

A study into the gender ratio of student worshippers at King's Church Durham since 2009/10

Chris Morgan

Student ID: 000233793

Cranmer Hall, St. John's College

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This dissertation is the product of my own work, and the work of others has been properly acknowledged throughout.

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Chapter 1 - Introduction

A love of students and statistics have led me to share the story of student worshippers at King's Church Durham¹ and using that to start a nationwide conversation around gender ratio among the younger generations of the British Church.

I have been involved in Student Work² in a local church for 5 years and over that time have noticed anecdotally that in charismatic, evangelical churches there seems to be an ever increasing gap between the numbers of male and female student worshippers across churches in Britain.

Brierley sets out that 51% of 15-19 year olds who attended church in Britain in 2005 were male and this decreases to 45% for the age range 20-29.³ The 2011 Census figures show that 46% of all Christians are men.⁴ This however does not seem to match up with what is seen in Durham. It is a small snapshot of the country and therefore cannot be seen as representative of the whole country, but the aim of this thesis is to stimulate new questions and hopefully provide some insight into the patterns seen anecdotally across the country.

Since being involved in Student Work in a local church, firstly as an undergraduate myself from 2007 and then working for the church, I noticed increasingly over time that female student worshippers were outnumbering male student worshippers and wanted to find out whether this observation had any causes, due to local, national or global phenomena or whether there are theological reasons that would explain the difference in sex ratio.

¹ For more information about King's Church Durham, see 'King's Church Durham', www.kcd.org.uk (31 August 2015)

² Particularly involved in Undergraduate Student Work. The rest of this thesis will focus exclusively on Undergraduates.

³ Peter Brierley, Page 5.8 UKCH Religious Trends No. 6 2006/2007 Table 5.8.2 *Percentage of attenders who are male by age and churchmanship, 2005*

These 2 age brackets cross the typical undergraduate student age, which is 18-22, therefore the percentage is most likely to be in between the 51% and 45%

⁴ Sylvia Collins-Mayo, 'Evangelicals and Gender' in Greg Smith (ed.) *21st Century Evangelicals* (Watford: Instant Apostle, 2015), 102

This paper is written in the context of increasing debate about that state of Christianity in Britain. This debate is spearheaded by the likes of Bruce⁵ and Brown⁶ on one side arguing that secularisation is having a negative impact on the Church and attendance and Goodhew⁷ on the other, stating that the Church is growing and should seek to continue to grow numerically. There is obvious evidence of decline in the church that just cannot be denied,⁸ however this has been stemmed or is reversing in some areas as the recent Church Growth Research Project publication suggests.⁹ Despite this debate, issues around gender, faith and religiosity are rarely discussed, other than a handful of exceptions.¹⁰

In order to add to the conversation this thesis will use a variant of Green's Pastoral Cycle.¹¹ In a topic such as this where research and reflection are not always in discrete boxes there is an opportunity for this cycle to loop back on itself. The Doing Theology Spiral set out by Green acknowledges this to some degree with the way it allows a conversation between exploration and reflection.¹² However it does not allow for blurred lines that are often crossed in this conversation, and often in topics like this there are multiple stages of back and forth between these two areas.

The situation has already been set out in part and will be more fully explained at the beginning of Chapter 2 alongside an exploration of the statistics that are already public with an analysis of the literature surrounding the conversation. Within this chapter there will be an overview of issues surrounding student culture, church attendance, religiosity and gender as well as details regarding the situation in Durham itself. This chapter will seek explore whether there are local, national or global phenomena that contribute to the situation. Chapter 3 will delve into the theological conversation that this issue brings up. Gospel Inclusivity, the unity and body of Christ, the value of equality, women disciples and women in leadership are all theological issues that will be examined and brought into the wider

⁵ Steve Bruce, *God is Dead: Secularisation in the West* (Oxford: Blackwell, 2002)

⁶ Callum Brown, *The Death of Christian Britain* (London: Routledge, 2001)

⁷ David Goodhew, *Towards a Theology of Church Growth* (Farnham: Ashgate, 2015)

⁸ Peter Brierley, *UK Church Statistics 2: 2010 – 2020* (Tonbridge: ADBC, 2014)

⁹ Church of England, *From Anecdote to Evidence: Findings from the Church Growth Research Programme 2011-2013* (London: 2014)

¹⁰ Most notably; Brown, *Death of Christian Britain*, 156-161 & Collins-Mayo, *Evangelicals and Gender*, 102-117

¹¹ Laurie Green, *Let's Do Theology: A Pastoral Cycle Resource Book* (London: Mowbray, 1990), 24-41

¹² Green, *Let's Do Theology*, 30

debate to help provide the fuller picture around sex orientation and church attendance. This will then lead into a discussion linking the theological analysis and situational analysis at the end of chapter 3. The introduction to chapter 4 will outline the results of the research and will then go on to examine and describe the data that has been found. Chapter 5 will survey the potential implications of the data and bring it into the conversation that chapters 2 and 3 engaged in before chapter 6 which will finally bring everything together with conclusions and recommendations.

The reason for doing everything in this order is I believe it to be important to understand the situation before delving into scripture and theology. It is then very useful to see the research and statistics through the lens of the situational analysis, scripture and theology. This allows it all to be brought together in the conclusion.

Chapter 2 – A review of the literature surrounding the context of gender and church attendance among student worshippers at King’s Church Durham

As already stated the national picture in Britain indicates that women attend church more than men, but this is anecdotally seen to a greater extent among younger generations in certain denominations compared to what has previously been shown. Chapter 2 will explore this situation further and analyse the literature surrounding the subject area.

2.1 University and Faith

With the thesis primarily focussing on students and church attendance an understanding of what is going on in the university campuses and how faith interacts with that is essential information.

Thrown onto their own resources, students are empowered to enact personal autonomy in every aspect of their university experience. This elevation of personal choice confirms existing cultural norms, but inscribes them upon the individual student’s experience. This has a subjectivizing impact, legitimating the instilled culture preference for personal judgement and the authority of personal experience, over the authority of the church.¹³

The context into which students are put into at university allows them to discover and engage with faith in a fresh way. Christian students themselves do not necessarily see that university is a place where their views can be shaped by secularisation, however Guest argues that ‘it is not difficult to see how university is a life stage that indirectly enhances and even accelerates many cultural processes of secularisation. University is the first great social disruptor’.¹⁴ For Britain, according to Guest, the culture into which students land is a haven for secularisation, however Smith argues another perspective for American students attending college in the US. He sees that secularisation, as an effect on students’ religiosity

¹³ Matthew Guest et al., *Christianity and the University Experience Understanding Student Faith* (London: Bloomsbury, 2013) 108

¹⁴ Guest, *University Experience*, 107

'may be waning'¹⁵ and that going to college 'does not increase the "risk" of religious decline or apostasy as it did in the not too distant past.'¹⁶

Smith cites several sources that argue about the reason the impact of secularisation has changed in recent times focussing around the growing influence of campus-based religious and parachurch groups.¹⁷ Uecker et al.,¹⁸ argues differently, stating that there is a decline in church attendance whilst at college¹⁹ yet at the same time a strengthening of 'students' religious convictions'.²⁰ The growing influence of campus-based religious groups although evidently prevalent in the US, is not mirrored in Britain, where Guest paints a picture that illustrates that organisations such as UCCF²¹ and SCM²² have mixed success. SCM declined dramatically in the 1960s and 70s but has since been at a fairly stable, although low level in recent decades.²³ However organisations such as UCCF, due in part to their doctrinal cohesiveness, are still going strong.²⁴ Guest also points to the work of Fusion and the local churches specifically targeting students as a significant reason for the influence students' stable or growing religiosity, rather than a reliance on campus-based groups alone.²⁵

2.2 Christianity and its engagement with culture

Christians at university should perhaps learn and understand how to engage with the culture they find themselves, and how much they allow their culture to shape their faith, whilst at the same time listening to scripture and church history. Richard Neibuhr's ground breaking

¹⁵ Jonathon Hill, *Religious Involvement during the Transition to Adulthood* (Pd.D. diss., University of Notre Dame, 2008)

¹⁶ Christian Smith, *Souls in Transition: The Religious & Spiritual Lives of Emerging Adults* (New York: OUP, 2009) 248-251, 251.

¹⁷ Smith, *Transition*, 249

See Endnote 43 for Chapter 8 (page 340) for the list of citations.

¹⁸ Jeremy E. Uecker, Mark D. Regnerus, & Margaret, L. Vaaler, "Losing my Religion: The Social Sources of Religious Decline in Early Adulthood", *Social Forces* 85:4 (2007) 4.

¹⁹ Alyssa N. Bryant, Jeung Yun Choi and Maiko Yasuno, "Understanding the Religious and Spiritual Dimensions of Students' Lives in the First Year of College" *Journal of College Student Development* 44 (2003) 723-45.

²⁰ Jenny, J. Lee, "Religion and College Attendance: Change among Students" *The Review of Higher Education* 25 (2002) 369-384.

²¹ www.uccf.org.uk

²² <http://www.movement.org.uk/>

²³ Steve Bruce, *Firm in the Faith* (Aldershot: Gower, 1984)

²⁴ Guest, *University Experience*, 161-162

²⁵ Guest, *University Experience*, 157-161

work on examining how Christ, and thus the Gospel, interact with culture²⁶ led to several critiques of his theory. Niebuhr argues that there are five ways of potentially seeing Christ and Culture interacting; Christ Against Culture, The Christ of Culture, Christ Above Culture, Christ and Culture in Paradox and Christ the Transformer of Culture. The first two are the extremes of the metaphorical scale, with the other three holding the two principles together 'in some unity.'²⁷ There has been much analysis of this work by academics since its publication, and even though it has received criticism, the work Niebuhr has done has opened up a wave of work on the subject. It is argued that the position Niebuhr took on the relationship between Christ and Culture was "Christ the Transformer of Culture" due to the fact that he did not end that particular chapter with any criticism, which he had in the discussion on other chapters.²⁸ Carter says on the subject that those who separate themselves away from culture 'are as extreme as those who hold that Christianity and culture can meld into one entity.'²⁹ As a result of Jesus being 'oblivious' to culture and the fact that culture and all human life was created by God, Carter argues that the challenge of finding a position to hold is tough for the committed Christ-follower with a strong social conscience.³⁰ Percy argues that 'theology...should claim its full citizenship as a member of that culture' allowing for a reflexive discussion between the two.³¹ Thus he would be more in the middle on Niebuhr's five points.

David Ford, in his introduction to *Modern Theologians*, imagines a line with five types of theology, which themselves could be paralleled to the five positions Niebuhr puts forward. The two "extremes", are probably slightly more extreme than Niebuhr's own. Ford's view is clear based on what he writes in the rest of the book, he only mentions theologians who held one of the three positions in the middle, where all those in the middle three positions hold Christ and Culture together in some form.

²⁶ H. Richard Niebuhr, *Christ and Culture*, (New York: Harper & Row, 1951)

²⁷ Niebuhr, *Christ and Culture*, 41

²⁸ Stanley Hauerwas, 'H. Richard Niebuhr', in David F. Ford, Rachel Muers (ed.), *The Modern Theologians: An Introduction to Christian Theology since 1918* (Oxford: Blackwell, 3rd ed. 2005), 197-198

For a summary of "Christ the Transformer of culture" read; D. A. Carson, *Christ and Culture Revisited* (Nottingham: Apollos, 2008), 25-29

²⁹ Craig A. Carter, *Rethinking Christ and Culture: A Post-Christendom Perspective*, (Grand Rapids, MI: Brazos Press, 2006), 59

³⁰ Carter, *Rethinking*, 59

³¹ Marty Percy, *Engaging with Contemporary Culture*, (Aldershot: Ashgate, 2005), 65.

From these two works there seems to be an understanding that Christ and Culture do interact and that the Gospel message cannot be separated from the culture it was written in and how it is to be understood today. Savage and Boyd-MacMillan argue that even if an individual was to take one of Neibuhr's points, "Christ against Culture", as their view on the degree of interaction, that they themselves would 'end up with a culture, such as the horse-drawn buggies and farming culture of the Pennsylvanian Amish. We cannot escape having an enculturated faith.'³²

It could be assumed that from this small sample of writers on the subject that there is agreement that there is a definite interaction between Christ and Culture, and therefore students should understand scripture within its culture and the culture they are living in. This perspective therefore opens up Christian students to one of the prevalent forces of culture at university, secularisation.

2.3 Gender and Religiosity

Whilst all this paints a picture of religiosity in universities it does not hone in on the issue of religiosity, church attendance and gender. It is noted that in Uecker's research that gender is a controlled variable,³³ and therefore not a key factor to investigate when looking at religiosity. Guest argues that there are few, if any, tangible 'gender differences in religious attitudes or behaviour,' however does state the research does slightly lean towards Christianity having greater support among women.³⁴ One of the only major notes Guest makes is that males are more likely to describe themselves as not religious or spiritual (21.3% vs 11.5%) – which he extrapolates to suggest that definitive categories are attractive to men, rather than to suggest that men are less religious than women.³⁵

³² Sara Savage, & Eolene Boyd-MacMillan, *The Human Face of Church: A social psychology and pastoral theology resource for pioneer and traditional ministry* (Norwich: Canterbury Press, 2007), xv
Savage and Boyd-MacMillan's book, argue from a position of "Christ above culture", where the psychology they are applying is used to serve the Christian faith, they also allow conversation with the "Christ transforming culture" view, though are critical of the "Christ against culture" standpoint.

³³ Uecker et al., "Losing My Religion", 4

³⁴ Guest, *University Experience*, 178

³⁵ Guest, *University Experience*, 179

Brown also backs a position which sees women being more religious than men, though sees the gap between the two decreasing due to the 'simultaneous de-pietisation of femininity and the de-femininity of piety from the 1960s.'³⁶ Trzebiatowska & Bruce add to this but instead of arguing a position of women being more religious than men they understand the gap in religiosity to be found in the difference between masculinity and femininity.³⁷ They would therefore hold to the position where even if the number of men and women in a church were similar there would be more people who showed more feminine attributes than masculine attending.³⁸ Trzebiatowska and Bruce support Thomson's claim that states when the Bem Sex Role Inventory³⁹ is used to measure femininity, which measures an individuals' disposition to show traits of being emotional, intuitive, compassionate, passive, affectionate and caring, feminine orientation best explains religious belief and behaviour, not being female per se. It seems to show that women's greater interest in religion is not their biology but their attitudes, and these attitudes are also exhibited by some men as well.⁴⁰ Although this terminology is helpful and assists in the analysis of the situation, the ability to calculate individuals' scores was not within the scope of this paper and therefore the data shown later refers purely to individuals' biological gender.

Miller & Hoffman⁴¹ and Hoffman⁴² both argue that an individual's disposition to risk has an effect on their religiosity. It has been found that women are more risk averse⁴³ and therefore as Miller & Hoffman find that individuals who are more risk averse are likely to be religious and attend church, the two can be put together to statistically say that there is a greater chance of women to therefore be more religious than men on account of their risk

³⁶ Brown, *Christian Britain*, 192

³⁷ M. Trzebiatowska, & S. Bruce, *Why are Women More Religious than Men?* (Oxford: Oxford University Press, 2012)

Collins-Mayo helpfully adds a note regarding the difference between "sex" and "gender", where "sex" refers to the biological characteristics and therefore tend to be denoted in a stable binary category, whereas "gender" refers to ideology and social meaning. Gender, by these terms, is therefore more fluid. A person's gender is still heavily influenced by their sex but is also open to the norms, values, roles and expectations of society at a given time. In British society today, as in most societies throughout time, the balance of power has been towards men.

³⁸ E. H. Thomson, "Beneath the Status Characteristics: Gender Variations in Religiousness", *Journal for the Scientific Study of Religion* 30 (1991), 381-394.

³⁹ The Bem Sex Role Inventory was created by Sandra Bem in the 1970s.

⁴⁰ Trzebiatowska, *Women More Religious*, 108-109

⁴¹ A. Miller, & J. Hoffmann, "Risk and Religion: An Explanation of Gender Differences in Religiosity", *Journal for the Scientific Study of Religion*, 34:1 (1995) 63-75

⁴² J. Hoffman, "Gender, Risk & Religiousness: Can Power Control Provide the Theory", *Journal for the Scientific Study of Religion*, 48:2 (2009) 232-240

⁴³ J. Hagan, J. Simpson & A. R. Gillis, "Feminist Scholarship, Relational and Instrumental Control, and a Power-control theory of gender and delinquency", *British Journal of Sociology*, 39 (1988) 301-336.

aversion. It appears that Miller and Hoffman are arguing that risk aversion causes higher religiosity rather than the other way around.

Trzebiatowska and Bruce produce a very insightful summary of the secularisation issue covering broad themes such as “The Rise of Individualism” and “The Decline of Community” among others to paint a picture around why religiosity and church attendance has fallen.⁴⁴ Interestingly they briefly examine whether there are any elements of secularisation that are gendered. It is noted that secularisation has caused the public sphere to become increasingly neutral whilst keeping the home a place for religious sanctuary and edification, thus secularisation has perhaps had a greater effect on men than women.⁴⁵ According to Trzebiatowska and Bruce this effect is only temporary as ‘once the process of decline [of religiosity in women] has begun the trajectories are similar and the end result is the same.’⁴⁶ Research has also shown that as secularisation and modernisation is increasing the presence of women in the labour force, it is also having an effect on women’s religiosity. De Vaus & McAllister show that full-time female workers have broadly similar religious tendencies to their male counterparts and are less religious than women out of full time work.⁴⁷ This is also supported by recent data of European workers that shows that 34% of women workers describe themselves as “highly religious” compared to 47% of housewives.⁴⁸ There may well be gaps in religiosity by gender now due to reasons of secularisation, though these should surely fall away as secularisation affects both men and women to the same degree in the coming decades. This would then have the effect of seeing diminishing gap between genders attending churches.

⁴⁴ Trzebiatowska, *Women More Religious*, 151-161.

⁴⁵ Trzebiatowska, *Women More Religious*, 166.

⁴⁶ Trzebiatowska, *Women More Religious*, 164.

⁴⁷ D. De Vaus, & I. McAllister, “Gender Differences in Religion: A Test of Structural Location Theory”, *American Sociological Review*, 52 (1987), 480.

⁴⁸ A. Dubach, “The Religiosity Profile of European Catholicism”, in M. Rieger (ed.), *What the World Believes* (Gütersloh: Bertelsmann Stiftung, 2009), 509

2.4 Durham and its context

With Durham University having high levels of the middle and upper classes, with over 40% of privately educated,⁴⁹ one would maybe expect that secularisation would therefore be rife,⁵⁰ and thus the gap in gender not as great. Wuthnow argues that the ‘better educated’ have lower measures of religiosity.⁵¹ However the anecdotal evidence that led to this situation being investigated did not show this to be the case.

Durham’s church scene is steeped in history. The Norman Cathedral that has stood for over a millennium, and the university has Christianity ‘woven into its fabric.’⁵² Having researched numbers of attenders and the gender split at prominent student churches in Durham, it appears to be that anecdotally Durham attracts an abnormally large number of Christian students compared to other universities. Durham University is split over two campuses, one in Durham City and the other in Stockton, with the number of undergraduate students at each being around 10,000 and 2,000 respectively in 2014-15.⁵³ The distance between the two campuses means that very few students travel into Durham from Stockton to attend church.⁵⁴ This means that when you add together the total number of church attenders from four of the main student churches in Durham, King’s Church Durham, Christchurch Durham, Emmanuel & St. Nicholas they have between them nearly 5% of all university undergraduate students based in Durham City.⁵⁵ Adding to this other churches, including the Cathedral and

⁴⁹ See annual statistics published by Durham University from 2002-03 through to 2014-15 identifying the school type of all undergraduate students.

‘Undergraduate School Type – Total population’,
<https://www.dur.ac.uk/student.registry/statistics/undergraduate/2.7school/2.7total/> (31 August 2015)

⁵⁰ Robert Wuthnow, “Science and the Sacred”, in Phillip. E. Hammond (ed.), *The Sacred in a Secular Age* (Berkeley: University of California Press, 1985), 189.

⁵¹ Wuthnow, “Science and the Sacred”, 189.

⁵² Guest, *University Experience*, 58

⁵³ ‘Undergraduate Student Numbers – Full Time’,
<https://www.dur.ac.uk/resources/student.registry/statistics/undergraduate/2.1numbers/2.1full-time/142-1a.pdf/> (31 August 2015)

⁵⁴ This is from personal experience of talking to students from Stockton Campus, and also other conversations with fellow Student Workers from other churches in Durham.

⁵⁵ In the academic year 2014/15 King’s Church Durham had 215 undergraduate students. For data from other churches in Durham - Student workers most frequented by students were surveyed and gave the following data: A conservative, evangelical church 150, A lively, charismatic family church 52 and an Anglican church 108. All of the data, other than King’s Church Durham figures were collected via email correspondence with the Student Workers of the individual churches, I cannot verify the method by which those numbers were collected and therefore they need to be understood in that

chaplains, the total is likely to be at least 6%. Fusion state that between 1% and 2% of undergraduate university students connect church,⁵⁶ putting Durham University's numbers well above the norm.

2.5 Statistics of Student Worshippers at Church

Fusion and Carvel both cite a commonly quoted statistic from Guest's research on *Christianity and the University Experience* which states that 73% of Christian students don't attend church while at university.⁵⁷ However this figure uses all 'self-identifying' Christians;⁵⁸ the statistic that is best used states that 39.2% of churchgoing Christians 'opt out of churchgoing altogether.'⁵⁹ This statistic is starker for those that were attending Anglican churches where 44.6% no longer attend church at all and for Roman Catholics the percentage is 48.3%. Among the Evangelical or Pentecostal group the statistic is better at just 13.9%.

Some of the issues that Guest tackles as possible reasons for a drop off in active spirituality included a sense of discontinuity with family, the challenge of "fitting in" – with particular reference to the drinking culture at university, the challenge of academia and failing to make faith their own. Though these issues are important, none of the research done by Guest is gendered. With using Brierley's stats regarding gender and age (see footnote 4), there is an obvious drop-off in male attendance around the age of university transition. Some of the issues already discussed around secularisation may have something to do with it, as may the issues, listed above, that Guest raises.

light. King's Church Durham's figures are collected during the year by all students who wish to make Kings their church whilst in Durham as students. The other churches made clear in their correspondence that the numbers represent individuals who see themselves as part of that church. I believe that broadly these numbers represent similar things for each church, but as data collection methods cannot be verified they need to be understood with a degree scepticism. The data collected from Kings also includes gender, course, year group, all of which will be examined later. This method of collection is not infallible. There will be some that do not want to sign up or get missed off for various reasons and others will have left the church without asking to be removed from the list.

⁵⁶ 'Student Workers', <http://www.fusion.uk.com/forstudentworkers/> (31 August 2015)

⁵⁷ Matt Carvel, *First: A Biblical Guide to Living for Jesus at Uni* (Farington: 10 of those, 2014)16 'Student Linkup – Fusion', <http://www.fusion.uk.com/about-student-linkup/> (12 December 2014)

⁵⁸ The definition of Christian in Guest's research is probably not a definition the Carvel and Fusion would hold to as they come from strong evangelical positions. It is therefore unhelpful for their readership.

⁵⁹ Guest, *University Experience*, 92

Each of the four churches that there are statistics for in Durham would describe themselves as evangelical, and therefore don't provide the full breadth of church attending students.⁶⁰ Amongst non-Roman Catholic students, the four churches contain the majority of churchgoing students in Durham.

From among the four churches who have provided some numbers for this study, there are some interesting findings with regards to gender ratio for the academic year 2014/15 King's Church Durham had 68% female, the lively, charismatic church had 70% female, the Anglican church had 66% female and the conservative evangelical church had 48% female. There is an obvious anomaly.

All of this illustrates a backdrop to the current research surrounding gender and religiosity, student culture, and the local scene in Durham itself. The next chapter will follow the situational analysis with theological insights. This is to help to see the situation now portrayed through the light of scripture and the history of the church.

⁶⁰ Guest, *University Experience*, 59.

Chapter 3 – A theological analysis surrounding the context of gender and church attendance among student worshippers at King’s Church Durham

Scripture and theology speaks into all of the Christian life, though there are some areas where it is profoundly grey or even silent.

Issues around the gender ratio of church attenders are not picked up by the authors of scripture in an open and direct way. Despite this, there are a number of theological issues and questions that arise from the situation set out in the previous chapter.

3.1 Women in the Early Church

The debate surrounding the role of women in the early church has grown with the increase of feminism. It appears that there were a higher number of men than women in society around the time of the early church in the Greco-Roman world.⁶¹ This was caused by ‘tampering with human life’;⁶² unwanted female infants were exposed to the elements, and this was morally accepted and practiced by all social classes.⁶³ This would naturally seem to favour a majority male early church, however this does not appear to be seen in evidence. A female majority in the church membership was accepted by both Christians and pagans,⁶⁴ especially in the upper classes of church members.⁶⁵ There are two major reasons that Stark cites for this; firstly women were more likely to become Christians than men, and secondly there was a decline in female mortality as a result of differences in morality between Christians and pagans.⁶⁶ Women, especially in the upper class, were more likely to become primary converts, whereas their husbands were secondary converts.⁶⁷ The ancient sources agree that primary conversion to Christianity was more prevalent among females than males

⁶¹ Rodney Stark, *The Rise of Christianity*, (Princeton: Harper Collins, 1997) 97

⁶² J. C. Russell, “Late Ancient and Medieval Population”, *Transactions of the American Philosophical Society*, 48:3 (1958) 14

⁶³ Robin Lane Fox, *Pagans and Christians*. (New York: Knopf, 1987)

⁶⁴ Fox, *Pagans and Christians*, 308

⁶⁵ Adolf Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*, vols. 1 & 2, trans. James Moffatt (New York: G. P. Putnam’s Sons., 1908)

⁶⁶ Stark, *Rise of Christianity*, 99

⁶⁷ Stark, *Rise of Christianity*, 100

Primary Conversion is where the convert has an active role in their own conversion. Secondary conversion is passive and involves the acceptance of faith due to attachment to a primary convert.

in the early church, but this is also matched in modern religious movements including Protestant conversions in Latin America.⁶⁸ Meeks confirms this about the early church by adding that women were fairly active in religious ‘cults’ and religious groups around that time.⁶⁹

Historical religions viewed women as the second sex; this all changed with Christianity.⁷⁰ Green argues that women were more faithful than men in the New Testament.⁷¹ It is probably because Christianity offered inclusivity - Gender Inclusivity - that more women found Christianity a more attractive proposition than other religions or paganism. Jewish women were not as restricted as their Greek counterparts but they didn’t have the degree of freedom that Roman women had, however there was still huge inequality between the genders.⁷² However, there is more that needs to be done according to Briggs, the history of the church’s treatment of women hasn’t always been great and therefore more needs to be done.⁷³

Gender Inclusivity is wrapped up in the term Gospel Inclusivity. The term “inclusive” is a contentious word as it brings with it both positive and negative connotations. Inclusive can mean to welcome in people of all backgrounds, races etc. and regard them of equal worth, but on the other hand can infer that all faiths are equally valid, or be seen as promoting a particular form of western liberalism. The term “inclusive” is therefore used differently but not always compatibly. Gospel Inclusivity encapsulates some of the notions mentioned above, for example, welcoming in people of all backgrounds, but it goes beyond this. Gospel Inclusivity refers to the God who offers forgiveness to *all* who turn Him. And therefore all who turn to Him are included and are on equal footing before the Father. Paul brings this out in Galatians by saying that there is ‘neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you

⁶⁸ David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America*, (Oxford: Basil Blackwell, 1990)

⁶⁹ Wayne Meeks, *The First Urban Christians*, (London: Yale University Press, 2nd ed. 2003) 24.

⁷⁰ Michael Green, *Evangelism in the Early Church*, (Eastbourne: Kingsway, 2nd ed. 2003) 169.

⁷¹ Green, *Evangelism*, 170.

Luke 23:49, 8;3, John 19.25 (NIV)

⁷² Everett Ferguson, *Backgrounds of Early Christianity*, (Grand Rapids, Eerdmans, 2003) 78.

⁷³ Richard Briggs, *Gender and the New Testament: Six Proposals for Interpretation*, (Cambridge: Grove Books, 2001) 23.

are Abraham's seed, and heirs according to the promise.'⁷⁴ This is the message of Gospel Inclusivity.

3.2 Women in the New Testament

There are several sections of the New Testament that are worth noting regarding the development of equality between the sexes both in the New Testament and today. An understanding of Junia in Romans 16, the teaching regarding women in 1 Corinthians and the role of the women disciples in the Gospels are all significant.⁷⁵

3.2.1 'Iouviav in Romans 16

Until the 1970s there had been translational differences of the name 'Iouviav in Romans 16:7; the majority of scholars finally reached consensus on the female name Junia and not the masculine.^{76,77} Most modern recognised translations of the Bible use the feminine with the New American Standard Bible being a notable exception.⁷⁸ For the purpose of this thesis the main area of discussion surrounds what is meant by 'Prominent among the apostles' in relation to Junia and Romans 16:7.⁷⁹ Again there is a translation discussion here. 'Prominent among the apostles' suggests an inclusivity with the apostles and 'Well-known to the apostles'⁸⁰ denotes an aspect of exclusivity.⁸¹ In the phrase ἐπίσημοι ἐν τοῖς ἀποστόλοις, the adjective ἐπίσημοι, according to Bauckham means 'marked out, distinguished, outstanding,

⁷⁴ Galatians 3:28-29 (NIV)

⁷⁵ For a more in depth examination of the Gospel texts and Pauline epistles and their view of Gender Roles read:

Carolyn Osiek & David L. Balch, *Families in the New Testament World: Households and House Churches*, (Louisville: John Knox Press, 1997)

Ben Witherington, *Women in the Earliest Churches*, (Cambridge: Cambridge University Press, 1988)

⁷⁶ Richard Bauckham, *Gospel Women: Studies of the Named Women in the Gospels* (Cambridge: Grand Rapids, 2002), 166

For a detailed analysis of the arguments behind the translation see Bauckham, *Gospel Women*, 166-169 and Susan Matthew, *Women in the Greetings of Romans 16:1-16: A Study of Mutuality and Women's Ministry in the Letter to the Romans*, (PhD. thesis, Durham University, 2010) 158-162

⁷⁷ Matthew, *Greetings of Romans*, 160n163

⁷⁸ Matthew, *Greetings of Romans*, 160n162

⁷⁹ Romans 16:7 (NRSV)

⁸⁰ Romans 16:7 (ESV)

⁸¹ Matthew, *Greetings of Romans*, 165

prominent’,⁸² he clearly argues that ἐπίσημοι is an inclusive term, thus meaning Junia is probably one of the apostles. What exactly this means is debated by scholars, but some kind of missionary role is a conceivable reason for why they were cited as apostles.⁸³

This suggests that Paul had no qualms with including women in roles of leadership or prominence. He doesn’t appear to be stating this to show equality or inclusivity; there is no ‘reference to their gender’ regarding his inclusion of Junia, or Phoebe, Prisca and the other women of Romans 16 for that matter.⁸⁴

3.2.2 Women in 1 Corinthians

There are other texts in the New Testament that bring to light a potential theology of equality with regards to gender. In Matthew’s thesis about women in the Greetings in Romans 16, she also uses other Pauline texts to help frame her argument of Paul’s theology of mutuality. She points to 1 Corinthians 7:1-16 & 11:2-16 as key texts. 1 Corinthians 11:11 is a key verse to understanding the whole of that section of scripture; it signals the interdependence of man and woman ‘in the Lord’.⁸⁵ Paul acknowledges gender differences in this text, but what is abundantly clear is that there are expectations that both men and women will contribute in worship. Watson puts forward that the veiling of women⁸⁶ gives them the right to speak and the veiling has nothing to do with division and inequality in the congregation.⁸⁷ The attention in worship, from both men and women, should be on the Lord, not on oneself.⁸⁸

⁸² Bauckham, *Gospel Women*, 172

⁸³ E. S. Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*, (London: SCM, 1995) 172.

⁸⁴ Matthew, *Greetings of Romans*, 181

⁸⁵ Matthew, *Greetings of Romans*, 272

⁸⁶ 1 Corinthians 11:5ff (NRSV)

⁸⁷ F. Waston, *Agape, Eros, Gender: Towards a Pauline Sexual Ethic*, (Cambridge: Cambridge University Press, 2000), 41.

⁸⁸ A. C. Thistleton, *The First Epistle to the Corinthians* (Carlisle: Paternoster Press, 2000), 828.

In 1 Corinthians 7, there appears to be no hierarchical pattern to be observed. Matthew argues that this shows no pattern for equality either, rather one for mutuality.⁸⁹ Mutuality here is defined as 'relationships of reciprocal care',⁹⁰ this is where A serves under B and B serves under A. Equality in this context sees both men and women as equals and there being no difference between the two; mutuality also argues for inclusiveness but accepts and appreciates the diversity and dynamism of both parties.⁹¹

3.2.3 Women in the Gospels

Jesus' teaching regarding women was radical and reformatory in its original context.⁹² Although none of the twelve were women, Jesus' interactions with women were plentiful. Witherington carefully structures his thesis going through the times where Jesus uses women in his teaching, where Jesus interacts with women as part of his ministry and where women are key to the ministry. No more is the inclusivity of women shown in the Gospels than in the story of the Samaritan Woman in John 4. Beirne sees this story paired with the Nicodemus story (John 3:1-21) in what she calls a 'gender pair'.⁹³ For Beirne sets up 'the positive attitude of the Johannine Jesus towards the equality of women disciples in both theological discourse and the mission they share with him'.⁹⁴ There are elements of rebuke towards the woman but the overriding point that comes across in this section is that Jesus, a Jewish man, interacted with a Samaritan woman. This is highlighted by the disciples' response to seeing Jesus interacting with her.⁹⁵

⁸⁹ Matthew, *Greetings of Romans*, 271

⁹⁰ Matthew, *Greetings of Romans*, 1nn1

⁹¹ Matthew, *Greetings of Romans*, 31

⁹² Ben Witherington, *Women and their roles in the Gospels and Acts*, (PhD. thesis, Durham University, 1981), 137.

⁹³ Margaret M. Beirne, *Women and Men in the Fourth Gospel: A Genuine Discipleship of Equals*, (London: T&T Clark International, 2003) 102-104.

⁹⁴ Beirne, *Women and Men*, 103

Beirne here is citing John 4:34. She goes on to say the comparison between the woman and Nicodemus is not intended to make women superior to men, but to go against the prevailing thought in culture of the time of gender privilege.

⁹⁵ John 4:27 (NRSV)

The other aspect worthy of note in this section is the visit to the tomb of Jesus by the women. This is the only Easter event that is picked up on by all four writers of the Gospels.⁹⁶ The witness of women to the events was an expected tradition of the day, but for Witherington the inclusion of the women highlights the new and liberating roles given to women by Jesus, however it is in the context of male headship in his opinion.⁹⁷ The issue surrounding whether Jesus advocated male headship here is irrelevant, rather, what is seen is that Jesus gave liberation to women from a patriarchal society.

3.2.4 Conclusion of New Testament references to Women

The sample size of references to women here is very small; there is much more that could be analysed.⁹⁸ Jesus distanced himself from the customary exclusion of women, he is open to friendship and they accompany him on his travels.⁹⁹ There is potential that the stories of the women in the Gospels are there to show the fullness of faith that the women had compared to the 'cowardice and mutterings of the male disciples.'¹⁰⁰ Women are seen to have mutuality with men in Paul's writings and this is partly what may have made Christianity such an attractive proposition for women in the early Church.

3.3 The Homogeneous Unit Principal and its applications to gender ratio in church

In recent times there have been discussions regarding how the church should look today; should the church be heterogeneous in its makeup, or should it seek to reach out to the homogeneous groups, acknowledging the diversity but recognising that 'faith spreads between persons who know one another within a particular social unit'?¹⁰¹ This could gain particular traction when seeking to change the gender ratio among student worshippers. A

⁹⁶ E. L. Bode, *The First Easter Morning: The Gospel Accounts of the Women's Visit to the Tomb of Jesus* (Rome: Biblical Institute Press, 1970)

⁹⁷ Witherington, *Women and their Roles*, 303

⁹⁸ Examples of more reading include Bauckham, *Gospel Women*, Matthew, *Greetings of Romans*, Witherington, *Women and their Roles*.

⁹⁹ Hans Küng, *Women in Christianity*, trans. John Bowden (London: Continuum, 2001), 2

¹⁰⁰ Mary T. Malone, *Women & Christianity*, vol. 1, *The First Thousand Years* (Balrock: The Calumba Press, 2000), 53.

¹⁰¹ Donald McGavran & George G. Hunter III, *Church Growth Strategies that Work*, (Nashville: Abingdon Press, 1980), 31.

valid question that could be asked is “How do we attract more young men to come to church?”

McGavran’s Homogeneous Unit Principal sees the church doing mission to its own social groups. The idea was birthed in *The Bridges for God*,¹⁰² and then expanded on in later books. He states that people ‘like to become Christians without crossing racial, linguistic or class barriers’.¹⁰³ This potentially could be extrapolated to gender as well. This whole view appears to fly in the face of New Testament texts such as 1 Corinthians 12:13, Galations 3:28, Colossians 1:22, Revelation 7:9. These all paint a picture of the Church being heterogeneous. Davison & Milbank make this argument strongly. They appeal to these scriptures as references that the early church were against division, including that of gender.¹⁰⁴ The Church, they argue, is a network of mixed communities,¹⁰⁵ unlike Fresh Expressions,¹⁰⁶ which some might say takes some of its roots from the Homogeneous Unit Principal,¹⁰⁷ however some Fresh Expressions can claim a degree of heterogeneity.

Newbiggin argues that separation should not be final but concedes that it might be required as a first missional step in order to fulfil Christ’s mission.¹⁰⁸ This view is not as strong as McGavran who sees Homogeneous congregations as the missional priority. Moynagh takes all these views and argues that the church needs to focus on the needs of the people in a targeted way. He says that:

¹⁰² Donald McGavran, *Bridges to God*, (London: World Dominion Press, 1955)

¹⁰³ Donald McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1980), 223.

¹⁰⁴ Andrew Davison & Alison Milbank, *For the Parish: A Critique of Fresh Expressions*, (London: SCM Press, 2010), 66

¹⁰⁵ Davison & Milbank, *For the Parish*, 66.

¹⁰⁶ The term “fresh expression of church” was introduced by the Church of England’s 2004 report *Mission-shaped Church*. (*Mission-shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (London: Church House Publishing, 2004)) The report states that ‘something new or enlivened is happening’ in the Church, and this is wrapped up in the term “fresh expressions”. The report also puts forward that Fresh Expressions should connect to the history of the Church. (*Mission-shaped Church*, 34) Even though the report was written by the Church of England, the principles behind it have spread across denominations around the world. (Michael Moynagh, *Church for Every Context: An Introduction to Theology and Practice* (London: SCM, 2012) xiii.) Croft suggests the fresh expressions of church will have the potential to become lasting for each cultural context. (Steven Croft, ‘What Counts as a Fresh Expression of Church and Who Decides?’, in Louise Nelstrop and Martyn Percy (eds.), *Evaluating Fresh Expressions: Explorations in Emerging Church* (Norwich: Canterbury Press, 2008) 10.)

¹⁰⁷ Davison & Milbank, *For the Parish*, 145-146

¹⁰⁸ Leslie Newbiggin, “What is “a local church truly united”?”, *Ecumenical Review*, 29 (1977), 124.

Newcomers will join the community more readily because it contains people like them, and because it is responsive to their specific concerns and aspirations... Doing this is much harder, if not impossible, when several cultures are mixed together.¹⁰⁹

When this is made applicable to gender, the notion of men only churches seems too much. Murrow in *Why Men Hate Going to Church* sees the need to reach out to men, and examines several reasons why men aren't going to church, but notes that it all needs to be done in a mixed community. He notes lots of reasons of how to improve church for men, but in the context of mixed community.¹¹⁰

It is possible to contend that mission and the evangelism of men needs to be done contextually, but local church should perhaps be kept as a mixed community, in order to more truly reflect the eschatological Church. Thus meaning that more can be done to gain and retain men within the local church and its mission, but in the context of a mixed community.

3.4 A Theology of Church Growth and its relationship to Gender

There has been a desire in recent times to put more research into how to grow churches numerically due to the decline of church attendance, especially among historic and traditional denominations such as Anglicans, Methodists & Baptists. This has led practitioners and scholars to seek after theological explanations for this. Goodhew has led the research for this and his recent text *Towards a Theology of Church Growth* spells out a thorough and clear analysis of the theology surrounding church growth.¹¹¹

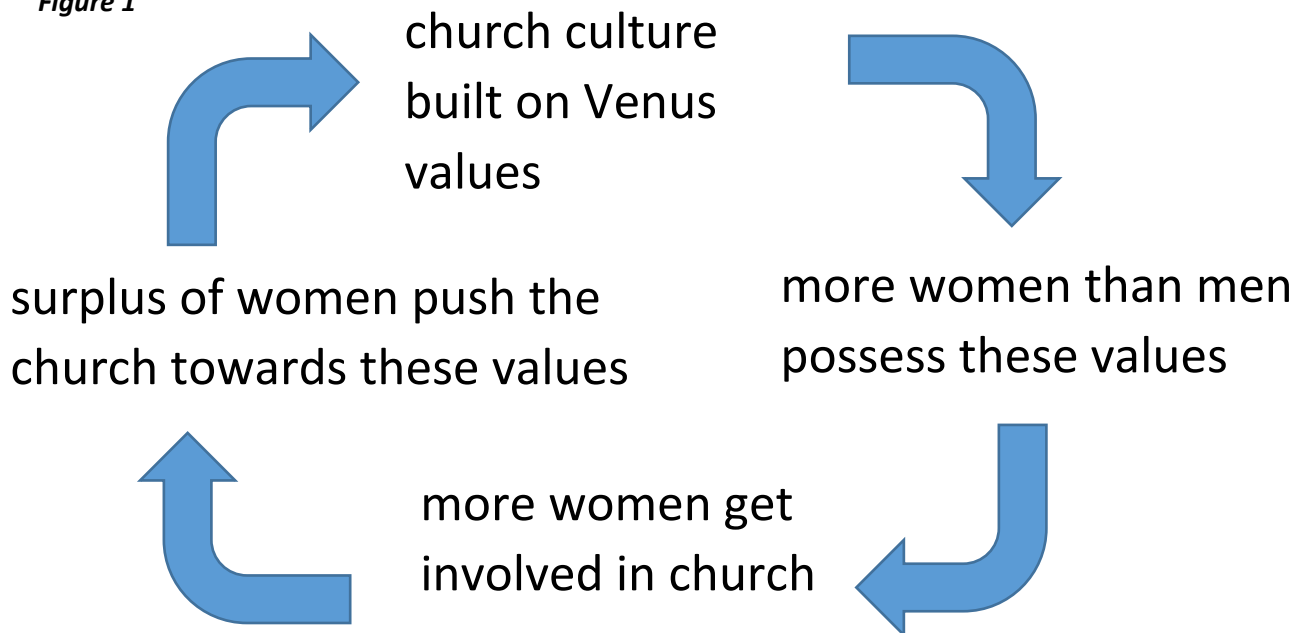
¹⁰⁹ Moynagh, *Every Context*, 179.

¹¹⁰ David Murrow, *Why Men Hate Going to Church*, (Nashville: Thomas Nelson, 2011)

¹¹¹ Goodhew, *Church Growth*, 3

Following on from section 3.1, the growth of the early church is potentially down to the attractive nature of the church to the marginalised, and in particular women and children.¹¹² The marginalisation of women in society as a whole can be seen throughout the centuries and up to today, and this is probably a reason for a slight skew in the ratios found in the church today. The church could seek to reconcile this by being more applicable to men and not just the marginalised in society. The local church, according to Murrow, has the potential enter a downward spiral of feminine (Venus) values unless addressed (Fig. 1).¹¹³ He argues that if these values become nullified, or at least tempered, there is an opportunity for the balancing of the ratios, and in addition it could be said to be an opportunity for church growth.

Figure 1



The church growth movement can therefore speak into the conversation around gender ratio. Understanding a basic theology of church growth will be helpful in the broader picture of gender ratio in the church and whether this is something God cares for. In Bob Jackson’s theology he is able to state that ‘quantitative growth is best not tackled directly – it will be a

¹¹² Ivor J. Davidson, ‘Church Growth in the Early Church’, in David Goodhew (ed.), *Towards a Theology of Church Growth* (Farnham: Ashgate, 2015), 160

¹¹³ Murrow, *Men Hate Going*, 8-9

This typology may be questioned in terms of the lack of nuance in its view of gender, but has value in raising the affect that gender balance has on church life.

spin-off from the qualitative growth¹¹⁴ but underneath all this there is a real stress to report the issue of falling numbers and to 'hold the quality and quantity issues in creative tension.'¹¹⁵ McGavran seems to also be calling for quantitative church growth. He contends that 'faithfulness to God implies doing our part, empowered by the Holy Spirit, to persuade all men and women to become disciples of Jesus Christ and responsible members of his church.'¹¹⁶ And even though there are some like Bonnington who argues that the eschatological kingdom, not church growth, is the final goal,¹¹⁷ McGavran still appears to be insisting that church growth is the final goal, arguing that 'the chief and irreplaceable purpose of mission is church growth. Social service pleases God, but it must never be substituted for finding the lost.'¹¹⁸ Although McGavran doesn't particularly talk about qualitative measures for church growth, his overwhelming stress is undoubtedly that church growth is numerical and that this is what the Lord has called for.

This knowledge of church growth and its theology should help to shape an understanding around why looking at gender ratio is important. Church growth, as already mentioned, can help to create a closer ratio, but its theology can speak into why it is important to look at. It could easily be contended that if you followed Bonnington's theology of church growth and translated it into gender ratio, something similar could be proposed: A harmony in gender ratio is not the final goal but as the Church strives for eschatological kingdom, where people of all social backgrounds, races, ethnicities and gender will worship Christ as Lord, then a greater harmonisation of gender ratio will come to be.

3.5 Other theological issues to note

There are two final areas of theology that touch into the conversation that surrounds gender ratio and its causes. Firstly; conversion and how do you make connections to an under represented people group (or gender in this case) and secondly Women in Leadership.

¹¹⁴ Bob Jackson, *Hope for the Church: Contemporary Strategies for Growth*, (London: Church House, 2002), 23.

¹¹⁵ Jackson, *Hope*, 26.

¹¹⁶ McGavran, *Understanding*, 8.

¹¹⁷ Mark Bonnington, 'The Kingdom of God and Church Growth in the New Testament', in David Goodhew (ed.), *Towards a Theology of Church Growth* (Farnham: Ashgate, 2015), 66.

¹¹⁸ McGavran, *Understanding*, 22.

3.5.1 Conversion

The story of the Samaritan woman, as referred to in Section 3.2.3, is a clear example of Jesus seeking to extend his Gospel beyond the group of people that *should* (in the eyes of some, notably the disciples in the discourse) be associated with him. What does it mean to look for connections with and to seek conversions for an under-represented gender? The church, for Murrow, needs to just show to men that they are valued.¹¹⁹ This is where the Jesus in John 4 shows the Church of today the principles behind showing the under-represented how they can be valued. This could be summarised as; Connect with the under-represented where they are at, include them, and value them for who they are.

3.5.2 Women in Leadership

Issues surrounding the Biblical mandate for Women in Leadership have briefly been mentioned already in section 3.2.1, however putting aside the theological debate, the effect of gender ratio based on a church's stance on women in leadership is portrayed within the statistics shown in section 2.5. The conservative evangelical church noted holds a more conservative view surrounding women in leadership and this could therefore be a reason behind its standout statistic.

3.6 Conclusion to the Theology

The spike in women in the early church is partly due to the church's revolutionary and counter cultural stance towards women. This counter cultural stance is shown in the life of Jesus and the language of Paul in key texts in the New Testament.

¹¹⁹ Murrow, *Men Hate Going*, 125-126

A deeper understanding of the Homogeneous Unit Principle and the Theology of Church Growth have shown how the church may go about redressing the balance of two millennia of skewed gender ratio and why it is important.

In bringing the situational analysis from chapter 2 and the theological analysis from this chapter together it is clear that there are sociological and theological reasons for why there are more women than men in the church today and throughout the centuries. Despite a lot of evidence pointing towards this there appears to be no cast iron formula that shows how gender and religiosity are related. The variables surrounding these, both sociologically and theologically, are many and complex especially in what appears to be, at least anecdotally thus far, a climate of an increasing gap between men and women attending church among student ages. There are bound to be more variables that have not been addressed yet in any research and that is what has led to the research that was carried out for the purpose of this thesis.

Chapter 4 – Review and Analysis of Data collected for examining gender ratio among student worshippers at Kings Church Durham

In this chapter there will be background information regarding what the data is and how it has been collected before it is displayed. Following this will be an analysis of the results, what it shows and suggesting potential causes of the results. Chapter 5 will go onto look through the implications of the results before looking at how the church should use this study to improve its pastoral care and its missional practice. The overall conclusions and thoughts are compiled in chapter 6.

4.1 The detail and scope of the research – Gender, Course and Attendance at King’s Church Durham

There are many avenues that could be explored in order to understand the gender skew among student worshippers at King’s Church Durham. It could be possible to conduct surveys asking students for reasons why they chose the church they did whilst in Durham, seek to categorise those results and compare them by gender. This approach would give interesting results but would not explore background reasons to why there is a broader gender skew among student worshippers. It was decided that the investigation should cover whether there was any correlation between gender, attendance of student worshippers at King’s Church Durham and course studied. This not only helps to explore the reasoning for the gender ratio at King’s Church Durham but will go towards contributing to the wider conversation around gender and religiosity. Obviously further research and extensive extrapolation will be required in order allow observation on a national scale; this is beyond the scope of this thesis, however, hopefully the results and implications that will be shown here will start a fresh discussion and introduce a new variable into the broader conversation.

4.1.1 Method of collection

The data for this research has been collected over a period of six academic years,¹²⁰ and uses data collected through King's Church Durham and through Durham University. The Durham University statistics have been accessed online.¹²¹ Their method of collection is unclear from the website. The King's Church Durham data is collected annually at the point students decide to commit to the church. They are then asked various questions, including their gender and course studied.¹²² The data is collected over an entire academic year with an email going out to students in June/July asking if they intend to be staying at the church the following academic year as an undergraduate student and responses are then received from that point through till October (the traditional start of the Durham academic year). Information about new students to Durham and to the church are then collected from October. This is done by filling in the question form¹²³ after a Sunday gathering or at some point during the week once they have said to a staff member of the church they want to commit to King's Church Durham. Data is therefore collected for one academic year from June/July of the previous academic year through to the June (when Durham students finish traditionally) of the academic year in question.

4.1.2 Flaws in the data

There is unlikely to be any substantial flaws in the data provided by the university, and if there is it is hard to assess as the method of collection is not attainable. There are some notes regarding how to read some of the university statistics online, though they do not alter how the data for this research is to be read.¹²⁴

¹²⁰ The academic years are from 2009-10 through to 2014-15

¹²¹ <https://www.dur.ac.uk/student.registry/statistics/undergraduate/> (accessed 23rd July 2015)

¹²² For the full set of questions asked for the academic year 2014-15 see Appendix 1 or view <http://bit.ly/KCDstudents1415>.

There have only been minor alterations year by year, none of the alterations have been to do with the questioning around gender or course studied.

¹²³ Either a paper version or online using a tablet computer,

¹²⁴ <https://www.dur.ac.uk/student.registry/statistics/> (accessed 23rd July 2015)

There are some potential minor flaws that are worth noting about the data collected for King's Church Durham.

1. Some students who have committed to attending the church may not seek to or want to be put on the contact list which is where the data is gathered from.
2. Some students may leave the church and not ask to be removed from the list.¹²⁵
3. Students did not have to answer what course they studied. It means that for some of the data shown it includes students who did not fill in what course they studied where that data is not statistically relevant, but when it is those individuals are omitted from the statistics.

4.1.3 Additional notes about the data

One could probably assume the data attained from the university has had a good level of consistency in its method of collection over the years. The data from King's Church Durham has been collected in similar ways throughout the academic years and there is therefore a strong level of consistency year by year.

The data used from the university will only take the information from Durham City based students, thus omitting Stockton Campus based students. King's Church Durham occasionally has one or so Stockton based students who commit to attending, these individuals have been discarded to ensure statistical consistency.

4.1.4 How is data being used?

The data is primarily being used to see whether there are any departments or faculties that show abnormally small or large percentages of all its students that attend King's Church Durham. Using this data inferences about the type of person that attend King's Church Durham can possibly be made. The data may also show whether there are certain

¹²⁵ This hopefully only lasts for that academic year as their names are not automatically carried over to the next academic year. They have to opt in every single year by re-filling out a new form.

departments or faculties that have differences obvious differences between the genders. One might expect that the natural sciences would have a greater percentage of attenders at King's Church Durham from looking at previous research.¹²⁶ This does not involve the conversation around gender however.

4.2 The results

The following section will present the results, with some brief comments about what they show. Any mathematics or extrapolation of original data that has been carried out is summarised in the footnotes.

4.2.1 Gender ratio at King's Church Durham and the University

The data (Graph 1) shows the increase of female percentage in both attenders at King's Church Durham and the University (Durham City) as a whole over the six academic years. The data for each academic year for both the University and King's Church Durham is laid out in Appendix 2. The total numbers, split by gender for each academic year, are shown in Table 1.¹²⁷

¹²⁶ Leslie Newbiggin, *The Gospel in a Pluralist Society* (London: SPCK, 1989) 214.

Kenneth, A. Newcomb, *The Impact of College on Students* (San Francisco: Jossey-Bass, 1970)

Stephen Steinberg, *The Academic Melting Pot: Catholics and Jews in American Higher Education* (New York: McGraw-Hill, 1974)

Fred Thalmeiner, "Religiosity and Secularization in the Academic Professions", *Sociology of Education*, 46, 183-202.

Robert Wuthnow, "A Longitudinal, Cross-National Indicator of Cultural Religious Commitment", *Journal for the Scientific Study of Religion*, 16(March), 87-99.

Christopher P. Scheitle, "Religious and Spiritual Change in College: Assessing the Effect of a Science Education", *Sociology of Education*, 84(2), 122-136

¹²⁷ The King's Church Durham numbers here include those who have not entered a course

Table 1

	200910	201011	201112	201213	201314	201415
Kings Male	89	80	79	71	49	64
Kings Female	129	145	134	153	116	137
Kings Total	218	225	213	224	165	201
Uni Male	4669	4637	4745	4692	4812	4928
Uni Female	4681	4811	4946	5155	5332	5559
Uni Total	9350	9448	9691	9847	10144	10487

One comment to make at this juncture is that over the 6 year period of this study the number of male students at the university has gone up by 259, an increase of 5.54% based on the 2009-10 numbers, whereas the number of female students has gone up by 878 students, an increase of 18.76% of the 2009-10 numbers.

4.2.2 Total attending each faculty

It was decided in the process of doing the research that it should focus on looking at the number of individuals who study in a faculty who attend Kings, rather than each department. This is to ensure there is statistical rigorousness due to the low numbers of Kings Students in each department compared to the higher numbers that are in each faculty.¹²⁸

Table 2 shows the number of students in each faculty over the 6 year period, split by gender and then with totals. Table 3 shows the same data but for Kings students.¹²⁹ These are then

¹²⁸ As the data received from King's Church Durham students did not include which faculty they were a part of, this had to be extrapolated from the departmental data provided. Following what the breakdown shown in Appendix 2 "University 2014-15 Data" the following departments are in the Science Faculty: Biological and Biomedical Sciences, Chemistry, Computer Science, Earth Sciences, Engineering, Mathematical Sciences, Natural Sciences, Physics, Psychology. The following are in the Social Science Faculty: Anthropology, Applied Social Sciences, Archaeology, Business, Combined Social Sciences, Education, Foundation Centre, Geography, Government & International Affairs, Law. The following are in the Arts & Humanities Faculty: Classics & Ancient History, Combined Arts, English Studies, History, Modern Languages & Cultures, Music, Philosophy, Theology and Religion.

¹²⁹ This data does not include those that did not include a course on their form. It has, for the purpose of this thesis, to be assumed that there would be an even distribution of those neglecting to give data on this by gender and by faculty.

portrayed in graphs 2 and 3 respectively. Table 4 and 5 go on to show, as an example, how the data was translated from departmental data to faculty data, with reference to Kings.¹³⁰

Table 2

	200910	201011	201112	201213	201314	201415	% difference
SS (f)	1666.7	1728.0	1804.6	1925.6	1957.0	2068.0	19.41%
S (f)	1373.0	1460.0	1503.0	1564.5	1631.5	1658.0	17.19%
A (f)	1641.2	1623.0	1638.4	1664.9	1743.6	1833.1	10.47%
SS (m)	1509.5	1517.6	1521.6	1438.5	1487.5	1527.2	1.16%
S (m)	2210.5	2193.0	2267.5	2279.0	2288.5	2348.0	5.86%
A (m)	949.1	926.4	955.9	974.6	1036.1	1052.8	9.85%
SS (total)	3176.2	3245.6	3326.2	3364.1	3444.3	3595.2	11.65%
S (total)	3583.5	3653.0	3770.5	3843.5	3920.0	4006.0	10.55%
A (total)	2590.3	2549.5	2594.3	2639.4	2779.7	2885.8	10.24%
Total	9350.0	9448.1	9691.0	9847.0	10144.0	10487.0	10.84%

Table 3

	200910	201011	201112	201213	201314	201415
SS (f)	24	23	36	39	22	34
S (f)	23	34	30	33	27	32
A (f)	46	69	59	62	62	60
SS (m)	11	12	18	17	13	10
S (m)	33	38	41	33	21	32
A (m)	14	13	8	12	14	13
SS (Total)	35	35	54	56	35	44
S (Total)	56	72	71	66	48	64
A (Total)	60	82	67	74	76	73
Total	218	225	213	224	165	201

¹³⁰ These both contain 2014-15 data for King's Church Durham students.

Graph 1

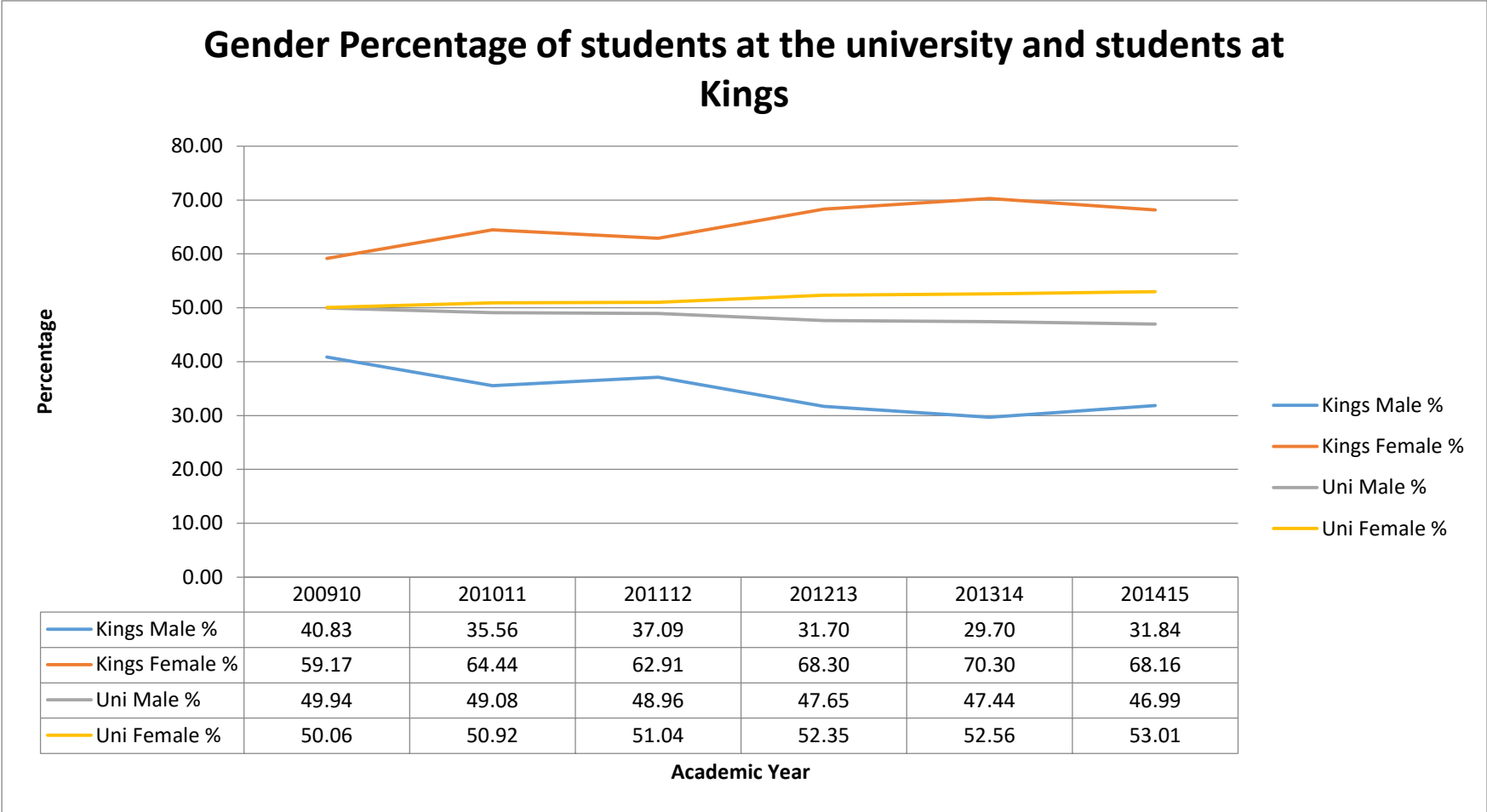


Table 4

Department	m	f	Total	Male %	Female %	Faculty
ANTH	0	3	3	0.00	100.00	SS
APS	4	12	16	25.00	75.00	SS
BIO	4	9	13	30.77	69.23	S
BUI	1	3	4	25.00	75.00	SS
CHEM	4	4	8	50.00	50.00	S
CLAS	1	0	1	100.00	0.00	A
COMA	0	10	10	0.00	100.00	A
COMS	0	3	3	0.00	100.00	SS
EART	2	3	5	40.00	60.00	S
EDU	0	6	6	0.00	100.00	A
ENGI	8	2	10	80.00	20.00	S
ENGL	1	7	8	12.50	87.50	A
GEOG	1	7	8	12.50	87.50	SS
HIST	2	2	4	50.00	50.00	A
LANG	2	19	21	9.52	90.48	A
LAW	4	6	10	40.00	60.00	SS
MATH	3	4	7	42.86	57.14	S
MUS	1	4	5	20.00	80.00	A
NATS	4	4	8	50.00	50.00	S
PHIL	1	1	2	50.00	50.00	A
PHYS	7	1	8	87.50	12.50	S
GOV	0	1	1	0.00	100.00	A
PSYC	0	5	5	0.00	100.00	S
THEO	5	10	15	33.33	66.67	A

Table 5

Faculty Code	m	f	Total	Male %	Female %
SS	10	34	44	22.73	77.27
S	32	32	64	50.00	50.00
A	13	60	73	17.81	82.19
Total	55	126	181	30.39	69.61

These sets of tables and graphs show that at Durham University there are more male natural scientist students and more female social scientist and arts & humanities students. This is shown in clearer detail in Graph 4. It is also apparent from this graph that the same can be said, on the whole, about King's Church Durham students.

4.2.3 Percentage of Kings Students in each faculty

The numbers from the previous sub section can imply some things, however the raw numbers can often be misleading. It is not until the numbers are converted into percentages that the numbers are really appropriate to be used in comparison.¹³¹

Table 6 gives a comprehensive overview of the percentage of students in each faculty that attend King's Church Durham by gender. Graphs 5 and 6 show this data for each gender respectively, graphs 7, 8 and 9 show this data for each faculty respectively, before graph 10 which combines all the data into one graph.

These sets of graphs quite clearly show that there is a discrepancy between female arts and humanities students and other faculties and genders. This will be looked at in greater detail within the analysis of the results, but this individual result is perhaps the standout finding from this thesis. Graph 10 shows this pictorially; the line showing female arts and humanities students appears to be an anomaly as it's so different. However with the number of students in this survey and over the number of years this study has been undertaken, this finding is worthy of deeper investigation.

¹³¹ For example, to calculate the percentage of male Social Science students attending Kings in 2009-10, take the number of male social scientists at Kings, divide by the number of male social scientists at the university and multiply that total by 100. This formula is then carried through all the other faculties, genders and years.

Table 6

	200910	201011	201112	201213	201314	201415
SS(m) Kings%	0.73	0.79	1.18	1.18	0.87	0.65
SS(f) Kings%	1.44	1.33	1.99	2.03	1.12	1.64
SS(t) Kings%	1.10	1.08	1.62	1.66	1.02	1.22
S(m) Kings%	1.49	1.73	1.81	1.45	0.92	1.36
S(f) Kings%	1.68	2.33	2.00	2.11	1.65	1.93
S(t) Kings%	1.56	1.97	1.88	1.72	1.22	1.60
A(m) Kings%	1.48	1.40	0.84	1.23	1.35	1.23
A(f) Kings%	2.80	4.25	3.60	3.72	3.56	3.27
A(t) Kings%	2.32	3.22	2.58	2.80	2.73	2.53
Total (m) Kings%	1.91	1.73	1.66	1.51	1.02	1.30
Total (f) Kings%	2.76	3.01	2.71	2.97	2.18	2.46
Total Kings%	2.33	2.38	2.20	2.27	1.63	1.92

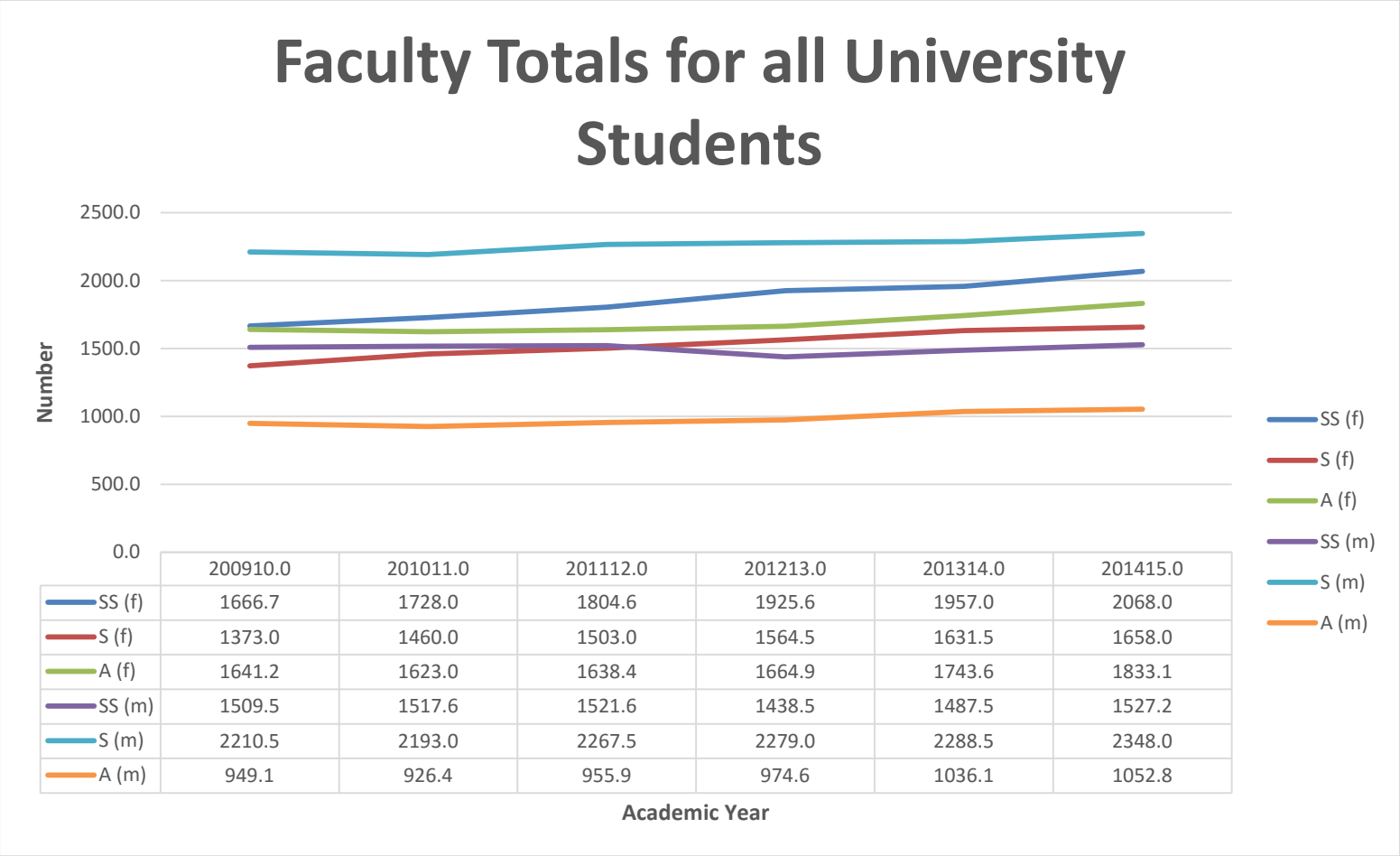
4.3 Interpretation of Results

The results shown here are a snapshot of the deeper collection of data collected. The data provides a multitude of ways in which it can be explored. However what has been shown is substantial and provides lots of questions, and a smaller number of answers surrounding the gender ratio at King's Church Durham among student worshippers.

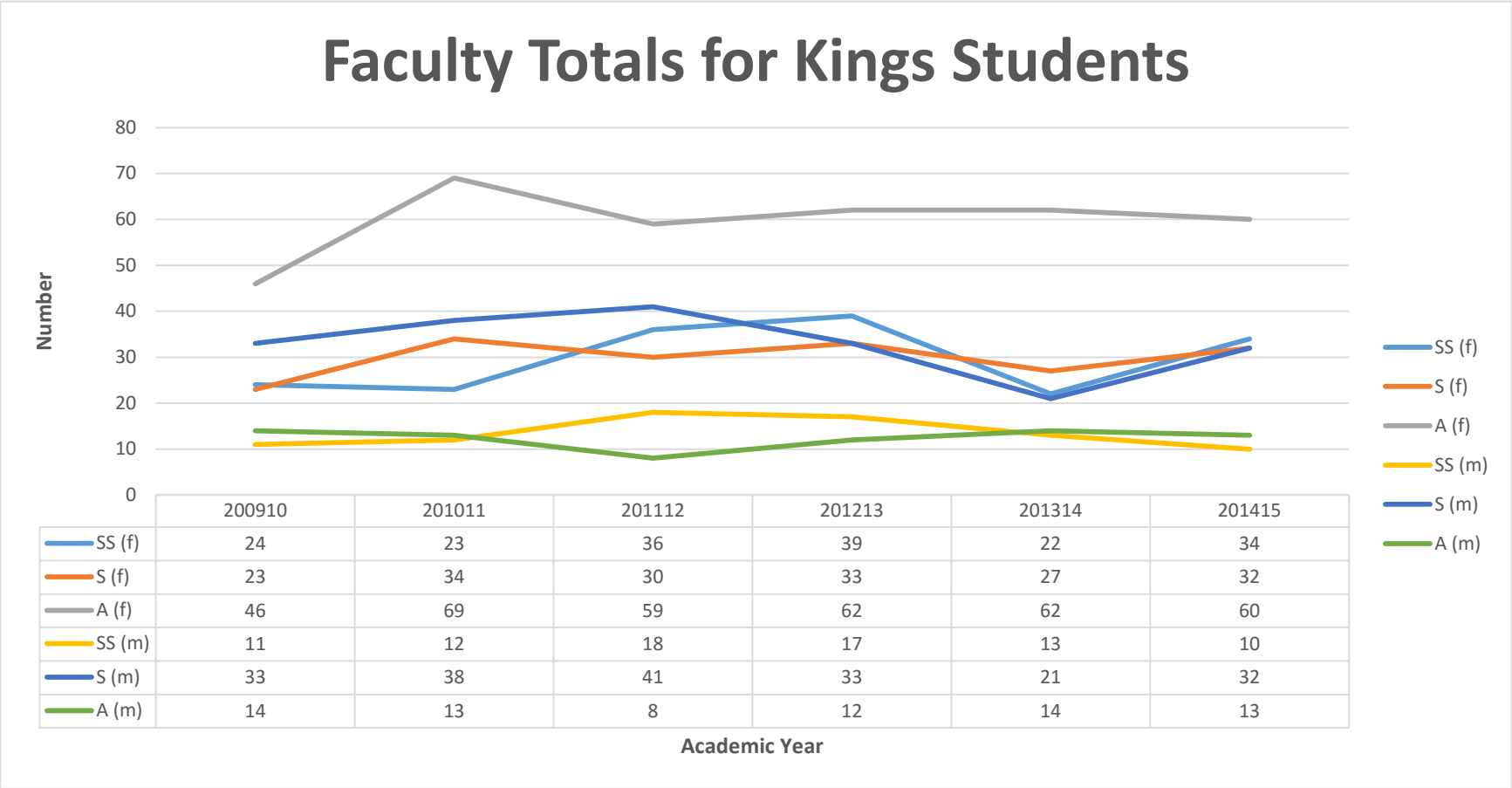
Table 1 gives the backdrop to what the churches in Durham face. The churches, and with particular reference to this study, Kings, cannot do anything about the undergraduate population supplied to them by the university admissions. It appears that there must be either a clear policy to admit more female students over recent years than male students or that it is a reflection of the national picture of

admissions. Regardless of the reason behind the statistic, this will obviously have an effect on the overall percentage of the gender ratio at any church and this has to be taken into account whilst examining the overall picture. However it should not have an effect on the percentage analysis of each gender in all faculties attending Kings, as these examine the percentage within each faculty by gender and thus the raw number of female arts and humanities students is irrelevant here; what is of concern is how many attend Kings. Regardless, the noteworthy statistic of an 18.76% increase of the raw number of female undergraduate students at Durham University compared to 5.54% for their male counterparts over a six year period, is something for anyone associated to the university to pick up on as it will no doubt have a ripple effect in many areas.

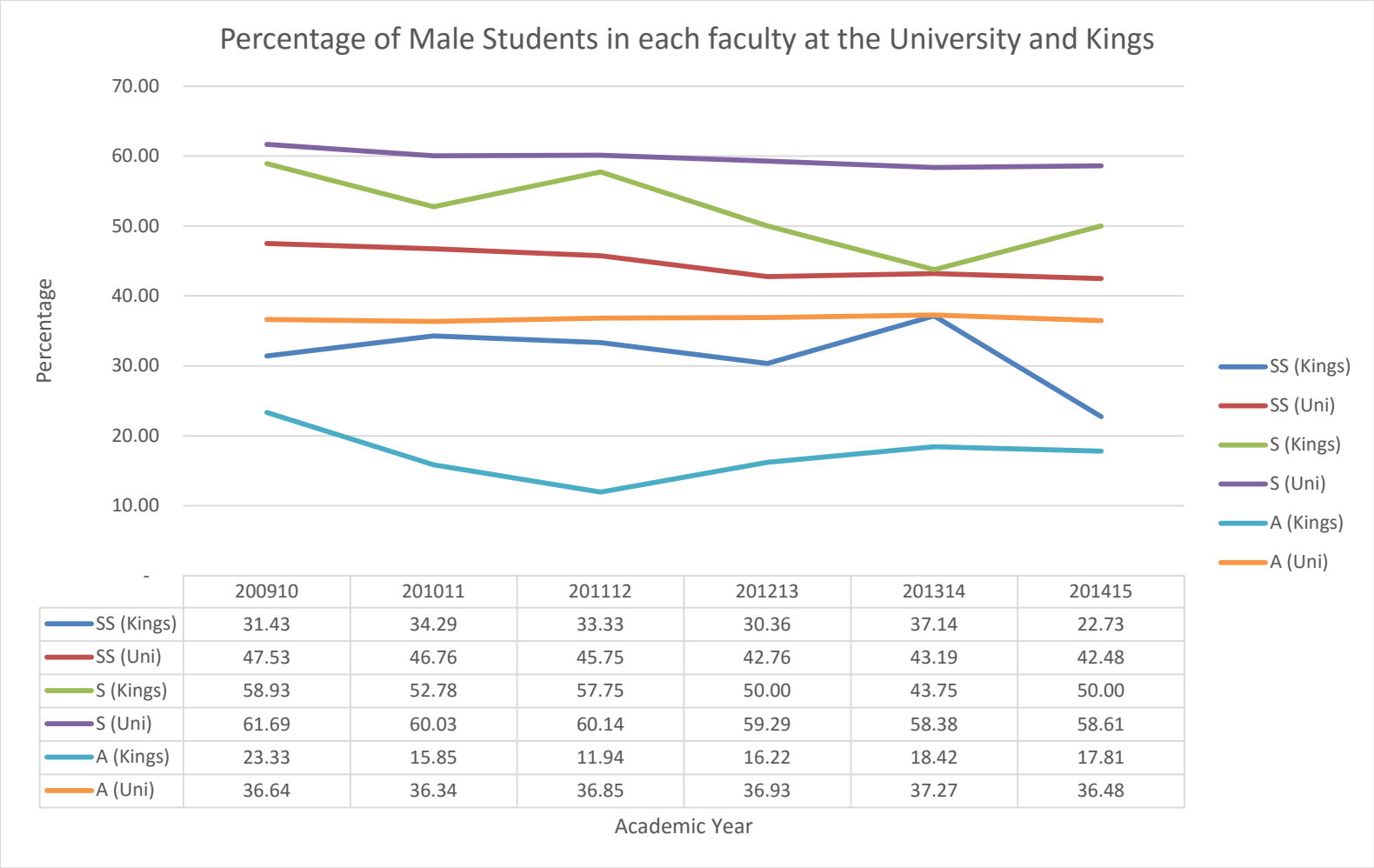
Graph 2



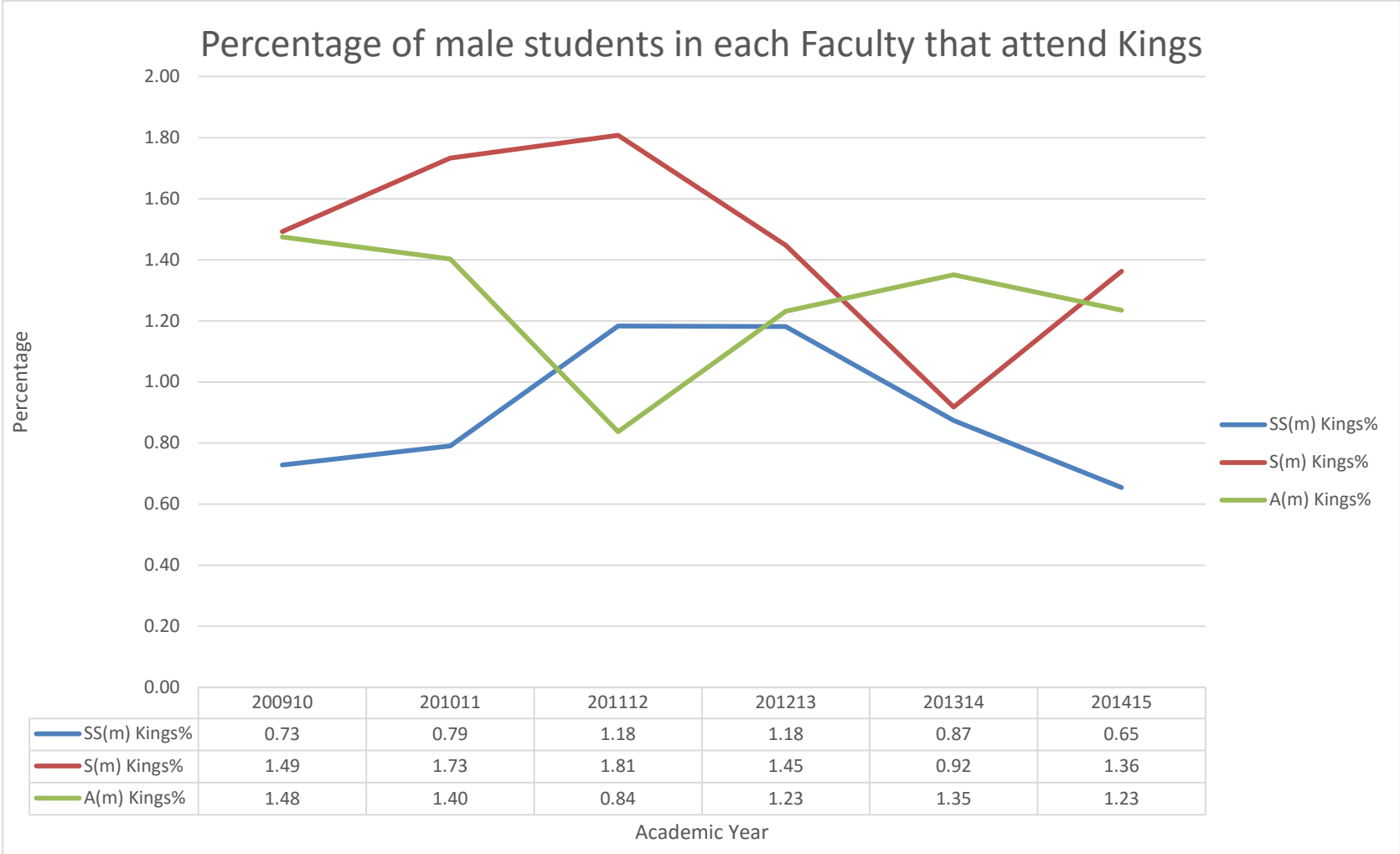
Graph 3



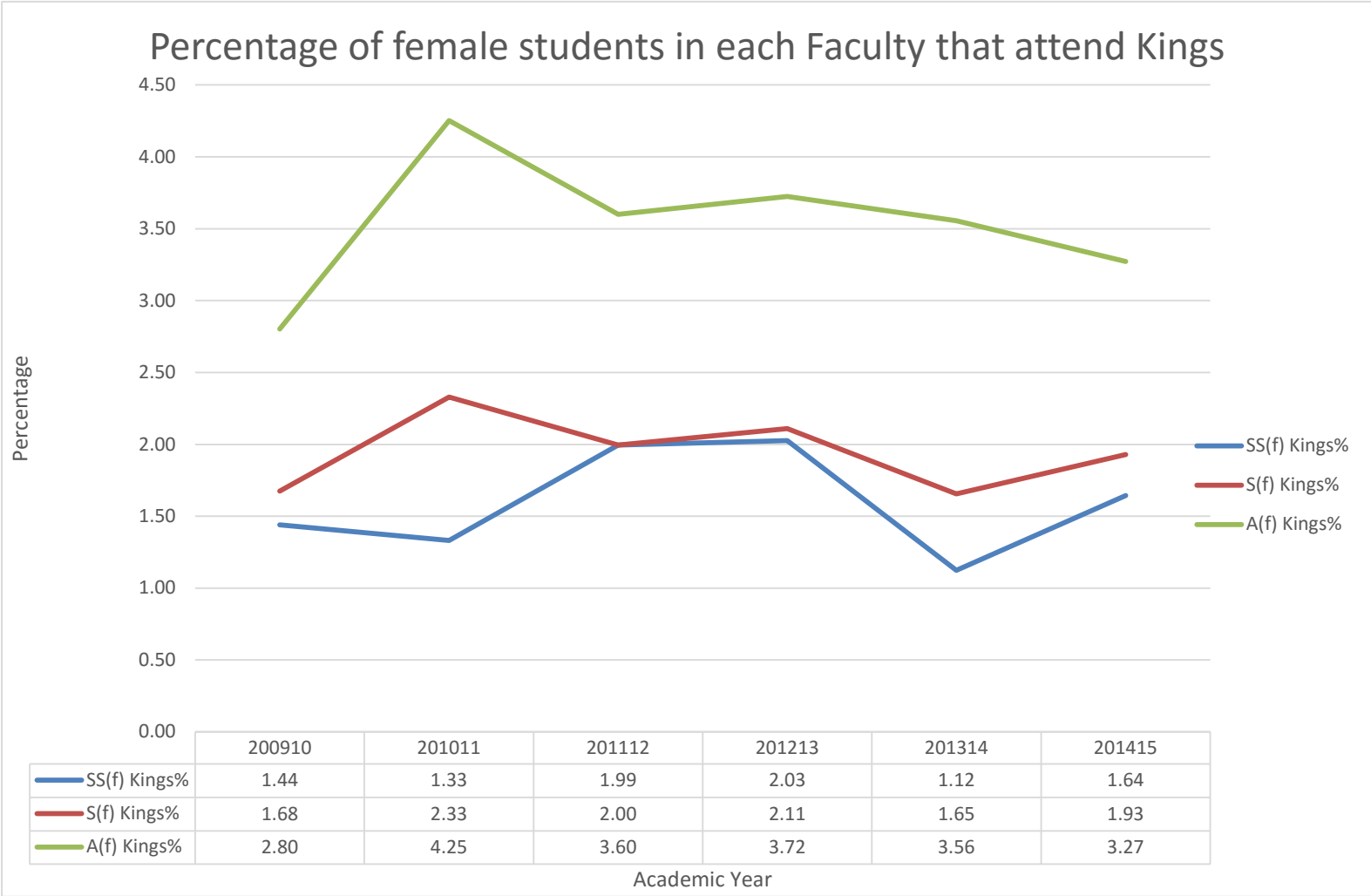
Graph 4



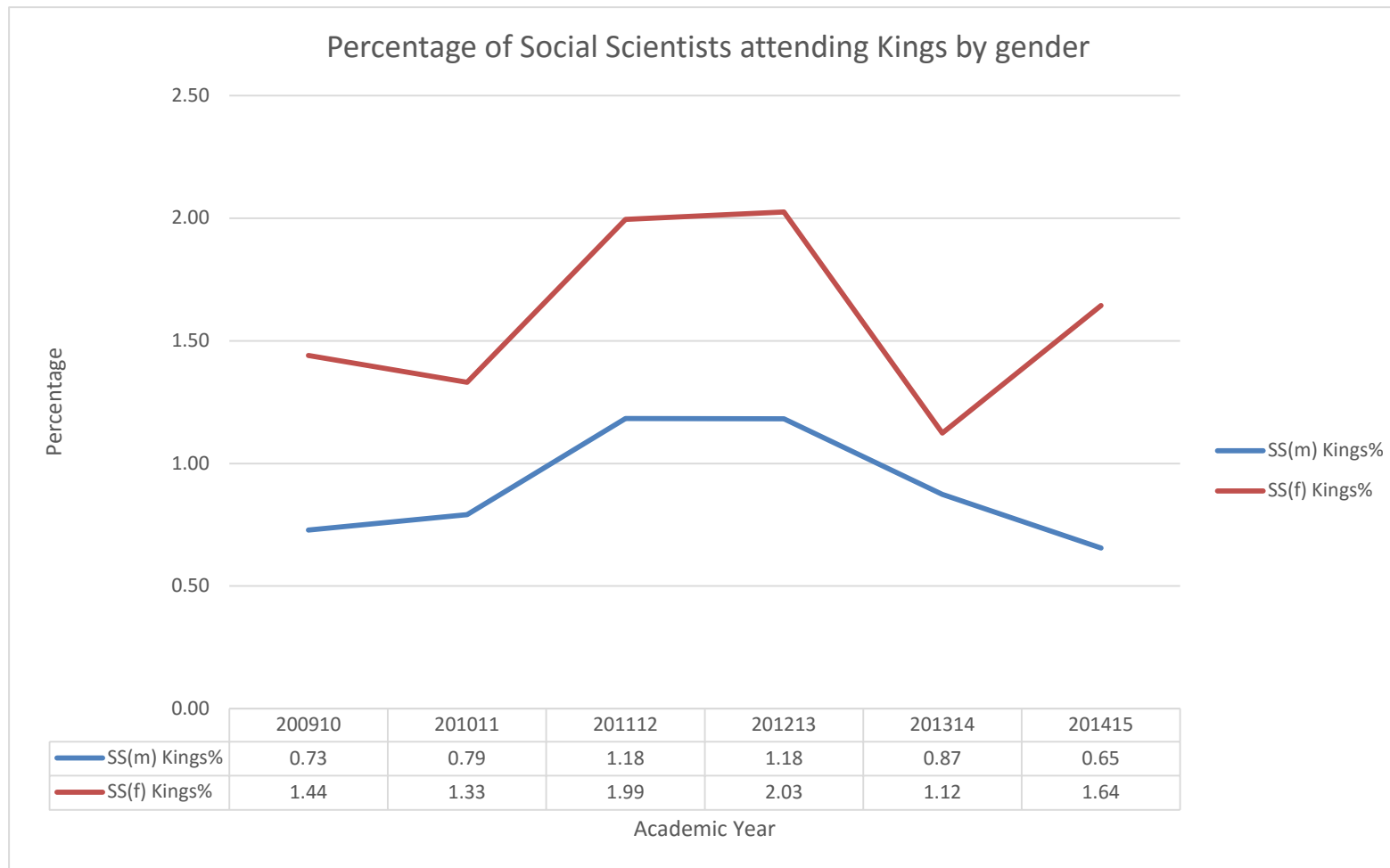
Graph 5



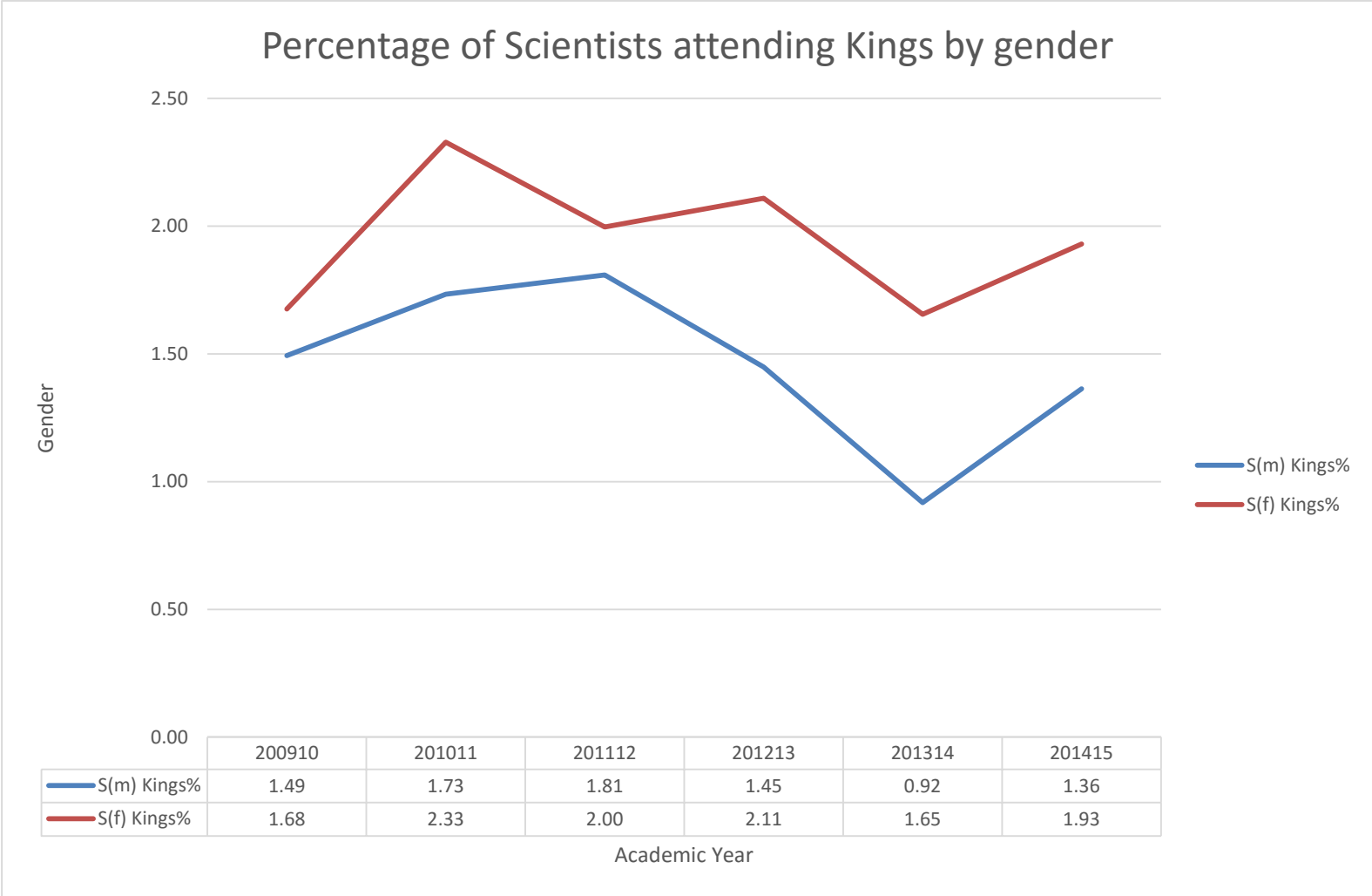
Graph 6



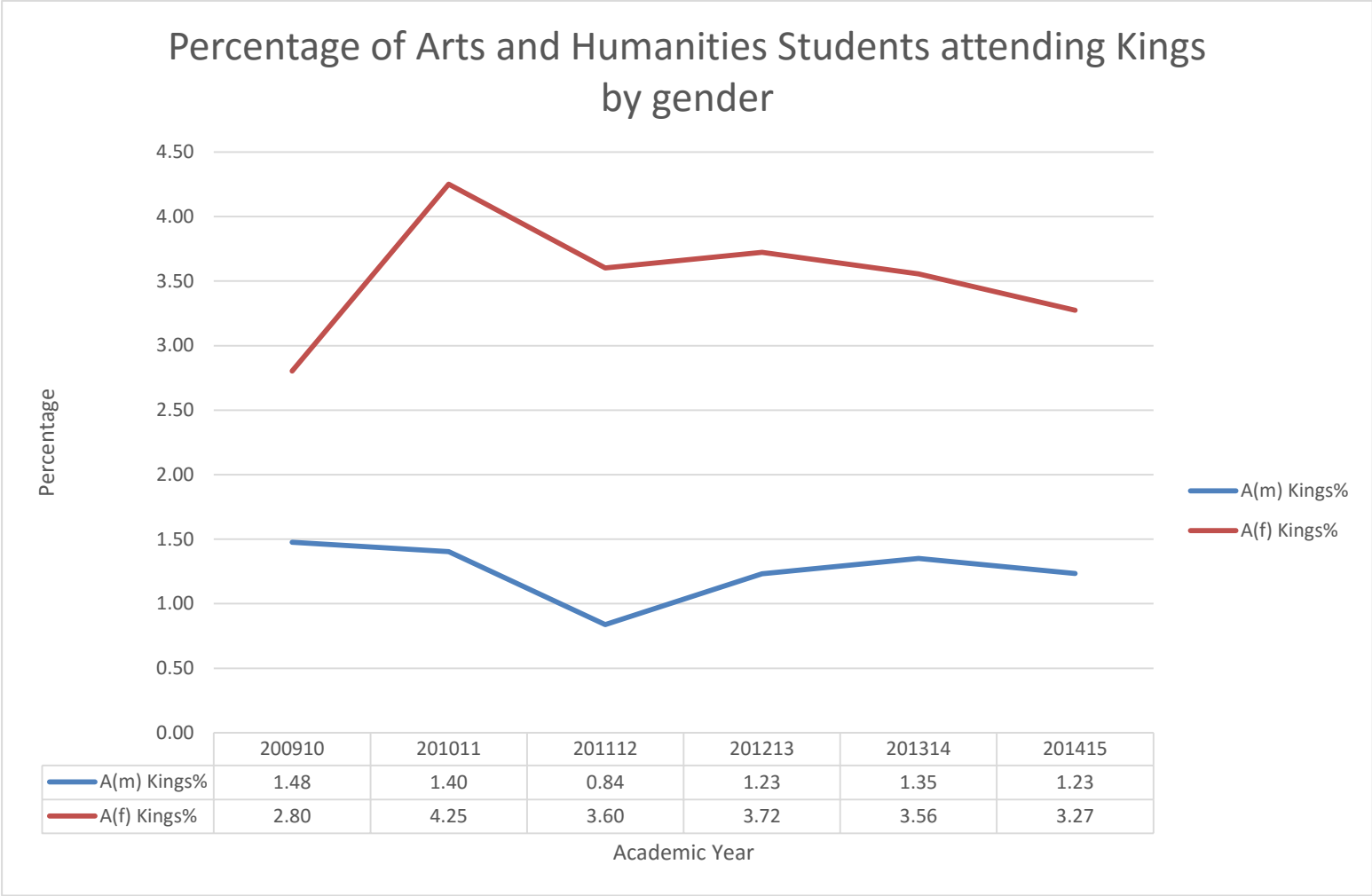
Graph 7



Graph 8



Graph 9



Graph 10

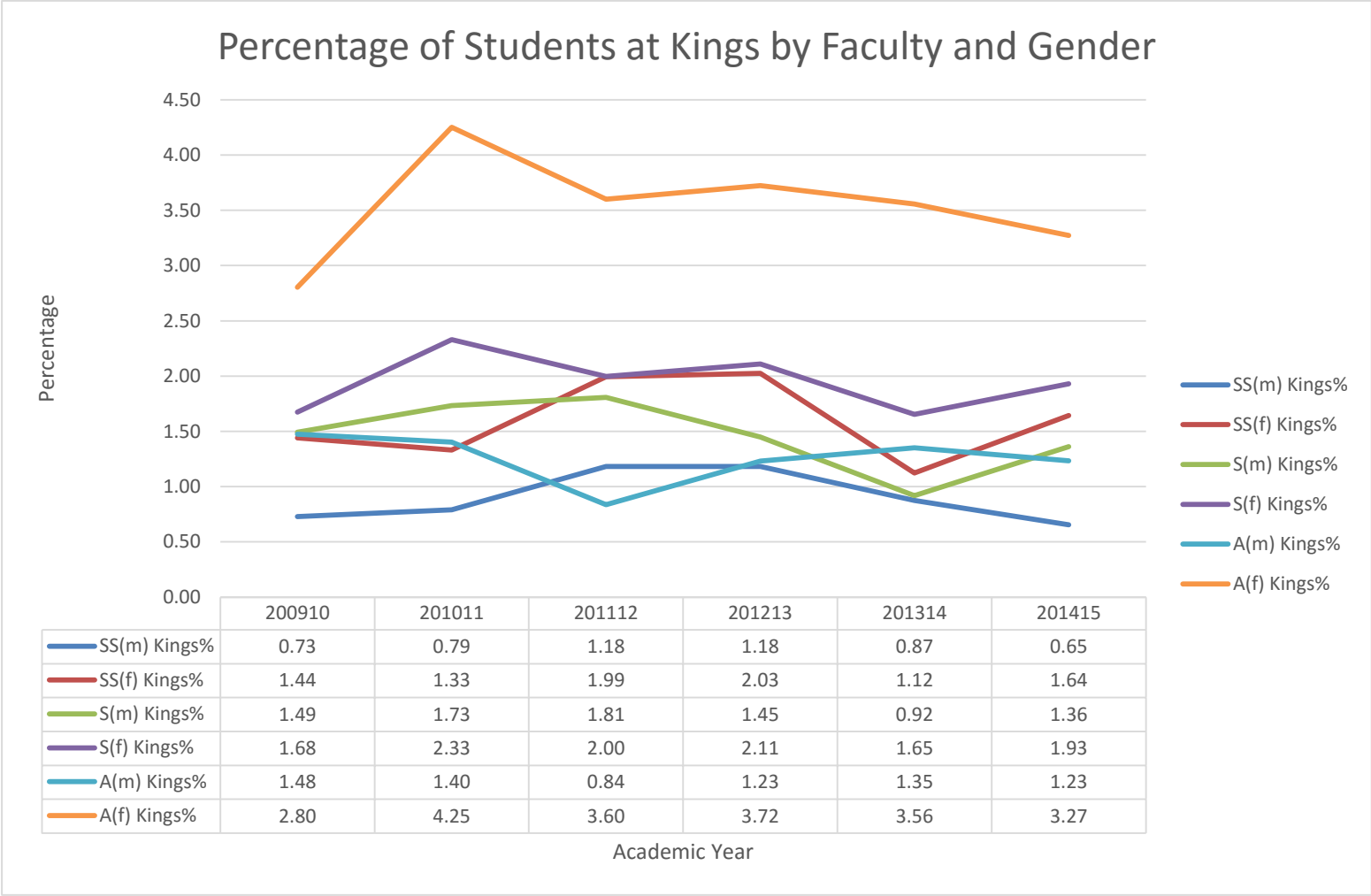


Table 2 develops the theme of Table 1, by looking at each faculty. There are some interesting things to note from this table. The percentage increase difference between male and female arts and humanities students is negligible. Clearly the raw numbers are different, but when examined through the lens of percentages the university have broadly increased the number of male and female arts and humanities students by a similar percentage. There is, however, a stark difference in the percentage increase of male and female social science students. The percentage increase of male social science students only stands at 1.16% compared to 19.41% for female social science students. A church such as Kings should pay attention to these statistics as they affect the mission that the church carries out to the university as they seek to contextualise their mission to students. The raw numbers are key to examining the snapshot of what the student population is like currently, but the percentage increase shows people how the population has developed and thus can help potentially predict what future populations of students may look like. The raw numbers clearly show that scientists are mainly male whereas social scientists and arts and humanities students are mainly female. None of this is entirely surprising, but nevertheless needs to be noted for contextualising mission.

The implications of the numbers in Table 3 have less to do with understanding how to contextualise mission and more to do with Kings understanding its own students and thus its pastoral care. With the numbers being smaller, it is much more difficult to discern patterns but there are still things to glean from this data. It is clear, even at this stage that there are a large number of female arts and humanities students that attend Kings, and have done throughout the time frame. There are a relatively low number of male social scientists and arts and humanities students, but this is probably reflective of the total number of male social scientists and arts and humanities at the university. It is worth Kings noting the split of the type of student they have got. Different personalities are perhaps more likely to choose different types of subjects. And also it may well be that different personalities require a different approach in terms of pastoral care. Thus the knowledge of the type of

person, by subject, should inform the pastoral workers of the type of student population they are dealing with and therefore notify their pastoral practices on a macro level.

This is then extrapolated in more detail in Table 4; this only shows data from the academic year 2014-15. However the data from this year and previous years demonstrate trends worthy of note. There appear to be a large number of female modern language students at Kings (19 in 2014-15), and that is the case probably due to the large number of modern language students within the university (522.5 in 2014-15).¹³²

What is different is that at the university over the years of this study there is roughly a two thirds – one third split between female and male modern language students at the university, this is fairly reflective of the arts and humanities department faculty as a whole. However the split of modern language students at Kings is greater. Over the 6 years of the study it has always been above 90% and there have often been academic years where there are no male modern language students at Kings. Unsurprisingly there is a high percentage of theology students attending Kings from both genders, around 7% in 2014-15.¹³³ As with the implications for Table 3, the ramifications for Kings from Table 4 are mainly pastoral.

Table 6 and Graphs 5 through 10 bring to light some remarkable statistics. Graph 5 shows that on the whole there are a higher percentage of male scientists attending

¹³² The data for female modern language students for the other years in the study are:

- 14 out of 518.5 in 2013-14
- 23 out of 546.5 in 2012-13
- 20 out of 563 in 2011-12
- 15 out of 546.6 in 2010-11
- 10 out of 541.5 in 2009-10.

¹³³ This is split down to 5.37% for male theology students and 8.19% for female theology students.

Kings than from the other faculties, though the difference is negligible. This collaborates with past research (see footnote 126), however this is not the case for female students according to Graph 6. Whereas the difference in the numbers were negligible for male students, they are decisively not for female students. Female arts and humanities students are far more likely to attend Kings than from other faculties. Over the 6 years the level of female arts and humanities students is always well above other faculties (see Graph 6), and male arts and humanities students (see Graph 9) and other male students in other faculties (see Graph 10). Whereas the difference between male and female students in the social science (see Graph 7) and science (see Graph 8) faculties is minimal (still a higher percentage of women than men attending Kings), the difference between male and female arts and humanities students attending Kings is extraordinary. It appears to go against past research (see footnote 126), which points very clearly to natural scientists being at a greater disposition of being more religious. If extrapolated beyond Kings this data suggests that female arts and humanities students could be more religious than other genders and faculties. It is not just the fact that female arts and humanities students might be more likely to attend church, but it is the extent to which this is the case. Graph 9 shows that female arts and humanities students can be up to four times more likely to come Kings than their male counterparts, whereas in the other faculties female students are on the whole around 50% more likely to attend Kings than male students.

There doesn't appear to be any particular department that extenuates the divide between male and female arts and humanities students. And if the theology department were to be taken out of this study, the divide would be even greater.

This chapter has set out the major findings of this study, going into detail explaining them, and extrapolating some initial implications for King's Church Durham and then

potential implications for those who may wish to expand the findings of this study onto other settings for this age group.

Chapter 5 – Suggested reasons for the results and further implications

The results shown in the previous chapter are illuminating but there is often a story behind each of them. These results have brought up more questions surrounding why they show what they show than answers, but this provides a basis for further research to be undertaken in this field.

This chapter will go through some of the major findings and seek to offer some potential reasons behind them as well as putting forward questions that this study has been unable to answer. All this and the analysis of the literature set out in chapters 2 and 3 will then come together in the next chapter, the conclusion.

5.1 Suggested reasons for the results

The first standout finding that in the results chapter was that there has been an 18% increase in female students at Durham University compared to a 5% increase of male students over the six year period. The direct implication on numbers attending Kings is small from this but it is important for the church to understand why this is happening as it does have an indirect effect on those attending Kings as well as having a more direct effect on how Kings contextualises its mission to the university. With an understanding of the reasons behind this it will help with better predicting what the future might hold.

Recent news articles show that ‘the number of women gaining places at university is rising twice as quickly as that for men.’¹³⁴ Not only are there more women at

¹³⁴ ‘Women further ahead in university places’, <http://www.bbc.co.uk/news/education-33975930/> (31 August 2015)

university across the country than men, but the gap is increasing. At Durham University there have been more female undergraduate students than male undergraduate students since at least 1999-2000 on the Durham City campus,¹³⁵ however the gap narrowed to its smallest margin in 2009-10 where there were only 12 more female students than male and since then the gender gap has been expanding as Table 1 shows. It is possible that as assessments at A Level and GCSE have been heavier on coursework that it favours females over male. However with the recent introduction from the Conservative-Liberal Democrat government of an emphasis on exams rather than coursework,¹³⁶ universities may need to be aware that it may have an effect on the gender of the applicants and it will have the aforementioned implications on churches. This however is probably not the sole reason for the increase and therefore churches (and universities) should look into other explanations that will go to assisting them understanding the gender divide in applicants to university.

Other potential reasons are explored within Table 2. This table shows a dramatic increase in female social science and natural science students. Funding increases in these faculties and maybe in particular departments could be key contributors to overall gender ratio shift in the university. For example there has been a 56% increase in the number of female Anthropology students over the time of this study.¹³⁷ This compares to just a 9% increase for male Anthropology over the same time period.¹³⁸ This means the ratio within this department has shifted from an already female heavy ratio of 70:30 in 2009-10 to 82:18 in 2014-15. With such increases in one department it would be expected that this would have significant

¹³⁵ Statistics can be found from:
'Undergraduate Gender – Full Time',
<https://www.dur.ac.uk/student.registry/statistics/undergraduate/2.4gender/2.4ft/> (31 August 2015)

Data before 1999-2000 is unavailable in the public domain.

¹³⁶ 'GCSEs: Gove pledges 'challenging' exam changes',
<http://www.bbc.co.uk/news/education-22841266/> (31 August 2015)

¹³⁷ There was 136 female students in 2009-10 compared to 243.5 in 2014-15.

¹³⁸ There was 58 male students in 2009-10 compared to 66 in 2014-15.

effects not only on the faculty numbers but overall university numbers. Therefore if there are certain departments which are historically female heavy and have had a financial injection to increase their student capacity, it is going to have an effect on the overall figures.

The rest of the results focus on the number of Kings students attending each department and faculty and the percentage of the overall number of males and females attending these faculties who also attend King's Church Durham. The obvious stand out result of the percentage of female arts and humanities that attend Kings deserves some investigation as to the possible reasons why this maybe the case. The scope of this study meant that no one individual was interviewed for their opinions as to why they chose to attend Kings. But the question still stands; why are female arts and humanities students coming in greater numbers to Kings than other faculties and genders? It is potentially that the worshipping and teaching style of a place such as Kings fits more in line with an arts and humanities student compared to the teaching style of a science student. This still does not account for why there is such a difference in the percentages between male and female attendance at Kings from arts and humanities students. It could be that it's a combination of a couple of factors: the teaching and worshipping style that is more in line with either female students or arts and humanities students or both and the church's position on views such as women in leadership or women's role in the household. There are potentially more variables that could be at play here as well. If this study were to be extended these are two avenues that are definitely worth exploring with regards to reasons why people attend one church over another. However if the statistic of female arts and humanities students being more highly represented than other genders and faculties is found to be common across most churches then broader questions need to be asked as to why female arts and humanities students are more religious than other genders and faculties.

5.2 Implications for King's Church Durham in the short and long term

Regardless of the reasons for why the statistics show what they do, it leaves King's Church Durham and other churches in similar positions with some pastoral and missional implications.

Currently the mid-week small groups that meet are mixed gender and on average have the same overall ratio of male to female that worship at King's Church Durham. However this being an average means that there are some groups which are even more skewed than the overall ratio. And in these groups if one or two male students don't attend on any given week it can mean that there is only one male student attending (often a co-leader). This leaves the male student(s) in these groups in a situation where their pastoral care is not ideal. In a large church such as Kings, this is a problem, as the primary place of pastoral care is in these mid-week groups and if male students are potentially the only member of their group, there is a pastoral issue of how to effectively care for male students.

There is also a missional implication. As discussed earlier, Moynagh argues that 'newcomers will join the community more readily because it contains people like them' and this means where there is a deficient number of male students it might be hard to reach out to other male students at Durham university.¹³⁹

Even though eschatologically speaking there will be complete Gospel Inclusivity, this does not mean that the Church should just stand by. Therefore long term it should be of interest to church leaders at King's Church Durham and other churches that find themselves with a similar gender ratio to look to close the gap. These churches

¹³⁹ Moynagh, *Every Context*, 179

should look to see how they can specifically target more male students to attend. It might be that the overall ratio of male church-going students is similar to that found at King's Church Durham, and if so the way to resolve this is a missional one. This is probably not something that can be solely achieved by student churches but is something that the wider church need to take note of. There is a wealth of current literature that specifically looks at the issue of getting more men into the church. Looking at Peter Brierley's statistics there are significant drop-offs for males as they are growing up and going through major life transitions.¹⁴⁰ There is work that student churches could do missionally in order to help the ratio, however the majority of the work could well be done by children and youth work ministries in churches in retaining their male worshippers.

So far for both the short and long term implications for King's Church Durham, the focus has been on pastorally caring the male students and from a missional perspective, looking to encourage more male students to worship at the church. However there is a flip side to both of these conversations and that is seeking to understand the implications on pastorally caring for the female students based on the gender ratio and how to bring in more female students.

As previously mentioned if the eschatological aim is Gospel Inclusivity then the current state of gender ratio is not how things should be. Not only then is not good for male students but also for female students. The pastoral care of female students may well be *easier* with such a gender ratio however there may well be pastoral implications from not having as many male students around as is the eschatological aim. Also in a climate where churches should be seeking to do more to bring in more male students they should not forget to look to bring in more female students.

¹⁴⁰ Peter Brierley, Page 5.8 UKCH Religious Trends No. 6 2006/2007 Table 5.8.2 *Percentage of attenders who are male by age and churchmanship, 2005*

Due to the statistics shown as part of this research there are implications for King's Church Durham and similar churches to note. They should also should actively seek to find ways to combat these implications.

Chapter 6 – Conclusion

This study has taken into account the situation that King’s Church Durham finds itself in, where there is a higher than expected percentage of female students. It has sought to search through what scholars have said about female religiosity from a sociological perspective, to seek to understand what scripture and the early church might have to say about the subject. It has also taken into account recent theological and sociological studies that touch on gender and religiosity.

An understanding of the context of King’s Church Durham within Durham and how the culture shapes the religiosity of the place are important factors in understanding the variables at play. For a long time there have been more women attending church than men; the reasons for this have been long debated. Some sociologists believe that it is an individual’s predisposition to femininity (and thus risk aversion), and not necessarily someone’s biological gender, that might have an effect on how religious they are. This could still therefore mean that biological female students are more likely to attend church than male students.

Even from the days of the early church more women have been attending church more than men. Theologians argue this is potentially due to women being shunned in society at the time. The New Testament’s radical teaching on Gospel Inclusivity was very attractive to females and they attended in large numbers. When Paul declares that there is ‘neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus’,¹⁴¹ we see the inclusion of the previously marginalised. Whilst gender relations in the modern west are different to those of the world of the early churches, there continue to be a range of formal and informal ways in which women feel marginal. The experience of Kings Church is that significant numbers of women students continue to value greatly being part of the

¹⁴¹ Galatians 3:28 (NIV)

church community. This may indicate that the inclusiveness of the Gospel message may bring in more women than men. However to get a deeper understanding of Gospel Inclusivity would need further work, especially in the context of student ministry.

6.1 Further Research

Most research on religiosity and course studied at university has shown that it is more likely that natural scientists will be religious; this however does not match with the significant findings from this study. With the highest proportion of any faculty attending King's Church Durham being female arts and humanities students this suggests that further study should be done in this area to see whether there is a shift. The wider research carried out into religiosity and course studied has thus far not taken into account gender and whether an individual's gender and course both have a combined effect as to their likelihood of attending a church. It will be important to follow on with research from the findings of this study.

There are some key questions that could be explored based on the outcomes of this thesis. Further research should ask the question of whether this is an isolated case. To start with research could still be carried out on undergraduate students. However different types of churches should be studied in order to see whether the theology of the church (on issues such as women in leadership, are they evangelical), style of worship (charismatic, choral, band...), style of teaching and preaching has an effect on the gender ratio in that church and whether there is any substantial shift in the course studied of the individuals attending that church. Also further research should be carried out on similar churches to King's Church Durham to establish whether the findings in the study are matched in similar churches. If so it would be interesting to explore more in depth reasoning behind why female arts and humanities students

are attracted to charismatic, evangelical churches compared to other genders and faculties.

6.2 Closing Thoughts

This research has taken into account the observation of a skewed gender ratio at King's Church Durham among student worshippers over a 6 year period and has discovered that there appears to be an abnormally high proportion of female arts and humanities students that attend the church. It appears to match with the church's history regarding attendance of women at church and a message of Gospel Inclusivity within the New Testament has potentially had an impact on the gender ratio throughout. Remarkably the research appears to go against recent studies comparing religiosity and course studied and thus raises new questions and rationale for further study.

It is important for King's Church Durham, and churches in similar positions, to note the implications of this research, the effect both long and short term on their pastoral and missional practice.

The study has potentially raised more questions than it has answered, though the answers that have been suggested open new avenues for research that should be explored in order for the Church to better understand its congregations, how to support them and how to reach out to those that do not yet belong.

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Appendices

Appendix 1 - Kings Student List 2014/15

First Name *

Surname *

Gender *

- m
 f

Mobile Number

Durham Email Address

Non-Durham Email Address

Which is your preferred email address? *

Which one do you check most regularly?

- Durham
 Non-Durham

Durham Address *

- College
 Other:

Would you like to be in a Cell & Cluster? *

Choose which Cluster you want to be apart of for the next academic year. For more details about the Clusters see www.kcd.org.uk/students

- Wednesday Cluster - Based on the Hill
 Thursday Cluster - Based in the Viaduct
 Equip - Thursday based in the Appleby Rooms
 Yes, I don't mind when and where
 No, thank you

What college are you in? *

- Collingwood

- Grey
- Hatfield
- Josephine Butler
- St. Aidan's
- St. Chad's
- St. Cuthbert's Society
- St. Hild & St. Bede
- St. Mary's
- St. John's
- Trevelyan
- University
- Ustinov
- Van Mildert
- Stockton Campus
- Other:

Course

Sometimes it's helpful to know what people are studying so that we can send information regarding specific events/activities.

Year Group *

What year group are you in for the academic year 2014/15?

- 1st Year
- 2nd Year
- 3rd Year
- 4th Year
- Other:

What summer do you expect to graduate? *

- 2015
- 2016
- 2017
- 2018
- Other:

Are there any activities at Kings you would like to get involved in?

Please indicate if there are areas of church life that you are interested in. We can't promise anything but it would be great to hear what you are interested in so that we can see what is possible and let you know when opportunities arise.

- After Hours
- Alpha
- Catering
- Community Work
- Drama
- Elderly people's ministry
- Football (Mon eve)
- Gardening Projects
- International Student Ministry
- Kids @ Kings (Sunday children's work)
- Outreach
- Pipsqueaks (Pre-school kids Wed am)
- Prayer Ministry
- Preaching at Clusters
- Prison Ministry
- Student-to-student evangelism
- Sunday Bible Readings
- Sunday PA
- Sunday Projector
- Sunday Refreshments
- Sunday Set-up & Pack-down
- The Orchard (Infants after-school Thur pm)
- Welcome Team
- Worship Team
- Youth Work

Any other comments

Finally, is there anything else you are interested in, ideas you have, things you would like to see happen more or questions / feedback you have regarding things at Kings?

Appendix 2

Kings Students Data 2013-14

Unique Code	m	f	Total	Male %	Female %	
ANTH	1	2	3	33.33	66.67	SS
APS	4	4	8	50.00	50.00	SS
BIO	4	5	9	44.44	55.56	S
BUI	1	0	1	100.00	0.00	SS
CHEM	4	5	9	44.44	55.56	S
CLAS	0	1	1	0.00	100.00	A
COMA	2	10	12	16.67	83.33	A
EART	0	5	5	0.00	100.00	SS
EDU	0	6	6	0.00	100.00	A
ENGI	3	1	4	75.00	25.00	S
ENGL	1	7	8	12.50	87.50	A
GEOG	4	3	7	57.14	42.86	SS
GOV	1	1	2	50.00	50.00	A
HIST	2	10	12	16.67	83.33	A
LANG	0	14	14	0.00	100.00	A
LAW	3	8	11	27.27	72.73	SS
MATH	1	6	7	14.29	85.71	S
MUS	1	3	4	25.00	75.00	A
NATS	3	5	8	37.50	62.50	S
PHIL	0	1	1	0.00	100.00	A
PHYS	6	2	8	75.00	25.00	S
PSYC	0	3	3	0.00	100.00	S
THEO	7	9	16	43.75	56.25	A

Kings Student Data 2012-13

Unique Code	m	f	Total	Male %	Female %	
ANTH	0	4	4	0	100	SS
APS	5	4	9	55.56	44.4	SS
BIO	3	10	13	23.08	76.92	S
BUI	2	2	4	50	50	SS
CHEM	3	8	11	27.27	72.723	S
CLAS	1	1	2	50	50	A
COMA	1	9	10	10	90	A
COMP	1	0	1	100	0	S
COMS	0	1	1	0	100	SS
EART	2	6	8	25	75	SS
EDU	0	4	4	0	100	A
ENGI	6	3	9	66.67	33.33	S
ENGL	2	8	10	20	80	A
GEOG	4	9	13	30.77	69.23	SS
GOV	4	4	8	50	50	A
HEAL	0	1	1	0	100	SS
HIST	0	5	5	0	100	A
LANG	1	23	24	4.17	95.83	A
LAW	4	12	16	25	75	SS
MATH	5	4	9	55.56	44.44	S
MUS	2	8	10	20	80	A
NATS	3	4	7	42.86	57.14	S
PHIL	1	0	1	100	0	A
PHYS	12	4	16	75	25	S
PSYC	1	0	1	100	0	S
THEO	8	10	18	44.44	55.56	A

Kings Student Data 2011-12

Unique Code	m	f	Total	Male %	Female %	
ANTH	0	4	4	0	100	SS
APS	5	4	9	55.56	44.44	SS
BIO	0	8	8	0	100	S
BUI	2	1	3	66.67	33.33	SS
CHEM	4	6	10	40	60	S
CLAS	1	1	2	50	50	A
COMA	0	10	10	0	100	A
COMP	2	0	2	100	0	S
COMS	0	3	3	0	100	SS
EART	3	7	10	30	70	SS
EDU	0	7	7	0	100	A
ENGI	8	4	12	66.67	33.33	S
ENGL	2	6	8	25	75	A
GEOG	5	8	13	38.46	61.54	SS
GOV	1	1	2	50	50	A
HEAL	1	0	1	100	0	SS
HIST	0	3	3	0	100	A
LANG	1	20	21	4.76	95.24	A
LAW	2	9	11	18.18	81.82	SS
MATH	7	4	11	63.64	36.36	S
MUS	2	8	10	20	80	A
NATS	4	4	8	50	50	S
PHIL	1	3	4	25	75	A
PHYS	16	4	20	80	20	S
PSYC	1	6	7	14.29	85.71	S
THEO	5	12	17	29.41	70.59	A

Kings Student Data 2010-11

Unique Code	m	f	Total	Male %	Female %	
ANTH	0	3	3	0.00	100.00	SS
APS	5	6	11	45.45	54.55	SS
BIO	0	3	3	0.00	100.00	S
BUI	1	2	3	33.33	66.67	SS
CHEM	5	7	12	41.67	58.33	S
CLAS	0	1	1	0.00	100.00	A
COMA	1	15	16	6.25	93.75	A
COMP	2	0	2	100.00	0.00	S
COMS	0	1	1	0.00	100.00	SS
EART	1	5	6	16.67	83.33	S
EDU	1	9	10	10.00	90.00	A
ENGI	8	1	9	88.89	11.11	S
ENGL	2	3	5	40.00	60.00	A
GEOG	2	8	10	20.00	80.00	SS
GOV	1	2	3	33.33	66.67	A
HEAL	1	0	1	100.00	0.00	SS
HIST	1	4	5	20.00	80.00	A
LANG	0	15	15	0.00	100.00	A
LAW	3	3	6	50.00	50.00	SS
MATH	6	4	10	60.00	40.00	S
MUS	3	7	10	30.00	70.00	A
NATS	2	6	8	25.00	75.00	S
PHIL	0	3	3	0.00	100.00	A
PHYS	14	4	18	77.78	22.22	S
PSYC	0	4	4	0.00	100.00	S
THEO	4	10	14	28.57	71.43	A

Kings Student Data 2009-10

Unique Code	m	f	Total	Male %	Female %	
ANTH	0	3	3	0.00	100.00	SS
APS	3	3	6	50.00	50.00	SS
BIO	0	2	2	0.00	100.00	S
BUI	1	0	1	100.00	0.00	SS
CHEM	3	2	5	60.00	40.00	S
CLAS	2	1	3	66.67	33.33	A
COMA	2	12	14	14.29	85.71	A
COMS	0	2	2	0.00	100.00	SS
EART	4	4	8	50.00	50.00	S
EDU	1	7	8	12.50	87.50	A
ENGI	8	1	9	88.89	11.11	S
ENGL	3	7	10	30.00	70.00	A
GEOG	3	13	16	18.75	81.25	SS
GOV	0	1	1	0.00	100.00	A
HEAL	1	0	1	100.00	0.00	SS
HIST	2	4	6	33.33	66.67	A
LANG	1	10	11	9.09	90.91	A
LAW	3	3	6	50.00	50.00	SS
MATH	6	2	8	75.00	25.00	S
MUS	2	3	5	40.00	60.00	A
NATS	3	8	11	27.27	72.73	S
PHIL	1	1	2	50.00	50.00	A
PHYS	9	4	13	69.23	30.77	S
PSYC	0	5	5	0.00	100.00	S
THEO	3	5	8	37.50	62.50	A

Uni Data 2014-15

Faculty	Department	Campus	m	f	Total
Arts & Humanities	Classics & Ancient History	Durham	104.0	132.0	236.0
	Classics & Ancient History Total		104.0	132.0	236.0
	Combined Arts	Durham	79.0	268.0	347.0
	Combined Arts Total		79.0	268.0	347.0
	English Studies	Durham	108.0	314.0	422.0
	English Studies Total		108.0	314.0	422.0
	History	Durham	240.5	282.0	522.5
	History Total		240.5	282.0	522.5
	Modern Languages & Cultures	Durham	272.0	522.5	794.5
	Modern Languages & Cultures Total		272.0	522.5	794.5
	Music	Durham	50.0	94.0	144.0
	Music Total		50.0	94.0	144.0
	Philosophy	Durham	106.3	98.6	204.8
	Philosophy Total		106.3	98.6	204.8
	Theology and Religion	Durham	93.0	122.0	215.0
	Theology and Religion Total		93.0	122.0	215.0
Arts & Humanities Total			1052.8	1833.1	2885.8
Science	Biological & Biomedical Sciences	Durham	180.0	350.0	530.0
	Biological & Biomedical Sciences Total		180.0	350.0	530.0
	Chemistry	Durham	235.0	196.0	431.0
	Chemistry Total		235.0	196.0	431.0
	Computer Science	Durham	88.0	9.0	97.0
	Computer Science Total		88.0	9.0	97.0
	Earth Sciences	Durham	165.0	103.0	268.0
	Earth Sciences Total		165.0	103.0	268.0
	Engineering	Durham	481.0	104.0	585.0
	Engineering Total		481.0	104.0	585.0
	Mathematical Sciences	Durham	353.0	200.0	553.0
	Mathematical Sciences Total		353.0	200.0	553.0
	Natural Sciences	Durham	365.0	323.0	688.0
	Natural Sciences Total		365.0	323.0	688.0
	Physics	Durham	428.0	137.0	565.0
	Physics Total		428.0	137.0	565.0
	Psychology	Durham	53.0	236.0	289.0
	Psychology Total		53.0	236.0	289.0
Science Total			2348.0	1658.0	4006.0
Social Sciences &	Anthropology	Durham	55.0	243.5	298.5

Health	Anthropology Total		55.0	243.5	298.5
	Applied Social Sciences	Durham	217.0	272.5	489.5
	Applied Social Sciences Total		217.0	272.5	489.5
	Archaeology	Durham	79.0	128.5	207.5
	Archaeology Total		79.0	128.5	207.5
	Business School	Durham	347.6	204.5	552.1
	Business School Total		347.6	204.5	552.1
	Combined Social Sciences	Durham	106.0	159.0	265.0
	Combined Social Sciences Total		106.0	159.0	265.0
	Education	Durham	21.0	107.0	128.0
	Education Total		21.0	107.0	128.0
	Foundation Centre	Durham	48.0	32.0	80.0
	Foundation Centre Total		48.0	32.0	80.0
	Geography	Durham	264.0	377.0	641.0
	Geography Total		264.0	377.0	641.0
	Government & International Affairs	Durham	181.6	168.0	349.6
	Government & International Affairs Total		181.6	168.0	349.6
	Law	Durham	208.0	376.0	584.0
Law Total		208.0	376.0	584.0	
Social Sciences & Health Total			1527.2	2068.0	3595.2
		Durham Sum	4928.0	5559.0	10487.0
Grand Total			4928.0	5559.1	10487.0

Uni Data 2013-14

Faculty	Department	Campus	m	f	Total
Arts & Humanities	Classics & Ancient History	Durham	109.0	122.0	231.0
	Classics & Ancient History Total		109.0	122.0	231.0
	Combined Arts	Durham	86.0	248.0	334.0
	Combined Arts Total		86.0	248.0	334.0
	English Studies	Durham	86.5	288.0	374.5
	English Studies Total		86.5	288.0	374.5
	History	Durham	246.5	266.5	513.0
	History Total		246.5	266.5	513.0
	Modern Languages & Cultures	Durham	260.0	518.5	778.5
	Modern Languages & Cultures Total		260.0	518.5	778.5
	Music	Durham	60.0	94.0	154.0
	Music Total		60.0	94.0	154.0
	Philosophy	Durham	101.1	94.6	195.7
	Philosophy Total		101.1	94.6	195.7
	Theology and Religion	Durham	87.0	112.0	199.0
Theology and Religion Total		87.0	112.0	199.0	
Arts & Humanities Total			1036.1	1743.6	2779.7
Science	Biological & Biomedical Sciences	Durham	189.0	360.0	549.0
	Biological & Biomedical Sciences Total		189.0	360.0	549.0
	Chemistry	Durham	236.0	181.0	417.0
	Chemistry Total		236.0	181.0	417.0
	Computer Science	Durham	62.0	8.0	70.0
	Computer Science Total		62.0	8.0	70.0
	Earth Sciences	Durham	183.0	102.0	285.0
	Earth Sciences Total		183.0	102.0	285.0
	Engineering	Durham	462.0	110.0	572.0
	Engineering Total		462.0	110.0	572.0
	Mathematical Sciences	Durham	321.0	185.0	506.0
	Mathematical Sciences Total		321.0	185.0	506.0
	Natural Sciences	Durham	357.0	347.0	704.0
	Natural Sciences Total		357.0	347.0	704.0
	Physics	Durham	436.0	117.0	553.0
Physics Total		436.0	117.0	553.0	
Psychology	Durham	42.5	221.5	264.0	
Psychology Total		42.5	221.5	264.0	
Science Total			2288.5	1631.5	3920.0

Social Sciences & Health	Anthropology	Durham	43.0	184.0	227.0
	Anthropology Total		43.0	184.0	227.0
	Applied Social Sciences	Durham	237.0	300.0	537.0
	Applied Social Sciences Total		237.0	300.0	537.0
	Archaeology	Durham	80.5	118.0	198.5
	Archaeology Total		80.5	118.0	198.5
	Business School	Durham	348.0	205.0	552.9
	Business School Total		348.0	205.0	552.9
	Combined Social Sciences	Durham	90.0	137.0	227.0
	Combined Social Sciences Total		90.0	137.0	227.0
	Education	Durham	12.0	104.0	116.0
	Education Total		12.0	104.0	116.0
	Foundation Centre	Durham	19.0	20.0	39.0
	Foundation Centre Total		19.0	20.0	39.0
	Geography	Durham	263.0	364.0	627.0
	Geography Total		263.0	364.0	627.0
	Government & International Affairs	Durham	176.0	166.0	341.9
	Government & International Affairs Total		176.0	166.0	341.9
	Law	Durham	219.0	359.0	578.0
	Law Total		219.0	359.0	578.0
Social Sciences & Health Total			1487.5	1957.0	3444.3
	Durham Sum	4812.0	5332.0	10144.0	
Grand Total			4812.1	5332.1	10144.0

Uni Data 2012-13

Faculty	Department	Campus	m	f	Total
Arts & Humanities	Classics & Ancient History	Durham	100.5	116.0	216.5
	Classics & Ancient History Total		100.5	116.0	216.5
	Combined Arts	Durham	72.0	216.0	288.0
	Combined Arts Total		72.0	216.0	288.0
	English Studies	Durham	92.0	256.5	348.5
	English Studies Total		92.0	256.5	348.5
	History	Durham	221.0	263.0	484.0
	History Total		221.0	263.0	484.0
	Modern Languages & Cultures	Durham	246.0	546.5	792.5
	Modern Languages & Cultures Total		246.0	546.5	792.5
	Music	Durham	65.0	84.0	149.0
	Music Total		65.0	84.0	149.0
	Philosophy	Durham	107.6	81.9	189.4
	Philosophy Total		107.6	81.9	189.4
	Theology and Religion	Durham	70.5	101.0	171.5
	Theology and Religion Total		70.5	101.0	171.5
Arts & Humanities Total			974.6	1664.9	2639.4
Science	Biological & Biomedical Sciences	Durham	172.0	296.0	468.0
	Biological & Biomedical Sciences Total		172.0	296.0	468.0
	Chemistry	Durham	225.0	179.0	404.0
	Chemistry Total		225.0	179.0	404.0
	Computer Science	Durham	66.0	5.0	71.0
	Computer Science Total		66.0	5.0	71.0
	Earth Sciences	Durham	189.0	108.0	297.0
	Earth Sciences Total		189.0	108.0	297.0
	Engineering	Durham	448.0	114.0	562.0
	Engineering Total		448.0	114.0	562.0
	Mathematical Sciences	Durham	317.0	175.0	492.0
Mathematical Sciences Total		317.0	175.0	492.0	

	Natural Sciences	Durham	365.0	367.0	732.0
	Natural Sciences Total		365.0	367.0	732.0
	Physics	Durham	454.0	121.0	575.0
	Physics Total		454.0	121.0	575.0
	Psychology	Durham	43.0	199.5	242.5
	Psychology Total		43.0	199.5	242.5
Science Total			2279.0	1564.5	3843.5
Social Sciences & Health	Anthropology	Durham	51.0	166.0	217.0
	Anthropology Total		51.0	166.0	217.0
	Applied Social Sciences	Durham	223.5	316.0	539.5
	Applied Social Sciences Total		223.5	316.0	539.5
	Archaeology	Durham	77.0	104.5	181.5
	Archaeology Total		77.0	104.5	181.5
	Business School	Durham	366.5	201.3	567.8
	Business School Total		366.5	201.3	567.8
	Combined Social Sciences	Durham	79.0	124.0	203.0
	Combined Social Sciences Total		79.0	124.0	203.0
	Education	Durham	9.0	107.0	116.0
	Education Total		9.0	107.0	116.0
	Foundation Centre	Durham	24.0	24.0	48.0
	Foundation Centre Total		24.0	24.0	48.0
	Geography	Durham	255.0	369.0	624.0
	Geography Total		255.0	369.0	624.0
	Government & International Affairs	Durham	155.5	156.8	312.3
	Government & International Affairs Total		155.5	156.8	312.3
	Law	Durham	198.0	357.0	555.0
	Law Total		198.0	357.0	555.0
Social Sciences & Health Total			1438.5	1925.6	3364.1
		Durham Sum	4692.0	5155.0	9847.0
Grand Total			4692.1	5155.0	9847.0

Uni Data 2011-12

Faculty	Department	Campus	m	f	Total
Arts & Humanities	Classics & Ancient History	Durham	91.5	98.5	190.0
	Classics & Ancient History Total		91.5	98.5	190.0
	Combined Arts	Durham	69.0	214.0	283.0
	Combined Arts Total		69.0	214.0	283.0
	English Studies	Durham	96.0	257.5	353.5
	English Studies Total		96.0	257.5	353.5
	History	Durham	209.5	261.0	470.5
	History Total		209.5	261.0	470.5
	Modern Languages & Cultures	Durham	241.5	563.0	804.5
	Modern Languages & Cultures Total		241.5	563.0	804.5
	Music	Durham	59.0	70.0	129.0
	Music Total		59.0	70.0	129.0
	Philosophy	Durham	117.9	79.9	197.8
	Philosophy Total		117.9	79.9	197.8
	Theology and Religion	Durham	71.5	94.5	166.0
Theology and Religion Total		71.5	94.5	166.0	
Arts & Humanities Total			955.9	1638.4	2594.3
Science	Biological & Biomedical Sciences	Durham	147.0	265.0	412.0
	Biological & Biomedical Sciences Total		147.0	265.0	412.0
	Chemistry	Durham	208.0	177.0	385.0
	Chemistry Total		208.0	177.0	385.0
	Computer Science	Durham	82.0	6.0	88.0
	Computer Science Total		82.0	6.0	88.0
	Earth Sciences	Durham	184.0	99.0	283.0
	Earth Sciences Total		184.0	99.0	283.0
	Engineering	Durham	426.0	109.0	535.0
	Engineering Total		426.0	109.0	535.0
	Mathematical Sciences	Durham	310.0	174.0	484.0
	Mathematical Sciences Total		310.0	174.0	484.0

	Natural Sciences	Durham	389.0	372.0	761.0
	Natural Sciences Total		389.0	372.0	761.0
	Physics	Durham	479.0	112.0	591.0
	Physics Total		479.0	112.0	591.0
	Psychology	Durham	42.5	189.0	231.5
	Psychology Total		42.5	189.0	231.5
Science Total			2267.5	1503.0	3770.5
Social Sciences & Health	Anthropology	Durham	58.5	155.0	213.5
	Anthropology Total		58.5	155.0	213.5
	Applied Social Sciences	Durham	219.0	316.0	535.0
	Applied Social Sciences Total		219.0	316.0	535.0
	Archaeology	Durham	88.5	103.0	191.5
	Archaeology Total		88.5	103.0	191.5
	Business School	Durham	406.8	192.8	599.6
	Business School Total		406.8	192.8	599.6
	Combined Social Sciences	Durham	79.0	128.0	207.0
	Combined Social Sciences Total		79.0	128.0	207.0
	Education	Durham	18.0	102.0	120.0
	Education Total		18.0	102.0	120.0
	Foundation Centre	Durham	9.0	5.0	14.0
	Foundation Centre Total		9.0	5.0	14.0
	Geography	Durham	248.0	339.0	587.0
	Geography Total		248.0	339.0	587.0
	Government & International Affairs	Durham	168.8	152.8	321.6
	Government & International Affairs Total		168.8	152.8	321.6
	Law	Durham	226.0	311.0	537.0
Law Total		226.0	311.0	537.0	
Social Sciences & Health Total			1521.6	1804.6	3326.2
		Durham Sum	4745.0	4946.0	9691.0
Grand Total			4745.0	4946.0	9691.0

Uni Data 2010-11

Faculty	Department	Campus	m	f	Total
Arts & Humanities	Classics & Ancient History	Durham	96.5	107.0	203.5
	Classics & Ancient History Total		96.5	107.0	203.5
	Combined Arts	Durham	65.0	198.0	263.0
	Combined Arts Total		65.0	198.0	263.0
	English Studies	Durham	102.0	270.0	372.0
	English Studies Total		102.0	270.0	372.0
	History	Durham	199.5	245.0	444.5
	History Total		199.5	245.0	444.5
	Modern Languages & Cultures	Durham	218.0	546.5	764.5
	Modern Languages & Cultures Total		218.0	546.5	764.5
	Music	Durham	59.0	74.0	133.0
	Music Total		59.0	74.0	133.0
	Philosophy	Durham	110.4	85.0	195.5
	Philosophy Total		110.4	85.0	195.5
	Theology and Religion	Durham	76.0	97.5	173.5
	Theology and Religion Total		76.0	97.5	173.5
Arts & Humanities Total			926.4	1623.0	2549.5
Science	Biological & Biomedical Sciences	Durham	150.0	247.0	397.0
	Biological & Biomedical Sciences Total		150.0	247.0	397.0
	Chemistry	Durham	194.0	163.0	357.0
	Chemistry Total		194.0	163.0	357.0
	Computer Science	Durham	98.0	9.0	107.0
	Computer Science Total		98.0	9.0	107.0
	Earth Sciences	Durham	176.0	89.0	265.0
	Earth Sciences Total		176.0	89.0	265.0
	Engineering	Durham	385.0	101.0	486.0
	Engineering Total		385.0	101.0	486.0
	Mathematical Sciences	Durham	328.0	176.0	504.0
	Mathematical Sciences Total		328.0	176.0	504.0

	Natural Sciences	Durham	369.0	373.0	742.0
	Natural Sciences Total		369.0	373.0	742.0
	Physics	Durham	457.0	115.0	572.0
	Physics Total		457.0	115.0	572.0
	Psychology	Durham	36.0	187.0	223.0
	Psychology Total		36.0	187.0	223.0
Science Total			2193.0	1460.0	3653.0
Social Sciences & Health	Anthropology	Durham	62.0	143.0	205.0
	Anthropology Total		62.0	143.0	205.0
	Applied Social Sciences	Durham	196.5	310.0	506.5
	Applied Social Sciences Total		196.5	310.0	506.5
	Archaeology	Durham	87.5	89.5	177.0
	Archaeology Total		87.5	89.5	177.0
	Business School	Durham	410.3	189.0	599.3
	Business School Total		410.3	189.0	599.3
	Combined Social Sciences	Durham	84.0	127.0	211.0
	Combined Social Sciences Total		84.0	127.0	211.0
	Education	Durham	21.0	93.0	114.0
	Education Total		21.0	93.0	114.0
	Geography	Durham	260.0	336.0	596.0
	Geography Total		260.0	336.0	596.0
	Government & International Affairs	Durham	152.3	140.5	292.8
	Government & International Affairs Total		152.3	140.5	292.8
	Law	Durham	244.0	300.0	544.0
Law Total		244.0	300.0	544.0	
Social Sciences & Health Total			1517.6	1728.0	3245.6
		Durham Sum	4637.0	4811.0	9448.0
Grand Total			4637.0	4811.0	9448.1

Uni Data 2009-10

Faculty	Department	Campus	m	f	Total
Arts & Humanities	Classics & Ancient History	Durham	111.5	104.5	216.0
	Classics & Ancient History Total		111.5	104.5	216.0
	Combined Arts	Durham	77.0	215.0	292.0
	Combined Arts Total		77.0	215.0	292.0
	English Studies	Durham	91.0	275.0	366.0
	English Studies Total		91.0	275.0	366.0
	History	Durham	220.5	248.5	469.0
	History Total		220.5	248.5	469.0
	Modern Languages & Cultures	Durham	211.5	541.5	753.0
	Modern Languages & Cultures Total		211.5	541.5	753.0
	Music	Durham	56.0	68.0	124.0
	Music Total		56.0	68.0	124.0
	Philosophy	Durham	105.6	96.7	202.3
	Philosophy Total		105.6	96.7	202.3
	Theology and Religion	Durham	76.0	92.0	168.0
	Theology and Religion Total		76.0	92.0	168.0
Arts & Humanities Total			949.1	1641.2	2590.3
Science	Biological & Biomedical Sciences	Durham	164.0	230.0	394.0
	Biological & Biomedical Sciences Total		164.0	230.0	394.0
	Chemistry	Durham	205.0	147.0	352.0
	Chemistry Total		205.0	147.0	352.0
	Computer Science	Durham	128.0	11.0	139.0
	Computer Science Total		128.0	11.0	139.0
	Earth Sciences	Durham	175.0	81.0	256.0
	Earth Sciences Total		175.0	81.0	256.0
	Engineering	Durham	374.0	80.0	454.0
	Engineering Total		374.0	80.0	454.0
	Mathematical Sciences	Durham	322.0	157.0	479.0
	Mathematical Sciences Total		322.0	157.0	479.0

	Natural Sciences	Durham	389.0	372.0	761.0
	Natural Sciences Total		389.0	372.0	761.0
	Physics	Durham	421.0	110.0	531.0
	Physics Total		421.0	110.0	531.0
	Psychology	Durham	32.5	185.0	217.5
	Psychology Total		32.5	185.0	217.5
	Science Total		2210.5	1373.0	3583.5
Social Sciences & Health	Anthropology	Durham	58.0	136.0	194.0
	Anthropology Total		58.0	136.0	194.0
	Applied Social Sciences	Durham	211.0	312.5	523.5
	Applied Social Sciences Total		211.0	312.5	523.5
	Archaeology	Durham	84.0	93.5	177.5
	Archaeology Total		84.0	93.5	177.5
	Business School	Durham	375.0	157.1	532.1
	Business School Total		375.0	157.1	532.1
	Combined Social Sciences	Durham	90.0	144.0	234.0
	Combined Social Sciences Total		90.0	144.0	234.0
	Education	Durham	26.0	99.0	125.0
	Education Total		26.0	99.0	125.0
	Geography	Durham	251.0	311.0	562.0
	Geography Total		251.0	311.0	562.0
	Government & International Affairs	Durham	139.5	146.6	286.1
	Government & International Affairs Total		139.5	146.6	286.1
	Law	Durham	275.0	267.0	542.0
	Law Total		275.0	267.0	542.0
	Social Sciences & Health Total		1509.5	1666.7	3176.2
		Durham Sum	4669.0	4681.0	9350.0
	Grand Total		4669.1	4680.9	9350.0