed to complete the test due to political reasons, the six district leaders from the control group received the semi-structured interviews after the SIRP—MV program. Comparing the six district leaders from the control group and another six district leaders from the experimental group, the mean scores were different. Three categories of relationships demonstrated a significant difference (at .05 level): relationship to self ($p \leq 0.0002$) with a mean score of 3.2 for the experimental group and 1.17 for the control group; relationship to family ($p \leq 0.01$) with a mean score of 3 for the experimental group and 1.67 for the control group; and relationship to church ($p \leq 0.004$) with a mean score of 3.5 for the experimental group and 2 for the control group (see Table 4.24).

Table 4.24. Significant Difference in Mean Scores between Experimental Group and Control Group District Leaders on SSI after SIRP–MV

Items of SSI	Controlled Group (n=6)		Experimental Group (n=6)		t	p \leq 0.05
	M	SD	M	SD		
God	3	0.89	3.6	0.84	1	0.17
Self	1.1	0.4	3.2	0.75	5.72	0.0002*
Family	1.6	0.81	3	0.9	2.7	0.01*
Church	2	0.89	3.5	0.55	3.5	0.004*
Community	1	0	1.67	0.82	2	0.5

* With statistical significance

Comparing the mean scores of the experimental group and control group district leaders on the items of self-acceptance towards the eight questions related to the SIRP–MV, six items demonstrated significant difference with the exception of being a creature, being a child of God, and acceptance of her feeling (items 11, 12, and 16; see Table 4.25).

Table 4.25. Significant Difference in Mean Scores between Experimental Group and Control Group District Leaders of Self-Concept on SSI after SIRP–MV

Items of SSI	Controlled Group (n=6)		Experimental Group (n=6)		t	p \leq 0.05
	M	SD	M	SD		
11 Being a creature	1	0	1.67	0.82	-2	0.03
12 Being a child of God	2.17	1.17	3.33	0.52	-2.4	0.02
13 Being a woman in her community	1.17	0.4	3.0	1.26	-3.38	0.0035
14 Being a decision-maker	2.17	0.75	3.17	0.98	-1.98	0.038
15 Acceptance to her appearance	1.17	0.4	2.83	0.75	-4.77	0.00038
16 Acceptance to her feeling	1.67	0.81	2.5	1.04	-1.53	0.079#
17 Acceptance to her thinking	2.17	0.4	3.5	0.84	-3.5	0.0028
18 Acceptance to her ability	1.5	0.55	3.67	0.82	-5.4	0.0002

No significant difference

Comparing the composite mean scores of five categories of relationship between the control group and experimental group district leaders before and after the SIRP—MV found that the mean score had no significant difference before the program but a significant difference after the course (at .05 level; see Table 4.26).

Table 4.26. Significant Difference in Mean Scores between Experimental and control Group District Leaders before and after SIRP—MV

SSI	Controlled Group (n=6)		Experimental Group (n=6)		t	p \leq .05
	M	SD	M	SD		
Before SIRP—MV	1.76	0.39	2.26	0.32	-1.91	0.11
After SIRP—MV	1.76	0.39	2.97	0.76	-6.82	7.71E-0.5*

*With significant difference

Changes in the SSI—WA used the coding guide of the SSI for analysis (see Appendix J). In the coding guide, all data divided into three parts for analysis: the first part related to the five categories of relationship; the second part focused upon the eight self-acceptance items discussed in Part I of the content of the SIRP—MV; and, the third part tried to answer research question four, evaluating the influence of the SIRP—MV program and the Manchu Church Leader Training Program in the women's self-change/growth. From the first part of the data, a significant difference occurred in five categories of relationship before and after the SIRP—MV (at .05 level; see Table 4.27). The lay leaders made the same report on the SSI—WA except for the relationship to the church ($p \leq .06$). The SD in the pastors' group decreased in the five relationships but the lay leaders' group reported the greater deviation in relationship of family, church, and community. The larger SD indicated the difference of individual lay leaders was great after the program (see Table 4.27).

Table 4.27. Significant Difference in Mean Scores on SSI—WA

WA (Pastors) (n=25)	Pretest		Posttest		t	p \leq 0.05
	Mean	SD	Mean	SD		
God	3.12	0.82	3.84	0.37	-11.02	0.0
Self	1.4	0.63	3.36	0.56	-4.55	0.0001
Family	1.8	1.02	2.48	0.94	-3.44	0.002
Church	2.4	1.02	3.28	0.92	-3.47	0.002
Community	1.36	0.69	2.24	1.36	-2.68	0.013

WA (Layleaders) (n=9)	Pretest		Posttest		t	p \leq 0.05
	M	SD	M	SD		
God	2.56	0.76	3.78	0.67	-4.4	0.001
Self	1.0	0.0	3.56	0.72	-10.55	0.0
Family	1.11	0.33	2.56	1.01	-4.27	0.001
Church	2.22	0.83	2.89	1.17	-1.79	0.06#
Community	1.0	0.0	2.44	1.51	-2.87	0.01

No significant difference

Both the women pastors and woman lay leaders reported that the relationship to God remained the highest contribution to their life growth, the pastors' group score changed from 3.12 to 3.84, and the lay leaders' group score changed from 2.56 to 3.78. However, the largest growth was the relationship to self, in terms of self (being a woman). The pastors' group increased 140 percent and the lay leaders' group increased 256 percent for this item. Relationship to family was the second highest growth in the lay leaders' group, and for the pastors' group; the second highest growth was relationship to the community (see Table 4.28).

Table 4.28. Change of Mean Scores on SSI—WA

SSI—WA (Pastors) (n=25)	Pretest		Posttest		Change	%
	Mean	SD	Mean	SD		
God	3.12	0.82	3.84	0.37	0.72	23
Self	1.4	0.63	3.36	0.56	1.96	140
Family	1.8	1.02	2.48	0.94	0.68	38
Church	2.4	1.02	3.28	0.92	0.88	37
Community	1.36	0.69	2.24	1.36	0.88	65

SSI—WA (Layleaders) (n=9)	Pretest		Posttest		Change	%
	M	SD	M	SD		
God	2.56	0.76	3.78	0.67	1.22	48
Self	1.0	0.0	3.56	0.72	2.56	256
Family	1.11	0.33	2.56	1.01	1.45	131
Church	2.22	0.83	2.89	1.17	0.67	30
Community	1.0	0.0	2.44	1.51	1.44	44

Regarding part two analysis on the SSI—WA, the highest mean scores of both the pastors' and lay leaders' groups were for being a child of God (pastors 3.44 and lay leaders 3.33). Compared with the result of district leaders from the experimental group on the SSI, being a child of God (item 12) was the second highest score of the experimental group district leaders and the highest score of the control group district leaders. On the SSI—WA, the pastors' group reported mean scores for six of the eight self-acceptance items were over 2.5, indicating that the pastors believed that some (2.0) to more (3.0) growth of self-acceptance occurred in these items. Eventhough the lay leaders' group also reported six of the eight self-acceptance items were over 2.5; their SD changed from 1.32 to 1, indicating their answers were not quite united (see Table 4.29). Both the pastors' group and lay leaders' group scored the lowest on the item of acceptance to appearance

(item 15). The pastors group scored 1.8 and the lay leaders' group scored 1.78, indicating they felt from none (1.0) to some (2.0) of the acceptance to their physical appearance.

Table 4.29. Comparison of Mean Scores on Self-Acceptance Items

Items of Self-acceptance on SSI Coding guide	District Leaders SSI Controlled Group (n=6)		District Leaders SSI Experimental Group (n=6)		SSI—WA Pastors (n=25)		SSI—WA Layleaders (n=9)	
	M	SD	M	SD	M	SD	M	SD
	11 Being a creature	1.0	0.0	1.67	0.82	2.32	1.28	1.89
12 Being a child of God	2.17	1.17	3.33	0.52	3.44	0.86	3.33	1.0
13 Being a woman in community	1.17	0.4	3.0	1.26	2.92	1.19	2.67	1.32
14 Being a decision-maker in family	2.17	0.75	3.17	0.98	2.92	0.86	2.56	1.13
15 Acceptance of her appearance	1.17	0.4	2.83	0.75	1.8	1.15	1.78	1.2
16 Acceptance of her feeling	1.67	0.81	2.5	1.04	2.72	0.79	2.67	1.0
17 Acceptance of her thinking	2.17	0.4	3.5	0.84	2.92	0.95	2.56	1.13
18 Acceptance of her ability	1.5	0.55	3.67	0.82	2.76	0.83	2.56	1.13

Regarding part three analysis on the SSI—WA and the SSI, pastors' group on SSI—WA credited the mean score of their self-image growth related to SIRP—MV was 3.36. The mean score result of the district leaders from the experimental group on SSI credited their growth of self-image related to SIRP—MV was 4.0 and lay leaders' score was 3.11. In each subscales appeared the possibility of that change in dependent variable was caused by the independent variable (see Table 4.30).

Table 4.30. Mean Scores of Evaluating the Role of SIRP—MV in the Women’s Self Growth

Item on SSI Coding guide	SSI District Leaders Control Group (n=6)		SSI District Leaders Experimental Group (n=6)		SSI—WA Pastors (n=25)		SSI—WA Lay Leaders (n=9)	
	M	SD	M	SD	M	SD	M	SD
	19 PTP	1.33	0.56	2.0	1.26	1.64	0.86	1.67
20 HWC—PSF	/	/	4	0	3.36	0.64	3.11	0.6

A Summary of the Major Findings

Entering women pastors of the TZ and XR groups (the subjects in this study) as well as entering lay leaders had measurable levels of positive growth taking place in all five relationship measures in LGI before the SIRP—MV course. The scores gave evidence of a growing life rather than a static one among the subjects. This growth was occurring most notably in the relationship to God. The SSI—WA scales also indicated the high contribution to the subjects’ positive self-image development came from the relationship to God that had already existed before the course.

Entering the course, subjects reported to vacillate between having growth in seven positive symptoms of self-image as well as having “some” and “often” negative symptoms on SCI scales. Nevertheless, on the SSI—WA scales, the subjects rated the influence of “being a woman” as the least influence on positive self-image growth prior to the SIRP—MV. Their families also could not provide much positive influence on the subjects’ self-growth. The representative comments on this area were from two of the district leaders from the control group:

I was looked down upon by my mother-in-law because I only gave birth to three daughters.

I am the eldest child in the family and have some say at home; however, my mother loves her sons more than her daughters. I feel sad even though I am fifty-two years old now.

The women could not get enough recognition in their family. This fact was also reflected in the findings on the TCQ. Most of the subjects wanted their sons to have more education than their daughters. The percentage of those having no idea for their daughter's education, occupation, and spouse were higher than for the sons. Further evidence was found in the SCI where the lowest education group gained the highest negative symptom scores. One district leader said, "The low educational background caused me to have a strong sense of inferiority. I regretted that I had not sought higher education after primary school."

Although the subjects have already had the amazing experience of building up a solid relationship with God and church, they still had long-term suffering and a low image in the family and community. They appeared to vacillate between the traditional roles and new biblical self when entering the program.

Significant growth of subjects' self-image was observed on the LGI, the SCI, the SSI and the SSI—WA. Statistical analysis (t-test) placed the level of significant difference as occurring between the points of pretest and posttest.

Both the TZ and XR groups appeared statistically significant positive levels of growth on the SCI and LGI scales, but the first year students of the Manchu Church Leader Training Program (TZ group) reported having a greater growth than the second year students (XR group) on the LGI and a higher percentage of decreasing negative symptoms on the SCI except for pleasing others. The group with lowest educational background gained the highest mean scores of all five categories of relationship on the

LGI and had the greatest growth scores in positive symptoms on the SCI indicating they might receive higher benefit from this program.

Subjects registered more positive change in the relationship to community than the other four relationships on the LGI scales. Change on the item of the conviction of calling to a specific area for the community was the highest subscale. The SSI and SSI—WA extra comments from the subjects supported this finding (see Appendixes M, N, O, and P).

The positive Pearson correlation analysis occurred between self-image growth and Relationship to God, others (including family, church and community) from the pretest indicated the possibility that the relationship with God and others would have an impact on the self-image of the subjects.

On the LGI and SCI, no influence on self-image or relationships to growth were found when considering subjects' prior course experience, age, education, years of conversion, and number of years being pastors. These intervening variables do not account or help explain the observed changes.

The findings measured in the SSI and SSI—WA affirmed the positive growth of subjects' self-image and the acceptance of being a woman and daughter of God. The scores of acceptance of self in these inventories were higher than the scores on the LGI.

Findings from the SSI and SSI—WA rated the subjects' SIRP—MV experience in general and had positive impact on self-image development. The score was higher than scores for the Manchu Church Leader Training Program.

Data gathered on assessment instruments outside of this study affirmed some findings of the three instruments used (see comments in Appendixe Q).

Conclusion

The part three analysis of the SSI—WA and SSI tried to answer research question 4 whether the change/growth of women's self-concept related to the SIRP—MV. The pastors' group on the SSI—WA test credited their growth of self-image related to the SIRP—MV; however, if this research question anticipated having further discovery of the correlation, it could not be shown due to number of subjects and the limited use of instruments.

CHAPTER 5

DISCUSSION

The limited purpose of this project was the evaluation of the impact of the Self-Image Reformation Program—Manchu Version on the women pastors of the Manchu Autonomous Counties. Three separate instruments were employed across a period of six to ten months to allow the women pastors to report their own perceptions of growth or change in their self-reformation. Two quantitative instruments each with pretest and posttest assessments were used in the design with the pastors being tested at fourteen different points of self-image while twenty-eight points on relationship with God, self and others. Subjects completed a researcher-designed self-evaluation of their self-image and life growth. After the program, a selected number of subjects completed a taped semi-structured interview. Because of the size of the Manchu Church Leader Training Program population, the test sample included all women pastors in their second and third years of training from 2005-2006. In the end, twenty pastors from the third-year class (XR group) and twenty-five pastors from the second-year class (TZ group) completed the pretest and posttest. Over nine hours of interviews were taped to evaluate the subjects' self-growth and twenty-five pastors gave the written responses to the Semi-Structured Interview Questionnaire (SSI) after the SIRP–MV course and did together at the class.

As seen in Chapter 2, both historical cultural contextual concerns and biblical revelation concerns are important for communicating the truth among the Chinese Christian women who do not possess a complete biblical view of self and worldview. Because the subjects lived in rural areas, they defined themselves through the perspectives of family and community recognition (Man 5; Parkinson). The Self-Image

Reformation Program—Manchu Version of the Manchu Church Leader Training Program sought to respond to the need for women pastors to develop the biblical self-image through this kind of life formation program and looked forward to increasing a women's self-confidence in their ability to serve the family, church and community.

Heavy emphasis was placed on their personal walk with God to enhance loving self and loving others through the use of one strategy, the SIRP—MV program, implemented with several strategic activities: prayer partner team, retreat with revitalization sermons, and the learning-by-teaching approach to solidify the biblical change of woman's self. Through the course content design, particularly in the self-concept and relationship with God, the emphasis was on expanding the women's spirituality from trusting in God to loving self, then, gaining confidence to love others. The prayer partner team encouraged the subjects to listen to and cooperate with what God was doing in each other's lives and to develop a mutual-affirmation power to form a biblical self. Nevertheless, some groups failed to function well in the time reported due to political interruption. The rest reported that the groups did provide support, listening, and acceptance, and women developed a better relationship with one another. The data of additional comments from qualitative instruments reflected that the subjects benefited from the retreat and revitalization activities as well as the learning-by-teaching approach.

The data collection in this project indicated that both women pastors and lay leaders grew through this program.

The results from all three assessment instruments indicated that the SIRP—MV was having a positive impact on the self and life formation of its participants. This growth has been proven by their reports and the reports of their trainees (lay leaders Class

B). Some areas of this project I would highlight for information first and then comment on the findings. Additional comments on the SIRP—MV from the Semi-Structured Interview done in verbal form (SSI) and Semi-Structured Interview answered in written form (SSI—WA) I tried to interpret from firsthand evidence of the subjects' appraisal. They are presented in conversational style as recorded. Major comments have been translated into English (see Appendixes L, M, N, and O).

Broad-Based Changes in SIRP—MV Women Pastors' Profile

Test subjects in this study demonstrated broad-based growth in all areas of relationship and the change of self-image covered in the SIRP—MV program objectives. Insofar as the instruments employed can be said to be valid measures, the SIRP—MV program and the Manchu Church Leader Training Program (MCLTP) are having an impact on the subjects' self and life growth during the time reported. The data presented in Chapter 4 supports the conclusion of positive growth in all the subscales employed.

The five categories of relationships in the Life Growth Inventory measured multiple aspects of subjects' relationship with God, self, others, church, and community. Growth, as measured by changes in mean scores, ranged from 12 percent to 30 percent and appeared to have a possible relation with SIRP—MV program. The two subscales on the Self-Concept Inventory measured the subjects' negative and positive symptoms of self-image. Growth in positive symptoms scored 6 percent in the TZ group and 8 percent in the XR group. Negative symptoms in the TZ group decreased 18 percent while they decreased 13 percent for the XR group. Data transcribed and coded on SSI and SSI—WA support the growth findings from two quantitative inventories. In addition, independent assessment data from the pilot project, the Manchu lay leaders groups (Class A), leaders

of the China Mission Seminary (CMS), and leaders from the Christian and Missionary Alliance Churches (CMA) in Hong Kong, corroborated the findings that the SIRP—MV have a broad-based sense of positive self and life growth in all five categories of relationships (see Appendix P).

The results from all three instruments demonstrate statistically significant growth from the time the subjects entered the SIRP—MV and ended the program, and that these results are continuing in their own church women (Lay leaders of Class B) who received the same course from the subjects (see Appendix P). Class B consisted of seventeen women leaders from three different churches and was divided into two groups for training in two centers. In every item measured on the LGI and SCI, subjects reported having experienced positive growth or change during their time at the SIRP—MV programs. Representative statements demonstrating this impact of the program experienced in the subjects' lives are recorded as additional comments on the SSI and SSI—WA (see Appendixes M and N).

What Factors Influenced the Subjects' Self-image Growth

Subjects entering SIRP—MV do so at a point in their lives where they have evidenced a considerable amount of self and spiritual growth and change.

The Subjects Relationship with God

The data in Chapter 4 supports a tentative conclusion that upon entering the program, subjects claimed that their relationship with God and church underwent high growth, and the subjects' view of God, love of God, confidence of God's active presence, and their focus shifting to God recorded the highest mean scores.

Subjects' ratings of their relationship with God by their own claims ranked the highest among all subscale means on the LGI (TZ group 2.89 out of 4.0; XR group 3.23 out of 4.0) at the point of entering the program. The subscales on the SCI gave further evidence that a sense of being loved by God, their focus shifting to God's adequacy, and being renewed by the word of God were the top three highest scores in the category of positive symptoms of self.

The data statistics and observations consistently showed that the subjects not only have the experience of a turning point in their life at the time of conversion to Christ, but that the growth of their personal relationship with God continues to nurture their self-formation.

Results from the SSI and SSI—WA supported the conclusion that the relationship with God was the most positive influence of subjects' self-formation, and the church body was the second one.

The result from all these instruments indicates that, entering the SIRP—MV, subjects have a relationship with God that is growing and is practically providing the most positive influence on their self-image growth.

Having been involved in the Manchu leadership training ministry for eight years, I was not surprised at the high scores on the entering subjects' profiles with regard to God. Because women in rural areas suffered from lower status in family and community, traditional values and familial demands still create a number of constraints on women, limiting the development of their own self-concept. The turning point for them was really at time of conversion to Christian faith. Finding love and protection from God and church body enriches and enhances their sense of security and confidence to break the

boundaries of family and community restraints to discover who they are. The data in this study affirms what was stated by Chuan that women get comfort and assurance in their new faith in Christ and women's self-image is recovered through their leadership in the church (23). A woman pastor wrote an additional comment in the Trainee Commencement Questionnaire that would support Chuan's finding that the successful leadership of women in churches has raised the status and value of women in China. The woman pastor said, "By being a pastor, I found my value again."

Growth in relationship with God continued up to the end and after the course. Not surprisingly, growth in relationship with God increased in the least proportion on the LGI; with a mean score of 2.89 to 3.4 (TZ group) and 3.23 to 3.61 (XR group). Little room was left for change to take place. However, on the LGI instrument, the TZ group recorded 18 percent and the XR group 12 increased percent in their relationship to God scores in the posttest, and the final scores remained at or near the top for all categories of relationships measured. These changes were statistically significant at the .05 level.

As seen on the LGI and SCI at the time of entry, these scores represent subjects' growth in the areas dealing with

- Deepening love of God (item 3 of LGI),
- Confidence of God's active presence (item 4 of LGI),
- Focus shifting to God (item 5 of LGI),
- Sense of being loved by God (item 8 of SCI),
- Focus shifting to God's adequacy (item 9 of SCI), and
- Being renewed by the word of God (item 11 of SCI).

After the SIRP—MV program, growth rates across these individual items within the subscale grew from 6 percent to 16 percent on the LGI and from 1 to 12 percent on the SCI. This result was supported by related findings on the SSI and SSI—WA. On the SSI, where the growth of relationship with God score in the experimental group was 31 percent, the mean score was 3.5 while in the control group the mean score was 3.0. In fact, the relationship with God remained the highest score in the five subscales of the control group. This data affirms the discussion in Chapter 2 that women’s self-concept is shaped by important relationships, and the relationship with God played the most important role in this reshaping process (“Extraordinary Women” 1) prior to and after the SIRP—MV program. In fact, the subjects’ relationship with God improved by the correction of some misconceptions of God through the program. A representative comment in this area is that of a district leader:

I was surprised at knowing that the meaning of “a suitable helper” in Genesis 2:18 is not in a sense of “lesser importance” and Genesis 1:28 is God’s mandate for man and woman as God’s stewards were to work together as one flesh, to subdue every living creature, including the serpent, Satan. We are not the extra or compensation in this world.

Using the concept from Grenz and Kresbo’s book, these women reformed themselves through the concept of egalitarianity: that male-female mutuality is grounded in the Bible (18). Actually, subjects of the SIRP—MV not only have a new knowledge about God but also a new evaluation of their experience of God. Responding to the Semi-Structured Interview Questionnaire numbers one and four, “What did stand out for you in your life over the past few years?” and, “Looking back over your life, what relationships have been really important to you?”, seven out of twelve women district leaders from the control group and experimental group and half of the twenty-five pastors on SSI—WA

instrument related their own miraculous healing or that of their family members. For these women, such transcendent experiences were the unquestionable evidence of them being loved and chosen by God.

The importance of relationship between them and God in part one of the SIRP—MV program has been mentioned many times in the results of the SSI and SSI—WA, particularly the experience of believing in God being the turning point in their lives. Therefore, the concept that God is the Creator who knows everything and is almighty has been already deep in their hearts before the program; thus, no significant improvement found in this aspect after the program as was reflected in the instruments.

The crucial issue about a woman's self-identity was stated in part one of the program: She is God's child. Some of the women pastors from the experimental group said they served God out of fear in the past but serve God out of love at present. One verbal and one written comment from the district leaders support this idea:

In the past I often feared that God would punish me if I did not do well, so whenever I encountered something bad I thought that God did not bless me for my not doing well, now I understand that I am not only a servant but also a loved daughter. God does not treat me in an unfair way like my father does, but forgives me, loves me, and values me. I do not fear anymore about not doing well in the service.

The relationship with God is important to me, but I was sacred that if I did not work hard to serve God, God would take away my sick husband and would not give a good marriage for my daughter prior to this course. Now I feel more peaceful.

Because God is concerned with women's appearance, abilities, thoughts, and feelings, they build up relationship with God with their whole person, loving God with all their hearts and souls. In the past they thought that feeling and sentiment were unimportant. Now they understand the depth of the unfair treatment they received from their family and their tribe as females, and they recover their self-concept through knowing who God

is, since being a female hurts their self; and they experience better recovery through knowing who God is. Two subjects made their comments:

God loves me and heals, and I earn back my dignity from God.
 What I learned the most from the course is “the more realize that God loves me, the more I accept who I am and accept others”. God so blesses my job and ministries even though I got the certain discrimination from others always, I feel free to accept who I am, a woman, the servant of God.

The SIRP–MV reiterated that the value of woman existed in the creation of humanity and was restored in the love of Christ. In addition, every woman should display of God’s nature of love in serving God and people.

The Subjects’ Relationship with Church

From the Trainees Commencement Questionnaire report, 48 percent of women from the TZ group and 60 percent from the XR group shared free time with Christian friends. The data and observations showed that the relationship with church was another area undergoing the most growth, providing much positive influence upon the subjects’ self-formation at the point of entry. The subjects ranked the composite scores among all subscales on the LGI related to church body relationship 2.44 for the TZ group and 3.01 for the XR group. These figures indicate that the subject felt that some (2.0) to significant (4.0) growth occurred in conviction of call to ministry, ability to hold things loosely, and ability to invest self in ministry.

Having read the research papers of Chuan and Chen, I was not surprised at the subjects giving high scores to the relationship with church because women in Chinese churches have a higher estimation of their own strength and talent due to finding love and respect in church and the female leadership playing a successful role in Chinese churches (Chuan 22, Chen). Even in rural areas, women Christians also share important roles in

churches. This finding is further supported by external data gathered from my visits to the prayer partner teams (PPT). Over 80 percent of women leaders during these visits claimed they were impressed by Christian love in their first visit to local church bodies.

Growth in each of these areas continued up to the end of the SIRP—MV program. On the LGI, SSI and SSI—WA, even though with such high means scored on a four-point scale, growth was still statistically significant, at the .05 level. On the LGI instrument, the TZ group recorded a 30 percent growth in the measure of relationship to the church after the program. Subjects in this group registered a mean score growth ranging between 25 percent and 34 percent. The conviction of calling to specific ministry and ability to invest self in ministry registered the highest growth among all subscale means in the view of church. The XR group had a 16 percent increase while the lay leaders' group registered a greater growth than the two pastors' groups whose growth was up to 56 percent and 78 percent. The data indicated obvious growth of lay leaders' concern for relationship with the church.

In addition, most of the subjects had strong convictions regarding church ministry. One representative comment came from a woman pastor who wrote, "Saving souls is the most valuable job in the world. I found my value in serving God." Nevertheless, the third-year students' (the XR group's) score was lower than the second-year students' (the TZ group's) score. The new pastors had stronger conviction in their ministry. Although the score of conviction regarding church ministry was high, the second lowest individual item of entering score on the LGI was in the area of freedom in ministerial style. The TZ group was 2.2 out of 4.0; the XR group was 2.4 out of 4.0. In the subscales of relationship with church, the TZ group recorded the lowest score on the

item of ability to invest self in ministry (2.4 out of 4.0) and the XR group registered this item as the second lowest subscale in the category of relationship to church (2.9 out of 4.0). I believe the room for further growth in these items even though the composite scale of relationship with church was high in the beginning period. Changes were expected if the subjects could have stronger biblical self-development because, as stated in Chapter one, Keathley points out that women with right biblical selves have confidence in doing ministry and being leaders. Women recovered their damaged selves through the love of God and biblical knowledge. Then, they valued themselves in the body of Christ and ministry. A representative comment in this area was a pastor who was asked what relationships have been really important to her. She responded, “I got much positive experience in church ministry that strengthened my self-confidence. The church relationship is important to me.”

After the SIRP—MV program, on the posttest of the LGI, the item of ability to invest self in ministry became the highest growth area: the TZ group increased 34 percent and the XR group increased 21 percent. In addition, the item freedom in ministerial style remained the lowest score in this instrument after the program; both of the two pastors’ groups gained 22 and 19 percent growth. Data showed that the growth of women’s biblical self would strengthen and might help them to have more confidence in serving God and leadership.

The Subjects’ Relationship with Family and Community

The third aspect of subjects’ profiles was their relationship with others, focused on the relationship with family and community. Scholars and church research has already established that rural women in China were never offered women’s rights in family and

community, and women's lower status in the public domain has had a negative influence on women's status at home (He 4; Man 1-2). Not surprisingly, at the initial period of the program, the data on the TCQ, SSI, and SSI-WA showed subjects rated the positive influence of their self-concept formation, the view of community, the lowest among all subscales means (SSI 1.5 out of 4.0; SSI-WA 1.36 out of 4.0). The second lowest score was the view of family (SSI 2.0; SSI-WA 1.8). Subjects also ranked the score of view of women at 1.83 on the SSI and 1.4 on the SSI-WA. All measures were at or less than 2.0 indicating the range of no growth (1.0) to some growth (2.0). The result from these instruments indicates that entering women pastors did not get much support and recognition from family and community; even worse, their self-image was damaged in the family. A woman pastor mentioned in the TCQ that she could not forget that her mother loved her sons more than her daughters, although she was 52 years old at the time reporting. It was a long-term scar in her life and it hindered her life growth. Again, the findings supported the assumption of Keathley that unless women could reform a biblical view of being a woman, subjects would not have spiritual maturity to live a healthy daily life (7). No matter how old she was, the biblical self must be recovered in order to set her "self" free.

Qualitative data also reflected not only the absence of growth but also a lack of proper knowledge and understanding of how a woman should live out a biblical self in relationship with the family and the community:

I think that women are not as good as men because they are weaker in terms of labor force. Parents do not like daughters and do not let them have education. Nobody is ever concerned with my thoughts and feelings. I myself even agree that women are quite sentimental; they are swayed by sentiment and they often make wrong decisions. If I could have a grandchild, I also would prefer a boy.

In the category of relationship with self on the LGI, the second and third lowest items were ability to handle feeling and recognition of biblical address on life and others' lives. Although these items remained the lowest on the LGI, SSI, and SSI—WA after the SIRP—MV program, the encouraging finding was that the subjects reported to have 13 to 33 percent growth in recognition of Bible addressing on life and others' lives; 20 percent and 22 percent growth in ability to handle feelings on the LGI.

A representative example of a woman pastor's additional comment in this area is that of a district leader from the experimental group: "Even though this program has corrected some of my misconceptions of being a woman, I still prefer to have a grandson instead of granddaughter because a grandson would have a happier life on this mountain." The comment reflected that a woman's self and choice could not be changed in a short period and that the attitude of the family and community towards women remained the influential factors in her life formation.

On the LGI, subjects reported a significant change in their relationship to the community. Both the pastors and lay leaders reported growth from 13 percent to 28 percent. The result from the SSI indicates that the view of family and community have no statistically significant changes, at the .05 level. Nevertheless, the change on the SSI—WA was statistically significant; subjects recorded a 38 percent increase in their view of family and 65 percent growth in their view of community. Lay leaders had 131 percent growth in view of family and 44 percent growth in community, but their standard deviations are too high (1.01 and 1.51 respectively) to prove that the result could apply to every participant. The findings reflected that only some of them have gained much insight in this area.

Representative statements about growth with community, in terms of a sense of conviction of a call by God to a specific concern for their communities, were a pastor's and a layleader's comments on SSI-WA instrument:

I like Part III of this program, and I suggest adding "the Manchu tribal language" course in the future because it is the first time I heard God loves the Manchu culture and language and it is the first time I am proud of being a Manchu woman. I strongly wish to serve God better in my community. (pastor)

I love to know the great Manchu stories, and I hope to learn more about Manchu's cultural things. Great to know God loves all kinds of people and cultures. (lay leader)

These comments are consistent with Hiebert's point that Christians must find the gospel compatible with their own history and culture.

Further, on the SSI-WA instrument, ten out of twenty-five pastors suggested the addition of a course related to Christian family relationships in future MCLTP curriculum. Their suggestions indicated that these women pastors began to pay more attention to family relationship reformation after the SIRP-MV program. With regard to the studies in Chapter 2, self-concept is shaped by important relationships while growing up ("Extraordinary Women" 28-30). Family relationship is the most important relationship in Chinese society (Hung), and restoring male and female relationships in family and church is the foundational mandate from God (Silvoso 109). I believe the MCLTP should include this kind of training in order to help the Chinese Christians, men and women, apply the theological concept of prophethood-priesthood-kingdom of all believers in their families as well as community (M. Miller). The finding also fit with what a woman theologian from Hong Kong stated that Christians who expect such training create an atmosphere of hope and joy among church leaders who are receivers and developers of implementing the faith of Christ (Wu).

Observations on Where the Significant Changes Occurred

This project highlighted the need for Manchu women pastors to develop a biblical self-image. Change of self-concept was the major concern of this study.

Change of Self

The stated hypothesis was that self-concept is shaped by important relationships while growing up and that these experiences may be affirming or hurtful. If the women know how to transform their lives by allowing God to transform their self-concept, they would have joyful and satisfactory lives in family, church, and community. The aim of the SIRP—MV program was to provide for and expect the subjects to transform their lives by allowing God to transform their self-concept through enlarging their biblical knowledge, deepening assertiveness and prayer and increasing skills for conflict resolution and mutual support from other Christian women. From these understandings and experiences, women will strengthen their sense of confidence and courage in taking stands for themselves in family, church, and community.

In the pretest of the LGI and SCI instruments, the findings evidenced a considerable amount of self-image growth. The subjects rated their relationship to self as the second lowest subscale on the LGI (TZ group was 2.37; XR group was 2.73 out of 4.0), indicating that they had the some (2.0) to much (3.0) growth prior to the program. The subscales on the pretest of the SCI give further evidence that subjects possessed high mean scores on positive symptoms of self-concept. The TZ group was at 3.42 and the XR group at 3.4, reflecting that women have much (3.0) to significant growth (4.0). The items on this subscale recorded the sense of being loved by God, their focus shifting to God's adequacy, increasing Christlike action, and being renewed by the word were

growing prior to the program. The growth ranged from 3.28 to 3.88. The result supported the hypothesis that the relationship with God and the conversion to new faith provided the greatest impact of the formation of women's self-image. The item of a full range of emotion got the lowest mean score of this subscale in both the TZ and XR groups, indicating that this area expected to grow more after the SIRP—MV program. However, the subjects of two groups also recorded the high mean scores of the negative symptoms in the initial time, (TZ had 2.6 and XR had 2.76), representing that the subjects had some (2.0) to often (3.0) negative symptoms occurring during the time reported.

This data supports the idea discussed by Man in Chapter 2 that a large number of Chinese women choose a passive social role and blindly sacrifice their self-development for others (5). A district leader from the control group said, "No matter how successful a woman is, she has to put her family and husband on the top priority. I let my man make all the decision for me."

The subscale on the SSI and SSI—WA also gave evidence that the subjects' view of being a woman was low and was not as valuable as a man. The mean score of the view of women in these instruments was at the second lowest in all subscales; SSI was 1.83 while SSI—WA was 1.4 out of 4.0, indicating none (1.0) and some (2.0) experienced growth in this area prior to the program.

The above findings supported a conclusion that in the year preceding the SIRP—MV program, the subjects' self-image was quite unstable due to struggling hard in time of transition—from being an ordinary rural woman in low status to becoming a respected woman pastor in the church within several years. Among the subjects the average years from the time of conversion in the TZ group was 8.5 years and in the XR

group was seven years. The average years of being full-time pastors in the TZ group were 3.4 years while the XR group's average was 5.6 years. Even though the positive symptoms grew faster, the women need to take more time to eliminate their negative symptoms.

One of the evidences to demonstrate the effectiveness of the program was data of the elimination of the negative symptoms of self-image as well as increasing of the positive self symptoms in the seven life areas of personality structure in terms of the manifestation of the sanctifying work of the Holy Spirit ("Extraordinary Women" 35). Although not much room left for positive symptoms growth, the room for negative symptoms change is large.

Growth in each of these positive symptoms continued up to the end of the SIRP—MV program; however, the growth was not expected to increase in the same proportions as the elimination of the negative symptoms. Subjects of the two pastors' groups recorded 6 and 8 percent increases in positive symptoms scores while 13 and 18 percent decreased in negative symptoms after this treatment program. The composite scale of these changes was statistically significant at the .05 level.

The growth of positive self symptoms (TZ group 3.42-3.63; XR group 3.4-3.66) and elimination of the negative self symptoms (TZ group 2.69-2.21; XR group 2.76-2.41) were seen in the SCI and the significant growth of relationship with self was seen in the LGI (TZ group 2.37-2.99; XR group 2.73-3.24), showing that women learn to get along better with people while they grow to appreciate themselves and others in Christ ("Extraordinary Women" 33). A Pearson correlation between self and others subscales on the LGI occurred. The scores on these measures indicated the growth of biblical self

might help the women improve relationships in family life, work, and friendships at church and in the community or, in other words, the better relationship with God and others would possibly increase the positive growth of women's self-image.

As seen on the posttest of the LGI, these scores represented subjects' with over 30 percent self-image growth in the following items:

- Recognition of Bible address on life and others (TZ and XR),
- Conviction in religious community (TZ group only),
- Taking stands in the face of opposition (TZ group only), and
- Disciplined prayer life (XR group only).

Although the TZ group's entering and ending mean scores on all subscales of the LGI were lower than those of the XR group, the composite percentage of growth in relationship to self were higher than the XR group (TZ was 26 percent and XR was 19 percent). In the TZ group, the growth rates across these individual items grew from 15 to 37 percent while the XR group was 3 to 34 percent. The variation of growth in these third-year students (XR group) was larger than the second-year students (TZ group) whose pastoring age and conversion age was one to two years younger in average. In addition, the distribution of growth in the TZ group was more stable and divided more equally.

After the SIRP—MV program, the items on the SCI gave significant growth evidence of increasing Christlike action and being renewed by the word of God, growth rates across these individual items within the two experimental groups grew from 9 to 24 percent. The most needed area of growth prior to the program was the item on full range of emotion. The TZ group reported a 10 percent increase, and the XR group had only a 2

percent increase. Again, the evidence indicated that the TZ group had better growth than the XR group.

The change of rate across the individual items on the negative symptoms subscale of the TZ group decreased from 13 to 39 percent, with zero change on choosing to gain acceptance. The XR group decreased from 5 to 27 percent. The items of sense of being unlovable, sense of need to earn acceptance, choosing to gain acceptance, and pleases had reports of higher scores at the time of entry and were expected to decrease more after the program. Nevertheless, the percentage of decreasing in the TZ group of 15, 13, 0, and 19 percent respectively and in the XR group of 11, 5, 8, and 5 percent respectively were not included in the items of having high change scores on the subscale of negative symptoms. The TZ group again had better change for this subscale. I wanted to ask a question whether the MCLTP should put the SIRP—MV in earlier at a primary level of training in the MCLTP.

From the research papers of Man and Hung, I learned that Chinese women never gained the gender equality in family and community; they need to gain a greater improvement of self-image (Man 1-2; Hung). The change was not only increasing the positive experience of women's relationships with God and churches but also the change was raising the status of women in their families and communities. No matter how much the church bodies comfort and support the women, women are heartbroken by the injustice and rejection in their families and communities. The comments from SSI and SSI—WA instruments reflected their relationships with family as women's greatest concern on the subscale of relationships to others.

On the negative symptoms subscale of the SCI, these scores represented subjects with significant decrease:

- Sense of being hopeless (TZ 23.5 percent; XR 11 percent),
- Disbelief about God, self, and others (TZ 35 percent; XR 27 percent),
- Filled with sadness and anger (TZ 39 percent),

These items were at lowest scores prior and after the SIRP—MV program but gained the highest percent of change among all these items of the negative symptoms. The data of the item of Disbelief about God, self, and others decreased 27 and 35 percent of the two groups, matching the result of the LGI instrument that significant growth was found in the subjects' relationship with God, self, and others.

The above results also found supporting evidence from the data of the SSI and SSI—WA. Data indicated statistically significant growth of the view of self—75 percent growth reported on the SSI while 140 percent increased on the SSI—WA. From these instruments, subjects also recorded the most concern regarding the biblical women's role/image that they learned from Part I that related to the development of self-acceptance, as apparent in each of the following areas during the time reported:

- Being a child of God,
- Being a woman in her community,
- Being a decision maker,
- Acceptance of her feelings,
- Acceptance of her thinking, and
- Acceptance of her ability.

The data of these areas indicated that subjects had measurable levels of positive growth taking place in these areas. The mean scores of the SSI—WA was from 2.72 to 2.92. The SSI for the experimental group district leaders ranged from 2.5 to 3.67, indicating that subjects believed that some (2.0) to significant (4.0) change/growth occurred in these areas after the program. The report from control group district leaders indicated the mean score was from 1.0 to 2.17 growth in these areas, reflecting none (1.0) to much (3.0) growth during the the interviews. The data was lower than the experimental group Therefore, the content of Part I was reported as the most influential part of this program by the subjects.

The findings appeared to show that woman's self-acceptance and her human relationship were growing in the same direction. She seemed to turn into what Belenky et al. describe as having a healthy self: having stronger conviction in taking a stand, making a voice in her community, and turning from a silent and received knower to be an active community member as well as one of the important decision-makers in her family (Belenky et al. 307-407). The following is a discussion about the change of women's confidence in taking a stand in her family and community.

Courage and Confidence in Taking a Stand: Family and Community

Parallel with the growth of self, the items relating to service in the community and taking a stand for Christ against cultural practice reported statistically significant growth, at .05 level. The range of growth increased from 13 to 46 percent. The composite mean scores grew in this category: The TZ group was of 28 percent and the XR group was 26 percent. The growth of Conviction of calling to specific area for community registered

the higher growth in all twenty-eight items of the LGI: the TZ group recorded 41 percent growth and the XR recorded 46 percent growth.

In addition, the item of Conviction in secular community in the category of relationship to self also recorded a 26 percent increase in the TZ group and a 12 percent increase in the XR group. The mean score of the item taking a stand in the face of opposition was 2.48 in the TZ group and 2.95 in the XR group. Taking a stand for Christians against cultural practice scored 2.88 in the TZ group and 3.2 in the XR groups. The latter item got the highest score in the category of relationship to community on the LGI.

Not surprisingly, these Manchu women pastors recorded the high mean scores on the above items. Regarding their background of Buddhism and Confucianism (“Prayer Profile”; “Manchu”), these women had to defend their Christian faith against their family community traditional practices daily after their conversion. Because subjects have more knowledge of who they are in God and in the community through their recognition of how the Bible addresses their lives and others’ lives, the growth in these items within the two groups ranged from a 13 to 33 percent increase. Subjects reported not only significant growth on the items of Taking stands in the face of opposition (TZ 32 percent; XR 12 percent increase), taking stand of Christian against cultural practices (TZ 19 percent; XR 13 percent increase), but also they reported the strong growth on the item of conviction of calling to serve in community. The measure score of the item of conviction to secular community of the TZ and the XR groups respectively increased 2.64-3.32 and 2.9-3.5 as did conviction to calling to serve community 2.28-2.88; 2.65-3.3, and conviction of calling to specific area for community 2.16-3.04; 2.3-3.35.

Additional comments from the SSI and SSI—WA affirmed these findings. A representative comment on how a subject improved herself to take a stand in the family came from a district leader of the experimental group:

The SIRP—MV influenced me and my church women very much; I want to increase the knowledge about how to improve the husband-wife relationship and the parent-child relationship. The course forced us to face the real “me”. I could be weak yet I am a pastor; I could have my “say” in family yet my husband is the breadwinner; I started to say “sorry” to my kid when I treated him wrong yet I am his mother. I suggest making a simplified version of SIRP—MV for illiterate women.

Subjects gained more knowledge of who they are and improved their relationship with others.

Regarding the additional comments from the SSI—WA and SSI, in general, subjects expressed their excitement towards knowing subjects’ nation, culture, and world in Part III of SIRP—MV program. One of the main goals of Part III expected the participants to build up an integrated life in their total worldview, but this change of worldview means they must develop a cultural viewpoint integrated out of the roots of their relationship to God. Hiebert suggests this process be done through “critical contextualization” where gospel and culture come into conversation (19). Subjects claimed they have corrected the misconception of Christ having little or nothing to do with their being all wrapped up in their Manchu cultural and historical interest.

A woman from the lay leaders group made a comment in the area of getting conviction to serve in her community:

I like Part III of this course; I love to know the great Manchurian history and the stories behind it. It is my first time to know my people from God’s perspective and it is the first time for me to be proud of being a Manchu Christian woman. I hope to learn more how the Bible addresses my people and culture. I want to have better service for my community.

Among these above findings is the level of growth reported in the subjects' sense of confidence to taking stands for or defence of their faith in God remained the highest scores after SIRP—MV program, but the most growth turned to the items of commitment in serving the community. Subjects tried to take up the role of Christ's servants in the Manchu community as well as the defenders of the Christian faith.

Surprising Findings

Disciplined worship and prayer life is supposedly the most important strength of Chinese churches (Hattaway et al. 18), I also noticed that most of the subjects would pray in public and enjoyed small group prayer. Surprisingly, the item of disciplined prayer life was the lowest entering score on the LGI.

The Need for Reformation of Worship and Prayer Life

Trainees Commencement Questionnaire instrument also indicated that 67 percent of the second-year students and 90 percent of the third-year students said that they would pray when they were in their quiet time with God. Surprisingly, the item of disciplined prayer life was the lowest entering score in the scale of relationship of self on the LGI in the TZ group (2.2 out of 4.0) and was the second lowest item of the XR group (2.5 out of 4.0). Even the area of disciplined worship life was only 2.32 and 2.6 of these two pastors' groups. The finding was incomprehensible.

The encouraging data of the study is the growth seen after the program, even with the fact that the mean scores are still lower than for other areas. Disciplined worship life and disciplined prayer life in the TZ group demonstrated growth after the SIRP—MV experience (2.32-3.0; 2.2-2.68); the XR group was 2.6-3.1 and 2.5-3.35 in the LGI. These low scores may reflect not only the crisis of the women pastors' spiritual life growth but

also a lack of acquaintance with this crisis among the missionaries of the Manchu Church Leadership Training Program. The missionaries might have thought that the Chinese believers loved prayer and worship. In addition, the Manchu like dancing and singing in worship time, and participating in regular public prayer meetings may cause the missionaries in the MCLTP to misinterpret it as the reflection from their burning heart of disciplined worship and prayer life.

However, when referring to the TCQ, I found that beside prayers and reading the Bible in the quiet time, none of the second-year students (TZ group) would sing the hymns in their quiet time, and only 35 percent in the third-year students (XR group) would sing. They also do not have the habit of reading Christian books. Although 37 percent of the TZ group and 55 percent of the XR group had interest in reading Christian books, the time they had free to do this after taking care of the household, their farming fields, and church servings was very limited. I also found that 49 percent of the the TZ group and 45 percent of the the XR group had less than 10 hours free time per week. Most of their free time was spent in managing church matters and handling family problems; therefore, they had very little time for personal prayer and worship, which had only become their routine. In addition, the opportunity of reading Christian literature was very little in these rural areas, and the topics covered were very small. Their spiritual life might turn out to be dry. Missionaries of the MCLTP still have to further explore the underlying problem in this area and think about how to empower students' disciplined worship and prayer life.

Value of Supporting Activities

Another finding in this study was that what facilitated the changes in this group of women pastors were probably the supporting activities: the Prayer Partner Teams, group activities in the coursework, the teaching method and the narrative sermons in the retreats and revitalization meetings, rather than just the strategics, the SIRP—MV material.

Prayer partner team. I observed that the prayer partner teams enjoyed the group sharing and praying before and after the lessons more than the lectures, not just in the appointed time in the class sessions. This phenomenon probably reflects the scholars' point that women need to set their own argument and faith in the ways of connective learning called the "midwifery approach" (Belenky et al. 193-217). Daloz documents a study saying relationship and self-discovery are good for rural adult learners (5). Belenky et al. also mention the importance of a connected group in training women (228).

These phenomena were also found in my observations of the interaction among the members of the Prayer Partner Teams during the course time and field visits. Women who have the PPT meet regularly claimed to have better relationships with others and stable spiritual lives. Women not only need to know the significance of practicing the spiritual disciplines but also need to affirm their spiritual experience and upholding these practices with others' concern and support. Following are the comments of two pastors who wrote in the SSI—WA:

I loved to have a women's class and prayer support. I don't know how to describe it; I just feel happy and enjoy it.

I enjoyed the group sharing, praying together. It really helped me to accept myself among these sisters.

The more they can gain support and understanding in the PPT, the more they can keep better experience in worship and prayer discipline. The data proved what McDowell says that God uses other Christians to be the agents of life and self-identity transformation (166), which appeared in the PPT.

I found this also true from new research done by Abby Day. She did a study of a weekly women's prayer group in a small northern English town. She concluded: "The group's 'chat' formed part of a ritual which confirmed and reinforced their truth that all prayer was satisfactorily answered, and allowed the members to create new theological constructs" (355). Day thought that the chatting, sharing, and discussions among women in prayer meetings were not merely the non-essential course of chatting and mutual support; they are a unique journey of deepening or renewing women's theological thought. Therefore, Prayer Partner Teams, stories in the revitalizing sermons, and group discussions in the class and retreats seemed to be parts of important factors in the improvement of the self-images of Manchu women in this experiment. This aspect should be tested through experiments in the future.

Retreats and revitalization activities. Subjects liked to quote what they received during group sharing and prayer in the retreat meetings, the conclusions drawn from their own discussions, and Bible stories about women, such as the synopsis and story of Ruth, in the revitalizing sermons. Several remarked about the Ruth story taught in the retreat activities in additional comments of the qualitative instruments. The male stories in the Bible quoted in SIRP—MV were not as successful as women's stories. Representative comments in this area were given by a district leader: "I loved the story of Ruth we heard

in morning sermon. She is a great model, and we need modeling... I liked the role play and stories telling.”

The SIRP—MV reiterated that sentiment was one of the most important features of human beings created by God. These were not worthless women’s values of sentiment; on the contrary, they were an important display of God’s nature of love. Women can also be sensible; the knowledge of God and understanding of human beings can be expressed through women’s gentleness, kindness, and meticulousness. These women’s characters also are a reflection of God’s love and wisdom. From their response, I found that the SIRP—MV program overlooked God’s maternal nature. The representative comments from the scholar’s arguments is Johnson saying:

In texts widely scattered throughout the Hebrew Scriptures different aspects of being a mother conceiving, being pregnant, going into labor, delivering, midwifing, nursing, carrying, rearing become metaphors pointing to God’s ways of relating to the world.... A mother’s love symbolizes God’s own care: as one whom his mother comforts, so I will comfort you (Isaiah 63:13). (100)

I think the contents of the SIRP—MV need reviewing. They should be compiled and revised from a women’s point of view more, such as putting in the thoughts of women’s theology, more stories and Scriptures about women.

Family Program

Four pastors of the XR group applied the SIRP—MV in their areas. They taught the course material in their churches right after they had completed the first two parts of the program in October 2005. Three of their comments on the teaching experience follow:

The SIRP—MV helped me and my church members very much when I taught the course in my church. I found the topic related to marital relationship and parent-child relationship quite important because we learned to adjust our attitude and motives in dealing with relationship with

family members and others. The concept changed and then, their attitude changed.

When I taught the SIRP—MV in my church, women reflected that this was the first time for them to find the way of how to lead a Biblical life, to recover the dignity of being a woman and how to form a healthy personality and self. I suggest the Manchu Church Leader Training Program should add more courses like this and the course relates to marriage and family. Both man and woman should help each other's self-growth and it will grow faster through mutual help.

SIRP—MV helped me and my church members in self-reformation and marital relationships, we learned to forgive and stop comparisons with other people. I suggest adding family and marital therapy in MCLTP.

Their responses reflect the urgent need for revising or enlarging the content of Part II of SIRP—MV, which relates to the marital relationship, parent-child relationship, and Christian family concept. The findings from additional comments on the effect of the raining on SSI—WA instrument reflected the same request; twelve pastors suggested adding the family and life formation courses in the MCLTP:

I like what the teacher did in the class— you all dared to share with us your personal struggle with different kinds of temptations. We dared not talk about the sin of adultery and jealousy among pastors before lesson 10 of this program, but we have already had these kinds of temptations for a long time, especially among the young women pastors' group. We need someone to talk and pray together, not just condemn ourselves secretly and cry alone.

I should put the family and other life formation courses on top consideration in near future.

Spiritual Journal

Although the literature reviewed in Chapter 2 indicated that writing is not the best educational method for oral learners (Liu 1; Quan 220), some women pastors who gave written answers to the SSI instrument found advantages in doing life reflection and self-evaluation by writing down their personal memories and spiritual insights. They wanted to start writing their spiritual journals after the course. In fact, two district leaders from

the experimental group told me, they have practiced writing spiritual journals. Serving in churches causes the women pastors to increase their ability in reading and writing, and that may change part of their learning pattern and habit. Cornish encourages women to keep a thought journal for self-reflection (78). Writing a spiritual journal might be a helpful tool for rural woman leaders' self-discovery and self identity reconstruction.

Observation and Consideration for Further Investigation

Further research is needed to determine what, in fact, is happening in order to plan for the revision of the SIRP—MV. The data raises several questions.

1. Do the Manchu women pastors need an updated Manchu Version of the Self-Image Reformation Program?

As mentioned above, the SIRP—MV needed further revision. The part concerning family in this version kept on showing that the approach of women was to assist and obey their husbands and to put themselves under the leadership of their husbands in the family. The subjects and I were deeply influenced by the teachings of other missionary teachers who emphasized the complementarian concept of gender relations as the main role of women in the family and church. After using the existing Manchu version of the program, a district leader expressed her struggle towards the teaching of the concept of complementarity:

The course for reverends' wives and women leaders held by our Korean teachers is for learning to be submissive, and to receive the idea that women can only follow husbands and brothers in family and church. Does God really want us to be like this? If being submissive is a struggle for me, would I displease God? I worry very much.

Her question reflects two facts. First of all, Chinese culture carries a typical sense of guilt when one cannot meet the requirement set by the authorities, including parents, elders,

government, or gods. Second, the woman pastor might think that what a missionary taught was the truth and that she had to follow it; however, she struggles and cannot strike a balance.

Although I provided arguments for both egalitarian and complementarian concepts of gender relations in Part I of the SIRP—MV, during group discussions they still valued the complementarian concept. One typical expression came from a group leader who said, “If there is a brother in the serving team, I would not act as the leader.” However, some subjects put forward the opposite point of view. One district leader said in an interview, “This course stresses women’s submissiveness, so what is men’s role and responsibility? I think there should be another course teaching brothers how to treat their wives and sisters!” The vision of male-female mutuality is grounded in the Bible. Discussion of Scriptures and theological arguments about the concepts of “Egalitarian vs. Complementarian” (Grenz and Kresbo 17-18) should be strengthened in any future revised Manchu versions.

Another area needing strengthening is Stevens’ marketplace theology, the concept of ministry belonging to all of the people of God. This theology allows women to affirm the role of believers as priests as well as their playing the role of prophets and leaders. At the same time, it let women affirm their mission and value based upon their own faith choice. This theology also suits the Manchu Christians, male and female, and serves the society, the church, and the family in allowing all to have this prestigious identity.

In the LGI, SSI and SSI—WA instruments, the findings indicated that the relationship between the women pastors and their families was the aspect with the least improvement. It was also the aspect rated by the subjects before the program as the one

that was most unable to help them grow. They still need to know all men and women are born to be free and equal. In addition, subjects in their additional comments on SSI—WA and SSI requested that the roles of men and women and the mode of communication to be taught in future training.

Yet another area for questions regarding revised program is why women pastors' record high mean scores in the relationship to God and church but report lesser growth in their prayer and worship disciplines.

Signs and miracles are common in China and they contribute to church growth and to the faith of Christians (Chao 60). Nevertheless, a Malaysian scholar recently observed that the only obstacle to the growth of the Chinese church and Chinese Christians was spiritual weakening in a time of "peace and steadiness" (Ong 17). Among Manchu Christians, male and female pastors who have a great deal of experience of signs and miracles during prayer and worship time in their earlier Christian stage, like pastors in other churches in China, have learned firsthand spiritual growth through suffering. They were cast on God in simple faith by prayer. Would less persecutions extinguish the fire of prayer? What should be the next lesson in their spiritual training to prepare them for prayer and worship in a time without suffering?

2. Do the Manchu men pastors also need the Self-Image Reformation Program?

During this research, a group of Manchu male leaders voluntarily received the SCI test. The result of the high composite mean score of negative symptoms was 2.33, indicating the occurrence of these symptoms from some (2.0) to much (3.0). The item filled with sadness and anger (item 5) registered the highest score (2.64) on this subscale. The second highest item was to please others (item 7); the score was 2.56. Why do the

male leaders feel higher anger and sadness? Why do they like to please others? I suggest doing further exploration of this result in the Manchu Church Leader Training Program evaluation with the possibility that the life formation training for men should be considered.

I found the subjects credited the program for giving them help in their lives and relationship growth, or at least it was the start of their life journey. It also brought up areas for follow-up in relation to the subjects' spiritual growth and self-image development.

Methodological Strengths of the Study

The contribution of this pioneer study in Manchu Autonomous Counties makes to research methodology is that it uses multiple research instruments to assess one dependent variable: the subject's self-image. The project involved my constructing a pretest and posttest questionnaire and a semi-structured, open-ended interview questionnaire based on the research questions and the objectives of the treatment program. These instruments were designed to assess the growth or change of subjects. The subjectiveness of items of the study was delimited significantly through cross-checking the data from different instruments. The semi-structured interview proved to be the most appropriate means of gathering personal subjective information in uncovering the details of a subject's life phenomena. Subjects voluntarily answered the Semi-Structured Interview Questionnaire providing data that compensated the loss of the control group members through political events and the limited number of participants on the SSI. I suggest continuing to use verbal and written qualitative forms in future research as a balance tool to compensate for the limitation of quantitative research. The consistency

of data collected from pilot projects in Hong Kong and Manchu counties greatly enhances the sense of validity of this project.

The result of this study indicates that research in the area of life formation should seriously consider a longitudinal design and should enlarge the number of the research sample/population. Regarding the life change inquiries, a long-term observation should be made before making a conclusion. In this case, without further assessment and observation, one should not draw a conclusion that senior women pastors failed to gain better mean scores than the junior pastors in this program despite the fact that the posttest data indicates the existence of this possibility. In addition, a larger number of sample/population will help to clarify whether these demographical variations of the subjects have caused the difference in scores of assessment or not. In this study, no significant difference was found.

Generalizability of the Study

Self-image is a complex issue. This study did not and could not take into account all the intertwining complex religious and social systems that may affect the women pastors' self-concept development. This project is limited to certain aspects of self-image symptoms and relationships change according to the self-concept change after the treatment program that the research attempted to quantify.

In addition, because the subjects of the study were the entire women pastors in the Pastor Training Program, the findings are justly representative of the entire group of women pastors in the Manchu Church Leader Training Program. Even though the purpose of statistical research is to permit the user to make inference about a population based on information contained in a sample (Wackerly et al. 317), the sample and

population is identical in this project, and the result is limited in application to the other populations beyond the subject groups. Moreover, the number of subjects is relatively small ($n=45$). In social research, the normality of the sample size should approach $n=30$ or larger (Wackerly et al. 328). Therefore, to assume that these results are predictive of future Manchu Church Leader Training Program participants in these five Manchu Autonomous Counties or other provinces is premature; however, the consistency of findings, along with the demographic diversity of the subject groups, data from the pilot project, lay leaders groups, CMS and CMA groups from Hong Kong (see Appendix Q), and the absence of any significant influence by other independent variables (for instance, the other missionary agents' training course) is grounds for reliance. Longer-term courses and larger numbers of participants will need to be continued before such conclusions can be made.

The original research methodology intended to divide the subjects into two identical matched groups, experimental group and control group for research comparison. The control group encountered political restriction except for six district leaders in the spring of 2006. Another group of women pastors were recruited from the second-years students (TZ group) for the experiment; therefore, no control group was divided from this group in order to keep the normality of sample size. For the second experimental group, course time was four months shorter than for the first group (XR group), which would cause certain variations in time for digestion of the course content.

On the other hand, self-image and personality reformation requires long-term development. The research method appropriate in this kind of study should take a longitudinal design and use a mid-test to observe the progress of significant changes. In

this study, no mid-test was done for the two groups due to time limitation and the interruption by political problems. Thus, the study failed to track important shifts in the middle of the course that may not be found in pretest and posttest.

One of the significant questions that should be answered is whether the experience of SIRP—MV translates into persistence in woman's self-formation. Additional longitudinal studies are needed. I believe the subjects will need to be tracked over two to three years before the possible long-term impact of this program can be judged.

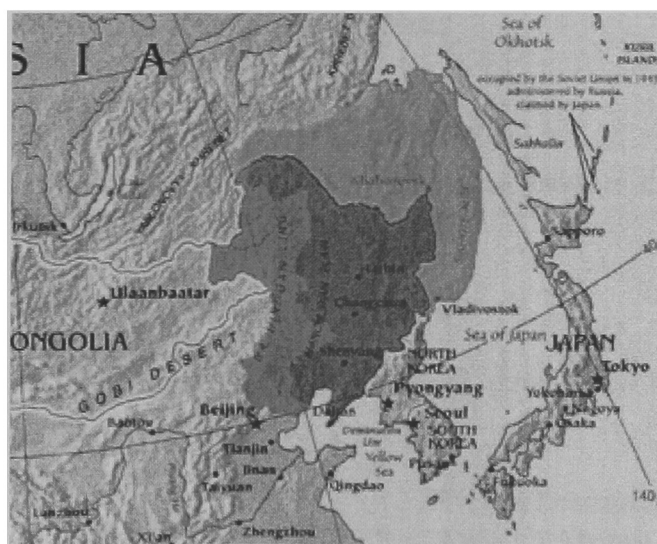
Postscript

Right after having finished the SIRP—MV program, Manchu Church Leader Training Program teachers responded to the report of subjects' feedback from the SIRP—MV. Two courses related to couple's communication and fostering the spiritual life was added to the MCLTP, and it was held in the winter of 2006.

When studying about women's life formation, I find that easily write at great length rather than with significance. My knowledge of how to be a biblical woman is growing, yet much about women's theology, women from minority groups in China, and the influence of the cultural perspectives upon the self-concept remain a mystery for further exploration.

APPENDIX A

The Major Distribution Areas of Manchu in China



Dark part was the origin of Manchu

Source: "Image: Manchuria.png."

APPENDIX B

Trainees Commencement Questionnaire (TCQ)

(To clarify the economic, ministry burden of individual women leader's needs service, and occupation)

Number ___

Village ___ Township ___ County ___

I. Information on subject (women leaders)

Name ___

Date of birth: Month ___ Year ___

Place of birth:

Village ___ Township ___ County ___ Province ___ Educational level ___

Marital status ___ (unmarried/married/divorced/separated/widowed/remarried)

Occupation ___

Date of Conversion: Month ___ Year ___

Serving in church groups: Year ___

Size of Congregation: _____

II. Information about members of subject's family (people living in the same household)

Husband converted or not: yes/no

Family income in 2004: Total ___ yuan RMB for New Town women Total ___ dollars (per month)

Date of completion of form:

Day ___ Month ___ Year ___

III. Cultural activities

1. How many free hours do you usually have in one week?

2. What do you usually do in your personal devotion time?
3. With whom do you share your free time?
4. What kind of books do you like best? Why?

Kind ___ Reason ___

5. What kind of church ministry training would you like to attend? ___

II. Work and occupation

1. Are you satisfied with your ministry? Why, or why not?

Yes ___ Don't know ___ No ___
Reason ___

2. What kind of job would you like to have? Why?

Job ___ Reason ___

3. Do you think that a woman should have an occupation outside the home, or should she just stay at home doing household chores and taking care of her children and husband? Why?

Have outside occupation ___ Stay at home ___ Both ___
Reason ___

IV. Family life

1. Do you think your household chores are heavy, not so heavy, or light?

Heavy ___ Not so heavy ___ Light ___
Comment ___

2. In your opinion, who should do household chores such as cooking, washing, cleaning, looking after children, sewing, etc.? Why?

Chore ___ Person ___ Reason ___
Chore ___ Person ___ Reason ___
Chore ___ Person ___ Reason ___

3. When you want to buy something expensive for yourself, do you consult your parents/husband about it or not?

Yes ___ No ___ depends on situation ___

Comment ___

4. If your husband doesn't agree with you, what do you do?

Don't buy ___ Buy ___ Consult again ___

Comment ___

5. When you are depressed about something, do you talk with your husband about it?

Yes ___ No ___ depends on situation ___

Comment ___

6. How does your husband respond?

Doesn't care ___ Comforts you ___ Blames you ___

Other ___

7. Do you often chat with your husband?

Often ___ Sometimes ___ Rarely ___

Comment ___

8. What kinds of topics do you often talk about? ___

V. Marriage

1. Who do you think should make the final decision about whom a girl should marry?
Why?

Herself ___ Consulting parents together ___

Parents ___ Other ___

Reason ___

2. In your view, what is the most important consideration for a woman in choosing a partner? Why? ___

Reason ___

3. How did the economic condition of your parents' home and your husband's home compare when you got married?

Parents' home was richer ___ not much difference ___

Husband's home was richer ___

4. Do you think it is necessary to have a bride-price and dowry when someone gets married? Why?

Yes ___ No ___ Don't know ___
Reason ___

5. What do you think are the ideal ages for a man and woman to get married? Why?

Man's age ___ Reason ___
Woman's age ___ Reason ___

6. Should a husband be older or younger than his wife? Why?

Older ___ The same ___
Younger ___ Doesn't matter ___
Reason ___

7. When young people get married, do you think it is better for them to live by themselves or with the parents of one of them? Why?

By themselves ___ With parents ___
Reason ___

8. Who should be the "breadwinner" in the family? Husband? Wife? Or both?

9. Do you have experience of being persecuted by your family due to your faith and ministry?

Yes ___ No ___

VI. Fertility and expectations for children

1. In your opinion, after how many years of marriage should a woman have her first child? Why?

Years ___ Reason ___

2. What do you think is the ideal number of boys and girls in a family? Why?

Boys ___ Reason ___
Girls ___ Reason ___

3. How much education do you think your son/daughter should have? Why?

Son ___ Reason ___
 Daughter ___ Reason ___

4. What kind of occupation do you want your son/daughter to have when they grow up?
 Why?

Son ___ Reason ___
 Daughter ___ Reason ___

5. When your son/daughter gets married, what kind of partner do you want for them?
 Why?

Son ___ Reason ___
 Daughter ___ Reason ___

VII. Attitudes on divorce and remarriage

1. If a husband and wife cannot get along well, do you think they should divorce or not?
 Why?

Yes ___ No ___ Don't know ___
 Reason ___

2. If the relationship between husband and wife has been broken, do you think they should divorce? Why?

Yes ___ No ___ Don't know ___
 Reason ___

3. In general, do you think a divorced woman should try to remarry? Why?

Yes ___ depends on situation ___
 No ___ Don't know ___
 Reason ___

4. Should a widow try to remarry? Why?

Yes ___ depends on situation ___
 No ___ Don't know ___
 Reason ___

5. How long should a widow wait after her husband's death before marrying again?
 Why?

Time ___ Reason ___

APPENDIX C

Data of Manchu Pilot Project on TCQ

Trainees Commencement Questionnaire (Manchu Group)

Pilot project N=24

I. Cultural activities**1. How much free time do you usually have in one week?**

Hour	(n)	%
0hr	6	25
1-5hrs	8	33
6-10hrs	3	13
11-15hrs	0	0
16-20hrs	3	13
21-25hrs	1	4
26-30hrs	3	13

2. What do you usually do in your personal devotional time?

Activities	(n)	%
prayer	14	58
Hymn singing	0	0
Bible reading	20	83
Listen to tapes/CD	6	25
Read Christian Literature	0	0

3. With whom do you share your free time?

	(n)	%
Husband	4	17
Children	11	46
Parents	3	13
Christian friends	6	25
Friends	1	4
Alone	2	8

4. What kind of books do you like the best?

	(n)	%
Christian books	9	38
Fiction	3	13
Family/Health	1	4
Law	2	8
No answer	10	0

5. What kind of church ministry training would you like to attend?

	(n)	%
Children work	0	0
Bible study	17	71
Prayer/visit	6	25
Worship/music	1	4
Evangelism	1	4

II. Work and Occupation**1. Are you satisfied with your ministry?**

	(n)	%
Yes	17	70
Don't know	4	17
No	3	13

2. What kind of job would you like to have?

	(n)	%
Sales	0	0
Design	1	4
Pastor	12	50
Farming	2	8
No idea	9	38

3. Do you think that a woman should have her own occupation or just stay at home doing household chores?

	(n)	%
Having occupation	4	17
Stay at home	2	8
Both	16	67
No idea	2	8

III. Family life**1. Do you think your household chores are heavy, not so heavy, or light?**

	(n)	%
Heavy	7	29
Not so heavy	7	29
Light	6	25
No idea	4	17

2. In your opinion, who should do household chores such as cooking, washing, cleaning, sewing, etc.?

	(n)	(n)	(n)	(n)
	Wife	Husband	Both	Whole family
Cooking	22	0	2	0
Washing	22	0	2	0
Cleansing home	20	0	4	0
Caring children	21	0	3	0
Sewing	24	0	0	0
House repair	0	23	1	0

3. When you want to buy some expensive thing for yourself, do you consult your husband about it?

	(n)	%
Yes	19	79
Depends on situation	4	17
No	1	4

4. If your husband doesn't agree with you, what do you do?		
	(n)	%
Don't buy	18	75
Buy	0	0
Consult again	6	25

5. When you are depressed about something, do you talk with your husband about it?		
	(n)	%
Yes	13	54
Depends on situation	8	33
No	3	13

6. How does your husband respond?		
	(n)	%
Doesn't care	5	21
Comforts you	14	58
Blames you	4	17
Other	1	4

7. Do you often chat with your husband?		
	(n)	%
Often	15	63
Sometimes	7	0
Rarely	2	0
Never	0	0

8. What kind of topics do you often talk about?		
	(n)	%
Family trivial things	8	33
Family big decisions	12	50
Finance	8	33
News	8	33
Children	15	63
Church	14	58
Others	6	25

IV. Marriage

1. Whom do you think should make the final decision about whom a girl should marry?		
	(n)	%
Herself	20	83
Parents	2	8
Consulting together	2	8
Other	0	0

*Ask God

2. What is the most important consideration for a woman in choosing a partner?

	(n)	%
A Christian	10	42
Do we love each other	3	13
Does he love me	0	0
With mature personality	8	33
Financial stable	0	0

3. How did the economic condition of your parents' home and your husband's home compare when you get married?

	(n)	%
Parent's home was richer	11	46
Husband's home was richer	0	0
Not much difference	13	54

4. Do you think it is necessary to have a bride-price or dowry when someone gets married?

	(n)	%
Yes	6	25
No	3	13
Depends the situations	14	58
No idea	1	4

5 What do think are the ideal ages for a man and woman to get married?

Man	(n)	%
36-40	0	0
30-35	0	0
27-29	7	29
25-26	10	42
22-24	7	29

Woman	(n)	%
30-35	0	0
27-29	0	0
25-26	3	13
22-24	16	67
21-22	5	21

6. Should a husband be older or younger than his wife?

	(n)	%
Older	15	63
The same	1	4
Younger	0	0
Doesn't matter	8	33

7. When young people get married, is it better for them to live by themselves or with parents?

	(n)	%
By themselves	21	88
With parents	3	13
Both	0	0
no idea	0	0

8. Who should be the breadwinner, husband or wife?

	(n)	%
Husband	12	50
Wife	0	0
Together	5	21
no idea	7	29

9. Do you have experience being persecuted by your family due to your "faith" and "ministry"?

	(n)	%
Yes	10	42
No	14	58

V. Fertility and expectation for children

1. In your opinion, after how many years of marriage should a women have her first child?

	(n)	%
1 year	9	38
2 years	13	54
3-4 years	2	8
5 years or over	0	0
no idea	0	0

2. What do you think is the ideal number of children in a family?

	(n)	%
1 boy 1 girl	10	42
2 boys 2 girls	1	4
2 boys 1 girl	0	0
1 boy 2 girls	2	8
2 boys	1	4
2 girls	1	4
3 boys 2 girls	0	0
no idea	9	38

3. How much education do you think your son/daughter should have?

	(n)	%
Son		
High school	9	38
College/University	1	4
Life long	0	0
Depends on his/her ability	0	0
no idea	14	58

	(n)	%
Daughter		
High school	7	29
College/University	2	8
Life long	0	0
Depends on his/her ability	0	0
no idea	15	63

4. What kind of occupation do you want your son/daughter to have when they grow up?

	(n)	%
Son		
His choice	1	4
Professional/technical	0	0
Serving God	7	29
Serving people	0	0
no idea	14	58

	(n)	%
Daughter		
Her choice	0	0
Professional/technical	2	8
Serving God	7	29
Serving people	0	0
No idea	15	63

5. When your son/daughter gets married, what kind of partner do you want for them?

	(n)	%
Daughter		
Christian	10	42
Her choice	0	0
Good personality	1	4
Responsible person	0	0
Pastor	2	8
no idea	11	46

	(n)	%
Son		
Christian	7	29
His choice	0	0
Good personality	1	4
Responsible person	0	0
Love him	0	0
Same career	0	0
no idea	16	67

VI. Attitudes on divorce and remarriage

1. If a husband and wife cannot get along well, do you think they should divorce or not?

	(n)	%
Yes	0	0
Don't know	2	8
No	22	92

2. If the relationship between husband and wife has been broken, do you think they should divorce?

	(n)	%
Yes	2	8
Depends on situation	6	25
No	5	21
Don't know	11	46

3. In general, do you think a divorced woman should try to remarry?

	(n)	%
Yes	2	8
Depends on situation	6	25
No	5	21
Don't know	11	46

4. Should a widow try to remarry?

	(n)	%
Yes	1	4
Depends on situation	11	46
No	2	8
Don't know	10	42

5. How long should a widow wait after her husband's death before marrying again?

	(n)	%
Depends on situation	7	29
2-3 years	2	8
4-5 years	1	4
6-10 years	0	0
Never	0	0
No idea	14	58

APPENDIX D

Life Growth Inventory

We recognize the subjective nature and interpretation of the items listed below. No attempt will be made to identify you from the answers below. Please circle your response below. (For pretest and posttest)

In Relationship to God

1. A personal awareness of being loved by God as God's beloved child.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

2. A deepening acceptance of God and freely forgiven by God.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

3. A deepening love of God.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

4. A growing confidence of God's active presence in the world and leading a joyful life.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

5. A growing confidence of God's active presence in my life. Focus shifts to God's adequacy rather than my own inadequacy.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

In relationship to oneself

6. A capacity to allow God the freedom to be God.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

7. Recognition of how the Bible addresses my own life.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

8. Recognition of how the Bible addresses the lives of other persons and groups.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

9. An ability to be in touch with my own feelings and to identify and express them appropriately. Experiences a full range of emotions, expressed appropriately.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

10. A creativity, imagination, humor, and freedom of spirit as characteristics of my ministerial style.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

11. A sense of confidence and courage in taking stands for my convictions in religious communities.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

12. A sense of confidence and courage in taking stands for my convictions in secular communities.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

13. A sense of confidence and courage in taking stands for my convictions in the face of opposition.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

14. Progress in the development of a disciplined worship life that provides personal nourishment and ministry with others.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

15. Progress in the development of a disciplined prayer life that provides personal nourishment.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

In relationship to others

16. A deepening acceptance of others.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

17. A deepening love of others.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

18. A capacity and propensity for compassion

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

19. A freedom to receive love.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

20. A freedom to give.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

21. Concern for and ability to relate openly with other people, especially in reference to my Christian faith and life.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

In relationship to Christian ministry/church

22. A sense of conviction regarding my call by God to Christian church ministry.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

23. Sense of conviction of my call by God to a specific arena or form of ministry.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

24. An ability to hold “things” loosely.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

25. An ability to invest myself passionately in my ministry.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

In relationship to my community/country

26. A sense of conviction regarding my call by God to my community/country.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

27. Sense of conviction of my call by God to a specific arena or form of service for my community/country.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

28. A sense of confidence and courage in taking stands for my religious convictions that may be against my community/country, faith, or cultural practices.

Significant Growth	Much Growth	Some Growth	No Growth
4	3	2	1

APPENDIX E

Prayer Partner Team Instruction

Introduction:

We have already learned from Scripture how God sees you and why you have every right to see yourself as lovable, valuable, and competent. But how does it happen? What kind of environment encourages people to see themselves differently? ***In order to transform your sense of identity, you must put yourself in an environment where the truth about who you are abounds.*** You must allow yourself to be positively influenced by people who see themselves and you through God's eyes. In John 11, Jesus chose to use other people to fulfill his purposes for Lazarus, instructed Lazarus's friends and family to unwrap him from the grave clothes that bound him. In much the same way, God chooses to use other believers to help you get free from the bondage of your inaccurate sense of your identity. He uses other Christians to be the agents of transformation. **It is vital that you are involved in an ongoing, loving, mutually supportive relationship with other believers. Therefore, we want you to plant yourself in a small group where consistent, loving interaction reinforces the truth of who God says you are (Acts 2:42-47).**

History of Prayer Partner Team/Group: 2 Oct. 2005 we finished the Self-Image Reformation Program—Manchu Version Part II at Se Be City. The women leaders shared what they have learned and their wounded experience. Until midnight 2:00 a.m, they prayed and wept for each other, and then they felt a great healing power from God coming upon them. Since the transformation power came from God, they realized the significance of such a Prayer Partner Team as a tool to transform their self-identity and sustain their ministry.

Criteria for a transformational environment:

1. A transformational environment will include people who model the truth about who you are in Christ. You need to spend quality and quantity time with people who see clearly that they are loved, valued, and useful to God and others.
2. A transformational environment is one in which the truth about your identity is clearly taught from the Scriptures. You need to be taught the scriptural truth about how God sees you. You need to be around Bible teachers, Bible study leaders, and other mature Christians who declare through their lessons and conversations your scriptural acceptance and worth in God's eyes.

3. A transformational environment provides a context of loving, intimate relationships. It is in the context of caring Christian relationships that people express love to one another, value one another, and serve one another in practical way (McDowell 166-67).

Why you should be both a learner and a teacher

From Thessalonians 2:1-12, Paul treated the believers in Thessalonica with the tenderness of a mother (v. 7) and exhorted them as a father (v. 11) but, twice in this passage Paul calls them “brothers.” We have to keep in mind that each of us could be a teacher as well as a learner. A relationship of brothers and sisters in Christ always works two ways—give and take; ministers and receives ministries (McDowell 170).

How to apply God’s program to your needs:

In the Prayer Partner Team, you should:

1. **Pinpoint your specific need.** Which of the following do you find most difficult to accept: God loves you just as you are and wants you for his child (you are lovable); God would have sent Jesus to die for you even if you were the only person on earth (you are valuable); God trusts you to reach out and minister to others (you are useful)? Ask God to impress on your heart the specific area of your inner portrait God desires to bring into conformity with how he sees you (McDowell 172-73).
2. **Find help from the Scriptures.** Study and mediate the passages of Scripture that apply to specific needs. The Spirit will use the Word of God to restructure and transform how we see ourselves.
3. **Find help from other believers.** (Gal. 6:2; McDowell 172-74)

Examples from the Scripture

1. Barnabas and Paul (Acts 9:26-27; 11:25-26; 13:2)
2. Luke and Paul (Acts 16:6; Phil. 1:24; Col. 4: 14; 2 Tim. 1:15; 4:10-11)
3. David and Jonathan (1 Sam. 14:16, 12; 17:45-47; 18:3-4; 20:16-17, 42; 20:3, 41; 23:15-18; 20:32-33; 2 Sam. 9:1)

APPENDIX F

Self-Concept Inventory

We recognize the subjective nature and interpretation of the items listed below. No attempt will be made to identify you from the answers below. Please circle your response below and record.

1. A deep sense of being unlovable, unforgivable.

Much	Often	Some	No
4	3	2	1

2. A deep sense of being hopelessly flawed, inadequate, and worthless.

Much	Often	Some	No
4	3	2	1

3. A deep sense of need for belonging, need to earn acceptance and approval from other people.

Much	Often	Some	No
4	3	2	1

4. Preponderance of disbeliefs about God, self, and others.

Much	Often	Some	No
4	3	2	1

5. Filled with sadness, depression, anxiety, and anger.

Much	Often	Some	No
4	3	2	1

6. Choose to gain and maintain acceptance from other people.

Much	Often	Some	No
4	3	2	1

7. Doing what I think will please others.

Much	Often	Some	No
4	3	2	1

8. A deep sense of being fully known, fully loved, and freely forgiven by “Abba, Father” God.

Much	Often	Some	No
4	3	2	1

9. Focus shifts to God’s adequacy rather than my own inadequacy.

Much	Often	Some	No
4	3	2	1

10. A secure sense of belonging and ultimate acceptance with a growing capacity to tolerate criticism.

Much	Often	Some	No
4	3	2	1

11. Increasingly truthful reasoning as my mind is continually being renewed by the word of God.

Much	Often	Some	No
4	3	2	1

12. Experiences a full range of emotions, usually expressed appropriately.

Much	Often	Some	No
4	3	2	1

13. Consistently responsible, biblically informed choices, with increasing willingness to own them and their consequences.

Much	Often	Some	No
4	3	2	1

14. Increasingly mature, Christlike actions, characterized by genuine convictions and compassion.

Much	Often	Some	No
4	3	2	1

APPENDIX G

Semi-Structured Interview Questionnaire

Personal Growth Quality Progressive Questionnaire-Semi-Structured, Open-Ended Interview Questions.

(Below are personal growth quality progressive questionnaire for semi-structured, open-ended interview after the program, the five questions for the students is bolded in the following five sections.)

Section A—Background

What stands out for you in your life over the past few years?

1. What kinds of things have been important? What stays with you?
2. Tell me something about what your life is like right now.
3. What do you care about, think about?

Section B—Self-descriptions

Having talked a bit about your life, now I would like you to think about yourself.

How would you describe yourself? If you were to tell who you really are, how would you do that?

1. Is the way you see yourself now different from the way you saw yourself in the past? What led to changes? Have there been any other turning points? Before and after this course, any differences?
2. How do you see yourself changing in the future after this training?

Section C— Gender Favor

What does being a woman mean to you?

1. Do you think there are any important differences between women and men?
2. How has your sense of yourself as a woman been changed?
3. Tell the poetry of Confucious about the birth of boy and girl as jade and pottery. What is your feeling and comment after this training?

Section D—Relationship Improvement

Looking back over your life, what relationships have been really important to you? Why?

1. How would you describe those relationships, including the relationship with God? How do you think the other person would describe the relationship? How has the relationship changed, and

how do you account for the change? Have you had a relationship with someone who helped you shape the person you have become? Have you had a really important relationship where you were responsible for taking care of another person? How would you describe that? How important was that in your life?

2. How would you describe your mother (or primary caregiver)? Your father? Has your view of your parents been changing? And how would you describe each of your children (if any)?
3. One of the things that we have found is many women were sexually abused at some time in their lives, even as children. Studies have shown that a large percentage of women have been victims of sexual or physical abuse. Has this ever happened to you? If so, any harmful influence upon your self-identity?
4. Do you any changes find after the training?

Section E–Decision Making

Everyone has had the experience of being in situations where they had to make a decision but were not sure what the right thing was to do. Could you describe to me a situation where you were not sure what the right thing to do was?

1. What was the situation? What was the conflict for you in the situation?
2. In thinking about what to do, what did you consider? Why? Were there other things you thought of trying to decide what to do? How did you weigh each alternative?
3. What did you decide to do? Why? What happened?
4. Looking back on it now, did you make the best choice? Why or why not?
5. Thinking back over the whole thing, what did you learn from it?
6. Did you get the same experience after the course?
7. Do you find any changes of thinking after the HWC training?
8. Do you have confidence to be a decision maker for important things for yourself, your family, and the church right now?

Program Question: Effect of Training

As I said earlier, this project is concerned with women's life reformation, specially as it concerns about self-image through knowing God, knowing self, and others. I would like to ask you to think about that now.

1. What do you think will stay with you about your experiences here (in this program)?
2. Has being here (being in this program) changed the way you think about yourself or the world?
3. In your learning here, have you come across an idea that made you see things differently or think about yourself and things differently?

4. What has been most helpful to you about this program?
5. Are there things this program, does not provide that are important to you?
Are there things you would like to learn that you don't think you can learn this time?

Conclusion

Are there any other questions that I should have asked you that would have thrown some light on these issues we are interested in, that is, women's lives and women's learning?

APPENDIX H

Self-Image Reformation Program—Manchu Version

Introduction to the course:

A woman finding fulfillment in life is dependent on a woman knowing who she is in Christ. Most often our self-concept and identity are shaped by important relationships while growing up—which may be affirming or hurtful. The Purpose of this course is to learn how women can transform their lives by allowing God to transform their self-concept.

Learning objectives:

- To develop one's self-concept in family, church and society
- To discover the biblical basis of a healthy self-identity
- To redefine woman's self-image
- To know and experience how God heals and changes a wounded woman to be a woman with healthy self through embracing God's view of relationship with God, others and oneself.

Part 1

Introduction: What Chinese core philosophy of survival is 山不轉路轉, 路不轉人轉 “If the mountain does not turn away then the road must turn away. If the road does not turn away then man must.” Everybody would face obstacle, no exceptional case, we have to change ourselves to tackle the obstacle. However, as a Christian, our lives are not just to do the problem solving but to lead a life of joy in His plan. Like James said in 1:2-4 that Christian should consider it pure joy, whenever you face trails of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything. Hence, you could be a joyful and happy woman, it is your choice, and it is God's Plan.

Unit 1: A Look at a Happy woman

“Happiness,” from the definition of Chinese dictionary means: good luck, a state of satisfaction and a sense of adequacy. However, from the Psalm 1, we learn that “The blessing of God” is the real “happiness” and “joyfulness”.

Every day, a woman faces how to have a joyful and happy life. According to the Bible, God has created you for a purpose, and your happiness depends upon your fitting into that plan. But you must fit in as a woman and get to know who you are God sees you.

Intercession Time: prayer partner team (PPT)

Now read slowly Psalm 1

This introduction to the book of Psalms puts all persons into one of two groups. How would you describe these groups?

Group 1 _____

Group 2 _____

How are these two groups described in the New Testament (See John 3:36)

Group 1 _____

Group 2 _____

The person not in harmony with God is described as being very easily swayed and unstable. What expression Psalm 1:4 suggests this?

As you think back over your own life, what are some of the desires and frustrations, which have tended to “blow you around”?

Now read again verses 1-3. Here is a description of the person or for our purposes the woman, who is in a relationship with God. No longer uncommitted or wishy-washy, she has a mind-set, which determines her life. With the power of negative thinking in her life, how would such a woman be described according to verse 1?

A balanced woman, according to Scripture, has both negative and positive emphases in her life. In verse 2 what is the positive emphasis?

To establish more definitely that God’s Word must have top priority in a *blessed* person’s life, check on the following people. Both men and women are included since the principle is universal. Write down the expression, which shows their regard for God’s Word.

Class work—group discussion

An honest look at myself (A group sharing and prayer after it)

Unit 2 As God’s creature

The Bible simply says that Life itself came from God and that God created human beings. To understand what it means to “be a woman” requires a review of human beings’s origin and purpose.

Read over the first three chapters of Genesis.

Origin of Human beings

Where did the whole idea of “humans” come from? (Genesis 1:26)

How does Scripture explain the *genders*? (Genesis 1:27)

What are some of the things this implies about a woman’s attitude toward *gender*? Do you like to be a woman, and why?

Purpose of creation of Man and Woman

In Genesis 1:28 the Scripture states that the first thing done by God for his human creatures was to “bless” them. What does it mean?

In general, the responsibilities listed in Genesis 1:28 are grouped into two categories. Do you agree with this? _____

The relationship between *human being’s* basic “make-up” and the purpose is graphically shown in Genesis 2:19. Read this over again.

What work was Adam doing? _____

What did he have to do to carry it out? _____

Who “thought up” the names? _____

How does this relate to God’s “thinking up” creating human beings? (cf. 1:26)

Can you see a similarity between man and God in being “creative”? Explain what you think it is

(Actually man and woman are more imitative than creative, but they function like God or in this sense “after his image”.)

Suppose a woman refuses or neglects her responsibility. What does this say about her concept of herself?

What does it do to her as an individual? _____

Human being's problem

Being God's creatures, man and woman were in a relationship with God. How was that relationship described in Genesis 2:16, 17)?

What specific purpose did God have in creating woman? (Genesis 2:18)

Instead of this, what did she do? (Genesis 3:6)

Facing the test of their loyalty to God, Adam and Eve exercised their wills. But when confronted with responsibility of their choice, how did they act? (Genesis 3:12, 13; check also 1 Timothy 2:13-14 before you answer.)

The effects of irresponsibility immediately confronted mankind. Read Genesis 3:14-24.

How was man affected? _____

How was woman affected? _____

In summarizing this section, read Psalm 8.

What this means to me

Using the scale 1 as good, 2 as average, and 3 as needing attention, how would you rate your present functioning as a woman? *Tell your group members, why?*

- ___ I respond to responsibility.
- ___ I like work that stretches me beyond my experience.
- ___ I like my husband's taking the leadership in my family.
- ___ I have a clear understanding of my position in terms of God's call on my life.
- ___ I assume the blame for my own mistakes.
- ___ I work at this thing of being a woman.
- ___ I am confident of God's blessing on my life and work.

Group sharing: Bring out your original family picture or draw a picture about it and try to describe every family member's personality and relationship, your role among them to your group members. No comments should be given by members but body language to show your recognition and support.

Think through your present responsibilities. Of all that you have to do, what gives you the most satisfaction? Indicate why you think this is true?

Home reading: 閱讀女情之活在壓抑下 (Law 10-11)

Unit 3 As God's child

Introduction: *Self-Concept is developed through parent "mirroring", there are several types of parent mirrors.*

1. *Unprepared parents*
 - i. *Didn't respect the child's unique traits*
 - ii. *Held unrealistic expectations*
 - iii. *Children mirroring through unprepared parents learn*
 - *I am a disappointment to others*
 - *Nothing I do is good enough or right*
2. *Unavailable parents*
 - i. *Were not here when child needed them (perhaps through distraction, work, death, or divorce)*
 - ii. *Were distracted by depression, anxiety, or other concerns*

- iii. *Were distant or unavailable because of the 'isms': such as alcoholism, workaholism,, etc.*
- iv. *Children mirroring through unavailable parents learn...*
 - *I have no value*
 - *There is something lacking in me worthy of attention*
 - *There is something terribly wrong with me just being me.*
 - *I'm not good enough to warrant attention*

3. *Unloving parents*

- i. *Hands-off abuse: verbal or emotional abuse such as ridicule or rejection.*
- ii. *Hand – off abuse: verbal or emotional abuse such as ridicule or rejection*
- iii. *Hands-on Abuse: physical such as angry battering or sexual abuse such as fondling or sexually improper behavior whether coerced or forced.*
- iv. *Children mirroring through unloving parents learn....*
 - *I do not deserve respectful, life-affirming treatment.*
 - *I am hopelessly, uniquely flawed and worthless.*

(Summarized from Extraordinary women—Unit I Life Enrichment of American Association of Christian Counselors (AACC) Centre for Biblical counseling (P.O. Box 739 Forest, VA 24551 1-800-526-8673 (434) 525-9480 www. aacc.net copyright 2001 of AACC pp.28-30)

To know God as Father is different

To know... and feel ... that one has been carefully planned and created by God as a unique creature designed for an important work has much to do with a woman's sense of *being blessed by being God's unique daughter*. It is basic to be a woman.

However, since woman chose to exercise her will out of harmony with the purpose of God for her, woman has brought upon herself all the effects of her rebellion”.

Being blessed as His Daughter

The relationship of God to man and woman as described in Scripture, begins with creation. Man and woman are by virtue of their creation by God and by virtue of God have status over all other things *and all who are so restored in Christ are now called children of God*.

Read (Luke 15:11-32)

1. What was the younger son's attitude in the beginning of the story?

2. What change in verses 17-19?

3. Did his father's attitude change too?

4. His father took him as a servant _____ a son _____
Why did his father respond like this? _____
5. Why was the eldest son so angry?

6. When you read this parable, what is your feeling towards the father?

Once a woman is born again in Christ, she gains back a wonderful father-child relationship with faith, joy and power to accomplish her Father's will upon her.

Group activities: Try to introduce your father to your group member, to recall your father's background, or his childhood, or pretend telling the story of this grandfather to your children. What will you say?

My relationship to myself**Unit 4 What I “Look” like**

Group activity: *Tell your group members, which part of your body is most beautiful or attractive, do you like your physical appearance, and why?*

Enjoying life as a woman certainly requires an understanding of what a woman is: a created being who in Christ becomes a daughter of her heavenly Father. So John writes, “Behold what manner of love the Father hath bestowed on us, that we should be called the children of God...”

God’s Word clearly states a woman has a relationship to herself, as well as to God.

Read what Jesus said in Matthew 22:35-40. In verse 39, what two words reveal that a person does have a relationship to himself?

What word in that verse describes what a woman’s attitude toward herself should be?

In this passage (including verse 37) there are three objects of a persons’ love. Put them in their logical sequence.

First _____

Second _____

Third _____

A woman’s relationship to herself, if it is Biblical, builds upon a true and unvarnished understanding of **who** she is, not just **what** she is. How did the following women reply when they identified themselves?

Rebecca—Genesis 24:23, 24 _____

Ruth—Ruth 3:8, 9 _____

Mary—Luke 1:38 _____

How do you reply when you are asked, “who are you?”

While on the surface a woman is identified by her name and address, she comes to the position of “loving” herself only when she really knows and accepts herself as she is. So she must **look** at herself.

What I “look” like

It is an interesting and significant factor that Scripture so often describes persons in physical terms. Notice the following and indicate the physical quality(ies) portrayed.

Ehud—Judges 3:15 _____

Moses—Deuteronomy 34:7 _____

Job’s daughters—Job 42:15 _____

Eli—1 Samuel 4:18 _____

David—1 Samuel 16:12 _____

Sarah—Genesis 12:11 _____

Abigail—1 Samuel 25:3 _____

Elisha—2 Kings 2:23-24 _____

Absalom—2 Samuel 14:25-26 _____

Mephibosheth—2 Samuel 9:13 _____

Zaccheus—Luke 19:3 _____

Jesus (then)—Isaiah 53:2 _____

Jesus (Now)—Revelation 1:12-16 _____

Why do you suppose God included these physical descriptions in the Scripture?

While the apostle Paul wrestled with a doctrinal question in this passage, what root principle may be found for our purposes in Romans 9:20, 21?

In Paul's own case it is likely he had some physical problem. In 2 Corinthians 12:7-10 what attitude does he take toward this problem?

Learning to accept and capitalize on what I look like poses one side. 1 Corinthians 6:19, 20 bring out the other. What is it?

How should this principle affect a woman's concern for her appearance?

A second look: Group discussion

In general how do you feel about your appearance? Does it bother you?

Some things we can change. What for example is your plan of physical fitness?

Unit 5 What I "think"

Introduction:

When the Scripture says, "of the abundance of the heart his mouth speaks" (Luke 6:45), it becomes apparent that at the root of a person's being is conviction. What a woman thinks determines what she is and does. Therefore it's not surprising to find Jesus stating in the "greatest commandment" the germ of this truth. How does he say it in Matthew 22:37?

What kind of woman is Jesus' mother, Mary? Luke 1:29; 2:19 told us she was a woman who like to measured up all these things and pondered them in her heart. Her strong thinking power is appreciated- a sign of a wise woman.

What I think

The fact is that most women do have opinions about all kinds of things. But opinions may be wrong. They must be built on the facts. How do the following passages bring out a person's responsibility to get the facts?

Group Bible study

Romans 12:2 _____

Ephesians 4:14, 15 _____

2 Peter 3:18 _____

Proverbs 4:7, 13 _____

All knowledge of course is not contained in the Scriptures. What influence do the Scriptures have on a person's thinking? (2 Timothy 3:15-17)

What effect might God's Word have on a woman in terms of her thinking about her daily work?

The book of Proverbs contains much about "thinking." In Proverbs 17:27-28 what are some of the marks of wisdom?

What are some other marks in James 3:17 _____ ?

This idea of right thinking in the Word of God always relates knowledge to its application in the life of a woman, not just in her mind. How is this seen in Psalm 111:10?

How a woman really thinks therefore may not show up in the amount of education she has, but rather in how she applies herself to what she knows and learns. This can be seen clearly in Paul's analysis in 1 Corinthians 13:11, the "love" chapter. What happened when Paul became a mature Christian?

In summary, God expects a woman to love God by using her mental capacities. But according to Scripture, being intellectually sharp is not in itself a virtue. Every woman must apply truth to her life. Then her life will begin to show the qualities of true wisdom and maturity.

Class break: A film shows 黑眼睛 Part A (Color of the Blind—the life story of a blind Chinese woman athlete. Follow it, a group discussion according to the teacher's written guidance. Focus on what they would find about the steps of this lady's decision making process and what is her feeling in handling her emotion and love affair with a normal man?

Unit 6 How I "Feel"

A basically happy woman has a good relationship with herself. Remember Psalm 1? The description of the person there portrayed is "blessed" or "happy." And while this basically is a state of well being, it also involves "feeling" that condition. One of the by-products of a true relationship with Christ comes in the area of: feelings" or emotions. Look at this in Scripture.

How I "feel"

To begin with, the Christian woman can be sure of certain things about the area of her emotions. Read 2 Timothy 1:6, 7

What has the Christian received? _____

What feeling described here is not of God? _____

Paul reminds Timothy that as a Christian he has not received the "spirit" of fear. Instead a Christian receives the Holy Spirit (Romans 8:9b). Read now Galatians 5:22-23 and then list below what is brought when the Holy Spirit enters a woman?

We conclude therefore that part of this matter of being a woman pertains to her feelings, and that maturity includes self-control or mastering our feelings, rather than being mastered by them. It is not therefore immature to have feelings. This is a good thing since God has made us as emotional beings. Nor is it wrong to express feelings. This can be shown by the countless examples of emotion in the Bible. Some references are listed below. Look them up, record *who* was involved, *what* emotion was expressed, and *how* it showed.

Luke 10:33-34 _____

Matthew 27:18 _____

Mark 14:72 _____

Genesis 3:7-10 _____

Luke 7:37-38 _____

Acts 5:41-42 _____

There are just a few instances, but you will notice them all through Scripture. True to life, the Bible shows people as having emotions. And they are expressed.

Group discussion

Which of the following statements do you think is most nearly correct? Support your choice with reasons.

___ Emotions are good and by all means should be expressed.

- ___ Emotions are good, but it is not necessary to express them.
- ___ Emotions, while created by God, have been affected by sin and therefore must be Controlled; sometimes by expression; sometimes by suppression.
- ___ Some emotions are good and some are not. One should express the good and suppress the bad.

Reasons: _____

Group activity: Share to your PPT why and when you find difficult to change your thought and feeling.

Unit 7 What I can “do”

Introduction: Film show “*Color for the Blind*” part B, group discussion about what kind of career the blind lady chose to do after she won the gold medal in China National Sports. Ask what do the students think about her choice?

What can I do?

This built-in drive has its origin in the nature of man and woman. How is this seen in Genesis 1:26-28?

Although both genders share in this pursuit, what is woman’s unique role according to Genesis 2:18? Does it apply in couple relationship or in all spheres?

The Scripture also has much to say about persons who do not exercise themselves in this responsibility. What principles do you see in these passages?

Proverbs 24:30-34 _____

Proverbs 10:4, 5 _____

2 Thessalonians 3:10-12 _____

In the light of this God –given purpose, a woman then considers what she can do. Below are listed some people included in Scripture. See if you can remember what the Bible says about their abilities. Look them up if you need to.

Deborah (Judges 4:4-5) _____

Ruth (Ruth 2:2-3) _____

Esther (Esther 4:14) _____

Lydia (Acts 16:14-15) _____

Philip’s daughters (Acts 21:9) _____

Dorcas (Acts 9:39) _____

All these women they were in a right relationship with God and this certainly affected their abilities. This is particularly striking in Esther’s case. But the ability to perform certain skills seems to go behind this to the very nature of persons themselves and how God has made them. What skills or occupations did Cain’s descendants (not in a right relationship with God) develop? (Genesis 4:19-22)

Personal Home Assignment--“how am I “doing”?

Think about it:

How can the single woman realize fulfillment?

Section IV My Relationship to my husband

Unit 8 Grasping the basic ideas between Man and Woman

Introduction: Class activity—Role play “How much do you understand the opposite sex?”

About man and woman, many books have been written, yet there still exist a great vacuum of sound understanding about this mysterious and marvelous relationship.

In unit 3 on a woman's relationship to God the effects of sin were considered. But think this through again.

In Genesis 3:16 how was Eve's relationship to Adam affected? **Complementarian vs. Egalitarian.**

Why do you think in Genesis 3:17 God held Adam, accountable for "hearken" to his wife? (Check again on 1 Timothy 2:12-15)

Group discussion:

Do you feel a woman should try to influence her husband? Explain.

Someone says, "Man's temptation is to have a fair while woman's is to gain the power to control." Do you agree, and why?

What do you think how to apply the truth of Genesis 2: 24 "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" in our Chinese culture? Since wife should be united with, how do we let Chinese wife free from her mother-in-law while husband free from his father and keep to respect our parents?

Read the Scripture:

God's promise of salvation, and therefore hope, dominates this dismal picture of the entrance of sin into the world. This hope is first seen in Genesis 3:15, but then shows up again in an illustration in Genesis 3:21. What is the illustration?

To summarize, *God has from creation ordained certain things about establishing the proper relationship of husband and wife.* Though affected by sin, this relationship can be blessed when Christ is at the center of that union. Now look at two New Testament passages.

Ephesians 5:22-23

After reading the passage, list the key word, which characterizes the right relationship of

The wife to the husband _____

The husband to the wife _____

The reason given for this relationship essentially is (pick best answer):

___ Man is superior to woman.

___ Women are weak; men are strong.

___ Marriage is to illustrate a right relationship to God.

___ God wants it that way.

Two common distortions of this passage should be cleared up. How would you answer each of these "interpretations"?

1. "Since the Scripture states a woman should obey her husband in 'everything.' When he says 'jump,' I'd better jump!"
2. "Paul was obviously writing for his day, but today husband and wife function with equal authority. Of course, I do not expect to obey my husband. What right does he have to run my life?"

Behind this standard, God's Word lays bare the ultimate standard by which a marriage relationship is gauged. See verses 25-27, 29 and 32. Agreeing with verse 32 in the "mystery" about this, list the "principles" which you see in the Christ/church relationship which apply to the husband/wife union.

Thought Question: How would a “Christian” marriage have advantage over a non-Christian marriage in the light of the Genesis and Ephesians passages?

Unit 9 Increasing couple power

The “real-life” situation in Scripture provides a wonderful opportunity to learn. In 1 Corinthians 10:11 what reason does God give for including these illustrations in his Word? (Check the context)

Since we are concerned about the relationship of man and wife, it follows that we can look at some of these in the Bible and see how they demonstrate or violate the principles we have just studied. We will give primary attention, however, to the wife.

Class Work: Fill up the following blanks with your group members. Then, prepare a role play for what you have discovered from the text.

Below are listed some husbands and wives, along with the passages for study. Take them one at a time, analyzing them as suggested and writing down your observations.

Elkanah/Hannah (1 Samuel 1)

Characteristics of love in Elkanah

Characteristics of submission in Hannah

Weak points in their relationship

Ahab/Jezebel (1 Kings 16:29-33; 18:1-19:5; 21:1-29)

Cite occasions when Jezebel failed as “help mate” in her home.

What do you consider the “root problem” in this marriage relationship?

Nabal/Abigail (1 Samuel 25)

Write a summary of the kind of husband Nabal was.

Write a summary of the kind of wife Abigail was.

What key lesson do you believe God is showing you in this example/

Joseph/Mary (Matthew 1:18-25; 2:13-15; Luke 1:26-38)

How did Joseph exercise love?

How did Mary exercise submission?

Aquila/Priscilla (Acts 18:1-3, 18, 19, 24-26; Romans 16:3-5)

Why do you suppose God included the description of this couple in Scripture?

What characteristics would a wife need in order to do what Priscilla did?

You and your husband (Psalm 128)

Being as objective as you can, select one aspect of your role as a wife in which you feel you excel. Illustrate, if possible.

Name an area in your marriage relationship, as a wife whom your husband feels deserves attention. Do you agree with him on this? What steps have you taken to improve it?

You have become aware of needs in your husband's life. What steps have you taken to help him meet these needs?

Class Work: Test of 男女需要配配對 "What man and woman need." (Fang)

Unit 10 Coping with threats to Marriage

Review: the marital life of Aqualla and Priscilla (Acts 18:1-3, 18-19, 24-26; Rom 16:3-5) Jezebel and Ahab (1 Kings 16:29-33; 18:1-19:5; 21:1-29)

Question: Some people said, "Man lives by excuse, Woman lives by reason" what do you think?

A godly woman has all kinds of hurdles to leap in fulfilling God's purpose, but her life—especially her home life—is not "problem-centered." It is Christ-centered. She expects to have a happy home.

Such a woman however recognizes Satan's attacks and does what she can to keep her home happy. The following are not necessarily problems, but "threats."

Lack of communication

Review Genesis 2:20. Why were animals not adequate for Adam?

Review 1 Peter 3:7. What does the expression *heirs* together of the grace of life imply in terms of communication?

From the standpoint of logic alone, if a woman is to "help" her husband, what must she know?

Similarly, as one responsible for the home, what must a man know concerning his wife?

Class work—Film show 三十分鐘戀愛 [30 Minutes Love] (Love Trilogy—What do you find the communication problems between the couples in this film? Can you list more beyond the above group assignment?

In summary, love involves expression—even listening. Many approach marriage as though a happy sex life leads to good communication. This study suggests that good communication leads to a happy sex life. Therefore, concentrate on good communication and see what happens!

The sin of adultery

It is all through Scripture! Check a concordance under the term “adultery” (*For Manchurian women, show them what concordance is*) That’s what it is called “Adultery”. And it is called sin. Of course, there are all kinds of problems that can lead to an “adding to” what God has said to keep pure. But a man and wife should not be deluded into thinking that because they are well adjusted and happily married they are immune to this threat. Do not play with it!

You should be familiar with the Biblical account of David’s sin of adultery. Look carefully at 2 Samuel 11:1-12:25. Get the facts. God included it in his Word for a purpose.

What was going on nationally? _____

What was David doing when tempted? _____

What was Bathsheba doing? _____

While Scripture does not indicate anything to suggest that Bathsheba planned it this way, what principle is suggested about a woman’s power to arouse a man’s sexual desires? (cf. also Matthew 5:27-28)

In the light of these things and taking seriously what God says in 1 Timothy 2:9, how do you feel a Christian woman should determine her wardrobe?

Case discussion:

Share your opinions about the reversed roles described as following:

Some women have married men who are poor managers. In many cases these men hold jobs where creative leadership and initiative not only do not exist but also are frowned upon by either labor or management or both. In days when men largely lived on the farm, they either developed management abilities or they starved. Today the situation has changed.

A woman who is a competent manager may do the decision making in the home by herself, thereby pushing the husband out of his position of leadership (and destroying his initiative and interest). What results is a reversal of roles; she is a good leader; he lives in submission to her.

Does any woman really want this role?

How do change such a situation?

Section V My relationship to my children**Unit 11 the role of the Family**

Introduction: Game—choose your dream house? Discuss why you choose this house and what you dream for your family.

Jesus was and is a man. In fact, he is the complete and perfect man. (He is also God.) *We have to note that God is not limited to the experiences of a male human being, woman is also made in God’s image.* Yet Jesus loved children. In the normal, physical sense he had none of his own, but significantly the Scripture lets us catch a glimpse of his attitude toward them.

Group study: Read slowly (For Manchurian women, ask head student to read the passage in story telling style)

Why do you suppose the disciples objected to the intrusion of children into Jesus’ schedule?

Note Jesus’ reaction:

How did he feel about the situation?

What did he say in substance?

What did he do?

Personal Probe: some families by their daily schedule operate on the premise that men and children do not mix. How do you feel about this?

To get the true picture of a woman's relationship to her children, we must review the place of the family in Scripture.

The role of the family

In the order of things according to Genesis, God observed, "It is not good that the man should be alone." So he gave Adam his wife Eve, establishing the principle of marriage in Genesis 2:24. How does this principle relate to the command God gave Adam as recorded in Genesis 1:28a?

This "order of things" always shows the family as the basic unit of society. Man is a social being, a "family man."

Individual work: What do you find in common in the following passages?

1. Genesis 6:17,18
2. Genesis 12:1-3
3. Deuteronomy 29:29
4. Jeremiah 31:38,39
5. Acts 2:39
6. Acts 16:31

Now read **Ephesians 3:15**. Check another translation in order to get as clear an idea as possible of this parenthetical expression in Paul's prayer. After mediating on it, check below what you believe is most accurate.

- the family illustrates what our relationship to God should be.
- The fatherhood of God and the brotherhood of man is the obvious idea.
- God's relationship to his people actually is a family relationship.
- The whole idea of the family was God's idea.
- The family relationship was created by God because that is the way things are in heaven.

Home Assignment: You and your family

1. How would you describe your family life?

- Unqualifiedly happy
- Happy, what there is of it
- Okay, but not really a big part of my thinking
- Fair, but in need of my attention
- Some relationships good, some poor
- Deeply unsatisfying

2. What has been your experience in terms of the principle Jesus lays down in Luke 14:26 and Luke 18:29,30?

Unit 12 A woman and her children

Now let us visit some of the homes in the Scripture and see what we can observe. And by the way, are you aware that visitors in our homes notice these relationships? They are very apparent. And really that is an advantage ... if you stop and think about it.

Class group work

Remember the following passages describe certain men and their children that we have studied in last session. Read it again with your group members and prepare a role-play to present the key points you have founded.

1. Name the father and mother.
2. Describe in a word or two their husband/wife relationship.
3. Note anything outstanding, good or bad, about their relationship to their children.

Genesis 13:11-13; 19:1-38

1. _____
2. _____
3. _____

Genesis 25:19-28

1. _____
2. _____
3. _____

Exodus 2:1-10; 6:20 Hebrews 11:23

1. _____
2. _____
3. _____

Judges 13:2-14:4, 10

1. _____
2. _____
3. _____

1 Samuel 1:1-2:21

1. _____
2. _____
3. _____

Job 1:1-5, 13-22; 2:9-10; 42:12-17

1. _____
2. _____
3. _____

Mark 6:12-29

1. _____
2. _____
3. _____

Luke 2:1-52

1. _____
2. _____
3. _____

Acts 16:1-3; 2 Timothy 1:3-5; 3:14-17

1. _____
2. _____
3. _____

Summary

Describe briefly the most significant impression you have gained from these “visits” into these homes.

With which situation can you most easily identify? Explain.

Class film show 客途秋恨 (Song of Exile) (A film talking about a Chinese daughter has gone through a long time to realize her misunderstanding towards her Japanese mother.) After film show, discuss and share what you have found the certain good communication principles between two generations. How do we, Chinese parents learn how to do not control or limit our children's development and independence?

Unit 13 Father –Behind every girl

God “blesses” or makes happy the home where Dad takes the lead.

Now look at Ephesians 6:1-4 (compare it with Colossians 3:20-21) What responsibility has God laid down for children?

What negative and positive responsibilities has God spelled out for fathers?

What are the results promised?

From our previous studies, we have picked up that God’s purpose in creating woman relates directly to a father’s function in leading his family. Instead of competing with him, the godly wife supports her husband, and together they work out a family “life style” in which the children, learning and laughing, grow.

To get very practical, we must translate these principles into a program for the home. And here again we can look to the practical Word of God.

Family worship

Individual work: Read Psalm 127

What effect can come upon children who daily join their parents in a time of family worship?

If you were to mention four things that should characterize a “fruitful” family worship, what would you list?

1. _____
2. _____
3. _____
4. _____

Group work: *What would you suggest to the mother who knows they should be experiencing such worship as a family but whose husband feels very awkward about getting started?*

Share with your Group members: A description of our family worship is:

- We have never begun.
- We tried, but it flopped.
- My husband won’t read it.
- We practice it, but it is pretty dull.
- We need help to learn how.
- I lead it
- My husband leads it, and it is going well.

One simple, yet practical, approach to family devotions keeps the focus on God not the program. It goes like this:

- Sing to God (praises).
- Listen to God (Scripture).
- Talk to God (prayer).

If God has been speaking to you about this matter as you have done this study, what one thing will you do in response?

Special Note: family worship is no substitute for private and public worship. Each plays its part. For our day, it might be added that public worship is no substitute for family worship.

Discipline

Group discussion after read Hebrews 12:1-13

While this very practical subject can be extremely unpleasant- as Hebrews 12:11 states—yet what bold term does Hebrews 12:8 use to describe the relationship where there is no parental discipline?

A deeper study into Ephesians 6:4 shows the difference in these two words *nurture* and *admonition* as translated by the King James Version. *Admonition* refers to instruction. *Nurture*, however, suggests instruction by correction or as Hebrews 12 usually calls it, chastening. Modern translations usually call it discipline. How do you personally feel about the saying, “spare the rod and spoil the child”?

The attitude of permissiveness, which has gained momentum in single child policy in China, has been bringing its fruit with it. The rigid limitation upon our children in rural Chinese families also causes the bad effect. What is this passage in Hebrews, quoting from Proverbs, suggests that discipline brings with it a feeling of belonging. Can you explain this in terms of so many youth wondering, “Who am I?”

In summary, discipline is not exercised primarily because it works or fails to work, but because a father is being obedient to his heavenly Father. God says! And this approach to a child, namely, “*Man Kit*, my Father in heaven has told me to help you learn to do what I say, for it is sin for you to disobey your parents –so I must paddle you,” leads to his submission and growth. That is, even the child’s father is under the discipline of a higher authority—his heavenly Father.

Enjoyment

Learning to enjoy God’s creation as a family largely rests with the father. Since God has given him the responsibility as head of the home and the help of his wife, he and they learn to have fun together.

What do you feel a Christian mother could do to help make the Sabbath a “delight” to the Lord (see Isaiah 58:13-14) and at the same time enjoyable to her children?

Just being together doing all kinds of things—or nothing in particular... gives those natural opportunities for getting acquainted. Knowing how you feel about this and that has a great part to play in your children’s enjoying their parents. What does this imply about their “enjoying” God?

Summary

Jesus loved children. And he still does. No doubt the way to be a good mother is to seek his help every day – then to trust him. He can help us love children, too ... and find the time to let them know it. That way it will come naturally and happily.

Part 3

Unit 14 My church

My church

When you think of the “church”, what *first* comes to your mind? Place a 1 in a space below to answer this. On second thought, what do you think of? Use a 2 to denote *this*.

- ___ a House
- ___ a minister
- ___ a group of faith
- ___ Bible
- ___ money
- ___ Three Self-committee
- ___ Jesus Christ
- ___ a worship service
- ___ the Lord’s Day
- ___ a Christian gathering place

Now read 1 Peter 2:9, 10, how does Peter describe the church?

What it is _____

What it does _____

Thought question: what relationship do you see between what the church is and what it does?

Church means “the persons who have come to respect Jesus as their King and people who have been called out.”

How does the Bible describe:

Class work: Fill in the following blanks

How one gets into this “church”? (1 Corinthians 1:9) _____

The source of its life? (Colossians 3:1-4) _____

Its relation to God’s truth? (1 Timothy 3:15,16) _____

How the members treat each other? (Hebrews 10:24-25) _____

Their plan for operating as a team? (Titus 1:5) _____

Before looking up Acts 2:42, think through and list below what you consider to be the four most basic activities of the “church”. Then check your ideas with the four items listed in Acts 2:42 describing the church just after the coming of the Holy Spirit on Pentecost.

1. _____
2. _____
3. _____
4. _____

Read the Scripture again. A common problem with some person shows up in their independent spirit when it comes to the church. What attitude does Peter describe as an alternative? (1 Peter 5:5)

Let’s look more closely at this passage. Some “independents” defend themselves by a charge that either the leaders of the church have not led or that they have led them astray. In the light of 1 Peter 5:1-4, as the leader of your church would you agree with their criticism? Explain.

If the church of to day will be and do, as God requires, what must be true:

Of the members? (1 Thessalonians 5:12, 13) _____

Of the leaders? (1 Thessalonians 5:14) _____

Pastors have a tough job. They must seek to fulfill a job description set up by God but not always recognized by others. How does that job show itself in:

Acts 6:1-4 (Goal) _____

Ephesians 4:11-3 (Gift) _____

2 Timothy 2:2 (Teaching content) _____

To summarize, Jesus Christ heads up his people- his church. He gives them lives and by his Spirit moves among them so that they can fellowship with and minister to each other on the basis of his Word, the Scripture. He has arranged for the church to have leaders, who in turn help the people in their growth and also train them for their ministry. This ministry comes as a Spirit-given gift, and each person has at least one gift. As the people of God, they penetrate the world with a demonstration and a declaration of what it means to be in fellowship with God, thus extending God's kingdom to every sphere of life.

How long have you lead your church/groups? Do you find your self-image being enhanced or deteriorated after being a pastor/leader? Why?

Conclusion: *Do you see the only female Judge in Old Testament, Deborah, the wife of Lappidoth, was leading Israel, she held court under the Palm and the Israelites came to her to have their disputes decided. (Judges 4:4-5). As a housewife and a prophetess, it was people going to find her, not she went out doing her mission. What kind of insights do you get from her life ministry?*

Unit 15 My work

We began this whole study by looking at the happiness or blessedness of the woman who is what God intended her to be. Now when it comes to the subject of work—one of the most important aspects of life—many persons have adopted the equation **happiness=leisure minus work**. Or to put it in another way: **happiness increases inversely in proportion to work**. Read now Psalm 128, which also begins with “blessed,” and note the place of “labor” in the happy person's life.

Group work: why work? (Do it yourself first, then discuss with your group members)

To the question “why work?” one might give several answers. While all of those answers could be true, they probably would differ in importance. Below are listed a number of reasons for working. Put them in the order of priority as you see them, placing a 1 beside the most important, a 2 beside the next most important, etc.

- ___ To provide financial support for myself and my family
- ___ To be a good example to other people
- ___ To better my standard of living
- ___ To carry out my purpose as God created me
- ___ To get a job done that will help other people
- ___ To get inside a situation where I can share the gospel
- ___ To do the particular thing Christ called me to do

Back to the Scripture

What work-related principle do you find in Jesus' life as shown in John 4:34? (Check the context).

How does this same principle carry over in
Colossians 3:22 _____
Colossians 4:1 _____

Learning to do one's work “unto the Lord” takes in many things. Below are listed some references in Scripture involving a person and some phase of his work. Name the person and the aspect of “doing one's work to God” which you see in each.

What are the sharp warnings about work in the following references?

Scripture	Person	Aspect
1 Timothy 5:8		
2 Thessalonians 3:10-12		

My own work

Crucial in a Christian woman's sense of fulfillment is an awareness of the relationship existing between her work and the Kingdom of God—or as one person puts it, the relationship of one's "profession" to his/her "profession of faith." In order to grasp this relationship, a woman must answer certain questions. Answer them for yourself the best you can at this point. Be honest. An "I do not know" may be necessary. And remember, while a housewife may not consider her work under the category of a profession, nonetheless it is her work—and important. She too must learn how her work relates to the Kingdom.

Self evaluation work:

What evidence do you have that God led you into your present work?

What Scriptures has God used to show you his purpose for you in this work?

How has your work affected the spreading of the gospel to the entire world?

Have you had a sense of God's call to something/someplace else? Explain.

Summary

"Prosperity" according to Scripture is not necessarily making a lot of money, nor is it simply growing in spiritual matters. It means essentially seeing God's blessing on your life as you do what he has called you to do. A woman can expect this prosperity if she is where God wants her and doing what God put her there to do.

Unit 16 My Nation

Introduction:

(For Manchurian women—a brief history of the Origin of the Manchu Tribe in China) requested them to share about their feeling and thinking about being minority people in this country, and what they think about being the descendants of a great dynasty in China history.

The Origin of the Manchu Tribe in China

Manchu has come out or the ChangBai Mountain and the drainage area of the Heilong river in northeastern China. Three thousands years ago, Manchu' ancient ancestors, the Sushen tribe, lived in this area. They were the Yilou tribe in the Han dynasty (206 BC–AD 220), the Huji tribe in the Wei (AD 220–265) and the Jin dynasty (AD 265–420), Mohe tribe in Sui (AD 581–618) and Tang (AD 618–907) dynasties; Nuzhen of Liao (AD 916–1125) and Song (AD 960–1279) and Jin (AD 1115–1234) and Yuan (AD 271–1368) dynasties, were regarded as the descendants of Sushens and forerunners of Manchu.

In the nine year of Tiancong reign period of Later Jin Dynasty (AD 1635), Aisin-Gioro Nurhachi established a state. The eighth son of Nurhachi, the Nuzhen Great Khan (Khan: a great king) Huang Taiji (AD 1592–1642), founding father of the Qin Dynasty, enthroned as Emperor Tai Zong of Qin Dynasty. His palace built in Shenching (currently Shenyang, Liaoning Province). In 1644, the capital moved to Beijing and chose the name of Manchu to replace Nuzhen for his people and adopted Great Qin as the name of the dynasty.

The last Chinese feudal dynasty was governed by Manchu emperors. After the Opium War of 1840, China was reduced to the status of a semi-colonial and semi-feudal country; however, in the struggle against foreign invaders, many Manchu were killed in fighting for China's independence and dignity of their nation.

According to the China People's Republic government statistic reported in 1990, 9.86 million Manchu, mainly scattered over three provinces in northeastern China, living in Manchu autonomous areas (total twelve areas in China, the first autonomous county—Xinbin Manchu Autonomous city—was set up 17 Jan. 1985), some others scattered over the provinces of Hebei, Inner Mongolia, and Xin Jiang, and also in big cities such as Beijing, Tian Jing, and Guang Zhou. Manchu lived peacefully with other nationalities. Manchu, unlike Mongolians and Tibetans, consider themselves outsiders. They are more identified with the Han tribe culture and customs. In the 1911 Revolution, a lot of Manchu participated in pulling down the Qing dynasty and carrying the Han family names. In the Republic of China, many Manchu became urban laborer. Even the girls of Eight-Banner Troops (descendants of the Royal and noble families) set up handicraft workshops to better their lives. The Manchu culture and family life were radically changed.

(Manchu Autonomous County History. [Chinese]Xin Bin MAC Government History Society, 1985)

When you think of the “nation” now, what *first* comes to your mind? Place a 1 in a space below to answer this. On second thought, what do you think of? Place a 2 to denote this

- A building
- A uniform
- A country
- A body of laws
- Money
- A flag
- Jesus Christ
- A national song
- Problems
- Political parties

Role play and Group performance: Esther—a real heroine

Unit 17 My culture

Introduction: Nushu, our unique Chinese women culture

It may seem strange to include a section on “culture” in this study for women. As a matter of fact many person wonder if the subject has any connection whatever with the Bible. Regardless of how strange or new it may appear, let us read an interesting discovery about 女書 Nushu, women's secret Script which was discovered 20 years ago in Shungjian Xu Twonship, Jiangyong County Hunan Province of China. Nushu is a mysterious language has been handed down, mother to daughter, grandmother to granddaughter, from elderly aunt to adolescent niece, from girl friend to girl friend and never, ever shared with the men and boys for generations. According to studies by the Central-South China Institute for nationalities, nushu has finally been defined as a written language, which contains more than 2,000 characters. The content of nushu writings have proved to be revealing about society, history, nationality and culture. It is now listed one of the world's most ancient languages and the only exclusively female language ever discovered is, however, a written language only. Women formed their own written symbols to represent them in their local dialect. Hence men can usually understand nushu if they hear it read aloud. A large amount of nushu work focuses on women's oppression and the suffering they experienced in feudal society. Women had no right to receive an education, let alone to take part in social activities. Using nushu, women wrote letters, poems, invitation cards, riddles and scripts for ballad singing, recite authentically the beauty and ugliness of their lives. Nushu also served as a means to help women

cope, stay in touch their female friends and discuss their feeling. ("Nushu, Women's Secret Script.")

Right after you know this cultural history, what do you think and feel God has given such a unique cultural product in our culture?

Let us start from considering what is meant by "culture." You may come up with some interesting and relevant ideas. And, after all, that is how we grow.

The meaning of culture

(Definition given by teacher—for Manchurian group)

Share with your group and rewrite your definition. Do the following questions and share it class.

In the long history of China's encounter with Christianity, the Christian population in China has scarcely exceeded one half of 1 percent. Christians, such a minority among the people of 1.3 billions, in a country, which has a long history and civilization. Our country not only challenges any presumptuous of Christianity but also presents a world of thought, language, art, and philosophy radically different from the Christian tradition. As Chinese Christians, we are urged to keep in constant dialogue with this rich cultural heritage since Chinese identity is defined by participation in a complicated cultural matrix of social behavior, rites, and human relationships.

The goal of a Christian woman's life can be described in one sense as becoming integrated or one in her total world view. But this means she must develop a "cultural" viewpoint, which grows out of the roots of her relationship to God.

What do the following passages imply about a person's viewpoint?

Isaiah 6:3 _____

Ephesians 4:15 _____

Colossians 1:16, 17 _____

Colossians 2:3, 4 _____

The cultural mandate

Undoubtedly the most basic command of God motivating a person to be an integrated personality is the one we have looked at many times in this study: Genesis 1:28. Sometimes called the "cultural mandate," this command (Mark the following true or false):

___ was given after sin entered the world.

___ relates to all of creation.

___ has nothing to do with women.

___ no longer applies since sin entered the world.

___ only affects Christians.

As human beings began to multiply on the earth, two direct lines began to develop: the

Culture in contrast

Here is an interesting contrast in Scripture: David and Nebuchadnezzar. Both wealthy kings saw cultural development under their reigns. (Babylon's Hanging Gardens were one of the Seven Wonders of the Ancient World.) But how would you note the way each carried out the cultural mandate?

1 Chronical 22:1-5 _____

Daniel 4:28-30 _____

This difference should always distinguish the descendants of Seth from the offspring of Cain. But some persons feel that to become involved with cultural development at all is unchristian. How a comparison of Psalm 24:1 does with 1 John 2:15, 16 relate to this idea?

On the other hand, some Christians "compartmentalize" their lives, acting as though Christ has little or nothing to do with their being all wrap up in cultural interests. What light do the following passages throw on this attitude?

Colossians 2:8, 9 _____

Ephesians 5:8-13

Thus, the Christian woman sees herself in a world created by God, full of the glory of God, and committed to humankind to subdue or dominate for God. Having been affected by sin, however, including her own ability to perceive truth and participate in ruling the world to her Creator, the godly woman must begin to cultivate a comprehensive view point consistent with her faith in Christ.

This takes on two basic aspects:

(1) a critical analysis of her present culture

(Kwok Pui Lan, a Hong Kong Christian woman and leader said how to do self-empowerment as a Chinese Christian women under the in heritage of Chinese culture and Christian history, "first, it informs me that (many) Christian women have a history and a story that need to be recovered for the benefit of the whole church, second, I stand in a long tradition of Chinese Christian women, who with tremendous self-respect, struggled not only for their own liberation but also for justice in church and society; third, these women brought their experience to bear on their interpretation of Christian faith and dared to challenge the established teaching of the church" (Kwok 18). What do you think? Discuss)

(2) an aggressive interest in areas yet to be explored. Both of these aspects become a marvelous avenue of Christian witness in the world.

Approaching my culture

Where does one start? Let's be concrete. The following list contains the typical contents of culture. Run down the list; then number them in the order in which you feel most conversant. ("Religion" has been omitted.)

Singing and dancing

Behavior

Law

Science

Book

Medicine

Education

Sports

Radio

World & Nation

Farming skill

Handicraft

Customs, norms and rites (e.g. marriage rites, funeral ceremony)

Festivals

When someone uses the expression "the Manchurian way of life," what image comes to your mind, Christian or non-Christian? Explain.

What do you think about some women becoming Christians and refusing to follow the Chinese marriage rites or to participate in the funeral ceremony, which were social enactments of patrilineal and patriarchal family ideas?

Video show: 尋找他鄉故事第 26 段日本農村中國妻 ("Chinese wives in Japan") (a show telling of several Chinese women who married to Japanese rural men through agent companies, how they struggled to learn to adjust a new culture as well as keep their own custom and cultural value.) Does the student find some insights relevant to her life?

Unit 18 My world

Introduction: A class discussion about the movement of 'Back to Jerusalem' (Ong)

The last things Jesus said before he returned to heaven were about the world. And the upshot of it all was this: "All authority everywhere is mine, so you go and let the whole world know who I am, what I have done, and what I desire."

Read Jesus' words for yourself in Matthew 28:18-20. And answer the questions below.

The Word and the world

According to Luke's record in Acts 1:8, Jesus simply stated as a *fact* that these men *would* get the Word out on what basis was! His authority, of course, which involved the coming of the Holy Spirit.

But Acts 1:8 also shows a pattern—that is, how this "witness" would move out. What four stages do you see?

1. _____
2. _____
3. _____
4. _____

Now list the parallel stages in your own situation.

1. _____
2. _____
3. _____
4. _____

Read other texts

There is a simplicity here which no person can afford to miss. To be effective in the world a woman simply starts **where** she is. And she begins in terms of **who** she is. It is Christ alone who fills her with what she needs to be a "witness." How is this shown in Matthew 4:19?

Suffice it to say that the woman who has set herself to *follow Christ* as Christ directs her through the Scripture will be amazed to see God begin to use her. What part of John 14:21 shows this?

How does this tie in with Acts 4:13?

Now according to Acts 4:20, what does a "witness" tell?

Read 1 Peter 2:9 and discuss the meaning of "a chosen people, a royal priesthood, a holy nation."

Class work: Sharing your experience with your group

To implement this in your life, recall the events leading up to and following your becoming a Christian. Jotting down the significant events in your life and then organizing them can do this. Persons having had a "crisis" conversion might follow an outline like this:

1. What my life was like before
2. How God brought me to Christ
3. What it has been like since

Many Christians cannot recall an abrupt "turning around" experience, but have been aware of a personal faith in Christ since childhood. An outline for their experience might go something like this:

1. The Christian environment in which I grew up
2. The means God used to bring me to faith in Christ
3. The evidences I have seen of his blessing

Try to confine your account to significant facts, including names, places, occasions, using terminology an unchurched person would understand. (For an example of such a “testimony” read Acts 22:1-21)

In summary, God made man and woman to show his own glory. And when a woman becomes a Christian, God is again showing that glory. So out from her –in her own “Jerusalem” – God will send out his Word to others. How? By the woman’s testimony and declaring of the gospel!

Method introduced to Manchurian women (who have communism background and avoid complicating philosophical explanation): Ask three Questions?

Do you know the origin of human beings?

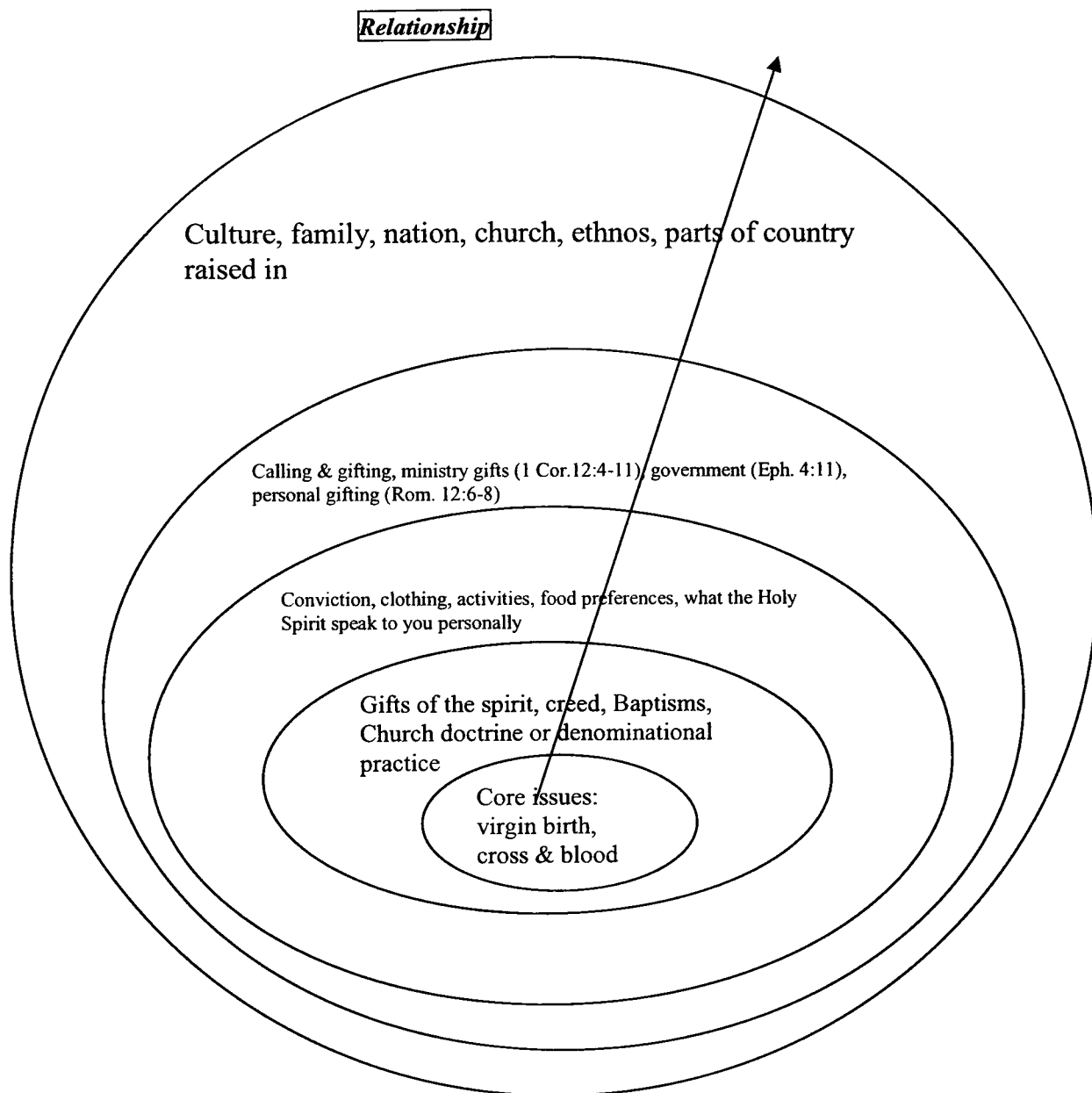
Do you know why you are here or what is the meaning of your life? (Meaning of human life)

Do you know where are you going after death? (Meaning of eternal life)

(Use Roman 1:20; 5:8-9; 6:23 to support your conversion testimony)

Chart of Women with a Mission (Heightley). Following is the guideline to distinguish the core issues and the debatable issues in women ministry and used a "Christ-centric circles" to illustrate women's viewpoints.

Core issues are the tenets of faith that are absolute. All the rest are debatable.



Unit 19 When a Woman serves

When a woman becomes a woman, she begins to make mature judgments and exercises self-control in line with those judgments. For a Christian, those judgments are based on the Word of God. Hence, the study concludes on the same note with which it began. The "happy" or blessed woman maintains a daily relationship with God through the Scriptures. But she must know how to use them.

A method of Bible study, which can be very helpful to such a woman, is "character" study. Below are listed some instructions for working both, along with some suggested subjects to continue a lifelong plan of "meditation."

Assignment: A Character study (Extra material provided after class)

1. Select the person to be studied
2. Using a concordance, list the passages to be considered.
3. After meditating on the portions, write a 100 word character sketch of the person.
4. List his weak points
5. List his strong points.
6. List problems encountered in the study. (pursue these later)
7. Write a personal application:
What has God told me to believe or do?
How have I been failing in this?
What will I do about it?

Unit 20 Conclusive Session

Study the following women, focus on their life experience, characters and missions yet do not require the use of extensive or scattered passages.

Ruth- Ruth1-4

Hannah—1 Samuel 1-2:21

Athaliah—2 hronicles 22-23

Esther—Esther 1-10

Elizabeth—use a “Harmony of the Gospels”

**Charm is deceitful, and beauty is vain; but a woman who fears the Lord is to be praised.
(Proverbs 31:30)**

Course ending notes:

Ideal personality structure progressing in seven major areas of a woman’s life can be seen in:

1. **Spiritual: “Belovedness”:** deep sense of being fully known, fully loved, and freely forgiven by her “Abba, father” God: Ephesians 2:12-13, 3:17; James 1:23-35, The key to soul deep healing begins here: knowledge of God’s love deepened to become the experience of God’s love. Learn to develop a love relationship with God so that it becomes an experiential reality, not just theological certainty.
2. **Personal:** focus shifts to God’s adequacy rather than her own inadequacy.
3. **Relational:** a secure sense of unseverable belonging and ultimate acceptance with a growing capacity to tolerate criticism (Jeremiah 2:13).
4. **Rational:** increasingly truthful reasoning as her mind is continually being renewed by the word of God (Romans 12:1-2).
5. **Emotional:** experiences a full range of emotions, usually expressed appropriately.
6. **Volitional:** consistently responsible, biblically informed choices, with increasing willingness to own them and their consequences.
7. **Behavioral:** increasingly mature, Christ-like actions, characterized by genuine convictions and compassion.

Conclusion: Ephesians 3:17, 19-20

Selected head students interviewed by teacher right after they have submitted their personal qualitative questionnaire answer sheet.

Source: This version was modified and revised from the original according to the variation of the cultural, political, and social context of Manchurian

women in China during the training in 2005-2006; the major changes of the content are indicated *italics*.

APPENDIX I

Comparison of Urban and Rural Manchurian Women's Family Status

Jean Hung found that the family status of rural women is much lower than that of urban women. She tried to examine the reasons from the perspectives of the economic structure, social norms, the family kinship structure, and inheritance. The aim is to see whether and how the patriarchal family system still functions in the cities and countryside and what are the economic, social, and legal bases of urban women's family status.

The economic structure

Rural women are less independent economically. Their income is not as stable as urban women employees, and their old age is not secured by any welfare system. Rural women have remained throughout responsible for giving birth to sons in order to provide security and women are still blamed if they fail to give birth to a son. The pressure on women has also become greater under the government's compulsory birth control program.

Rural women's family status is also negatively influenced by the fact that farming is the least rewarding job in China. Farmers are at a great disadvantage economically. But it has been estimated that women now account for 70 percent of the total agricultural labor force because only women perform agricultural labor in more than one-third of all farm families.

Social Norms

Chinese patriarchal power used to be based on the patrilineal kinship system. According to the WF survey, only 34.9 percent urban residents do not agree that the children may take their mother's surname; 13.2 percent agree to let their children be named after their mother.

Patriarchal domination in rural areas is also reflected in women's secondary role in the family. "Who makes decisions on the family's economic allocation?" WF survey, In rural area the rate was 48.1 percent husband and wife jointly, 23.2 percent mainly the husband, 11.8 percent mainly the wife, 11.5 percent other men in the family, and 4.9 percent other women in the family. The IPS survey shows that most domestic chores, like cooking, washing, and taking care of children, are still done mainly by women in rural area.

The kinship Network and support to and from the Natal family

Women's status at home is related to the degree of support she can obtain from her natal family. However, rural communities in China are still structured according to the continuing norms of exogamy; most rural women leave their home villages after they marry. The geographical distance between the mothers and their married daughter makes substantial involvement in each other's family life impossible.

The rights and the practice of inheritance

For farmers, the house owned by the family may be its most valuable property, which is inherited by the son only. From the two surveys, the majority of rural people are against the idea of a married daughter's inheritance right.

Domestic violence

A survey conducted by the Beijing Association of the study of marriage and the family in February and March 1994 had a surprising finding: 20.4 percent of wives were beaten by their husbands, and 14.3 percent of husbands were beaten by their wives. Almost no community facilities protect the victims of domestic violence in China. In rural areas, domestic violence is more frequent, because wives are still considered the property of their husbands.

Sex and status

Rape within marriage is basically not recognized in China. Two surveys showed that 46.6 percent of rural women and 62.4 percent of urban women believe that a woman can deny her husband's request for sex.

Divorce and Housing

In recent years, the divorce rate has increased rapidly, from about 4.7 percent in 1979 to 9.97 percent in 1993. About 70 percent of divorced women initiated cases in China during the last few years. But in the rural areas, houses are private property belonging neither to the collective nor to the State; the houses are owned and inherited patrilineally. If a woman wants to divorce her husband she will have no place to stay.

Source: Hung.

APPENDIX J

Semi-Structured Interview Coding Guide

Likert Scale 4 3 2 1

Key: 4=Much; 3=More; 2=Some; 1=None or No Report

Evaluate the woman's self-reported evaluation of the positive influence of her "self-formation" related to each of the following general area before the SIRP—MV course.

1		View of God
2		View of self (being a woman)
3		View of family relationship
4		View of church ministry and Christ's body relationship
5		View of community /country (tribe and citizenship)

Evaluate the woman's self-reported evaluation of her SIRP—MV training experience in producing growth or change of relationship in any or all of these areas during the time reported.

6		View of God
7		View of self (being a woman)
8		View of family relationship
9		View of church ministry and Christ's body relationship
10		View of community/country (tribe and citizenship)

Evaluate the woman's self-reported level of growth/change in the awareness of Biblical self that is apparent in each of the following areas during the time reported.

11		Being a creature
12		Being a child of God
13		Being a woman in her community
14		Being a decision-maker in family
15		Acceptance to her appearance
16		Acceptance to her feeling
17		Acceptance to her thinking
18		Acceptance to her ability

Evaluate the role/influence of each of these in the woman's change/growth of self-image that is reported in the time reported.

19		Manchu Church Leader Training Program
20		SIRP—MV experience in particular

Note any significant theme, overall impressions, events reported in this interview.

APPENDIX K

Data of Research Group on TCQ

Part A

Quantitative Data

Trainees Commencement Questionnaire (Research Groups)

TZ
n=27XR
n=20

I. Cultural activities

1. How much free time do you usually have in one week?

	(n)	%	(n)	%
0hr	5	19	6	30
1-5hrs	3	11	0	0
6-10hrs	5	19	0	0
10-15hrs	3	11	3	15
16-20hrs	1	4	1	5
21-25hrs	3	11	2	10
20-30hrs	2	7	5	25
30-50hrs	4	15	3	15
over 50hrs	1	4	0	0

2. What do you usually do in your personal devotion time?

	(n)	%	(n)	%
Prayer	18	67	18	90
Hymn singing	0	0	5	25
Bible reading	24	89	20	100
Listen to tapes/CD	6	22	8	40
Read Christian Literature	0	0	1	5
Meditation	2	7	0	0

3. With whom do you share your free time?

	(n)	%	(n)	%
Mother-in-law	2	7	0	0
Husband	5	19	2	10
Children	14	52	3	15
Parents	2	7	2	10
Christian	13	48	12	60
Friends	1	4	0	0
Alone	3	11	4	20

4. What kind of books, newspapers, or magazines are you most interested in?

	(n)	%	(n)	%
Christian books	10	37	11	55
Newspapers	2	7	0	0
Fiction/Art	3	11	1	5
Family/health	0	0	1	5
Autobiography/history	1	4	1	5
Bible	9	33	7	35
No idea	3	11	0	0

5. What kind of church ministry training would you like to attend?

	(n)	%	(n)	%
Children work	0	0	1	5
Bible study	20	74	19	95
Prayer/visit	13	48	7	35
Worship/music	0	0	1	5
Evangelism	1	4	0	0
Youth work	1	4	0	0
No idea	0	0	1	5

II. Work and Occupation**1. Are you satisfied with your ministry/job?**

	(n)	%	(n)	%
Yes	22	81	19	95
Don't Know	2	7	1	5
No	3	11	0	0

2. What kind of job would you like to have?

	(n)	%	(n)	%
Trading/hawker	2	7	2	10
Teacher	4	15	2	10
Medical	1	4	3	15
Author	1	4	0	0
Pastor	12	44	5	25
Music	0	0	2	10
Tailor	0	0	1	5
Driver	0	0	1	5
Army	1	4	0	0
no idea	6	22	4	20

3. Do you think that a woman should have her own occupation or just stay at home doing household chores?

	(n)	%	(n)	%
Having occupation	8	30	8	40
Stay at home	4	15	0	0
Both	15	56	11	55
No idea	0	0	1	5

III. Family Life

1. Do you think your household chores are heavy, not so heavy, or light?

	(n)		(n)	%
Heavy	8	30	4	20
Not heavy	12	44	10	50
Light	7	26	4	20
No idea	0	0	2	10

2. Who should do household chores such as cooking, washing, cleaning, sewing, etc.?

	Wife (n)	%	Man (n)	%	Both (n)	%	Wife (n)	%	Man (n)	%	Both (n)	%
Cooking	23	85	0	0	3	11	14	70	0	0	6	30
Washing	24	89	0	0	4	15	17	85	0	0	3	15
Cleansing home	20	74	2	7	3	11	19	95	0	0	6	30
Caring children	21	78	0	0	4	15	15	75	0	0	5	25
Sewing	25	93	0	0	0	0	17	85	0	0	3	15
House repair	0	0	25	93	1	4	0	0	17	85	3	15

3. When you want to buy some expensive thing for yourself, do you consult your husband about it?

	(n)	%	(n)	%
Yes	24	89	14	70
Depend on situation	3	11	5	25
No	0	0	2	10

4. If your husband doesn't agree with you, what do you do?

	(n)	%	(n)	%
Don't buy	19	70	12	60
Buy	1	4	2	10
Consult again	7	26	6	30

5. When you are depressed about something, do you talk with your husband about it?

	(n)	%	(n)	%
Yes	9	33	7	35
Depends on situation	12	44	11	55
No	6	22	2	10

6. How does your husband respond?

	(n)	%	(n)	%
Don't care	5	19	3	15
Comforts you	16	59	6	30
Blames you	2	7	6	30
Others	4	15	5	25

7. Do you often chat with your husband?

	(n)	%	(n)	%
Often	12	44	9	45
Sometimes	12	44	8	40
Rarely	3	11	3	15

8. What kind of topics do you often talk about?

	(n)	%	(n)	%
Family trivial things	12	44	10	50
Family big decisions	11	41	11	55
Finance	4	15	4	20
News	8	30	7	35
Children	14	52	9	45
Church	16	59	14	70
Others	5	19	1	5

IV. Marriage**1. Whom do you think should make the final decision about whom a girl should marry?**

	(n)	%	(n)	%
Herself	14	52	13	65
parents'	1	4	0	0
Cousulting together	11	41	6	30
No idea	1	4	1	5

2. What is the most important consideration for a woman in choosing a partner?

	(n)	%	(n)	%
A Christian	10	37	11	55
Do we love each other	2	7	0	0
Does he love me	3	11	2	10
With mature personality	11	41	6	30
Financial stable	1	4	1	5
Good Health	3	11	0	0
No idea	1	4	2	10

3. How did the economic condition of your parents' home and your husband's home compare when you get married?

	(n)	%	(n)	%
Parents' home was richer	6	22	5	25
Husband's home was richer	3	11	0	0
Not much difference	18	67	15	75

4. Do you think it is necessary to have a bride-price or dowry when someone gets married?

	(n)	%	(n)	%
Yes	12	44	6	30
No	2	7	3	15
Depends the situations	12	44	7	35
No idea	1	4	4	20

5. What do you think are the ideal ages for a man and woman to get married?

Man				
	(n)	%	(n)	%
30-35	5	19	1	5
27-29	4	15	7	35
25-26	16	59	7	35
22-24	1	4	1	5
No idea	1	4	4	20

Woman				
	(n)	%	(n)	%
30-35	2	7	0	0
27-29	2	7	0	0
25-26	9	33	8	40
22-24	12	44	7	35
21-22	1	4	2	10
No idea	1	4	3	15

6. Should a husband be older or younger than his wife?

	(n)	%	(n)	%
Older	9	33	10	50
The same	4	15	2	10
Younger	0	0	0	0
Doesn't matter	15	56	9	45

7. When young people get married, is it better for them to live by themselves or with parents?

	(n)	%	(n)	%
By themselves	25	93	16	80
With parents	7	26	3	15
Both	0	0	0	0
No idea	0	0	1	5

8. Who should be the breadwinner, husband or wife?

	(n)	%	(n)	%
Husband	13	48	8	40
Wife	0	0	1	5
Together	14	52	11	55
No idea	0	0	0	0

9. Do you have experience of being persecuted by your family due to your faith and ministry?

	(n)	%	(n)	%
Yes	7	26	11	55
No	20	74	9	45

V. Fertility and Expectation for Children**1. In your opinion, after how many years of marriage should a woman have her first child?**

	(n)	%	(n)	%
1 year	7	26	3	15
2 year	5	19	9	45
3-4year	4	15	3	15
5 over	2	7	0	0
Depends on situation	6	22	1	5
No idea	3	11	4	20

2. What do you think is the ideal number of children in a family?

	(n)	%	(n)	%
1boy	1	4	1	5
1 girl	4	15	2	10
1boy1girl	19	70	13	65
2boys2girls	1	4	0	0
1boy2girls	2	7	2	10
No idea	4	15	2	10

3. How much education do you think your son/daughter should have?**Son**

	(n)	%	(n)	%
Junior high	8	30	7	35
High School	8	30	3	15
College/university	6	22	4	20
Life long	0	0	1	5
Depends on his/her ability	1	4	2	10
No idea	2	7	3	15

Daughter

	(n)	%	(n)	%
Junior High	11	41	7	35
High School	3	11	3	15
College/university	5	19	3	15
Life Long	0	0	1	5
Depends on his/her ability	1	4	2	10
No idea	7	26	4	20

4. What kind of occupation do you want your son/daughter to have when they grow up?**Son**

	(n)	%	(n)	%
His choice	2	7	2	10
Professional/technical	5	19	2	10
Serving god	10	37	10	50
Serving people	4	15	1	5
No idea	6	22	5	25

Daughter

	(n)	%	(n)	%
Housewife	2	7	0	0
her choice	0	0	2	10
Professional/technical	4	15	2	10
Serving God	6	22	10	50
Serving people	4	15	2	10
No idea	11	41	4	20

4. When your son/daughter gets married, what kind of partner do you want for them?**Son**

	(n)	%	(n)	%
Christian	16	59	9	45
His choice	2	7	0	0
Good perosnality	2	7	4	20
Responsible person	2	7	1	5
Pastor	0	0	2	10
No idea	5	19	4	20

Daughter

	(n)	%	(n)	%
Pastor	0	0	3	15
Christian	11	41	8	40
Her choice	1	4	0	0
Good personality	0	0	3	15
Responsible person	2	7	1	5
Love her	1	4	0	0
has good career	1	4	0	0
No idea	11	41	5	25

VII. Attitudes on divorce and remarriage**1. If a husband and wife cannot get along well, do you think they should divorce or not?**

	(n)	%	(n)	%
Yes	0	0	3	15
Don't know	6	22	5	25
No	21	78	12	60

2. If the relationship between husband and wife has been broken, do you think they should divorce?

	(n)	%	(n)	%
Yes	11	41	8	40
Depends on situation	1	4	0	0
No	7	26	7	35
Don't know	8	30	5	25

3. In general, do you think a divorced woman should try to remarry?

	(n)	%	(n)	%
Yes	5	19	3	15
Depends on situation	16	59	10	50
No	3	11	6	30

4. Should a widow try to remarry?

	(n)	%	(n)	%
Don't know	3	11	1	5
Yes	5	19	1	5
Depends on situation	20	74	15	75
no idea	1	4	1	5
Don't know	1	4	3	15

5. How long should a widow wait after her husband's death before marrying again?

	(n)	%	(n)	%
Depends on situation	3	11	6	30
2-3 years	7	26	2	10
4-5 years	4	15	1	5
6-10 years	0	0	1	5
No idea	11	41	10	50
Over 60	2	7	0	0

Part B

I. Cultural activities

1. **How much free time do you usually have in one week?**
2. **What do you usually do in your personal devotion time?**
3. **With whom do you share your free time?**
4. **What kind of books are you most interested in?**
 - ❑ Christian books, I want to understand the Bible and God from various perspectives.
 - ❑ Literature and fiction, it is my old hobby.

What kind of church ministry training would you like to attend?

II. Work and Occupation

1. **Are you satisfied with your ministry?**
 - ❑ I am not satisfied because I feel inadequate to preach and look after God's sheep.
 - ❑ I am not; I always fail to meet God's expectation.
2. **What kind of job would you like to have?**
 - ❑ I like being a pastor, and I am blessed in serving God.
 - ❑ Being a pastor; I found my value.
 - ❑ Saving souls is the most valuable job in the world.
 - ❑ Author. I want to record all my life experience.
 - ❑ I don't want to be a farmer.
 - ❑ Teaching children; I believe God wants me to do so.
 - ❑ Serving God is the most glorious job.
3. **Do you think that a woman should have her own occupation or just stay at home doing household chores?**
 - ❑ I don't have a mother-in-law; I am the only housewife at home, so that I should stay home.
 - ❑ Women should have jobs so as to earn more money for the family and have more opportunities to reach out to people.
 - ❑ Woman should do something good for God in this world.
 - ❑ No occupation; women cannot experience the value of life.
 - ❑ Man and woman are equal; woman should have her own job.

III. Family life

1. **Do you think your household chores are heavy, not so heavy, or light?**
 - ❑ Heavy, I am tired being a full-time pastor and taking up all the household chores, including cutting and husbandry. I am not sure whether God wants me to carry these heavy chores; however I suppose household chores are women's duties.
2. **Who should do household chores such as cooking, washing, cleaning, sewing, etc.?**
 - ❑ I don't have a job to earn money; I should do all the household chores. If a wife has a job, and the husband should share all the household chores with her.

- ❑ Doing household chores is the way to prove a wife's submission to her man.
 - ❑ It is woman's duty.
3. **When you want to buy some expensive thing for yourself, do you consult your husband about it?**
 - ❑ Yes, my husband controlled the finance of the family; I must talk to him.
 - ❑ Yes, I should respect my man.
 - ❑ No. My husband used to let me make decisions.
 - ❑ Yes, husband and wife should make the financial decision together.
 4. **If your husband doesn't agree with you, what do you do?**
 - ❑ Don't buy. Husband is the host of the house; wife is a guest.
(丈夫是主, 妻子是客)
 5. **When you are depressed about something, do you talk with your husband about it?**
 - ❑ No, I don't talk to him because he is not a Christian; I used to solve my depression in prayer.
 - ❑ Yes, more sharing, more understanding and love.
 - ❑ No. I don't want to increase his burden.
 - ❑ No. He never understands me.
 - ❑ No. He used to blame me when I am depressed.
 - ❑ Yes. My husband is a good listener.
 - ❑ I would talk to God first. Then, depends on the situation. I may talk to my husband.
 6. **How does your husband respond?**
 7. **Do you often chat with your husband?**
 - ❑ No. We don't have "common language".
 - ❑ Yes. More talk, more love.
 8. **What kind of topics do you often talk about?**
 - ❑ Gospel, I want to lead them to Christ.
 - ❑ His smoking habit. I want him to get rid of it.

IV. Marriage

1. **Whom do you think should make the final decision about whom a girl should marry?**
 - ❑ Herself, this is her life decision. Young people have stronger personalities to make her choice now.
 - ❑ Parents only could give suggestions.
 - ❑ Herself. Liberty of choice.
2. **What is the most important consideration for a woman in choosing a partner?**
 - ❑ Good personality is the key of happy marital relationship.
3. **How did the economic condition of your parents' home and your husband's home compare when you get married?**
4. **Do you think it is necessary to have a bride-price or dowry when someone gets married?**

- ❑ Not necessary; Christians should not follow the unreasonable tradition.
 - ❑ Yes, it is a gift of love and respects the tradition.
 - ❑ No. Marriage is not founded on money.
5. **What do you think are the ideal ages for a man and woman to get married?**
6. **Should a husband be older or younger than his wife?**
- ❑ Doesn't matter if the husband is a mature and responsible person.
7. **When young people get married, is it better for them to live themselves or with parents?**
- ❑ Learn to be independent.
 - ❑ After marriage, we should not rely on parents but we should support old parents.
 - ❑ By themselves. Avoid generation gap and conflict.
8. **Who should be the breadwinner, husband or wife?**
- ❑ Husband. He is the head of the wife.
 - ❑ If a woman takes up all the household chores, her husband should be the breadwinner.
 - ❑ It is a man's duty.
9. **Do you have experience of being persecuted by your family due to your faith and ministry?**
- ❑ Yes, my family supposed I wasted time and money in church.
 - ❑ Yes, I was the first Christian in my family.
 - ❑ Yes, my husband doesn't like to be left alone at home when I go to church.

V. Fertility and Expectation for Children

1. **In your opinion, after how many years of marriage should a woman have her first child?**
- ❑ Depends on situation: personality, maturity, and financially stable.
 - ❑ If the woman does not have an occupation, should give birth to a child as early as possible
2. **What do you think is the ideal number of children in a family?**
- ❑ If I have choice, I prefer to have a girl only.
 - ❑ In this rural place, we need a boy to do the labor work.
 - ❑ I want to have a girl because a daughter used to care for parents more than a son.
3. **How much education do you think your son/daughter should have?**
- ❑ More education, better serving God.
4. **What kind of occupation do you want your son/daughter to have when they grow up?**
- ❑ I want my daughter to be a godly housewife.
 - ❑ The job they like, what they like, they would do it well.

5. When your son/daughter gets married, what kind of partner do you want for them?

- ❑ Good personality. The character of a person decides his/her fate.
- ❑ Christian. More reliable and God wants us to get married with Christian.

VI. Attitude on divorce and remarriage

1. If a husband and wife cannot get along well, do you think they should divorce or not?

- ❑ No. I think marital relationship could be harmonized if both sides are willing to put in effort.
- ❑ No. God objects to divorce.

2. If the relationship between husband and wife has been broken, do you think they should divorce?

- ❑ I agree because it is painful to live together without love.
- ❑ One reason for divorce is adultery.
- ❑ Life is short; a woman should find another happy life.

3. In general, do you think a divorced woman should try to remarry?

- ❑ If her ex-husband doesn't get marrying again, the woman should wait and give him a second chance.
- ❑ Yes. It is not good to live alone.

4. Should a widow try to remarry?

- ❑ According to 1 Corinthians 7:9, woman had better remain her status as a widow.
- ❑ Yes. Human being has right to love and to be loved.
- ❑ Woman can't earn her living in this village; she needs a husband.
- ❑ If she serves God, it is not necessary to remarry.

5. How long should a widow wait after her husband's death before marrying again?

- ❑ Three years, the widow might have enough time to recover from the sorrow of losing husband.
- ❑ When she is over 60 years old, if nobody looks after her, she needs a spouse to help her.
- ❑ Young widow should remarry; old widow depends on the situation.

APPENDIX L

Additional Comments of District Leaders of

Control Group on SSI

1. Background—What stands out for you in your life over the past few years?

- ❖ I converted right after God healed my gall and stomach diseases.
- ❖ My husband had affair and I wanted to divorce from him, but my parents stopped me due to traditional bias. I was lonely and miserable until I found love and security in God.
- ❖ God healed my long-term shoulder pain, and I promised Him to be His servant forever.
- ❖ I have suffered from nine years of hopeless headache. God healed me and turned my life into a new leaf.
- ❖ I was an orphan from a cursed family and was looked down by my husband's family due to ill-health after marriage but I was healed by God one night. This real and personal experience with God helped me to make healthy assessment of who I am.

2. Self-description—How would you describe yourself to yourself?

- ❖ The low educational background caused me to have a strong sense of inferiority. I regretted that I hadn't sought for higher education after primary school. I encountered a great deal of problems in Bible study.
- ❖ I felt sad to myself sometimes and helpless in my marriage.
- ❖ Sometimes, I want to look after all the family members, and I have responsibility to settle every problem by myself but I am a loser.
- ❖ I am a traditional daughter-in-law, dared not go against my husband and mother-in-law; a lot of hurt feeling keep in my heart, and I do not know how to speak out or share except telling my God.

3. Gender favor—What does being a woman mean to you?

- ❖ I was looked down by my mother-in-law because I only gave birth to three daughters.
- ❖ I only have a daughter and I do not want my girl suffering what I suffer being a woman in this village.
- ❖ I am the eldest child in the family and have some "say"; however, my mother loves her sons more than her daughters. I feel sad even though I am fifty-two years old now.
- ❖ I like to be a woman because my parents love both boys and girls; but being a woman is difficult, has a lot of work to do at home and does not have many chances for self-development as man has.
- ❖ If I were a man, I will have more chances to develop myself; however, I like to be a woman after my conversion because I realized that woman was gentle and caring.

4. Relationship improvement—Looking back over your life, what relationships have been really important to you?

- ❖ The relationship with God as well as my mentor. When I started the full-time ministry, my family had financial problem. I wanted to quit and went back to secular job but was encouraged by my mentor to carry on.
- ❖ I got married at age of 18. The marital relationship was indifferent. God healed my disease and my husband converted with me. I was shy to speak in public before taking up the pastor post. God strengthens me to go on.
- ❖ God saved me and loved me when my husband and parents rejected me.
- ❖ I got much positive experience in church ministry that strengthened my self-confidence. The church relationship is important to me.
- ❖ I was at critical times; Words of God reached me appropriately.
- ❖ God helps me to earn my family's living by selling the agricultural products. He gives me eternal life and the necessities of life.
- ❖ God loves me and heals me, and I earn back my dignity from Him.

5. Decision making—Could you describe to me a situation where you were not sure what the right thing to do was?

- ❖ I used to follow my spouse's decision except being a woman pastor.
- ❖ I have a strong and dominant personality; I try very hard to gain everybody to support my decision and opinions. I am having difficulty deciding whether I permit my only son to get married to a Buddhist.
- ❖ No matter how successful a woman is, she has to put her family and husband on the top priority. I let my man make decision.
- ❖ I always feared making wrong decisions. People would blame me.

6. Effect of Training

- ❖ I have received Bible training in government Bible school but nothing related to self and life formation.
- ❖ I hope the Manchu Church Leader Training Program would provide program related to children work and family worship.
- ❖ I like to be pastor and have enjoyed the course in MCLTP that was practical to my ministry, but I always feel inferior and inadequate to serve God and I am not worthy being God's servant. I hope I have more years in school so that I could read and write better and could be a good preacher.
- ❖ I didn't have time to review what I have learned in MCLTP. I was too stupid to memorize all I have read and learned. When I feel inferior, I cried to God and ask for mercy and help.

APPENDIX M

Additional Comments of District Leaders of

Experimental Group on SSI

1. Background—What stands out for you in your life over the past few years?

- ❑ My husband broke his leg in a car accident; however, he experienced God's healing. The whole family realized that money was not the most concern, yet they faced serious financial problem.
- ❑ My husband was a gambler, and I felt sick of my marriage until God saved us six years ago. The whole family situation changed, and I started to serve Him after my conversion less than one year ago.
- ❑ I feel hurt to leave my former church group due to the power struggle with the male pastor; I am still in the process of recovery.
- ❑ I was tired and overloaded in last several years since my husband suffered from ill health. I wanted to quit my pastoral job last October.

2. Self-description—How would you describe yourself to yourself?

- ❑ I grew up with power and status because I am the eldest child of my parents' family. I have strong self-esteem, but I learned to be a humble woman in church under the guidance of my mentor.
- ❑ I was a spoiled child in my parent's family because I was the youngest. Nevertheless, my husband did not tell me he suffered from epileptic disease before marriage. I wanted to divorce but I could not leave my girl behind; then, I led a miserable and depressing life. With a strong sense of inferiority, I seldom go back to visit my parents. I prefer to stay at church, in which I get support and encouragement.
- ❑ I feared to tell my negative feeling towards God and others because I was a pastor and I should not have this kind of feeling.
- ❑ I don't know how to describe myself. I am active and passive sometimes but I want to know who I am yet I fear of discovering "self."
- ❑ After the course, I learned the significance of balancing the right and duty, self and the ministry; if I don't know how to love "self," I do not know how to love others.

3. Gender favor—What does being a woman mean to you?

- ❑ I suffered from the arranged marriage for twenty-five years. My husband was a gambler. When I tried to commit suicide and found that I was pregnant and gave birth to a son. As a mother, I have to tried hard to live for my son.
- ❑ I prefer to be a man because a man has more freedom to choose what he likes to do and man is more rational and reasonable to handle the events. Woman tends to be emotional and always caused troubles. Because my parents love boys, I would like to be a boy. Even though this course

changed some concepts of being God's child and woman, I still prefer to have a grandson instead of granddaughter.

- ❖ A busy pastor is hard to be a good wife and mother at the same time. It is difficult for me to balance the housework and the ministries.
- ❖ Being loved by my ex-husband, I enjoyed being a woman, but remarried to a cruel man almost destroyed my self-image.

4. Relationship improvement—Looking back over your life, what relationships have been really important to you?

- ❖ I suffered from strained family relationships before my whole family converted to be Christians. God is important to me.
- ❖ With the help from my mentor in church, I have gone through several serious problems in my life.
- ❖ I got a strong feeling of God loving me and I so love God.
- ❖ I have loving parents who built me up.
- ❖ I am the only granddaughter of my big family; my grandmother protected me and loved me so much that I enjoyed life in childhood. After marriage, my husband respected my new faith, even though he is a communist. God did many healing miracles in my husband's big family so that I could have more "say" among the kinship. God is amazing and important to me.

5. Decision making—Could you describe to me a situation where you were not sure what the right thing to do was?

- ❖ I used to make the wrong decision and found the poor human relationship damaged my "soul and self" and I wanted to stand on my own feet after this course.
- ❖ I cannot take care of the church well and I cannot put it down. How poor I am? I do not know when I should take a break.
- ❖ I fear of making decisions due to fear of failure.
- ❖ Although I struggle a lot to be a mother, wife, pastor, and student of the pastor training programs, I know to make the right choice.

6. Effect of Training

- ❖ After the SIRP—MV, I realized the importance of family worship, my value and role being a woman and mother; I wanted to focus on family ministry in the future.
- ❖ I learned to ask the question "who I am" in this course. It is an important question because I started to know who I am.
- ❖ What I learned the most from the course is "the more realize God loves me, the more I accept who I am and accept others." God so blesses my jobs and ministries even though I got the certain discrimination from others again and again. I feel free to accept who I am, a woman, the servant of God, beloved daughter of my Lord.
- ❖ SIRP—MV helped me and my church members very much when I taught the course in my church. I found the topic related to marital relationship and parent-child relationship quite important to us because we learned to

- adjust our attitude and motives in dealing with relationship with family members and others. The concept changed and then the attitude changed.
- ❖ When I taught the SIRP—MV in my church, women reflected that this is the first time for them to find the way out of how to lead a Biblical life, to recover the dignity of being women and how to form a healthy personality and self. I suggest the Manchu Church Leader Training Program (MCLTP) should add more courses like this as well as the course related to marriage and family. Both man and woman should help each other's "self growth" and it will grow faster in this mutual help. Some women in my church gained new life through new experience in this course.
 - ❖ I suggest adding the course "how to cultivate the spiritual life of my kid."
 - ❖ Parent-child relationship and communication skill and technique training is needed.
 - ❖ SIRP—MV helped me and my church members in self-reformation and marital relationship, learned to forgive, and stop from comparing with other people. I want to add "family and marital therapy" in the PTP course.
 - ❖ The SIRP—MV influenced myself and my church women very much, especially the husband-wife relationship and parent-child relationship. The course forced everyone to face the real "self". I could be weak even though I am a pastor. I could have my "say" yet my husband is the breadwinner (Don Jia 當家)¹ of the family. I started to say "sorry" to my kid when I treated him wrong, yet I am his mother. I suggest making a simplified version of SIRP—MV for illiterate women.
 - ❖ I suggested adding a course for single women and family development in the future.
 - ❖ I liked the role playing and storytelling.
 - ❖ I enjoyed the group sharing, praying together, it really helped me to accept myself among my sisters.
 - ❖ I loved to have women's class and prayer support. I don't know how to describe it, just feel happy and enjoy it.
 - ❖ I got much help from talking about my personal problems in family and church with the teacher and group leader individually.
 - ❖ I like teachers, you all dared to share with us your personal struggle in different kinds of temptations. We dared not talk about the possible sin of adultery and jealousy before the lesson 10, but we have already faced this kind of temptation for a long time, especially among the young women pastors. We need someone to talk and pray together, not just condemn ourselves secretly and used to cry lonely.
 - ❖ I love the story of Ruth we heard in morning sermon, she is a great model, and we need modeling.

¹ A Manchu word meaning the headship, in charge, the elder or the leader of a group, or a tribe.

APPENDIX N

Additional Comments of Women Pastors of

Experimental Group on SSI—WA

1. Background—What stands out for you in your life over the past few years?

- God healed my husband and saved his life.
- The healing power of God came upon me.
- My husband died of uncertain disease when I was not at home. This troubled me and hindered my spiritual growth for a long time.
- God healed my disease in time of her conversion and give me, a barren woman, a son.
- The divorce before my conversion.

2. Self Description—How would you describe yourself to yourself?

- Prior to this course, I supposed that I could not be a good pastor because I am a primary school graduate.
- I am lost my “self” since the retirement.
- I felt sorry to the death of my former husband and suffered a lot from the strained relationship with my present husband. I am a depressed woman and need to find back “myself.”
- I gain back my Manchurian dignity in this course. I get to know who I am and decide to serve God among my own tribe and would like to be a cross-cultural missionary.
- I am a small woman and this affects my self-image.

3. Gender favor—What does being a woman mean to you?

- Isn't it amazing to know that even woman is made in the image and the likeness of God?
- I divorced before receiving the Christian faith. I struggled hard whether I should remarry or not because I feel sorry to rely upon my old parents. I need to have my own family.
- I believe woman is weaker and more selfish than man.
- I supposed man was more important than woman before this course.

4. Relationship Improvement—Looking back over your life, what relationships have been really important to you?

- Being child of God
- God healed my illness and called me to serve Him, yet I am an old lady. I am empowered in Him.
- The relationship with God is important to me, but I am scared if I did not work hard to serve God, God would take away my sick husband and would not arrange a good marriage for my daughter prior to this course.

5. Decision Making—Could you describe to me a situation where you were not sure what the right thing to do was?

- ❑ I like the story of Ruth, her submission and wisdom to make decisions.

6. Effect of Training

- ❑ I like the Part III of this course and I suggest adding “the Manchurian tribal language” because it is the first time I am proud of being a Manchurian woman through this course and strongly wish to serve God better.
- ❑ I wish to learn how to build up a Christian family next time.
- ❑ The Life of Ruth and the five love languages skill in this course impressed me so much.
- ❑ I like both the MCLTP and the SIRP—MV that build up my “self.”
- ❑ Life of Naomi and Ruth impressed me most.
- ❑ I want to learn more about “prayer practice” and I admired the life of Ruth and great women’s stories in Chinese history as well as Christian history.
- ❑ I like the story in Part I, story of Joseph, and Jesus’ mother’s faithful life.
- ❑ After this course, I turn away from a critical character and try to develop a gentle heart and I enjoy a better marital relationship.
- ❑ I benefited from the story of Ruth and learned a lot of her life model.
- ❑ I want to learn more about Christian marriage and family course.
- ❑ I like the story of Ruth.
- ❑ I enjoyed the group sharing, praying together. It really helped me.
- ❑ I loved to have women’s class and prayer support. We should have more of this kind of course and training.
- ❑ I got much help from talking about my personal problems in the prayer group.

APPENDIX O

Additional Comments of Lay Leaders [Class A] on SSI—WA

1. Background—What stands out for you in your life over the past few years?

- ❖ I suffer from the couple's communication problem.
- ❖ God healed my mother's cancer.

2. Self Description—How would you describe yourself to yourself?

- ❖ I am an ordinary woman without strong character and a special gift to serve God, but I like to serve in church and find happiness here.
- ❖ I don't like to be a farmer; life is too hard to work in field. I hope to be a factory worker or hawker so that I could have more free time to do what I like to do.

3. Gender favor—What does being a woman mean to you?

- ❖ I don't like to be a woman; woman is restricted to have more chance to grow herself.
- ❖ Being a woman is good; I don't need to take up the financial burden of the family like the men do.

4. Relationship Improvement—Looking back over your life, what relationships have been really important to you

- ❖ I struggle hard about my marital problem. It is important to me and hope to deal with it in a biblical way after this course.

5. Decision Making—Could you describe to me a situation where you were not sure what the right thing to do was?

- ❖ I was scared to make the wrong decision and afraid of God's punishment more than felt His forgiveness before this course. I changed a little now.
- ❖ I am always confused of God's will.

6. Effect of Training

- ❖ I like the part III of this course. I love to know the great Manchurian stories. It is my first time to be proud of being a Manchurian woman and hope to learn more Manchu cultural things.
- ❖ I love Ruth's story. How could I do the same thing—"turn the sad story into happy ending in God?"
- ❖ I am impressed by the life of Ruth, her wisdom, thinking and choice. God, make me a blessing, too!

APPENDIX P

Additional Sources of Data Considered in This Study

I. Statistic of Manchurian Lay leaders (Class B) and Women pastors of the
Pilot Project on the LGI after SIRP–MV

Mean Scores of Manchu Women Lay Leaders and Women Pastors on the LGI after the
SIRP–MV

Items	Manchu Lay Leaders (n=17)		Pilot Project Women Pastors (n=6)	
	M	SD	M	SD
God	3.64	0.08	3.5	0.17
Self	2.75	0.34	2.85	0.38
Others	2.66	0.22	3.03	0.13

LGI Subscales Pearson Correlation with Growth of Self-Image

Items	Manchu Lay Leaders (n=17)		Pilot Project Women pastors (n=6)	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
God	0.349	0	0.922	0
Others	0.777	0	0.892	0

Significant at .05 level

II. Statistic of CMA and CMS Woman Leaders on the LGI after the
SIRP–MV

Mean Scores of CMA and CMS on LGI after SIRP–OV

Items	CMA (n=10)		CMS (n=34)	
	M	SD	M	SD
God	2.76	0.09	2.99	0.18
Self	2.56	0.31	2.71	0.19
Others	2.37	0.15	2.77	0.15

LGI Subscales Pearson Correlation with Growth of Self-Image

Items	CMA (n=10)		CMS (n=34)	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
God	0.9	0	0.777	0
Others	0.765	0.0003	0.777	0

Significant at .05 level

III. Comparison between Manchu Women Pastors and CMA Women

Leaders on the SSI-WA

Change of Manchu Pastor Group Mean Score on the SSI-WA

SSI-WA (Pastors) (n=25)	Pretest		Posttest		Change	%
	Mean	SD	Mean	SD		
God	3.12	0.82	3.84	0.37	0.72	23
Self	1.4	0.63	3.36	0.56	1.96	140
Family	1.8	1.02	2.48	0.94	0.68	38
Church	2.4	1.02	3.28	0.92	0.88	37
Community	1.36	0.69	2.24	1.36	0.88	65

Change of Manchu Lay Leaders' Class A Mean Scores on the SSI-WA

SSI-WA (Layleaders) (n=9)	Pretest		Posttest		Change	%
	M	SD	M	SD		
God	2.56	0.76	3.78	0.67	1.22	48
Self	1	0	3.56	0.72	2.56	256
Family	1.11	0.33	2.56	1.01	1.45	131
Church	2.22	0.83	2.89	1.17	0.67	30
Community	1	0	2.44	1.51	1.44	44

Change of CMA Women Leaders' Mean Scores on the SSI-WA

SSI-WA (CMA Leaders) (n=10)	Pretest		Posttest		Change	%
	M	SD	M	SD		
God	2.43	0.79	3.57	0.79	1.14	47
Self	1.57	0.79	3.71	0.49	2.14	136
Family	1	0	3	1.29	2	200
Church	2.43	0.98	2.86	0.9	0.43	18
Community	2.71	1.25	2.43	1.51	-0.28	-10

Notes: The woman leaders of CMA had a stronger relationship to the Community. All of them were career women. The mean score of this subscale changed from 2.71 to 1.51, but the subscale of relationship to family increased from 1.0 to 1.29, almost two times the growth, indicating their attitude changed to give more attention to the family; however, the three groups had significant growth in relationship to self (indicating the happiness of being a woman).

Statistical Tables I, II, and III display the statistics of other women groups who have completed the SIRP—MV course during the years 2004-2006. The groups included the lay leaders of four Manchu counties; women leaders of Hong Kong China Mission Seminary Leadership Course (CMS), students from seven Hong Kong New Immigrant churches in new towns, and women leaders from four Christian and Missionary Alliance Churches (CMA). The data collected from these resources continued to show that woman leaders from different areas and denominations gave positive marks for the course's pioneering and integrative approach to help the life reformation of the women, especially the improvement of self-image through the better understanding of biblical knowledge and relationship to God and others. As seen in Table I, the LGI of seventeen Manchu layleaders who had received the SIRP—MV from my women pastors' group, demonstrated mean scores for three relationships after the course tested were from 2.66 to 3.64, indicating that these layleaders felt that some (2.0) to significant (4.0) growth occurred in their relationship to God, self, and others. The Pearson Correlation between self and relationship to other was strong, $r=.777$. The pilot project for Manchu women pastors reported that the mean scores of three relationship subscales on the LGI ranged from 2.85 to 3.5, also indicating the some to significant growth occurred after the course. The Pearson Correlation of self-image change and the relationship to God and others were $r=.922$ and $.892$ respectively. A strong positive linear relationship exists between the two items. Table II was the result of the CMA and CMS women leaders' statistics on the LGI after the SIRP—MV course in 2004 and 2005. The CMA Group reported

mean scores from 2.37 to 2.76 while the CMA Group demonstrated mean scores was from 2.71 to 2.99. The significant r -value between self-image growth and LGI subscales existed from .777 to .9., also indicating a possible strong linear relation. Item III in the Appendix S was the comparison of the result of the SSI—WA between Manchu women pastors and CMA women leaders. The result indicated that the highest growth of Hong Kong women was the relationship to family (200 percent) and the highest growth of Manchu women was the relationship to self (140 percent).

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