
FEMINISM AND FEMININE LEADERSHIP IN ORGANIZATIONS: DOCUMENT ANALYSIS OF THE NEW TESTAMENT

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Abstract

With the advent of ‘second wave feminism’ in Christian societies, a corpus of organizational, leadership, and business ethics literature has been devoted to endorsing feminine leadership, equal rights, and gender equality along with other notions pertaining to women’s liberation. By applying the philosophy of religion, this pioneer ‘qualitative document analysis’ of the complete canon of the New Testament attempted to verify the claims made by Christian feminists concerning the need for a fair and equal share of women in business leadership roles. The study found clear evidence that all such women’s liberation movements and initiatives are contra-biblical and heretical. As such, the Christian scriptures do not allow various forms of women’s liberation e.g., feminine leadership or rulership in organizations, female dominance over males, teaching, guiding or instructing males, and female independence. The study proposed that true spiritual organizational culture can be attained by implementing ‘Religiosity in Organizations’, which is possible only by following the true ‘Biblical Ethics’ in organizations operating in the Christian world.

Keywords: Feminism, feminine leadership, women liberation, document analysis, New Testament

1. Introduction

Business ethics, being an applied branch of philosophy, provides an important paradigm for studying organizational leadership [1, 2]. Traditionally, leadership has been explored by contemporary researchers by means of various theoretical frameworks and contexts (e.g., [3 – 6]). Literature shows that a number of valuable organizational constructs have been theorized, operationalized and extended under the umbrella of religio-business ethics, e.g., Islamic Work Ethics [7], Corporate Social Responsibility [8], Protestant Work Ethics [9], Servant Leadership [10], and Ethical Leadership [11]. However, business studies viewing the gender divide in leadership through the lens of ethics encoded by religion are scant and meronymous.

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The relationship between ethics and religion within the business domain remains the subject of discussion because empirical studies only provide murky and inconclusive insights about the role of religion in organizations. For instance, in their review article, Weaver and Agle precariously conjectured a relationship between religiosity and ethical behaviour in organizations and called to test the nature of this relationship [12]. The empirical findings of the study conducted by Vitell and Paolillo did not find a significant relationship between religiosity and consumer ethical beliefs [13]. Likewise, Parboteeah *et al.* found no significant relationship between societal level belief in religion and willingness to justify managers' traditional gender role attitudes in their cross-national study [14]. On the contrary, Bormann suggested that organizational leaders should nourish moral behaviour by adopting moral philosophy and fostering ethics within their organizations to establish an ethical organization [15]. Similarly, GÜmÜsay urges to blend Abrahamic religions with moral theories of leadership because they can significantly affect leadership principles and practices [16]. Roszkowska and Melé pointed out that top level executives involved in recent organizational scandals practiced egoistic ethics instead of following moral philosophy. Therefore, they completely disregarded concerns related to well-being, and dignity of the workforce [17]. These mixed and indecisive results, and suggestions call for further attention to signify and clarify the role of religion in structuring ethics in organizations.

In this study, I have explored feminine leadership, which is a topic of hot debate among contemporary leadership and business ethics scholars, from the perspective of Christology. It has been observed that with the strike of 'second wave feminism' in the Christian world, leadership and business ethics scholars presented various routes to curtail gender-based barriers to leadership positions in business and political organizations by highlighting various advantages of feminine leadership over masculine leadership. Besides the theoretically or empirically proved vantages of feminine leadership in organizations, I have provided the true Christological standpoint on the topic and reported the heretical interventions, assumptions, and inspired hypotheses proposed to support feminine leadership, equal rights, and gender diversity in organizations operating in the Christian world. This investigation is essential because the Christian definition of leadership is different as compared to the traditional leadership definitions as reported in organizational leadership literature. According to Bill Lawrence, president of Leader Formation International, at Bible.org, "Leadership is the act of influencing/serving others out of Christ's interests in their lives so they accomplish God's purposes for and through them" [B. Lawrence, *Foundational principles of leadership*, 2007, <https://bible.org/article/foundational-principles-leadership>, accessed online December 20, 2022.]. Following the scripture-based lens perspective presented by GÜmÜsay, it is rightful to explore whether feminine leadership fulfills Christ's interests and God's purposes as reported in the New Testament [16]. Therefore, this study proposes the research question "What is the true position of the Christian scriptures (New Testament) on feminine leadership and alike topics e.g., women's liberation, equal rights, and gender diversity in Christian societies"? This pioneer study serves as a major reference for future

leadership and business ethics scholars willing to explore feminine leadership in Christian societies and business organizations.

This study focuses on the perspective of the Christian world on feminine leadership in organizations and its alignment with the Christian scriptures. The study offers various contributions to the body of literature. First, feminine leadership, which is a controversial topic due to its religious implications, has been explored in the Christian world. Second, the role of religion in the development of individuals' ethics has been demystified. Third, how feminist movements in the Christian world are exploiting and contesting the biblical canon to play their filthy games to destroy the biblical religious order has been reviewed. Fourth, the wave of feminism in business organizations, originating from the Christian world, has been discussed and revisited using biblical reflections. Fifth, this study serves as a first initiative to present a holonymous picture of the teachings of the New Testament about feminine leadership and the veracity of equal rights and women's liberation slogans within the business ethics domain by conducting a 'qualitative document analysis' of the complete canon of the New Testament. This aspect of the study is *sui generis* and substantial because previous studies either cherry-picked the passages from the Christian canon, applied false notions to endorse their standpoint on feminine leadership or superficially elevate the status of women in Christian societies and business organizations. The objective of this study, however, is not to substantiate or judge the rightfulness or wrongfulness of feminists' claims but only to provide the true Biblical (Christian) perspective on the liberation of women in organizations.

2. Ethics and Religion: The Theoretical Foundation

Ethics is a branch of philosophy which seeks to develop the moral character of human beings by addressing the questions about moral dichotomies e.g., right and wrong, virtuous and vice, good and bad, justice and injustice [18]. Philosophers devise normative and applied ethics by studying metaphysics and understanding the meaning of moral language [19]. For instance, the question "How to differentiate between good and bad?" is a meta-ethical question. However, "How should I behave in my social circles?" belongs to normative ethics. Once a set of beliefs or code of moral conduct has been devised, it can be applied to professional space i.e., health, law, technology, leadership, for example, the question "How should I behave with my female counterparts in my organization?" reflects an applied sense of ethics.

Literature shows that the origination of ethical standards is perplexing and is as old as the human race. Ancient historical writings purport that ethics originated from mythical accounts. For example, Shamash, the Mesopotamian solar deity, exerted the power of light over darkness and bestowed a moral code to Hammurabi (c. 1810 – c. 1750 BC), the King of Babylon. Similarly, according to Greek mythology, "Zeus - the sky god" had given the concept of moral sense, law, and justice so that human beings may establish peaceful communities and societies [20]. Another important source of ethical origination is divine. The proponents of divine command theory (DCT) claim that God has chosen and set

forth the moral framework for humankind and revealed to the people deputed for his cause, i.e., Prophets [21, 22]. Besides the aforementioned two major sources of ethics, philosophers have proposed various ethical philosophies and theories, such as utilitarianism, virtue ethics, social justice, deontology, social contract theory, error theory, and religious philosophy [23] and utilized them to propose ethical standards.

I will analyse four mainstream ethics theories to select the most viable ethics theory to underpin the present study. First, utilitarianism or consequentialism works on the principle of utility i.e., maximizing the good while minimizing the bad. According to this theory, an act is only and only right if its positive consequences outweigh the negative consequences. In addition, to become a consequentialist an individual must be able to calculate the differential between both consequences so that s/he may select morally right acts [24]. This theory asserts that individuals' moral evaluations depend on the assessment of consequences and the ability of individuals to predict those consequences [25]. Second, deontology or Kantian ethics restricts that any action can only be justified as right if the actor adheres to his obligations and duties or universal norms [26]. The sense of duties depicted by this theory is not only rigid, but the possibility of conflicting and imperfect duties also undermines this theory [27]. Being a personal ethical theory, it leaves the choice of the right duty to individuals. Individuals can weigh the conflicting duties to decide the one with more weight. Therefore, there are more chances of errors in decision-making evaluations made by individuals. Third, virtue ethics is a normative ethical philosophy explains that actions of the individuals can be judged by looking at their character. An action is only right if performed by a virtuous person [28]. Again, this theory focuses on individuals, and therefore, poorly motivated individuals can make ethically wrong decisions. Additionally, an external agent is also needed to make a judgement about the rightfulness or wrongfulness of an individual's action based on his/her character. It can be observed that all the three mentioned ethical frameworks cannot confine the religious domain because religious teachings do not allow individuals to choose morally right or wrong actions, instead religions instruct individuals to follow principles set by God [29]. Scholars who subscribe to the philosophy of religion believe that individuals' behaviour is affected by the religion they follow [30, 31]. Religion influences peoples' attitudes, behaviour, values, and moral standards [31]. Philosophy of religion involves all the main areas of philosophy: metaphysics, epistemology, value theory, moral theory, and applied ethics [32]. Mostly, ethical studies dealing with religions have been underpinned using the theory of religious philosophy. Present study investigates feminine leadership by exploring the New Testament. Therefore, religious philosophy is the most relevant ethical theory to underpin this study.

Drawing upon religious philosophy and the fact that the code of conduct pertaining to ethics is embedded in religious writings, especially scriptures, it is important to understand the role of religion in ethics [33], and in transforming and modifying moral theories of leadership [16]. Similar to ethics, religions also frame ethical dichotomies [14] such as: What is right and wrong? What should be or should not be done? What is virtuous for a society to exist and what is detrimental?

For instance, God instructed the Children of Israel “You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the Lord” (Old Testament (Torah) - Leviticus 19: 14); second instance, Jesus advised the scribes “...You shall love your neighbour as yourself...” (New Testament - Mark 12: 31); third instance, Allah condemns faithful people’s hypocritical behaviour with these words “O you who have faith! Why do you say what you do not do?” (Al-Quran - As-Saff 61: 02). I have reported these instances from the scriptures of the Abrahamic religions to let my readers understand that such a code of conduct is not regulatory in nature because God does not hasten the sentence upon committers but dislikes such acts and advises these nations not to commit these acts. Therefore, such commandments should be placed into the category of ethics. At this juncture, it is worth noting that many philosophical writings mingled the mythical accounts with the divine source of ethics. For example, Singer endorsed that the Ten Commandments given to Moses as reported in the Torah belong to a mythical account [34]. This assertion, however, is not realistic because religious scriptures, especially for Abrahamic religions, have undeniable historical roots along with their prophetic evidences (the debate on corruption and fabrication of biblical canon and theological concepts is a different issue). Therefore, the code of ethics presented by the Abrahamic religions should not be conflated with religions rooted in mythologies.

In this section, I have tried to frame the significance of religion as a source of ethical standards because, *inter alia*, religion is an indispensable reality on the planet [35]. According to World Population Review [World Population Review, *Religion by Country*, 2022. <https://worldpopulationreview.com/country-rankings/religion-by-country>], about 85 percent of the globe’s population is indicated to follow religion. Christianity, Islam, and Hinduism are the most popular religions with 2.38 B, 1.91 B, and 1.16 B followers, respectively. As far as Judaism is concerned, about 14.6 M individuals follow it which makes it second last religion on the list. Due to the significance of religion to an overwhelming population of the globe, the ethical standards proposed by religions should not be neglected. The above discussion also counters the antagonists’ view on the role of religion in ethical development. For instance, Everett mentions “As religion cannot be merged in ethics, so ethics must not be lost in religion” [36, p. 480]. Such assertions lack realism because it is well understood that religion is not ethics and vice versa. However, religions provide a set of standards to be followed, as mentioned earlier, so that human beings may live in a harmonised and civilized way.

3. Feminist Movements in the Christian World

Secular feminists’ writings affirm that they see Christianity as a patriarchal and misogynistic religion [37]. Although their assertions are not without merit, just to defend and form their aspiring stance on ‘sisterhood’ or show their revolt or concerns about the patriarchal nature of any religion (e.g., [38, 39]) or developing feminist theology [40], overthrowing a religion is not vindicated and should not be taken for granted. Feminists’ statements like “we women are going

to bring an end to God” [38], “a religion with a male god is no religion for women” [41], and “our maker, Sophia, we are women in your image, with the hot blood of our wombs we give form to new life... with nectar between our thighs we invite a lover ... with our warm body fluids we remind the world of its pleasures and sensations” [S. Cyre, *Fallout Escalates Over ‘Goddess’ Sophia Worship*, Christianity Today 38(4) (April 4, 1994) 74, accessed online <https://www.christianitytoday.com/1994/04/theology-fallout-escalates-over-goddess-sophia-worship/>] create a great agony within the religious communities and congregations.

Davidson espoused that numerous ‘second wave feminism’ rebranded initiatives e.g., feminist witchcraft movement, women’s liberation and homosexual liberation, family dissolution, abortion-rights movement, goddess movement are in direct antithesis to biblical teachings [43]. He posed that protagonists of the feminist movement misuse the biblical scriptures to expound and warrant their heretical theology. Molly also endorses this notion by realizing that feminists’ views about religion are generally negative because feminism originated from secularism [37]. It is evident that in the United States, the Religious Rights movement has emerged as an indispensable opponent of feminist dogmas like women’s liberation, homosexuality, family dissolution, matriarchal systems, and so on [40].

In addition to the extreme side of the feminist gamut, there are some schools of thought endeavouring to achieve their women’s liberation goals euphemistically or surreptitiously. For instance, proponents of feminism picked the Catholic concept of Marian devotion to counter the male-God narrative of traditional Christology and to exalt the status of women in Christian societies [40]. However, Protestants completely reject the notion of Marian devotion because they identify the notion as heretical, mythical, and a result of assumptions and inspired hypotheses [44, 40]. Despite the fact that Marian devotion contrasts the teachings of the Old and New Testament, it has given birth to feminist political ideology that can be witnessed in Catholicism-dominated regions [44]. Many other outlooks are working within Christian communities to create space for liberation of women. Some consider re-interpretation of the New and Old Testament because both were written, preached, and transmitted by masculine clergy [45]. The feminist interpretation of scriptures started around the 1960s because the advocates of feminism insisted on viewing and construing the meanings of scriptures from the viewpoint of women [40, 45]. Other scholars identify and present biblical female figures e.g., Miriam, Deborah, Phoebe, Huldah, and Dorcas to assert their stand on feminist leadership or pronounce them equal to their male counterparts [46, 47]. All these notions and feminist attempts are, however, rejected by the mainstream Christian polemicists.

4. Feminine Leadership Frontline Initiatives

In the above sections, I have provided a narrative overview of the importance of religion in the ethical development of people and how feminist movements are using the Christian scriptures to prop up their equal rights slogan

or institute matriarchal systems in the Christian world. In this section, I have further narrowed down the topic by focusing on feminine leadership in organizations, which is a by-product of ‘second wave feminism’ that has been fluxed to business organizations to achieve the feminists’ objectives.

Earlier commitments originated from the Christian world such as the UN Agenda 21 and the Copenhagen Accord are important to be mentioned here [48, 49]. Agenda 21 proclaimed that “sustainable development must be achieved at every level of society, and women groups, people’s organizations and nongovernmental organizations are important sources of innovation and action” [48, p. 15] whereas, in Copenhagen Accord [49, p. 13], one of the points all signatories agreed to implement was “enhancing the participation and leadership roles of women in political, civil, economic, social and cultural life and in development”. Both action plans linked the empowerment of women and gender equality to sustainable development and devised frameworks to include women in political and economic decision-making by assigning them progressive leadership roles [50].

In 2015, McKinsey and LeanIn initiated publication of an annual study report titled ‘Women in the Workplace’ to raise voice against so-called gender-based discrimination and underrepresentation of women in corporate America. Over the years, they identified and reported many factors responsible for underrepresentation of women in the workplace, especially in leadership roles, such as broken rung, uneven playing field, colour and complexion biases, sexual harassment, women’s negative perceptions about meritocracy, attritions etc. It is evident that the debate started in the Christian world under the label of gender discrimination has been progressing over time and culminated in equal opportunity and gender equality [51]. Hitt mentions that organizations have to comply with this prevalent trend to avoid name and shame [52]. Scholars from the Christian world are consistently striving to make foundations for and consider the benefits of workplace gender and leadership diversity [53 – 55].

Strangely, the Christian world stands on top to raise the voice for feminine freedom and gender equality. In 2015, United Nations (UN) formulated and endorsed a 15-year plan titled ‘Sustainable Development Goals’ (SDGs) with the objectives of protecting the earth, alleviate poverty, and improving the lives of people [United Nations, *The sustainable development agenda: 17 goals for people, for planet*, accessed online in 2015: <https://www.un.org/sustainabledevelopment/development-agenda/>]. We know that among 5 permanent members of the United Nations Security Council (UNSC), 4 are Christian countries. As they have the veto power, none on the UN agendas can survive without their consent. Among 17 SDGs, one goal, “Goal 5: Achieve gender equality and empower all women and girls”, advocates and endorses to attain the objective of empowerment of women and gender equality [United Nations, *The sustainable development agenda: 17 goals for people, for planet*, accessed online in 2015: <https://www.un.org/sustainabledevelopment/development-agenda/>]. This goal on the UN agenda conveys the intent of the Christian world because they are painstakingly endeavouring to attain women’s empowerment and gender equality. On the surface, many UN organizations e.g., UN Women, UNDP, UNICEF, and

international funding bodies e.g., USAID, IMF are consistently making efforts to achieve the goal of gender equality, but it is apparent that they are clandestinely working to shift power dynamics from male to female which would ultimately bring male-dominant systems to an end [A. Guterres, *Ending male-dominated power dynamics underpinning violence, discrimination, in everyone's interest, secretary-general tells women's commission*, accessed online in 2018, <https://press.un.org/en/2018/sgsm18931.doc.htm>]. World Economic Forum (WEF) is also contributing its share to create a positive psychology about matriarchal societies [S. Hendricks, *Why living in a matriarchal society is better for women's health*, accessed online in 2021, <https://www.weforum.org/agenda/2021/02/women-matriarchal-society-improved-health-patriarchy>] and fix the dominant masculine system to achieve gender equality [C. Tastad and D. Bass, *The route to true gender equality? Fix the system, not the women*, accessed online in 2020, <https://www.weforum.org/agenda/2020/01/gender-gap-equality-income-wages-solution>]. Following a similar stance, UNESCO released their study on women in science and urged the inclusion of women in industry 4.0 fields [UNESCO, *Women a minority in Industry 4.0 fields*, accessed online in 2021, <https://www.unesco.org/en/articles/women-minority-industry-40-fields>].

5. Perspective of Business Ethics Scholars

Although the term 'glass ceiling' was actually coined by Gay Bryant in 1984 [N. Frenkiel, *The up-and-comers: Bryant takes aim at the Settlers*, in *AdWeek*, 1984], a former editor of the *Working Woman* magazine, USA, mainstream business management scholars falsely attributed it to Hymowitz and Schelhardt [C. Hymowitz and T.D. Schelhardt, *The Glass-Ceiling: Why Women Can't Seem to Break the Invisible Barrier that Blocks Them from Top Jobs*, *The Wall Street Journal*, 57(D1) (1986) D4-D5.] who were pro-feminism *Wall Street Journal's* reporters [55]. Bryant observed that female employees in organizations cannot cross the threshold of middle management positions and labelled this phenomenon as 'glass ceiling'. In 1985, the Chairperson of the National Organization for Women (NOW), which is an American liberal feminist organization, pronounced the glass ceiling and its impacts during an interview with the *United Press International*. Moreover, Hymowitz and Schelhardt came up to the limelight with the notion that the glass ceiling refers to an invisible obstacle that acts as a strainer stopping women and minorities and passing men to the top management positions [C. Hymowitz and T.D. Schelhardt, *The Glass-Ceiling: Why Women Can't Seem to Break the Invisible Barrier that Blocks Them from Top Jobs*, *The Wall Street Journal*, 57(D1) (1986) D4-D5.]. Many business management scholars believe that Hymowitz and Schelhardt were the first who formally infused the concept of glass ceiling into the management scholarship and business world [C. Hymowitz and T.D. Schelhardt, *The Glass-Ceiling: Why Women Can't Seem to Break the Invisible Barrier that Blocks Them from Top Jobs*, *The Wall Street Journal*, 57(D1) (1986) D4-D5.].

Scholars researching in the domain of business ethics are consistently striving to aggrandize the role of women in organizations using various tags, for

example, gender diversity [56], feminist ethics [57], women leadership [58], female representation in top management [59], and women empowerment [60]. The intent of the present study is not to present a detailed account of every differential study conducted in the domain of business ethics but to portray an integral impression of the current position of business ethics scholars on feminine leadership. It is very clear that a corpus of business and ethics literature originated from the Christian world advocates breaking the glass ceiling, implementing equal opportunity, gender diversity, and equal rights policies in organizations. Major stakeholders of power politics in the Christian world are also making policies and encouraging or enforcing the non-Christian world to foster women’s liberation.

I conducted a literature search to identify previous studies that explored and supported women leadership in the light of biblical teachings in the domain of business ethics. To identify credible business ethics journals, I used the journals’ list presented in the ‘Concise Encyclopedia of Business Ethics’ which is developed by the Journal Review Foundation of the Americas [61]. The Encyclopedia lists a number of prominent business ethics journals. I searched for the keywords i.e., ‘Bible’, ‘New Testament’, and ‘Women Leadership’ as a single string using Scopus database and journals’ search function (if a journal is not covered by Scopus) to identify the articles originated from the Christian world investigating ‘Women Leadership’ in organizations in the light of biblical teachings. The following surprising results are tabulated in Table 1.

Table 1. Keywords search results (Source: literature search conducted by author)

Journal Name	Time Period	Keywords	Articles Found	Scriptural Analysis
J. Bus. Ethics	1982-2022	Bible, New Testament, Women Leadership	5	No
Business Ethics Quarterly	1993-2022		0	No
Business and Society	2014-2022		0	No
Business Ethics: A European Review/ Business Ethics, the Environment and Responsibility (Scopus access to all issues not available, Search using journal site)	1992-1995		1	No
Journal of Markets and Morality (Search using Journal Site)	1998-2022		0	No
Society and Business Review	2007-2022		0	No
Business and Professional Ethics Journal	1993-2022		0	No
J. Bus. Ethics Education	2020-2021		0	No
Business Ethics Journal Review (Search using Journal Site)	2013-2016 (Remaining Issues are not listed on site)		0	No

It is clear that none of the previous studies in the domain of business ethics had explored ‘women leadership’ in organizations following the biblical teachings and instructions. The same assertion is equally valid for business and management literature because I found no evidence that a true biblical perspective had ever been undertaken partially or completely to understand, advocate, or approve feminine leadership.

In the next section, I present a document analysis of the New Testament to evaluate whether the reported claims of feminists’ advocates align with the Christian scriptures or contrast the teachings of the New Testament. This aspect of present study is unique because none of the previously published studies in the domain of business ethics construed the real and holonymous view of the New Testament on feminine leadership, equal rights, gender equality, women liberation, matriarchal culture in organizations, and alike topics.

6. Methodology

6.1. Documents Selection

The overall intent of conducting this study was to present a holonymous picture of the teachings of Jesus and the Apostles about feminine leadership to counter the contemporary view of the Christian world on feminine leadership and allied topics. To achieve this objective, the best way was to exhume the truth by analysing the Christian scriptures to understand the true perspective of scriptures on feminine leadership, gender equality, and women’s liberation. Therefore, the population of present study is comprised of the complete canon of the New Testament, which consists of 27 sacred books according to Christian tradition [62]. To eliminate the sampling error, I decided to in-depth study the full population. Hence, the population and sample both comprised of the complete canon of the New Testament. The English Standard Version (ESV) of the Bible was used in this document analysis.

6.2. Analysis Technique

To analyse the complete canon of the New Testament, which consists of 27 Christological books, this study adopted the document analysis approach because it has been considered as the most relevant and significant qualitative textual analysis technique to in-depth study various types of print and/or online documents e.g., newspapers, reports, books, articles, historical texts, and scriptures [63, 64]. Document analysis allows researchers to analyse text and images without researchers’ intervention so that their real meanings can be inferred and interpreted [65]. Gephart Jr. mentions that textual analysis is an effective technique to systematically understand hermeneutics which deals with the interpretation of biblical texts, wisdom literature, and philosophical texts [66] (see Table 2. for identified passages).

Table 2. Identified passages (Source: passage identification by author)

Book No.	Passages
Matthew 4: 18-22	<p>¹⁸ As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. ¹⁹ “Come, follow me,” Jesus said, “and I will send you out to fish for people.” ²⁰ At once they left their nets and followed him. ²¹ Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, ²² and immediately they left the boat and their father and followed him.</p>
Matthew 9: 9	<p>⁹ As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth. “Follow me,” he told him, and Matthew got up and followed him.</p>
Matthew 10: 1-5	<p>¹ Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness. ² These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot and Judas Iscariot, who betrayed him. ⁵ These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans”.</p>
Matthew 18: 19	<p>¹⁹ Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven.</p>
Mark 16: 15	<p>¹⁵ He said to them, “Go into all the world and preach the gospel to all creation”.</p>
Mark 1: 16-20	<p>¹⁶ As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. ¹⁷ “Come, follow me,” Jesus said, “and I will send you out to fish for people.” ¹⁸ At once they left their nets and followed him. ¹⁹ When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. ²⁰ Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.</p>
Mark 2: 14	<p>¹⁴ As he walked along, he saw Levi son of Alphaeus sitting at the tax collector’s booth. “Follow me,” Jesus told him, and Levi got up and followed him.</p>
Mark 3: 14-19	<p>¹⁴ He appointed twelve that they might be with him and that he might send them out to preach ¹⁵ and to have authority to drive out demons. ¹⁶ These are the twelve he appointed: Simon (to whom he gave the name Peter), ¹⁷ James son of Zebedee and his brother John (to them he gave the name Boanerges, which means ‘sons of thunder’), ¹⁸ Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot ¹⁹ and Judas Iscariot, who betrayed him.</p>

Table 2. Identified passages (Source: passage identification by author) (*continued*)

Book No.	Passages
Luke 6: 13-16	¹³ When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: ¹⁴ Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, ¹⁵ Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, ¹⁶ Judas son of James, and Judas Iscariot, who became a traitor.
John 20: 24	²⁴ Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came.
Matthew 14	⁶ But when Herod's birthday came, the daughter of Herodias danced before the company and pleased Herod, ⁷ so that he promised with an oath to give her whatever she might ask. ⁸ Prompted by her mother, she said, "Give me the head of John the Baptist here on a platter." ⁹ And the king was sorry, but because of his oaths and his guests he commanded it to be given.
Mark 6	²² For when Herodias's daughter came in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask me for whatever you wish, and I will give it to you." ²³ And he vowed to her, "Whatever you ask me, I will give you, up to half of my kingdom." ²⁴ And she went out and said to her mother, "For what should I ask?" And she said, "The head of John the Baptist." ²⁵ And she came in immediately with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." ²⁶ And the king was exceedingly sorry, but because of his oaths and his guests he did not want to break his word to her. ²⁷ And immediately the king sent an executioner with orders to bring John's head. He went and beheaded him in the prison ²⁸ and brought his head on a platter and gave it to the girl, and the girl gave it to her mother.
Luke 17	³² Remember Lot's wife. ³³ Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.
1 Corinthians 11	⁸ For man was not made from woman, but woman from man. ⁹ Neither was man created for woman, but woman for man. ¹⁰ That is why a wife ought to have a symbol of authority on her head, because of the angels.
1 Corinthians 14	³⁴ the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law (written in Torah) also says. ³⁵ If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.
Ephesians 5	²² Wives, submit to your own husbands, as to the Lord. ²³ For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. ²⁴ Now as the church submits to Christ, so also wives should submit in everything to their husbands. ³³ However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Table 2. Identified passages (Source: passage identification by author) (*continued*)

Book No.	Passages
Colossians 3	¹⁸ Wives, submit to your husbands, as is fitting in the Lord.
1 Timothy 2	¹¹ Let a woman learn quietly with all submissiveness. ¹² I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor.
1 Timothy 3	¹ The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. ² Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, ³ not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.
2 Timothy 3	⁶ For among them are those who creep into households and capture weak/gullible women, burdened with sins and led astray by various passions, ⁷ always learning and never able to arrive at a knowledge of the truth.
Titus 1	⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— ⁶ if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. ⁷ For an overseer, as God's steward, must be above reproach. ⁸ but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. ⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.
Titus 2	³ Older women likewise are to be reverent in behaviour, not slanderers or slaves to much wine. They are to teach what is good, ⁴ and so train the young women to love their husbands and children, ⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.
Hebrews 5	¹ For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.
Hebrews 9	⁷ but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.
1 Peter 3	¹ Likewise, wives, be subject to your own husbands... ⁵ For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, ⁶ as Sarah obeyed Abraham, calling him lord.
Revelation 14	⁴ It is these who have not defiled themselves with women, for they are virgins.

A refined protocol devised by the author of this article has been used for conducting the document analysis which is based on O'Leary [67]. This includes reading the documents, highlighting the text addressing the research question, creating descriptors (segregated codes), numerical codes, maintaining oomph, creating and labelling themes, refining themes, modelling the results, interpreting the results, and discussing the results.

7. Results

7.1. Themes

The refined themes along with scriptural references, segregated codes, numerical codes, and initial themes are reported below. The results are tabulated in Table 3.

Table 3. Results of document analysis (Source: document analysis conducted by author)

Books	Segregated Codes	Numerical Codes	Themes	Refined Themes
Matthew 4: 18-22; 9:9; 10: 1-5	Jesus selected Males	1	Male Team Selection	Male Teams
Matthew 18: 19	Jesus delegated duties to Males before his Ascension	2	Delegation of Duties to Males	Criminal Behaviour
Mark 1: 16-20; 2: 14; 3: 14-19	Jesus selected Males	1	Male Team Selection	Sinfulness
Mark 16: 15	Jesus delegated duties to Males before his Ascension	2	Delegation of Duties to Males	Male Dependence
Luke 6: 13-16	Jesus selected Males	1	Male Team Selection	Masculine Rulership
John 20: 24	Jesus selected Males	1	Male Team Selection	Public Speaking Prohibition
Matthew 14: 6-9	Instigation of Evil to Neutralize the Leader	3	Criminal Behavior	Submissiveness
Mark 6: 22-28	Instigation of Evil to Neutralize the Leader	3	Criminal Behavior	Learning at Home
Luke 17: 32-33	Sinfulness of Woman	4	Symbol of Sin	Male Dominance
1 Corinthians 11: 8-9	Dependence on Male / For Male	5	Dependent on Male	Respectfulness
1 Corinthians 11: 10	Male Rules over Female	6	Male Rulership	Obedience
1 Corinthians 14: 34	Not permitted to speak publicly/ Submissiveness	7-8	Submissiveness / Public Speech Prohibition	Teaching to Males Prohibited
1 Corinthians 14: 35	Learning at home/Speaking in public is shameful	9-8	Home Based Learning / Public Speech Prohibition	Feminine Leadership Prohibition
Ephesians 5: 22-24	Submissiveness / Male dominance	7-10	Submissiveness / Male dominance	Gullible
Ephesians 5: 33	Respectfulness	11	Respectful	Transgression
Colossians 3: 18	Submissiveness /Obedience	7-12	Submissiveness /Obedience	Masculine Leadership

Table 3. Results of document analysis (Source: document analysis conducted by author)
(continued)

Books	Segregated Codes	Numerical Codes	Themes	Refined Themes
1 Timothy 2: 11	Learning by Submissiveness	7	Learning by Submissiveness	Immorality
1 Timothy 2: 12-13	Prohibition of Teaching Males and Feminine Leadership	13-14	Prohibition of Teaching Males/ Prohibition of Feminine Leadership	Pious Old Female Teachers
1 Timothy 2: 14	Gullible and Transgression	15	Gullible / Transgression	Defilement
1 Timothy 3: 1-3	Masculine Leadership	16	Masculine Leadership	
2 Timothy 3: 6-7	Immorality / gullible	17-18	Immorality	
Titus 1: 5-9	Masculine Leadership	16	Masculine Leadership	
Titus 2: 3-4	Pious Older females can teach younger females	19	Pious Elderly Female Teachers	
Titus 2: 5	Submissiveness /Obedience	7-12	Submissiveness /Obedience	
Hebrews 5: 1	Masculine Leadership	16	Masculine Leadership	
Hebrews 9: 7	Masculine Leadership	16	Masculine Leadership	
1 Peter 3: 1, 5-6	Submissiveness /Obedience	7-12	Submissiveness /Obedience	
Revelation 14: 4	Defilement	20	Defilement	

7.1.1. Team Selection/Delegation of Duties

The numerical code 1 was assigned to passages reflecting ‘Team Selection’ by Jesus as a leader for the pursuance of his cause. The following references to the passages clearly indicate that Jesus selected a complete male team as his immediate disciples: Matthew 4: 18-22; 9: 9; 10: 1-5; Mark 1: 16-20; 2: 14; 3: 14-19; Luke 6: 13-16; John 20: 24.

Similarly, Jesus delegated duties to males before his ascension, which was a very significant event, because he believed that his masculine team would better proliferate his cause to the rest of the world in his absence. This sub-theme was assigned with numerical code 2 and was labelled as ‘Delegation of Duties before Ascension’. Following references to the passages illustrate the delegation of duties to male disciples: Matthew 18: 19; Mark 16: 15.

7.1.2. Criminal Behaviour

Matthew 14: 6-9 and Mark 6: 22-28 present the story of the atrocious assassination of John the Baptist, who was a Jewish religious leader and Prophet. The anonymous authors of Matthew and Mark narrated that Salome, who was the daughter of King Herod, along with her mother, who incited her for sin, caused a great evil. She pleased her father and his intoxicated company by dancing and forced her father to present her with the head of John the Baptist. Although the King was not willing to commit such an act, but finally, he fulfilled his daughter’s

wish and ordered to present the head of John the Baptist. Once the head of John the Baptist was presented to Salome, she presented the head to her mother, who actually incited her daughter to instigate the great evil. This is how John the Baptist was callously murdered. The numerical code 3 was assigned to passages reflecting the segregated code 'Instigation of Evil', which leads to the theme 'Criminal Behaviour'.

7.1.3. Symbol of Sin

While preaching to his disciples, Jesus presented the 'wife of Lot' as an icon of sin and advised them if they want to live in the kingdom of God, they should not follow the steps of Lot's wife. If they do so, they will lose their lives and would not be able to preserve them for the kingdom of God (Luke 17: 32-33). The numerical code 4 was assigned to passages reflecting the segregated code 'Sinfulness of Woman'. The inferred theme title is 'Symbol of Sin'.

7.1.4. Dependence on Male

This theme is inferred from the passage 1 Corinthians 11: 8-9. The numerical code assigned to its segregated code was 5. The passage distinctly mentions that woman is dependent on man because she was made from man and for man, but man was not made from woman and for woman. This confers men's independence and women's with dependent status.

7.1.5. Masculine Rulership

This theme is evolved from 1 Corinthians 11: 10, which is in continuation of the last-mentioned passages. The numerical code assigned to its segregated code was 6. The theme is labelled as 'Masculine Rulership' because the said passage clearly reasons that woman was made from man and for man. Therefore, man will rule over his wife. Women should put a symbol of authority on her head (i.e., cover their head) in the Church. At this juncture it is important to mention that Paul clearly concluded this subsection of Chapter 11 with these words:

"If anyone is inclined to be contentious, we have no such practice, nor do the churches of God." (1 Corinthians 11: 16).

This passage is mostly important for rebels, i.e., feminists and proponents who misuse the Christian scriptures to propose and endorse their heretical stance on gender equality or feminine liberation. Paul openly addressed the Corinthian church and forced that whoever inclined to be contentious and overthrow these directions has nothing to do with Christianity. Any practice contrary to the given directions would be treated as complete heresy.

7.1.6. Prohibition to Speak in Public / Submissiveness

1 Corinthians 14: 34 forbids all Christian women from speaking in the Church. They are advised to remain silent and be in submission. Paul endorsed his words, mentioning that the Torah (the first 5 books of the Old Testament) also instructed the same to all women. Therefore, this regulatory law should not be violated in any case. The numerical code assigned to the segregated code for 'Prohibition to speak in Public' was 7 and for 'Submissiveness' was 8.

7.1.7. Learning at Home / Speaking in Public is Shameful

In the passage 1 Corinthians 14: 35, Paul instructs Christian women that they should quietly listen to religious sermons in the Church. It is shameful for them to speak in Church. If they do not understand anything, they should ask their husbands for any clarification at their homes. The numerical codes assigned to the segregated codes 'Learning at home' and 'Speaking in public is shameful' were 9 and 7, respectively. It is worth mentioning that, for transgressors and mutineers, Paul closed the doors with the following statement:

"If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord" (1 Corinthians 14:37).

Paul endorsed that these instructions to Christian women are not his words but commands of Lord. Therefore, should be strictly followed by all Christian women.

7.1.8. Submissiveness / Male Dominance

Christian women are warned to submit themselves only to their husbands because, just like Christ is the head of the Church husband is the head of wife. As the Church submits to Christ, women should submit to their husbands (Ephesians 5: 22-24). The numerical code assigned to the segregated code 'Submissiveness' was 7, whereas to the 'Male Dominance' was 10.

7.1.9. Respectfulness

Ephesians 5: 33 addresses to Christian wives and directs that wives should respect their husbands because the husband has been placed by the Lord at a higher status than the wife. The numerical code assigned to the segregated code 'Respectfulness' was 11.

7.1.10. Submissiveness / Obedience

Paul heard during his prison period (sometime circa 60 to 62) that Colossian Christians, who had strong faith before, were now vulnerable to deception and committing theological errors. In his epistle addressed to Colossians, he advised, *inter alia*, Christian wives to submit to their husbands (Colossians 3: 18). In another epistle written by Paul to Titus, Paul advised older women to teach younger women that they should love their husbands and should remain in complete submission (Titus 2: 3-5). Similarly, Peter addressed persecuted Christians and advised all *uxores* to submit to their husbands and obey their orders as Sarah submitted and obeyed her husband i.e., Abraham, calling him lord (1 Peter 3: 1, 5-6). The numerical code assigned to the segregated code, 'Submissiveness', was 7, whereas 'Obedience' was 12.

7.1.11. Learning by Submissiveness

In 1 Timothy 2: 11, Paul instructed to Christian women to stay quiet in church and learn religious affairs and teachings with all submissiveness. The numeric code for the segregated code 'Learning by Submissiveness' was 7.

7.1.12. Prohibition of Teaching Males / Prohibition of Feminine Leadership

1 Timothy 2 passages 12-13 assert that all Christian women are strictly prohibited to teach any men or become a leader or exercise authority over a male because male was first created by God and then female. Women should remain quiet in front of men. This passage overwhelmingly condemns women's authority over men and feminine leadership. The numerical codes assigned to segregated codes 'Prohibition of Teaching Males' and 'Prohibition of Feminine Leadership' were 13 and 14, respectively.

7.1.13. Gullible / Transgression

The passage 1 Timothy 2: 14 highlights a natural weakness of females because they can easily be deceived, as Eve was deceived by a serpent (Satan) in the Garden of Eden. Females are per se gullible and can be easily enticed by any foreign agent to achieve his perilous covert objectives. Therefore, the inclination of females to commit wrongdoing and become transgressors is much more compared to males. The numerical code assigned to the segregated code 'Gullible and Transgression' was 15.

7.1.14. Masculine Leadership

In his Pastoral Epistles, Paul directed Timothy to appoint a male leader to bear the office of the overseer (1 Timothy 3: 1-3) and instructed Titus to appoint elder male leaders in every town in Crete (Titus 1: 5-9). He explicitly defined the characteristics of male leaders, such as they should be husband of wife, respectable, not drunkard, gentle, not grasping, firm believers, not involved in debauchery or insubordination etc. These passages represent the clear stance of Paul on Masculine Leadership, as he instructed Apostle Timothy and Saint Titus to appoint Masculine Leadership to oversee church and town activities. Similarly, the anonymous author of Epistle to the Hebrews mentioned that the church leader should be a male who will act on behalf of Christian men in relation to God (Hebrews 5: 1; Hebrews 9: 7). The numerical code assigned to the segregated code 'Masculine Leadership' was 16.

7.1.15. Immorality / Gullible

Paul has given many eschatological indications in his second Epistle to Timothy. Among them, he pointed out certain weaknesses of women (2 Timothy 3: 6-7). He mentioned that many women are weak in faith and are gullible. They are burdened with wrongdoings, carnal desires, and lost in materialism. No matter whether these women are taught using various methods, but they never accept and recognize the truth. The numerical code assigned to the segregated code 'Immorality' was 18, and 'Gullible' was 17.

7.1.16. Pious Older Female Teachers

According to 1 Timothy 2: 12-13, women cannot teach men in any case. Women can either be taught by their husbands at home or by another older woman who is well-mannered, pious, avoids backbiting, and avoids wine drinking (Titus 2: 3-4). Older women with these characteristics can teach younger women.

Younger women should be taught that they should love their husband and offspring, should control their temper, should work at home, be kind and submit to their husbands. The numerical code assigned to the segregated code 'Pious Older Females Teachers' was 19.

7.1.17. Defilement

In his eschatological revelation (Revelation 14: 4), John the Elder (probably) prophesied that in the last days, 144,000 chosen people of God would strictly follow the Lamb and his father with their names carved on their foreheads. Among other properties of those people, one property is important to present study i.e., those would have never defiled themselves with women; they would be virgin. The numerical code assigned to the segregated code 'Defilement' was 20.

In the Figure 1., the keywords cloud generated on the basis of the results of this study is shown.

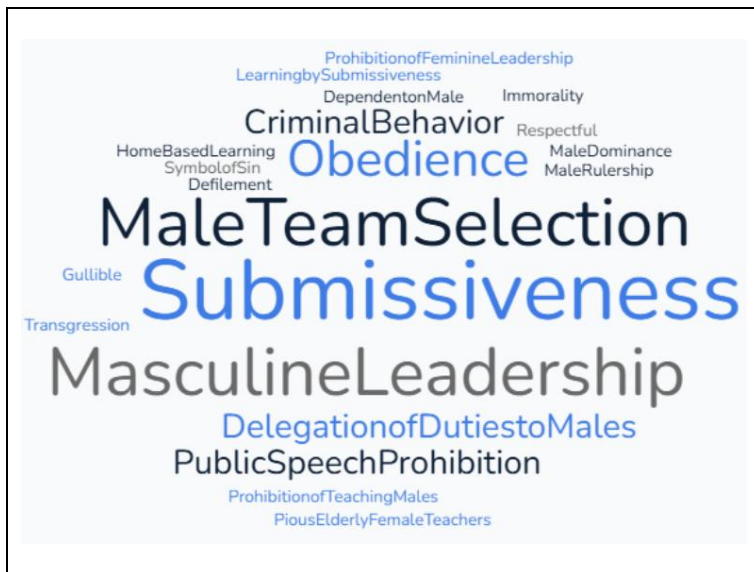


Figure 1. Keywords cloud (Source: created for this study)

8. Discussion

First, I need to acknowledge that the document analysis of the complete canon of the New Testament was a hefty and meticulous task because reading every passage to match its alignment with the research question was an onerous undertaking. However, to counter the contemporary pro-feminist voices originated from the Christian world and published in business ethics and organizational literature, the undertaking was indispensable because no previous research investigated the feminists' stance on women leadership and other allied topics pertaining to women's liberation on such a large scale. Out of a total of 260 chapters and 7957 passages mentioned in the New Testament, 76 passages from 32 chapters were extracted, leading to 20 themes because they either represent

teachings of Jesus and the Apostles about feminine role in Christian society or portray male dominance over females.

As mentioned earlier, women leadership in organizations has not been formally studied or supported by business ethics scholars using the Christological directions. Pro-feminist business scholars and protagonists of women’s liberation followed a non-religious or heretical track to assert their position. Due to the gender-neutral view of leadership [68], it is essential to test feminine-leadership fit. Therefore, I present some popular definitions of leadership in Table 4. and try to test their alignment with the Christological findings of this study.

Table 4. Prominent leadership definitions (Source: Literature search conducted by author)

Definitions	Main Focus
Rost (1991) describes leadership as “an influence relationship among leaders and collaborators who intend significant changes that reflect their mutual purposes”. [69, p.102]	Influencing others
Kouzes and Posner (1991) believe it is “the art of mobilising others to want to struggle for shared aspirations”. [72, p.30]	Marshalling
Senge <i>et al.</i> (1999) describe leadership as “the capacity of a human community to share its future, and specifically to sustain the significant processes of change required to do so”. [73, p.16].	Change agent
Yukl (2006) defines leadership as “the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives”. [70, p.8]	Influencing others and facilitation
Northouse (2010) defines leadership as “a process whereby an individual influences a group of individuals to achieve a common goal”. [71, p.3]	Influencing others

The above definitions of leadership show that leadership is a process which involves influencing others in a group or followership [69, 70, 71], marshalling [72] and facilitating followers [70], and acting as change agent [73]. These definitions of leadership are universally accepted, so I will discuss their fit with the biblical directions on feminine leadership. In addition, Mintzberg presented 10 managerial / leadership roles which are considered as key roles among almost 20 leadership roles reported in leadership literature [74]. I have also contemplated leadership roles-biblical order for women fit.

Now the following questions arise: 1. Are female leaders allowed to influence, marshal, and facilitate their followership, and act as change agents? We know that followership always comprises both genders until restricted by any organization or governing body. 2. Does there exist a fit between leadership roles and the biblical order for women? The thematic analysis conducted in this study clearly shows that females are completely dependent on males (1 Corinthians 11: 8-9), they are not only prohibited to speak in public (1 Corinthians 14: 34), but speaking in public is shameful (1 Corinthians 14: 35) for them. In addition, they are restricted to learn religious and jurisprudence affairs in complete submissiveness (1 Timothy 2: 11). 1 Corinthians 14: 35 further clarifies that

Christian females should learn at their homes if they are unable to grasp the Christological teachings in the Church. Following these Christological directions, females cannot influence others in a group or followership because they are not permitted to speak in public (1 Corinthians 14: 34); they cannot marshal and facilitate their followership, and act as change agents because instructing, guiding, and directing the followers are some of the main essentials associated to leadership [75] but biblical order distinctly proscribes all Christian females to fit with the universally accepted leadership definitions.

In addition to the feminine-leadership definition fit, the leadership roles reported in leadership and business literature are worthwhile to be tested for their alignment with biblical order for women. Mintzberg placed the managerial role of 'leader' under the category of interpersonal roles [74]. Other interpersonal roles are 'figurehead' and 'liaison'. Interpersonal roles indicate a breadth of relationships that managers must have with their subordinates. Equally, informational roles, i.e., 'spokesman' and decisional role of 'negotiator' are also important to be cited here. It is logical to understand that all these roles require extensive communication and social activities with internal and external stakeholders of an organization [76]. Therefore, to become a successful leader, the discourse capabilities of an individual are heavily weighted, *inter alia*. It is, however, true that the biblical order strongly condemns females to engage in such activities with their male counterparts because all Christian women are sternly forbidden to deliver any form of instructions like directing, teaching, or guiding males. In addition, they cannot exercise authority over males in any form or lead them; they should remain quiet in front of males (1 Timothy 2: 12-13). The said passages clearly condemn feminine leadership practices proposed and supported by protagonists of feminism. Besides, women can be taught by their husbands at home or by courteous, God-fearing older ladies who are not alcohol consumers and not slanderers (Titus 2: 3-4).

The New Testament does not support female authority over males or any form of feminine leadership and other notions pertaining to women's liberation. The document analysis conducted in the present study reports the instructions and practices of Jesus and the Apostles, for instance, Jesus explicitly formed a masculine team for proliferation of his cause (Matthew 4: 18-22; 9: 9; 10: 1-5; Mark 1: 16-20; 2: 14; 3: 14-19; Luke 6: 13-16; John 20: 24). Congruently, recalling the Ascension of Jesus, he entrusted his male disciples to carry on his dogmas (Matthew 18: 19; Mark 16: 15). The possible reason for the selection of a masculine team before his ascension could be a direct order from his Father, the prohibition of feminine leadership roles in the Gospel of Jesus, or he might think that his masculine only team would better proliferate his cause to the rest of the world in his absence. Following the directions of Jesus, Paul instructed Timothy to appoint a male to hold the office of overseer (1 Timothy 3: 1-3) and directed Titus to appoint elder male leaders in every town in Crete (Titus 1: 5-9). He explicitly defined the characteristics of male leaders, such as they should be husband of wife, respectable, not drunkard, gentle, not grasping, firm believers, not involved in debauchery or insubordination etc. These cited evidences clearly

support masculine leadership as the only leadership phenomenon that should be followed by the Christian world.

If rebels or liberals repudiate the Biblical order for women and completely, partially, or slightly spurn the ‘Masculine Rulership’ (1 Corinthians 11: 10), ‘Public Speech Prohibition for Females’ (1 Corinthians 14: 34), and ‘Shamefulness of Public Speech for Females’ (1 Corinthians 14: 35), Paul clearly thrown them out of the window as they have nothing to do with Christianity (1 Corinthians 11: 16) because all these orders about Masculine Rulership, Leadership, and Supremacy were pronounced by God (1 Corinthians 14:37).

9. Conclusion

The present study identified a sacrilegious and counter-biblical trajectory followed and endorsed by protagonists of feminine leadership and champions of women’s liberation in the Christian world. This qualitative document analysis of the complete canon of the New Testament is a pioneer endeavour in the field of feminine leadership and business ethics. Drawing upon religious philosophy, the author appreciates religion as a significant source of ethical code, which is in line with the studies advocated to connect work persona with the religious persona within the domain of business ethics [77, 78]. The document analysis of the New Testament substantiates that the teachings of Jesus and the Apostles do not support women’s liberation in any of its contemporary forms, including feminine leadership in organizations or politics. Therefore, responsible circles in the Christian world should reconsider the religious legitimacy of feminist movements and other contra-biblical initiatives like equal rights, gender equality and women’s liberation, and take considerable initiatives to inhumane the heretical interventions initiated to ruin the religious order in Christian societies. Initially, I mentioned a Christian sourced definition of leadership which sees leadership as the act of influencing/serving others out of Christ’s interests in their lives so they accomplish God’s purposes for and through them [B. Lawrence, *Foundational principles of leadership*, 2007, <https://bible.org/article/foundational-principles-leadership>, accessed online December 20, 2022.]. The present study questions how the proponents of feminine leadership can fulfill Christ’s interests and God’s purposes by rejecting clear instructions of God and Christ.

10. Implications

This study explicitly infers that the teachings of Jesus and the Apostles do not support or encourage the notion of women’s liberation in any of its contemporary forms, including feminine leadership in organizations, gender equality, or equal rights. Therefore, all such organizational policies rooted in ‘second wave feminism’ stand in direct antithesis of biblical credos and follow a heretical track. The study reincarnates the efficacy of philosophy of religion which proposes that moral action is dependent on obedience to God’s commandments [79]. Therefore, by applying principles of religious ethics, organizations can reap

the fruits of spiritualism and minimize the obliteration of the code of ethics caused by the current liberal and materialistic focus in business organizations.

The gender-neutral view of leadership [68] reincarnates the need to revisit gender-leadership fit. To explain leadership in organizations, contemporary research focuses on trait theory [80], situational leadership theory [91], empowerment and shared leadership [82], leadership style [83] etc. However, conjectures have been made superficially or heretically by leadership and ethics scholars to justify feminine leadership. The present study tested feminine-leadership fit and explored the veracity of gender equality/women's liberation intonations raised in the Christian world by applying religio-ethics, which is a branch of Christian theology that defines virtuous behaviour and wrong behaviour from the Christian perspective. The study completely rejects the spectrum of Egalitarian Positions i.e., Christian Feminism and Evangelical Egalitarianism, and slightly supports the Complementarian Positions i.e., Moderate Complementarianism and altogether supports the Hierarchical Complementarianism presented by Bird [84].

In addition to the general feminine roles related stereotypical themes, this study identified some themes that need special consideration by leadership and religio-ethics business scholars. For instance, criminal behaviour, symbol of sin, gullibility, transgression, immorality, and defilement. The theoretical and practical significance of these themes are indeed important and need further exploration.

11. Limitations and Future Directions

Limitations pertaining to Document Analysis are not considered as limitations by qualitative scholars but potential concerns. For instance, choosing the right document(s), selecting the apposite method, investigative skills of researchers, dealing with documents that have incomplete, inaccurate and inconsistent content, availability of documents, document bias, and researcher bias [65, 67]. In this study, care has been taken to eliminate these concerns, for example, right documents were selected for analysis, the document analysis protocol as suggested by O'Leary [67] was employed and was modified by the author. The complete canon of the New Testament which has been approved by the Christian religious authorities [85] was used in this document analysis. As far as the concerns related to document bias, all books included in the New Testament have been pronounced as patriarchal [44] but because the scriptures are treated as the word of the Lord, they exhibit a religious authority. Furthermore, the concerns related to researcher bias were not significant because the researcher conducted this study impartially selected the passages answering the research question. However, the author acknowledges the probability of any information leftover, which is also minimal.

There are many identified themes which surely have a direct bearing on feminine leadership but not discussed in detail due to the study length limitations. These themes include Criminal Behaviour, Symbol of Sin, Respectfulness, Submissiveness, Obedience, Gullible, Transgression, Immorality, and

Defilement. Future studies should explore these psychological constructs to study the detrimental/advantageous effects on organizations in the context of feminine leadership, equal rights, and gender equality. All the identified contra-biblical initiatives and movements should be revisited by business ethics and organizational leadership scholars to present the true idea of 'Religiosity in Organizations' and significant endeavours should be made to implement the true 'Biblical Ethics' in organizations operating in Christendom.

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