



## **ARTIFICIAL INTELLIGENCE AND PATRIARCHAL READINGS OF RELIGIOUS TEXTS: ASSESSING BIAS AND OPPORTUNITIES FOR GENDER-INCLUSIVE INTERPRETATION**

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### **Abstract**

*Artificial Intelligence (AI) has increasingly become a tool for analysing, interpreting, and even generating religious texts. It offers potential for democratizing religious knowledge through advanced technologies like Natural Language Processing (NLP). However, its impact on gender discourse needs to be critically examined as it risks perpetuating existing biases embedded in its training data, particularly those reflecting historical patriarchal frameworks. This research examined whether AI models reinforce traditional male-dominated readings or facilitate gender-inclusive reinterpretations. The study utilized a multi-disciplinary approach, including textual analysis of AI-generated interpretations (via NLP tools like Generative Pre-trained Transformer (GPT), comparative hermeneutics with feminist theological readings and ethical-theological reflections, to investigate AI's role in amplifying or challenging patriarchal biases. The study discovered that AI tends to favour inclusive, feminist interpretations of religious texts, often overlooking traditionalist views, highlighting the need for ethical standards and balanced theological input. By analysing AI's output and comparing it to established feminist scholarship, this research contributes to a critical understanding of AI's impact on gender discourse within religious studies and its broader ethical implications for religion and gender equality in the digital age.*

**Keywords:** Artificial intelligence, Patriarchal readings, Gender bias, Gender-inclusive interpretation, ChatGPT.

### **Background of the Study**

Artificial Intelligence (AI) has increasingly become a tool for analysing, interpreting, and even generating religious texts. AI refers to computer applications capable of acquiring and processing knowledge autonomously (Korteling et al., 2021). Over the past decade, AI has expanded significantly, demonstrating substantial potential across various industries and disciplines (Zhang & Lu, 2021). Its applications span diverse fields, including marketing and advertising—where it enhances customer recommendation systems and customer relationship management—criminology and forensics, through image recognition and restoration for identifying criminals or victims, and hardware, with automatic speech recognition in smart devices. Additionally, AI plays a crucial role in digital platforms; employing neural language processing for automatic translation, as well as in culture and the arts, where visual art processing helps determine the historical period of a given painting, among many other applications.



In the field of religion, AI-driven technologies such as Natural Language Processing (NLP) models, machine learning algorithms and chatbot theologians now interact with religious traditions; offering interpretations that shape contemporary theological discourse (Alkhouri, 2024). One significant application of AI in religious settings is the development of virtual religious assistants, such as chatbots and conversational agents. These virtual religious assistants offer spiritual guidance, address inquiries on religious doctrines and simulate pastoral counselling. A notable example is the use of "Mindar," an AI-powered robot employed by a Buddhist temple in Japan to chant sutras and provide explanations of Buddhist teachings to visitors, showcases AI's role in enhancing religious education (Campbell & Tsuria, 2021). Within Christianity, AI is increasingly utilized to foster community engagement and support faith-based activities. Many churches and religious organizations now deploy AI-driven chatbots to respond to congregational queries, send prayer reminders, and offer scripture-based counselling (Awasthi & Achar, 2025). Additionally, AI contributes to theological education and scriptural analysis by employing machine learning algorithms to process vast religious texts, detect patterns, and generate sermon outlines or theological interpretations (Dike & Okoronkwo, 2024). This technological advancement aids clergy in sermon preparation and expands access to religious resources, particularly in regions with limited opportunities for formal theological training (Turkle, 2011; de Souza & Borges, 2020).

Religious traditions, particularly within Abrahamic faiths, have long been critiqued for their patriarchal structures. Uzuegbunam (2023) observes that Israelite religion was inherently patriarchal from its inception, with men holding dominant positions and systematically excluding women from spiritual leadership and recognition. Over time, this exclusionary system intensified and extended into Christianity. Feminist theologians argue that male-centred interpretations have marginalized women's voices and constrained gender equality within religious institutions (Priest et al., 2025; McIntosh, 2021). Thus, feminist theology has persistently challenged the patriarchal foundations of Christian traditions and their textual legacies. Elisabeth Schüssler Fiorenza, in *In Memory of Her*, reconstructed early Christian history to highlight women's significant roles and to critique the patriarchalization of the church. Rosemary Radford Ruether's *Sexism and God-Talk* systematically deconstructed sexist theological language and concepts, advocating for inclusive alternatives. Phyllis Trible's *Texts of Terror* employed literary-feminist readings to expose narratives of patriarchal violence against women in the Bible. These foundational works underscore the historical marginalization of women and the enduring patriarchal biases embedded in Christian texts and interpretations. These marginalisation then imply that the rise of artificial intelligence as a tool for religious text analysis necessitates critical scrutiny. This is because if AI models are trained on historically dominant patriarchal data, they risk perpetuating and amplifying these biases and reinforcing exclusionary interpretations rather than fostering more inclusive theological discourse.



Therefore, the specific objectives of the study include:

- i. Understanding how AI interprets religious texts concerning gender.
- ii. Assessing if AI reinforces patriarchal biases or offers gender-inclusive readings.
- iii. Analysing the role of feminist theology in shaping AI-driven interpretations and its potential for promoting gender equity in religious discourse.**
- iv. Developing ethical guidelines for AI models to foster unbiased interpretations.

### **Research Methodology**

This study will adopt a multi-disciplinary approach, incorporating insights from religious studies, gender studies, digital humanities and AI ethics. The methodology will include:

- i. **Textual Analysis of AI-Generated Interpretations:** Using NLP tools such as chat GPT, the study will analyse AI-generated interpretations of selected religious texts to identify gender bias. For the purpose of this study, four biblical passages have been chosen: Genesis 1:27; Genesis 2:18-24; 1 Corinthians 14:34-35 and Ephesians 5:22-25.
- ii. **Comparative Hermeneutics:** AI-generated interpretations will be compared with patriarchal and feminist theological readings to assess alignment or divergence.
- iii. **Ethical and Theological Reflections:** A qualitative review of the implications of AI-driven religious interpretation on gender discourse in theology.

### **Theoretical Framework for Patriarchal and Feminist Theological Interpretations**

The patriarchal theological framework is deeply ingrained in religious traditions, shaping doctrines, ecclesiastical structures and societal norms. It follows a hierarchical model in which male leadership and authority are considered divinely ordained while women's roles are framed as complementary when it is actually subordinate. This system is rooted in historical interpretations of scripture, cultural traditions, and theological doctrines that emphasize male headship in both the church and the family. Proponents often justify this framework through the creation narrative, particularly Genesis 2:18-24, where Eve is created as a "helper" (Hebrew: ezer) for Adam. This role is interpreted as complementary yet secondary, reinforcing the idea of male leadership. Traditionalists further argue that Adam's naming of Eve (Genesis 2:23) signifies his authority over her, a view reinforced by Paul's instruction in 1 Timothy 2:12-13 that states: "Adam was formed first, then Eve." Scholars such as Wayne Grudem (2004) asserts that male leadership is a divine order, not a cultural construct, and that Adam's priority in creation establishes headship as a theological principle. Similarly, John Piper and Wayne Grudem (1991), in *Recovering Biblical Manhood and Womanhood*, argue that male authority is intrinsic to God's design and that deviations from this order contribute to societal disorder. This framework also defines ideal womanhood through Proverbs 31, where the "virtuous woman" is celebrated for her industriousness, wisdom, and devotion to her husband and family. Within church governance, patriarchal structures have historically dominated, with leadership roles reserved for men.



Traditional Catholicism, Eastern Orthodoxy, and many Protestant denominations continue to uphold male-only priesthood and pastoral leadership, citing biblical precedents such as Jesus selecting male apostles and Paul's restrictions on women's teaching roles. On the contrary, the feminist theological framework critically engages with patriarchal structures in religious traditions, aiming to reclaim, reinterpret, and reimagine religious texts, doctrines, and practices to foster gender equality. It challenges traditional interpretations that marginalize women, advocating for their full participation in faith communities, theological discourse, and leadership roles. Feminist theology critiques androcentric readings of scripture, which have historically reinforced male dominance and women's subordination. Scholars such as Phyllis Trible (1978) employ rhetorical criticism and literary analysis to reveal how patriarchal biases have shaped biblical interpretation. Similarly, Elisabeth Schüssler Fiorenza (1983), contends that early Christianity was far more inclusive of women than later church traditions acknowledged, calling for a historical reconstruction of women's roles in the church.

Feminist theologians advocate for a gender-inclusive hermeneutic, seeking to re-read biblical texts in ways that affirm women's dignity, agency, and equality. This approach challenges traditionalist interpretations that emphasize male leadership while highlighting egalitarian themes in scripture. Furthermore, feminist theology rejects the notion of divinely ordained, biologically fixed gender roles. Instead, it advances fluid and contextual understandings of gender, emphasizing partnership and mutuality over hierarchy. Rosemary Radford Ruether (1983) argues that gender-based oppression is a human construct rather than a divine mandate, advocating for a theological vision centred on liberation for all genders. Contemporary feminist theologians have argued that male-dominated interpretations have marginalized women's voices and constrained gender equality within religious institutions (Priest, Schafroth, & Naidoo, 2025; McIntosh, 2021).

#### **Four Biblical Passages and Various Interpretations: Artificial Intelligence, Patriarchal and Feminists Theologies**

Bible Passage	AI Generated Interpretation	Human Generated Patriarchal Interpretations	Human Generated Feminists Interpretation
So God created humankind in his image, in the image of God he created them; male and female he created them. (NRSV)	Genesis 1:27 is a foundational theological text that affirms <b>human dignity, equality, and divine reflection</b> . It resists <b>patriarchal interpretations</b> by asserting that both <b>male and female</b> are equally created in God's image.	Genesis 1:26-28 emphasizes male-female equality in God's image, but references to humanity as "man" and further detail in Genesis 2 suggest distinct leadership roles, with male leadership implied.	Genesis 1:27 affirms the equal dignity and worth of men and women, both created in God's image. A foundation for challenging patriarchal structures. (Fiorenza, 1983).



Bible Passage	AI Generated Interpretation	Human Generated Patriarchal Interpretations	Human Generated Feminists Interpretation
		(Ortlund, 1991; Schrock, 2016).	Genesis 1:27 upholds the inherent worth and dignity of all people, regardless of gender. Ruether, 1993.
And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. <b>22</b> Then the rib which the LORD God had taken from man He [b]made into a woman, and He brought her to the man. (Genesis 2:21-22, NKJV)	Genesis 2:21–22 emphasizes human relationships, with interpretations ranging from male headship to mutuality. A balanced view sees the woman's creation from the man's rib as symbolizing equality and partnership, not hierarchy.	Grudem and Piper (1991) argue that Eve's creation from Adam establishes male leadership, with her role as helper reflecting divinely ordained female submission. They see resistance to this as opposing God's design.	Fiorenza (1993) views Genesis 2:21–22 as a story of companionship and interdependence, while Meyers (2021) interprets it through an ancient Near Eastern lens, emphasizing women's significant roles and the rib imagery as a symbol of connection, not inferiority.
Let <sup>[a]</sup> your women keep silent in the churches, for they are not permitted to speak; but <i>they are</i> to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. (1 Corinthians 14:34–35, NKJV)	The meaning of 1 Corinthians 14:34–35 is debated: traditionalists view it as a universal rule, while feminists see it as cultural, misquoted, or a later addition. Paul's broader writings suggest a more nuanced view of women's roles in the church.	Grudem (2004) and Calvin (1573) argue that 1 Corinthians 14:34–35 is a universal, authoritative prohibition against women holding doctrinal authority, rooted in creation order. Both assert that allowing women to teach or lead in church contradicts God's ordained hierarchy and disrupts church order.	Wire (1990) views 1 Corinthians 14:34–35 as a later addition meant to limit women's prophetic authority, reflecting a clash between early church charisma and emerging hierarchical structures. Peppiatt (2015) argues Paul is quoting and refuting opponents' views in verses 34–35, while Belleville (2005) sees the passage as culturally rooted, contradicting Paul's other writings like Galatians 3:28, and possibly a later manuscript insertion.



Bible Passage	AI Generated Interpretation	Human Generated Patriarchal Interpretations	Human Generated Feminists Interpretation
Ephesians 5:22-25.	Ephesians 5:22-25 is a key passage in discussions on gender roles in marriage, shaping interpretations of the relationship between husbands and wives within a Christian framework. The passage remains highly debated, with each perspective drawing on strong theological support. How one understands this passage is largely influenced by their broader view of biblical gender roles.	Calvin (1854), Grudem and Piper (1991) argue that this interpretation holds that Paul affirms a <b>hierarchical relationship</b> between husbands and wives, where the husband is the leader, and the wife submits to his authority. However, this leadership is to be exercised with <b>love and self-sacrifice</b> , modelled after Christ's love for the Church..	Fiorenza (1983), Ruether (1883) and Belleville (2005) argue that Feminist theologians argue that this passage reflects a <b>patriarchal culture</b> and should be <b>reinterpreted</b> in light of <b>Christian equality</b> . They see Paul's instructions as <b>pragmatic rather than prescriptive</b> , meant to <b>help early Christian women navigate a male-dominated society</b> .

**Table designed by the author****Analysis and Discussion of the Various Interpretation from the Table Above****i. AI Generated Interpretations of the Biblical Text**

AI-generated biblical interpretations emphasize inclusivity, gender equality, and relational dynamics, aligning with contemporary theological discussions on gender and social justice. For instance, the AI's interpretation of Genesis 1:27 highlights the equality of men and women as bearers of the divine image, challenging patriarchal readings. This aligns with feminist theologians who advocate for a reinterpretation of texts to affirm gender equality (Fiorenza, 1983; Ruether, 1993). Similarly, the AI's reading of Genesis 2:21-22 emphasizes mutuality rather than hierarchy, reflecting a balance between traditional patriarchal and feminist perspectives (Grudem & Piper, 1991; Meyers, 2021). In passages like 1 Corinthians 14:34-35 and Ephesians 5:22-25, the AI acknowledges ongoing debates over women's roles by incorporating feminist critiques while emphasizing the importance of historical context (Peppiatt, 2015; Belleville, 2005). However, AI tends to favour egalitarian theology, suggesting a bias towards gender equality without fully engaging with complementarian perspectives, which view gender roles as divinely instituted rather than culturally conditioned (Grudem, 2004; Piper & Grudem, 1991). The AI's focus on feminist theological perspectives overlooks critical feminist hermeneutics that question patriarchal structures within the texts themselves (Fiorenza, 1993). Despite this, AI's integration of feminist theology has the potential to challenge patriarchal narratives, much like gender-inclusive language in digital content enhances user engagement (Sundar et al., 2014). AI models that reflect diverse gender experiences can reshape religious



discourse, foster inclusivity and equality and reach broader diverse audiences. However, to avoid reinforcing ideological biases, AI development in biblical interpretation must ensure balanced training, expert oversight, and ethical safeguards, integrating feminist, patriarchal, and historical-critical perspectives to promote a rich, representative theological discourse (Frischmann & Selinger, 2019; Biana, 2024).

**ii. Human Generated Patriarchal Interpretations of the Biblical Text**

Patriarchal interpretations, grounded in a long-standing theological tradition, argue for male leadership in church, family, and society, drawing on texts like Genesis 2, 1 Corinthians 14:34-35, and Ephesians 5:22-25. Figures such as Calvin (1573) and Grudem (2004) argue these texts reflect divine order, preserving the historical integrity of Christian teachings. While these interpretations assert equality in essence, they maintain distinct gender roles, with male leadership framed as sacrificial rather than domineering (Grudem & Piper, 1991). Critics argue these interpretations selectively emphasize texts like 1 Corinthians 14:34-35 while downplaying others, such as Paul's acknowledgment of women prophesying (1 Corinthians 11:5). The debate over male leadership rooted in creation order is contested, with some scholars suggesting it reflects mutual interdependence (Fiorenza, 1993; Meyers, 2021). Additionally, 1 Corinthians 14:34-35 is seen by some as addressing specific cultural contexts rather than prescribing universal rules (Peppiatt, 2015; Belleville, 2005). Critics argue that complementarian theology can limit women's opportunities in theology and leadership, potentially reinforcing systems that marginalize women's voices (Piper, 1991). Feminist critiques of these patriarchal readings call for a reevaluation of Scripture, arguing that traditional interpretations often reflect cultural biases that should be challenged in light of Christian principles of equality (Fiorenza, 1983; Ruether, 1993).

**iii. Human Generated Feminist Interpretations of the Biblical Text**

Feminist interpretations, such as those by Fiorenza (1983) and Ruether (1993), argue for gender equality in Scripture, interpreting texts like Genesis 1:27 as affirming the dignity of both men and women. While these interpretations are valuable in promoting inclusivity, some critics argue that they sometimes prioritize modern egalitarian ideals over the historical and literary context of the texts. For example, Fiorenza's (1993) interpretation of Genesis 2:21-22 as a narrative of companionship challenges hierarchical readings but may overlook certain traditional implications, such as Adam's naming of Eve. Wire (1990) argues that 1 Corinthians 14:34-35 was a later addition to limit women's leadership, a view supported by historical evidence, but some scholars caution against dismissing these verses entirely. Even if they reflect a patriarchal shift in the early church, their inclusion in the biblical canon necessitates theological engagement rather than outright rejection. Peppiatt (2015) suggests Paul was refuting opponents' views in these verses, while Belleville (2005) argues these passages contradict others, like Galatians 3:28, highlighting the need to understand cultural context. Feminist theologians emphasize that patriarchal



interpretations often reflect historical biases, but critics caution against imposing modern ideologies on ancient texts. Balancing respect for biblical authority with evolving understandings of gender remains a challenge. Ethical AI development in theology must prioritize transparency, diversity in data sources, and ongoing scholarly review to avoid reinforcing biases and ensure interpretive integrity (Frischmann & Selinger, 2019; Ho, Hartanto, Koh, & Majeed, 2025).

### **Ethical Guidelines for AI Models to Foster Unbiased Interpretations**

The ethical justification for the use of AI in biblical interpretation lies in its potential to promote justice, inclusivity, and equal representation within theological discourse. As shown in the analysis, AI-generated interpretations often highlight gender equality and mutuality, reflecting ethical commitments to human dignity and the fair treatment of marginalized voices, especially women, in religious traditions. By contextualizing historically patriarchal texts and engaging with feminist theological frameworks, AI helps to challenge exclusionary readings that have perpetuated inequality, thereby aligning with moral imperatives rooted in biblical principles of justice, love, and compassion. Furthermore, AI democratizes access to interpretive tools, empowering individuals and communities traditionally excluded from scholarly theological debates to engage meaningfully with scripture. However, ethical concerns about bias and over-reliance remain critical even in biblical scholarship. These can be addressed by developing AI models that foster inclusive and unbiased interpretations of religious texts. Thus, it is essential to:

- i. Diversify training data by ensuring that AI systems are trained on datasets that include diverse perspectives, particularly those from marginalized groups, to mitigate inherent biases.
- ii. Implement bias detection mechanisms by utilizing algorithms capable of identifying and correcting biases within AI models, thereby promoting fairness and equity.
- iii. Engage interdisciplinary collaboration by involving theologians, ethicists, and technologists in the AI development process to ensure that ethical considerations and theological nuances are adequately addressed.
- iv. Promote transparency and accountability by developing clear guidelines and frameworks that hold AI systems accountable for their outputs, ensuring they align with ethical standards and promote inclusivity.

### **Findings, Summary and Conclusion**

This section presents the key findings from the analysis of AI-generated interpretations of religious texts, with a focus on gender representation and theological orientation. It explores how AI engages with themes of inclusivity, equality, and traditionalism, revealing both the strengths and limitations of current AI systems in theological contexts. The findings discussed below highlight emerging patterns in AI interpretations, their alignment with contemporary theological discourse, and the ethical implications of their use in religious settings.



- i. The analysis reveals that AI-generated interpretations tend to emphasize inclusivity, gender equality, and relational dynamics, often aligning with contemporary theological approaches that challenge traditional patriarchal norms. AI interprets texts like Genesis 1:27 and Genesis 2:21–22 through a lens that highlights mutuality and partnership rather than hierarchy, reflecting a deliberate tilt toward egalitarian readings influenced by modern gender discourse.
- ii. Findings indicate that AI generally resists patriarchal biases and leans toward gender inclusive interpretations. However, it exhibits a degree of ideological *bias* by insufficiently engaging with complementarian perspectives and traditionalist theological arguments (e.g., Grudem & Piper, 1991). This suggests that while AI does not reinforce patriarchy, it may unintentionally reflect the biases of its training data, favouring progressive theological frameworks without fully presenting a balanced view.

Feminist theology plays a central role in shaping AI interpretations. The AI prompts often references scholars such as Fiorenza (1993), Ruether (1993), and Meyers (2021) who incorporate feminist perspectives to challenge traditional interpretations and emphasize themes of mutuality, interdependence, and the dignity of women in Scripture. This demonstrates AI's potential to promote gender equity by amplifying marginalized voices and encouraging inclusive reinterpretations that resonate with diverse faith communities.

- iii. The study highlights the urgent need for robust ethical guidelines in AI theological applications to ensure unbiased interpretations. These guidelines should include the use of balanced training datasets that represent both egalitarian and complementarian theological perspectives, alongside expert theological oversight to maintain interpretive accuracy and doctrinal integrity. Additionally, transparency in methodologies—such as clearly disclosing interpretive frameworks and data sources—is essential. Continuous review and refinement processes must also be implemented to prevent ideological bias and to ensure that a broad spectrum of theological voices, including feminist, traditional, and historical-critical perspectives, are fairly and accurately represented (Frischmann & Selinger, 2019; Ho, Hartanto, Koh, & Majeed, 2025).

AI models, particularly those employing Natural Language Processing (NLP) techniques, have been applied to analyse sacred texts, uncover linguistic patterns, and facilitate inclusive interpretations. For instance, AI has been used to identify hidden linguistic patterns in religious scriptures, enhancing the understanding of these texts. AI systems, if not carefully designed, can perpetuate existing gender biases present in their training data. The study indicates that AI applications, such as chatbots, may reinforce gendered stereotypes, thereby amplifying patriarchal structures. Conversely, there are efforts to re-engineer religion-based AI chatbots to



address women-related questions more fairly and promote gender inclusivity in religious discourse. Integrating feminist theological perspectives into AI systems has the potential to challenge traditional patriarchal narratives by promoting inclusivity and equity. For example, re-engineering religion-based AI chatbots with feminist approaches aims to provide gender and diversity-sensitive religious wisdom, thereby fostering gender equity in religious discourse.

In conclusion, the integration of AI into religious discourse presents both opportunities and challenges. While AI has the potential to enhance scriptural interpretation, foster interfaith dialogue, and promote inclusivity, it also risks reinforcing patriarchal biases if not carefully designed. The findings highlight the necessity of embedding feminist theological perspectives in AI-driven interpretations to challenge traditional gender hierarchies and advance equitable theological discourse. By implementing ethical AI development practices such as diversifying training data, employing bias detection mechanisms and fostering interdisciplinary collaboration, AI can become a powerful tool for inclusive and unbiased religious engagement. Therefore, the study maintains that scholars, technologists, and religious leaders must work together to ensure that AI applications in theology serve as instruments of justice, equality, and deeper spiritual understanding.

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