

CHAPTER FOUR
RESEARCH FINDINGS

Introduction

The survey (Appendix C) sent to 950 women alumnae of Dallas Seminary resulted in 377 (41%) valid surveys which were used to compute the results of this D.Min. project. A coding was devised in order to assign quantitative values to each of the fixed-choice responses (Appendix I). Presentation of each portion of the results includes the number of the question from the survey that corresponds to the specific data. The research findings are organized under the following seven headings:

Current Description of Survey Respondents
Description of Respondents While Students at DTS
Ministry Placement of Women Alumnae Following DTS Graduation
Relational Issues of DTS Women Alumnae
Leadership Issues of DTS Women Alumnae
Leadership Challenges Faced by DTS Women Alumnae
Recommendations to Dallas Seminary from DTS Women Alumnae

Please note: For all tables, the sum of the percentages may not equal the stated total due to rounding error.

Current Description of Survey Respondents

Questions 1-9 of Section F of the survey provide a description of the women alumnae respondents according to age, ethnicity, current residence, marital status, wives of men in ministry, number and ages of children, and church affiliation. Question 1 in Section A describes the women graduates' involvement in vocational and/or volunteer ministry and question 5 in Section E documents women holding secular jobs at the time of this research.

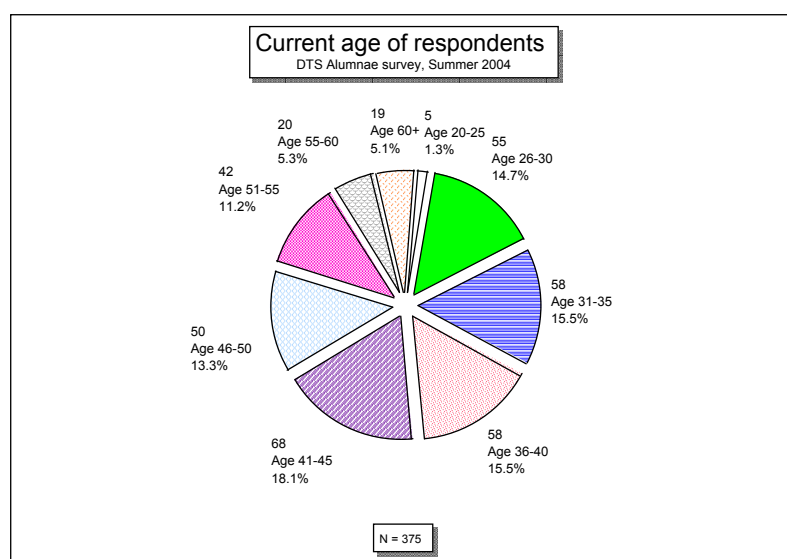
Age of Respondents

The women who returned a survey range in age from 24 to over 60 years old (question F1). The majority of the women (88%) are 26 to 55 years of age, with the largest percent of women falling in the 41 to 45 years old category. Note in Table 1 and Figure 1 that the frequency in each age group is very similar. Having an evenly distributed representation of all ages of alumnae strengthens the validity of the survey.

Table 1. Age of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
20-25	5	1.3	1.3	1.3
26-30	55	14.6	14.7	16
31-35	58	15.4	15.5	31.5
36-40	58	15.4	15.5	46.9
41-45	68	18	18.1	65.1
46-50	50	13.3	13.3	78.4
51-55	42	11.1	11.2	89.6
55-60	20	5.3	5.3	94.9
60+	19	5	5.1	100
Total respondents	375	99.5	100	
No response	2	0.5		
Total survey sample	377	100		

Figure 1. Age of Respondents



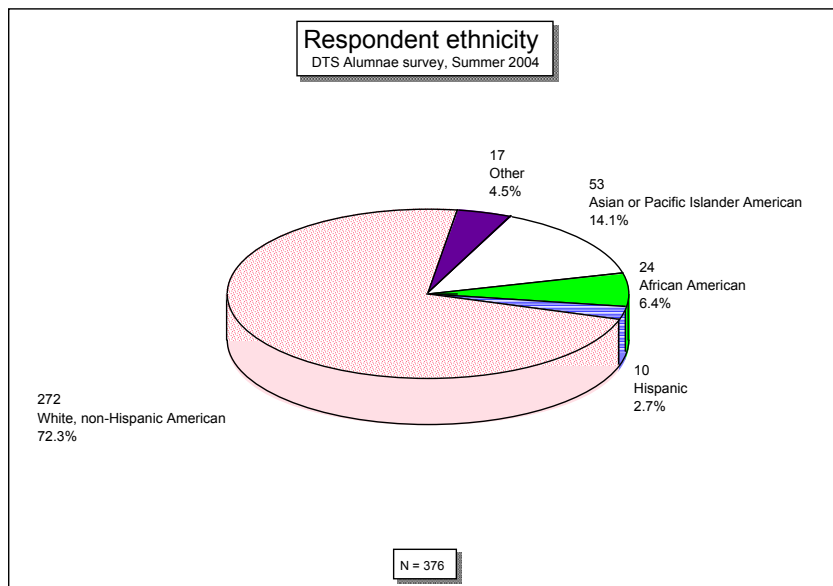
Ethnicity

A majority of the respondents (72%) are White, non-Hispanic American (question F2). Asian or Pacific Islander Americans represent the second largest group (14%). African Americans compose 6% of the respondents and 3% are Hispanic. Five percent listed themselves in the “other” category. Those checking “other” supplied their country of origin (see Table 2 and Figure 2).

Table 2. Ethnicity of Respondents.

	Frequency	Percent	Valid Percent	Cumulative Percent
Asian or Pacific Islander American	53	14.1	14.1	14.1
African American	24	6.4	6.4	20.5
Hispanic	10	2.7	2.7	23.1
White, non-Hispanic American	272	72.1	72.3	95.5
Other	17	4.5	4.5	100
Total respondents	376	99.7	100	
No response	1	0.3		
Total survey sample	377	100		

Figure 2. Ethnicity of Respondents



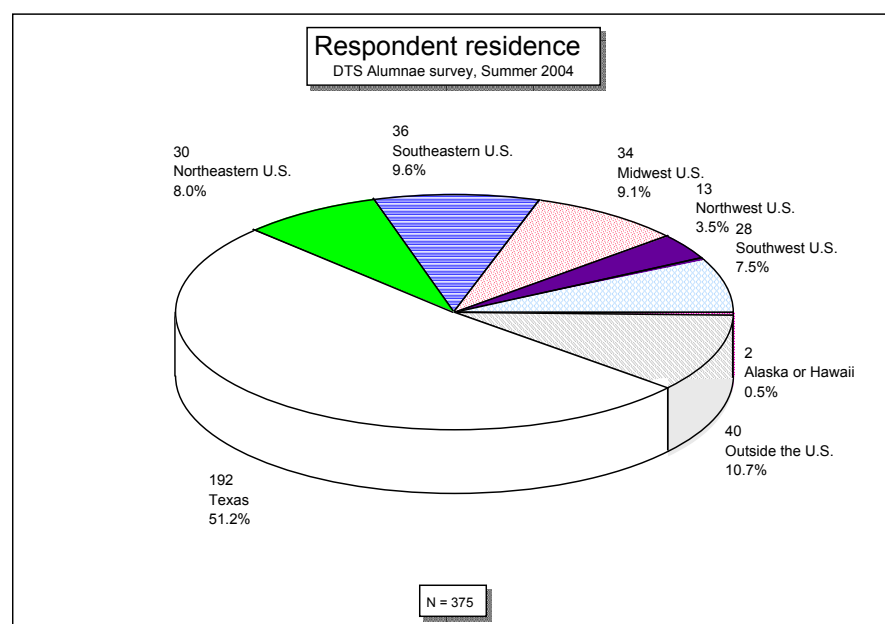
Current Residence

The data in Table 3 and Figure 3 show Texas as current residence to half (51%) of the respondents (question F3). Almost 11% live outside of the United States. The smallest number live in the Northwest United States, Alaska, or Hawaii. The remainder of the respondents are evenly distributed in the Northeastern, Southeastern, Midwest, and Southwest United States.

Table 3. Residence of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Texas	192	50.9	51.2	51.2
Northeastern U.S.	30	8	8	59.2
Southeastern U.S.	36	9.5	9.6	68.8
Midwest U.S.	34	9	9.1	77.9
Northwest U.S.	13	3.4	3.5	81.3
Southwest U.S.	28	7.4	7.5	88.8
Alaska or Hawaii	2	0.5	0.5	89.3
Outside the U.S.	40	10.6	10.7	100
Total respondents	375	99.5	100	
No response	2	0.5		
Total survey sample	377	100		

Figure 3. Residence of Respondents



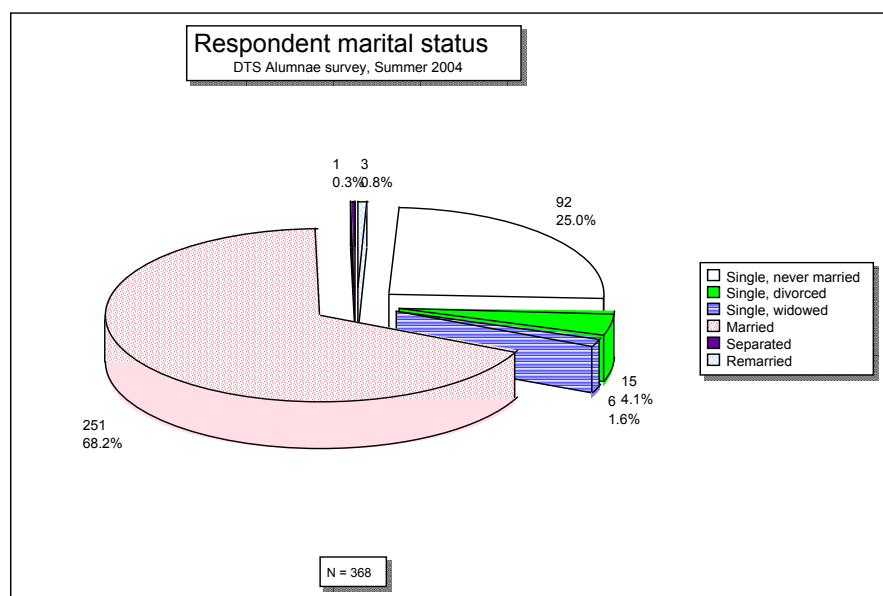
Marital Status

Currently, 69% of the respondents are married and 31% are single (question F4). Women who have never married constitute 25% of the respondents. Of those married, 45% have been married 10 years or less, 38% have been married 16-25 years, and the remaining 17% have been married over 25 years (see Table 4 and figure 4).

Table 4. Marital Status of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Single, never married	92	24.4	25	25
Single, divorced	15	4	4.1	29.1
Single, widowed	6	1.6	1.6	30.7
Married	251	66.6	68.2	98.9
Separated	1	0.3	0.3	99.2
Remarried	3	0.8	0.8	100
Total respondents	368	97.6	100	
No response	9	2.4		
Total survey sample	377	100		

Figure 4. Marital Status of Respondents



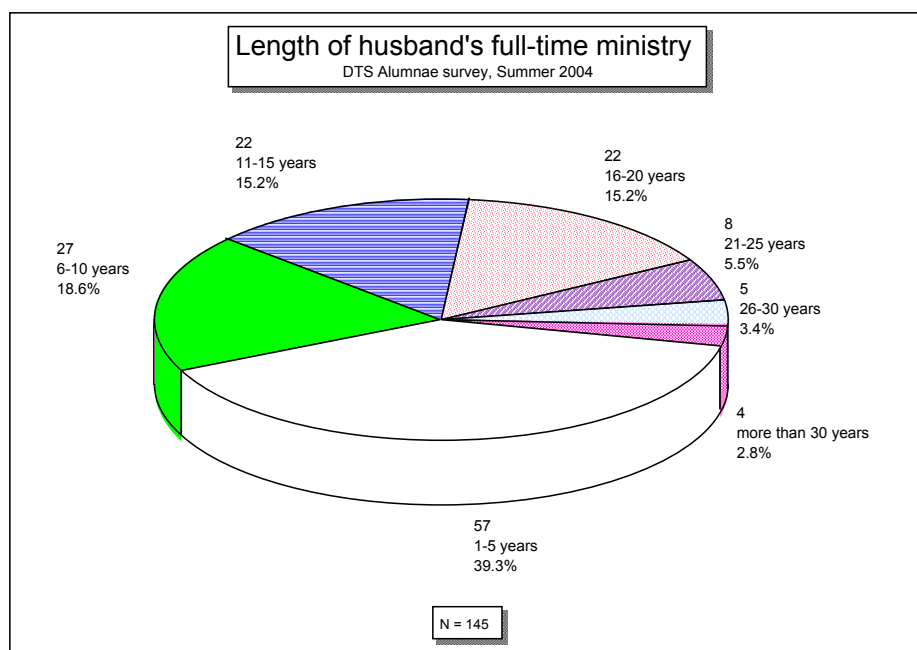
Wives of Men in Ministry

Of the 255 married alumnae, 54% have husbands who have held full-time ministry positions (question F5). Within this group of ministry wives, over half (58%) of their husbands have served in ministry less than 10 years, 30% have served in ministry 11-20 years, and the remaining 12% have held ministry positions for over 21 years.

Table 5. Length of Husband's Full-time Ministry

	Frequency	Percent	Valid Percent	CumPercent
1-5 years	57	15.1	39.3	39.3
6-10 years	27	7.2	18.6	57.9
11-15 years	22	5.8	15.2	73.1
16-20 years	22	5.8	15.2	88.3
21-25 years	8	2.1	5.5	93.8
26-30 years	5	1.3	3.4	97.2
more than 30 years	4	1.1	2.8	100
Total respondents	145	38.5	100	
No response	232	61.5		
Total survey sample	377	100		

Figure 5. Length of Husband's Full-time Ministry



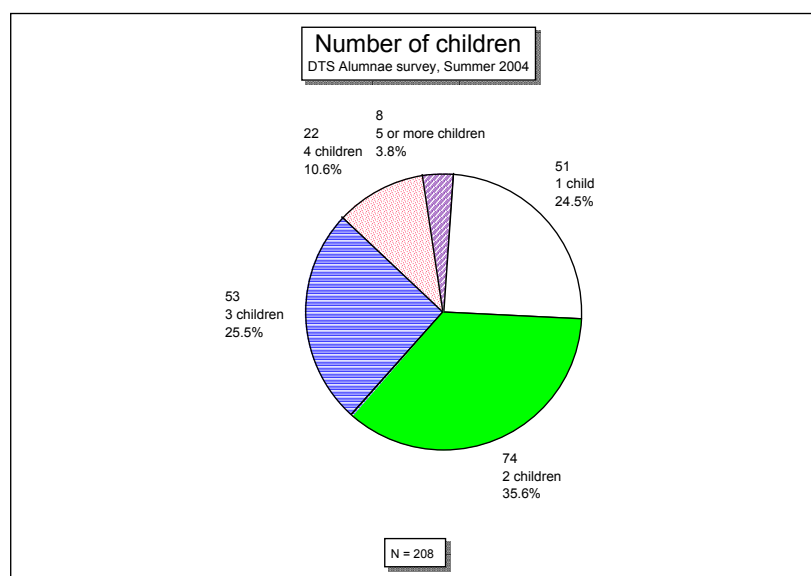
Number and Ages of Children

Slightly over half of the respondents (208 of 377) have children (question F6). Of those who are mothers, 60% have one or two children, 26% have three children, and the remaining 14% have four or more children. The survey results revealed that 37% of the mothers have children under the age of five, 39% have children ages 6-20, and the remaining 24% have children over 21 years old. The response to the survey showed half of the mothers (49%) are full-time mothers staying at home with school-age children.

Table 6. Number of Children

	Frequency	Percent	Valid Percent	Cumulative Percent
1 child	51	13.5	24.5	24.5
2 children	74	19.6	35.6	60.1
3 children	53	14.1	25.5	85.6
4 children	22	5.8	10.6	96.2
5 children	5	1.3	2.4	98.6
6 children	2	0.5	1	99.5
7 children	1	0.3	0.5	100
Total respondents	208	55.2	100	
No response	169	44.8		
Total survey sample	377	100		

Figure 6. Number of Children



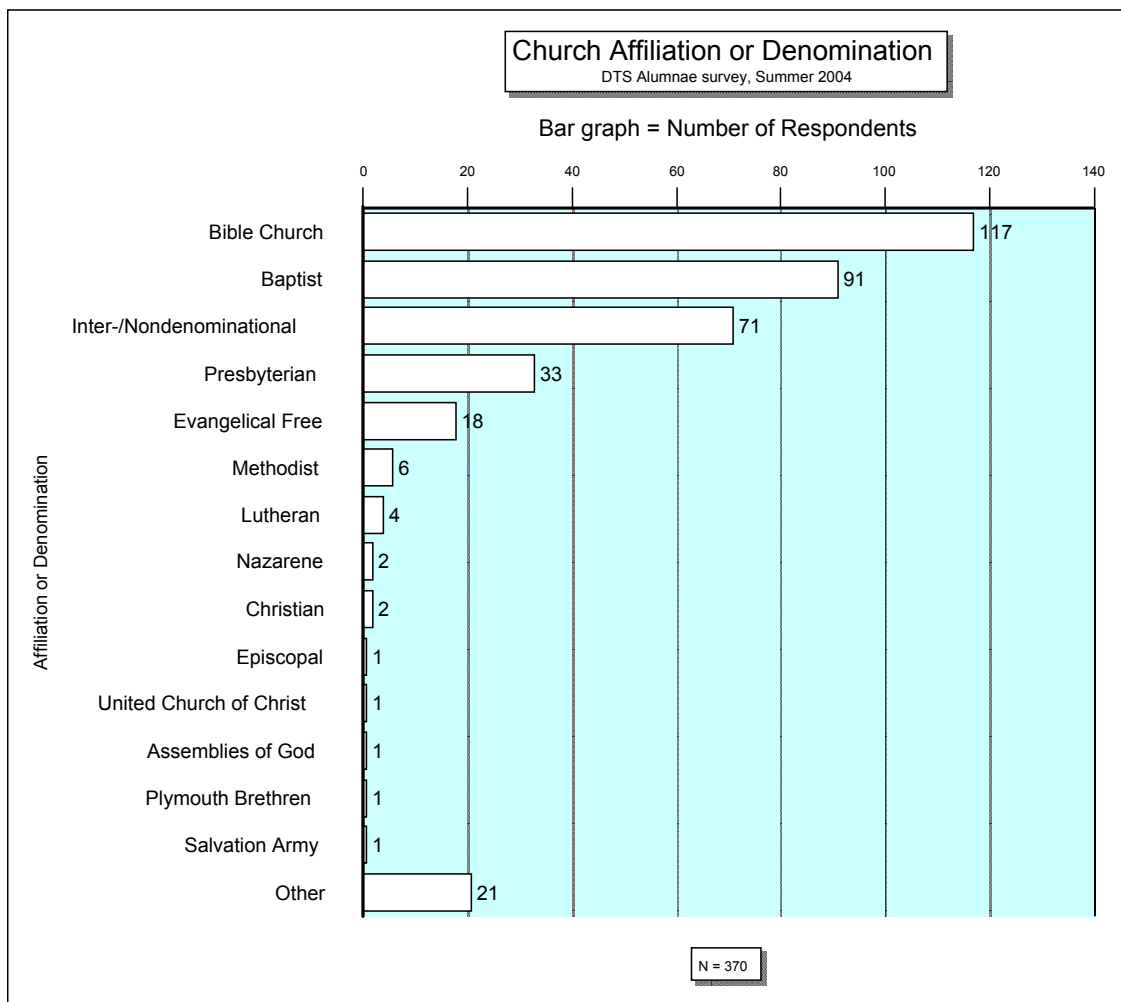
Church Affiliation

Just over half of the respondents (51%) are affiliated with either a Bible Church or one described as interdenominational or nondenominational (question F7). Baptists make up another 25% of the respondents, with the remaining 19% affiliated with other Protestant denominations. A small percentage (5%) indicated a church name without stating a specific denomination. These received a code number representing “other.” Table 7 gives the data related to denominational affiliation and figure 7 shows the distribution on a bar graph.

Table 7. Church affiliation or Denomination of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Bible Church	117	31	31.6	31.6
Baptist	91	24.1	24.6	56.2
Inter-/Nondenominational	71	18.8	19.2	75.4
Presbyterian	33	8.8	8.9	84.3
Evangelical Free	18	4.8	4.9	89.2
Methodist	6	1.6	1.6	90.8
Lutheran	4	1.1	1.1	91.9
Nazarene	2	0.5	0.5	92.4
Christian	2	0.5	0.5	93
Episcopal	1	0.3	0.3	93.2
United Church of Christ	1	0.3	0.3	93.5
Assemblies of God	1	0.3	0.3	93.8
Plymouth Brethren	1	0.3	0.3	94.1
Salvation Army	1	0.3	0.3	94.3
Other	21	5.6	5.7	100
Total respondents	370	98.1	100	
No response	7	1.9		
Total survey sample	377	100		

Figure 7. Church Affiliation or Denomination of Respondents



Current Ministry Involvement

Of the 377 women who responded to the survey, 342 indicated their involvement in vocational and/or volunteer ministry (question A1). The results showed 43% hold either a part-time or full-time paid ministry position, 57% hold only a volunteer leadership position, and 17% of the women hold leadership positions in both a vocational (paid) ministry and a volunteer ministry (see table 8 and figure 8). Many of the women involved only in volunteer ministry indicated they are either wives of men in ministry or mothers of school-age children. They have chosen not to work outside the home and have more time to be involved in volunteer ministry. Appendix J and Appendix K list the titles of the leadership positions held by survey respondents serving in vocational and volunteer Christian ministry. Of interest is the fact that 20% of the respondents indicated that they do not hold any type of vocational or volunteer leadership position in Christian ministry.

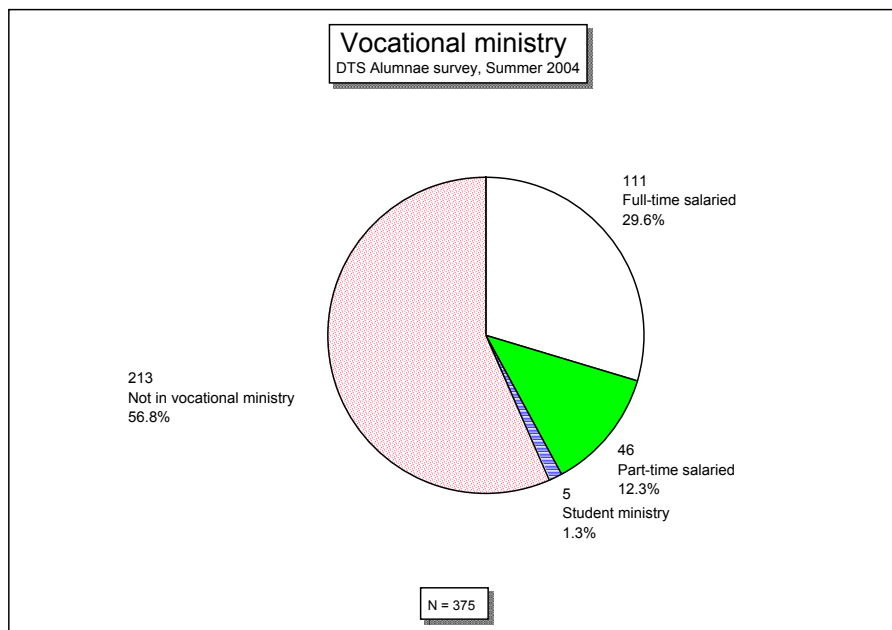
Table 8. Respondents in Vocational Ministry

	Frequency	Percent	Valid Percent	Cumulative Percent
Are you currently in a full-time ministry position?*	111	29.4	29.6	29.6
Are you currently in a part-time ministry position?***	46	12.2	12.3	41.9
Are you currently a student and in a ministry-related salaried job?	5	1.3	1.3	43.2
Not in salaried ministry	213	56.5	56.8	100
Total respondents	375	99.5	100	
No response	2	0.5		
Total survey sample	377	100		

*Includes 1 respondent also in part-time paid ministry, 2 respondents also in paid student ministry, and 3 respondents also in both part-time and student paid ministry.

**Includes 1 respondent also in paid student ministry.

Figure 8. Ministry Distribution of Respondents



Vocational Ministry

Less than half of the respondents (43%) hold positions in vocational ministry. Of those in paid positions, 30% serve in a full-time salaried ministry position and 13% serve in a part-time salaried ministry position. In addition, 15% of the respondents raise their own financial support. See Appendix J for a list of the titles of the women in vocational ministry.

Of the 162 women working in vocational ministry, 27% work in a church setting, 23% work in an academic setting, 26% work in a parachurch organization, 20% work in a missions context, and 11% are professional counselors (question A2). The percentages add up to more than 100% because some of the women serve in two different areas of ministry (see table 9).

Table 9. Categories of Vocational Ministry

	Categories	Frequency	Percent	Valid Percent	Cumulative Percent
Church	C	47	29	29.4	29.4
Parachurch	P	24	14.8	15	44.4
Missions	M	13	8	8.1	52.5
Academic	A	36	22.2	22.5	75
Counseling		18	11.1	11.3	86.3
Discipleship/Mentoring	P	2	1.2	1.3	87.5
Church/Missions	C M	1	0.6	0.6	88.1
Parachurch/Missions	P M	4	2.5	2.5	90.6
Academic/Missions	M A	3	1.9	1.9	92.5
Church/Academic	C A	2	1.2	1.3	93.8
Speaker/Writer		1	0.6	0.6	94.4
Camping	P	2	1.2	1.3	95.6
Chaplaincy	P	6	3.7	3.8	99.4
Church/Counseling	C	1	0.6	0.6	100
Total respondents		160	98.8	100	
No response		2	1.2		
Total survey sample		162	100		
Church category		51	31.5	31.9	
Parachurch category		38	23.5	23.8	
Missions category		21	13	13.1	
Academic category		41	25.3	25.6	

Categories: C = Church, P = Parachurch, M = Missions, A = Academic

Of the women who work in a salaried position in a church, 29% serve in churches with fewer than 500 adults attending weekly worship services, 29% work in a church of 500-2000 adult worshippers, and 42% serve in churches of over 2000 adult attendees (question A3). It is not surprising that almost half of the women in salaried positions work in very large churches. These churches have the financial means and the need to employ more paid staff. Many of the women employed in small churches have part-time positions because these churches do not have the financial resources to pay a full-time salary.

Volunteer Ministry

Half of the respondents (193 of 377) stated that they hold a non-salaried leadership position in a Christian ministry (question A6). See Appendix K for a list of the titles of the women in volunteer ministry positions. Most of these women (76%) volunteer their time in their local church. Others give time in parachurch, missions, and academic settings. Table 10 shows the distribution and indicates that some women volunteer their time in more than one ministry context. Of those volunteering in a church, 47% do so in churches with less than 500 weekly adult attendees, 31% volunteer in churches of 500-2000 adults, and 22% serve in churches of 2000+ adults (question A9).

Table 10. Categories of Volunteer Ministry

	Categories	Frequency	Percent	Valid Percent	Cumulative Percent
Church	C	129	34.2	66.8	66.8
Parachurch	P	12	3.2	6.2	73.1
Missions	M	14	3.7	7.3	80.3
Academic	A	4	1.1	2.1	82.4
Counseling		8	2.1	4.1	86.5
Discipleship/Mentoring	P	5	1.3	2.6	89.1
Church/Missions	C M	5	1.3	2.6	91.7
Parachurch/Missions	P M	1	0.3	0.5	92.2
Speaker/Writer	P	1	0.3	0.5	92.7
Retired	P	1	0.3	0.5	93.3
Church/Counseling	C	13	3.4	6.7	100
Total respondents		193	51.2	100	
No response		184	48.8		
Total survey sample		377	100		
Church category		147	39.0	76.2	
Parachurch category		20	5.3	10.4	
Missions category		20	5.3	10.4	
Academic category		4	1.1	2.1	

Categories: C = Church, P = Parachurch, M = Missions, A = Academic

Employment in a Secular Job

Just over a quarter (27%) of the respondents (103 of 377) work in a secular job (question E5; see table 11). Since 162 women indicated they are in either part-time or full-time ministry positions (43% of the respondents), it can be assumed that the remaining 112 women (30%) do not hold any type of paid employment outside the home. According to the data from question F6, 104 of these mothers with no salaried employment outside the home have children under the age of eighteen. These women have evidently chosen to stay home with their young children, thus indicating that though they have a degree from DTS, they recognize the value and importance of being full-time mothers.

Table 11. Employment in a Secular Job by Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	103	27.3	40.6	40.6
No	151	40.1	59.4	100
Total respondents	254	67.4	100	
No response	123	32.6		
Total survey sample	377	100		

Reasons for Leaving a Salaried Ministry Position

Seventy-nine respondents indicated that they had been at one time in a salaried ministry position and subsequently had made the decision to leave vocational ministry (question F8). These women gave 20 different reasons why they had left a paid ministry position. Becoming a mother resulted in 26% of these women resigning from vocational ministry. Another 16% left paid ministry in order to get married, 14% left

because of unresolved differences with the ministry leadership, and 11% left because of burnout. A complete list of reasons some of the women alumnae resigned from vocational ministry can be found in Appendix L.

Description of Respondents While Students at DTS

Responses to questions 1-8 of Section D in the survey characterize respondents while they were students at DTS. These data include their age when entering DTS, their age when they graduated from DTS, their year of graduation, the degree(s) they earned from DTS, which DTS campus they attended, marital status, participation in Spiritual Formation, and completion of an internship.

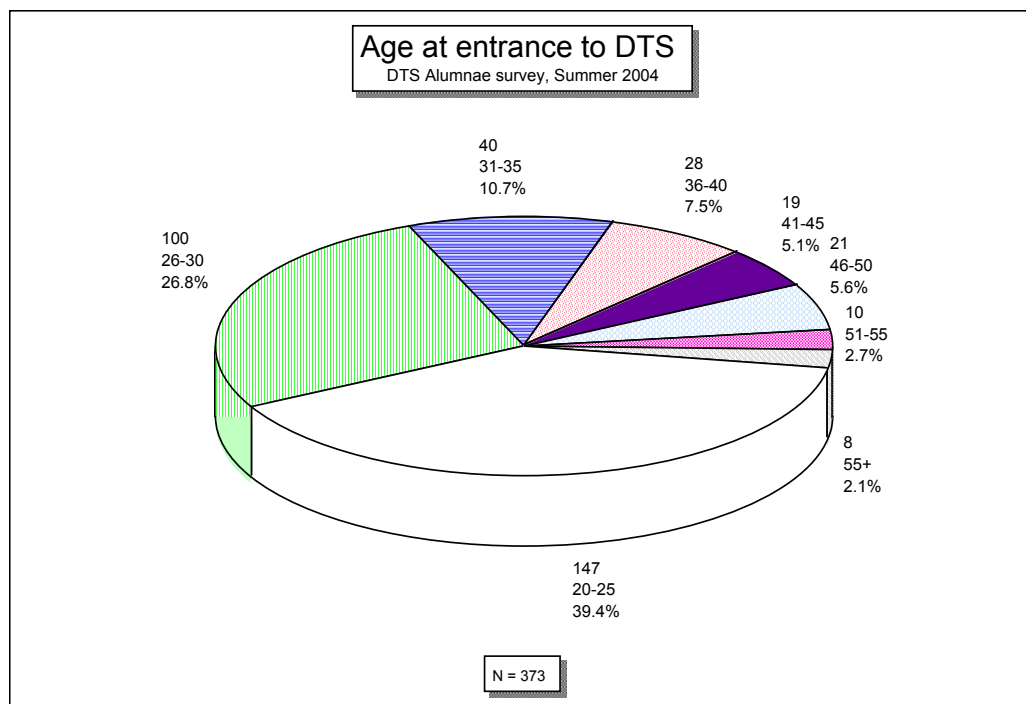
Age When Entering DTS

The highest number of respondents (39%) entered DTS between the ages of 20 to 25 (question D1). An almost equal number (38%) of the women entered DTS between the ages of 26 to 35 years of age. Only 23% entered when they were over the age of 35. These figures indicate that over three-fourths of the women respondents (77%) entered DTS as students under the age of 35. Table 12 and figure 9 show the distribution of ages of the entering women students.

Table 12. Age of Respondents at Entrance to DTS

	Frequency	Percent	Valid Percent	Cumulative Percent
20-25	147	39	39.4	39.4
26-30	100	26.5	26.8	66.2
31-35	40	10.6	10.7	76.9
36-40	28	7.4	7.5	84.5
41-45	19	5	5.1	89.5
46-50	21	5.6	5.6	95.2
51-55	10	2.7	2.7	97.9
55-60	7	1.9	1.9	99.7
60+	1	0.3	0.3	100
Total respondents	373	98.9	100	
No response	4	1.1		
Total survey sample	377	100		

Figure 9. Age of Respondents at Entrance to DTS



Age at Time of Graduation

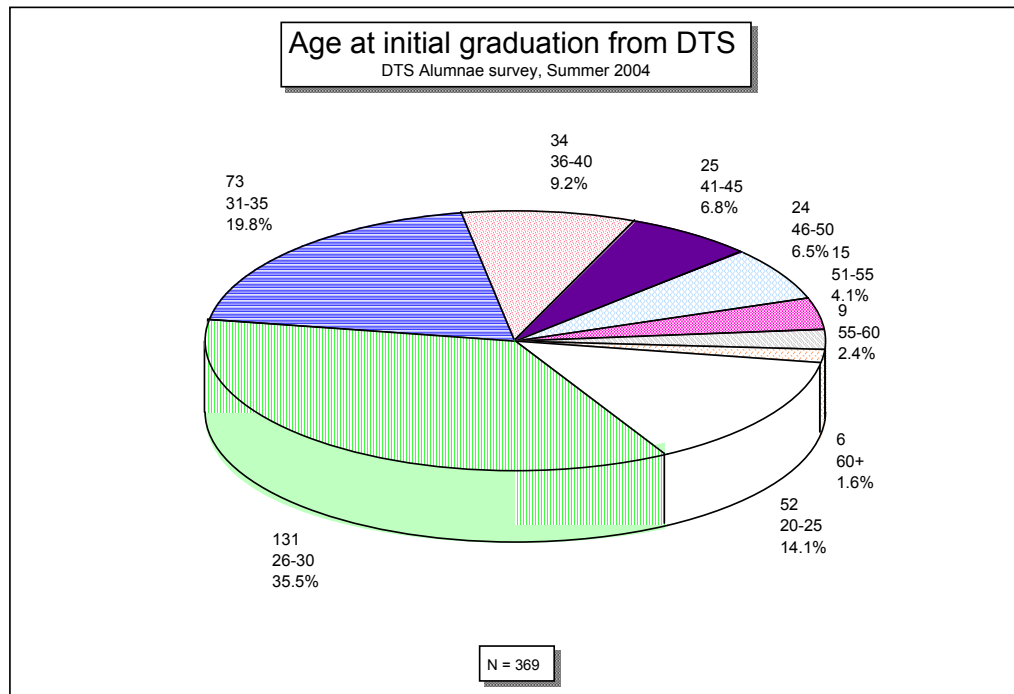
Figure 10 shows that 70% of the respondents graduated when they were under 35 years of age (question D2). The highest number of respondents (36%) graduated between the ages of 26 to 30. Another 20% graduated between the ages of 31 to 35. Close behind, 14% graduated between the ages of 20 to 25. A remaining 30% were over 35 when they graduated.

Seventeen respondents earned a second degree from DTS. Within this group, 53% of these women were under 35 years of age and 47% were over the age of thirty-five when they earned their second degree. Table 13 lists the exact figures for the age of the women respondents at graduation from DTS.

Table 13. Age of Respondents at Receipt of First DTS Degree

	Frequency	Percent	Valid Percent	Cumulative Percent
20-25	52	13.8	14.1	14.1
26-30	131	34.7	35.5	49.6
31-35	73	19.4	19.8	69.4
36-40	34	9	9.2	78.6
41-45	25	6.6	6.8	85.4
46-50	24	6.4	6.5	91.9
51-55	15	4	4.1	95.9
55-60	9	2.4	2.4	98.4
60+	6	1.6	1.6	100
Total respondents	369	97.9	100	
No response	8	2.1		
Total survey sample	377	100		

Figure 10. Age of Respondents at Initial Graduation from DTS



Year of DTS Graduation

Women first graduated from DTS in 1977. Of the 377 women who returned their survey, 25% graduated before 1991 (question D3). The remaining 75% of the respondents graduated after 1991. It is significant to note that 39% of the total number of women graduating from DTS before 1991 responded to the survey and 40% of the total number of women graduating after 1991 responded to the survey (see Appendix A for a breakdown of the number of women graduates by year). This equal distribution of respondents gives additional reliability to the results of the survey. Table 14 documents the breakdown of respondents by years of graduation. Table 15 cross-references the women's ages and graduation years.

Table 14. Year of Respondents' First DTS Graduation

	Frequency	Percent	Valid Percent	Cumulative Percent
1975-1980	9	2.4	2.5	2.5
1981-1985	31	8.2	8.5	11
1986-1990	53	14.1	14.5	25.5
1991-1995	47	12.5	12.9	38.4
1996-2000	125	33.2	34.2	72.6
2001-2003	100	26.5	27.4	100
Total respondents	365	96.8	100	
No response	12	3.2		
Total survey sample	377	100		

Table 15. Age of Respondents at Receipt of First DTS degree and Year of First DTS Graduation

Age at receipt of first DTS degree	Year of first DTS graduation						Total
	1975-1980	1981-1985	1986-1990	1991-1995	1996-2000	2001-2003	
20-25	3	6	7	3	17	15	51
26-30	3	15	25	15	38	34	130
31-35	2	8	7	14	26	14	71
36-40	1		7	3	19	4	34
41-45		1	1	6	10	7	25
46-50			5	2	6	11	24
51-55			1	1	4	9	15
55-60		1		3	3	2	9
60+					2	4	6
Total	9	31	53	47	125	100	365

In addition, the majority (80%) of the seventeen respondents who indicated that they had earned a second degree from DTS received their second degree after 1991. Table 16 presents the distribution of all single and double degrees that the respondents earned.

Degree(s) Earned

Nearly half (47%) of the alumnae respondents earned the Master of Arts in Biblical Studies (question D4). Another 28% received the Master of Arts in Christian Education, 10% earned the Master in Biblical Counseling, and 8% received a Master of Theology or Master of Sacred Theology. Only three women indicated they earned a Doctor of Philosophy degree and one woman indicated she earned a Doctor of Ministry degree. DTS awards the Certificate of Graduate Studies upon completion of 30 hours of prescribed course work. Four percent of the respondents indicated they received this certificate degree. Table 16 shows the distribution of degrees earned.

Table 16. DTS degree(s) earned by respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
M.A.(BS)	165	43.8	44.2	44.2
M.A./CE	92	24.4	24.7	68.9
M.A./BC	36	9.5	9.7	78.6
Th.M.	27	7.2	7.2	85.8
C.G.S.	15	4	4	89.8
M.A./CM	14	3.7	3.8	93.6
M.A./CE and M.A.(BS)	9	2.4	2.4	96
M.A./BEL	6	1.6	1.6	97.6
M.A./CC and M.A.(BS)	2	0.5	0.5	98.1
Th.M. and Ph.D.	2	0.5	0.5	98.7
S.T.M.	1	0.3	0.3	98.9
S.T.M. and Ph.D.	1	0.3	0.3	99.2
Th.M. and M.A./BC	1	0.3	0.3	99.5
Th.M. and M.A./CE	1	0.3	0.3	99.7
Th.M. and D.Min.	1	0.3	0.3	100
Total	373	98.9	100	
System	4	1.1		
	377	100		

Location of Campus of Attendance

Most of the respondents (89%) completed all their DTS degree work at the Dallas campus (question D5). The remaining 11% completed some or all of their degree work at an Extension site. Of those who attended an Extension site, ten studied in Houston, Texas, six studied in Tampa, Florida, four in San Antonio, Texas, and the remaining in Philadelphia, Pennsylvania, Chattanooga, Tennessee, and at the Graduate Institute of Applied Linguistics in Duncanville, Texas.

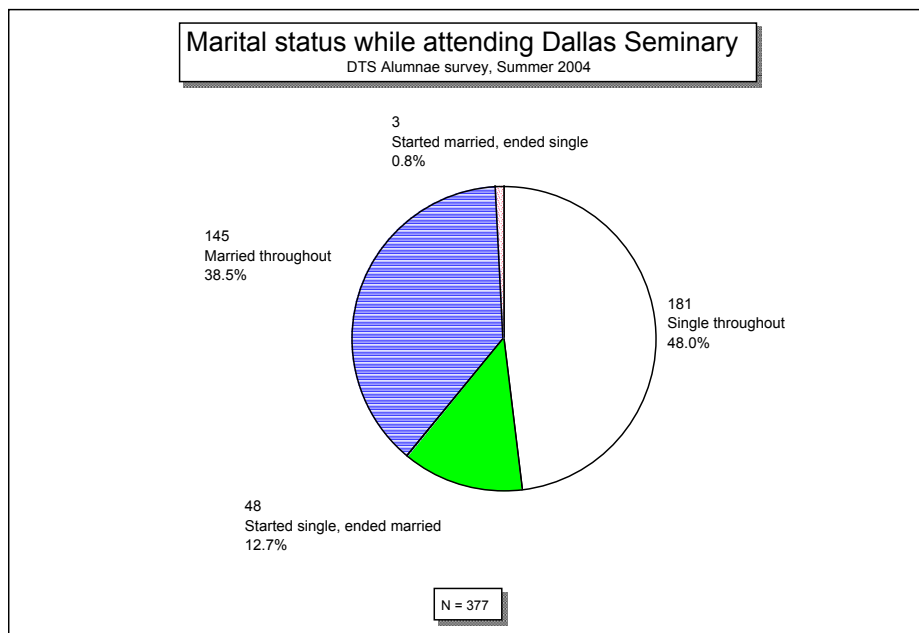
Marital Status While Attending DTS

Among the respondents, 39% of them came to DTS as married women (question D6). The remaining 61% of the respondents were single when they entered DTS. Of those who arrived single, 13% married while attending DTS. One woman divorced while at seminary and two women were widowed while attending DTS (see table 17 and figure 11).

Table 17. Marital status of Respondents While Attending DTS

	Frequency	Percent	Valid Percent	Cumulative Percent
Single	169	44.8	44.8	44.8
Single, then married during seminary	48	12.7	12.7	57.6
Married	145	38.5	38.5	96
Married, then divorced during seminary	1	0.3	0.3	96.3
Married, then widowed during seminary	2	0.5	0.5	96.8
Divorced	11	2.9	2.9	99.7
Widowed	1	0.3	0.3	100
Total	377	100	100	

Figure 11. Marital Status of Respondents While Attending DTS



Spiritual Formation Participation

The Spiritual Formation small group program began in 1990 (question D7). Of the survey respondents, 30% participated in a Spiritual Formation group while attending DTS. Another 31% indicated that Spiritual Formation was offered but they did not choose to participate. The greatest number, 39%, indicated that Spiritual Formation was not offered when they were students. Since the inception of Spiritual Formation, only Th.M. students must participate in the small group program in order to fulfill their degree requirements. As of 2004, all students in M.A./CE must also be part of a Spiritual Formation group in order to graduate. Other DTS students have the option to join a Spiritual Formation group. Table 18 documents the distribution of the specific numbers related to Spiritual Formation.

Table 18. Participation of Respondents in the Spiritual Formation

	Frequency	Percent	Valid Percent	Cumulative Percent
Spiritual Formation was not offered when I was a student	143	37.9	39.1	39.1
Spiritual Formation was offered, but I did not participate	113	30	30.9	69.9
Yes, I was part of a Spiritual Formation group	110	29.2	30.1	100
Total respondents	366	97.1	100	
No response	11	2.9		
Total survey sample	377	100		

Completion of Internship

Students in the Master of Theology and Master of Arts in Christian Education degree programs must complete a 400 hour internship (question D8). Almost half, 48% of the respondents, completed an internship while attending DTS and 52% of the women graduates did not complete an internship. Some students chose to complete an internship even though not required for their degree. Table 19 shows internships corresponding to the different degree programs. “Yes” means they completed an internship and “no” means they did not complete one. It is not known why some who indicated “no” received a degree that required an internship. They may have received credit for prior ministry experience. Eight respondents did not answer this question.

Table 19. Completion of an Internship According to Degree Program

DTS degree(s) obtained:	Yes	No	Total
Master of Theology	26	1	27
Master of Sacred Theology	1		1
Master of Arts in Christian Education	81	10	91
Master of Arts in Cross-cultural Ministries	3	11	14
Master of Arts in Biblical Counseling	34	2	36
Master of Arts in Biblical Exegesis and Linguistics	1	5	6
Master of Arts (Biblical Studies)	16	148	164
Certificate of Graduate Studies	2	13	15
M.A./CE and M.A.(BS)	9		9
Th.M. and Ph.D.	1		1
M.A./CE and Bible Ex		1	1
M.A./CC and M.A.(BS)	2		2
Th.M. and M.A./CE	1		1
Th.M. and M.A./BC	1		1
Total	178	191	369

Ministry Placement of Women Alumnae Following DTS Graduation

Questions 1-4 of Section E of the survey relate to ministry placement subsequent to graduation from DTS. The respondents indicated whether or not they sought a ministry position, how long it took to find a ministry position, what factors influenced their inability to find a ministry position, and what, if any, impact they felt being a woman had on their securing a ministry position. The summary of survey results does not include the open-ended responses from question E4, listing all positions held since seminary graduation, because the researcher determined that these responses were not relevant data for the study.

Length of Time to Gain a Paid Ministry Position

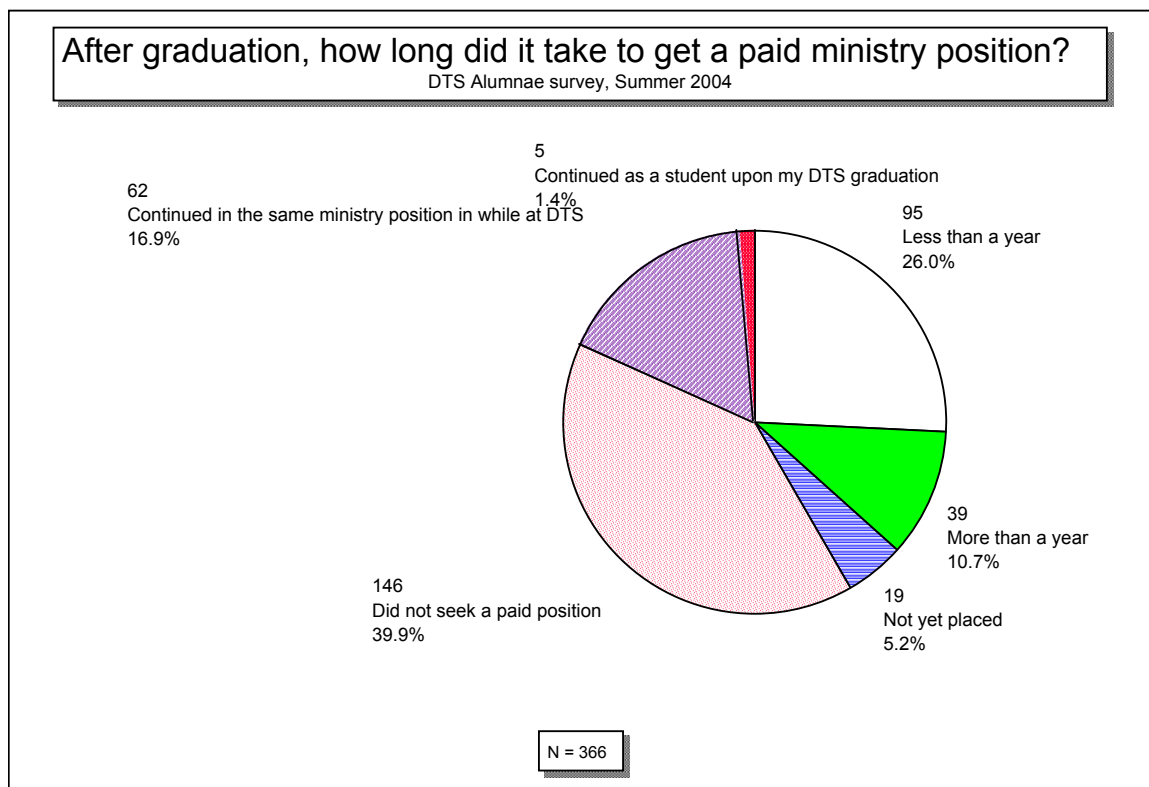
Responses to question E1 on the survey indicated that 219 of the 377 respondents (58%) did not seek a paid ministry position after graduating from DTS. Of this group, 17% continued in a ministry position that they had already held while a DTS student and 1% pursued further education upon graduation.

The remaining 42% of the respondents sought a paid ministry position after graduation from DTS. Of these 154 women, 62% of them found a position in less than a year. For another 25%, it took more than a year to be placed. Of the remaining 13%, 15 of the 20 women still sought a place of ministry at the time of this research. Table 20 and figure 12 indicate how long it took for the respondents to be placed in a vocational ministry position.

Table 20. Length of Time to Gain a Paid Ministry Position

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than a year	95	25.2	26	26
More than a year	39	10.3	10.7	36.6
Not yet placed	19	5	5.2	41.8
Did not seek a paid position	146	38.7	39.9	81.7
Continued in the same ministry position in while at DTS	62	16.4	16.9	98.6
Continued as a student upon my DTS graduation	5	1.3	1.4	100
Total respondents	366	97.1	100	
No response	11	2.9		
Total survey sample	377	100		

Figure 12. Length of Time to Gain a Paid Ministry Position



Factors that Influenced Not Securing a Salaried Position

Eighty-eight women indicated 23 different reasons why they have not secured a salaried position in ministry (question E2). The top reason (indicated by 26 women) was being a mother and having the responsibility of children at home. Another 20 women indicated that they did not pursue a paid ministry position because their husband held a full-time ministry position. In addition, 16 of the respondents mentioned they had sought ministry employment but could not find any paid positions available, 8 felt they did not get hired because they were women, and 7 mentioned that the salary offered for a position was too low to support them. See Appendix M for a complete list of reasons the women alumnae did not secure the position of their choice.

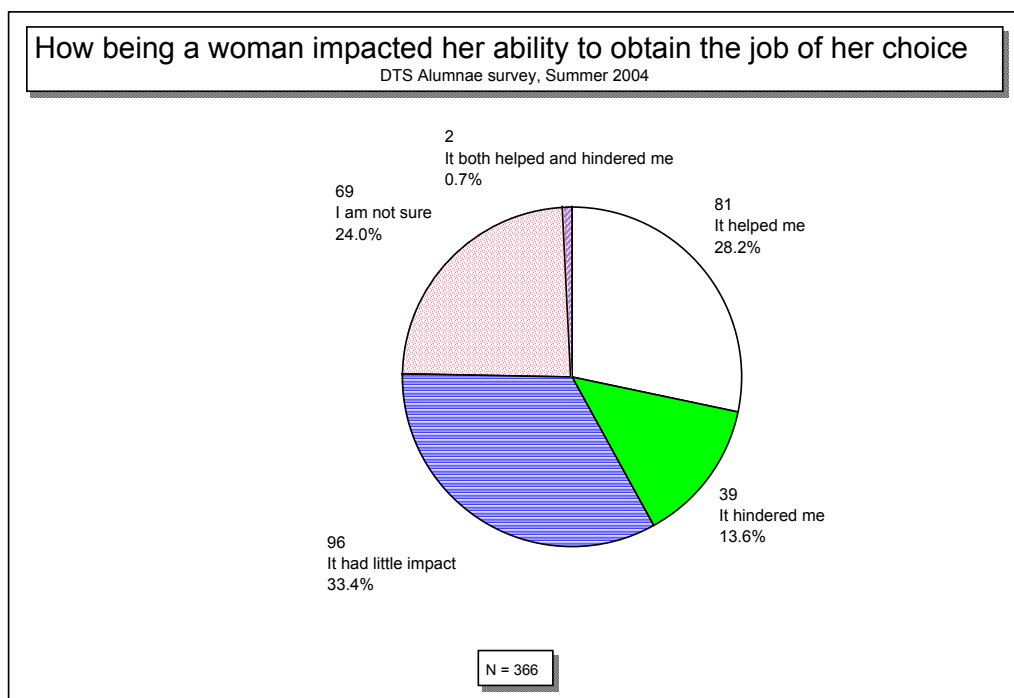
The Impact of Being a Woman on Placement

Of the 287 women who responded to question E3, 33% of them felt being a woman had little impact or influence on gaining a ministry position. Another 28% thought that being a woman helped them get their ministry position and 24% weren't sure whether being a woman had a bearing on gaining their position. The remaining 14% indicated that being a woman had hindered them from getting a ministry position. In written comments, some of the women noted that being a woman was an advantage because their focus was ministry to women. Table 21 and figure 13 documents the various ways being a woman impacted the respondents who sought vocational ministry.

Table 21. The Impact of Being a Woman on Ministry Placement

	Frequency	Percent	Valid Percent	Cumulative Percent
It helped me	81	21.5	28.2	28.2
It hindered me	39	10.3	13.6	41.8
It had little impact	96	25.5	33.4	75.3
I am not sure	69	18.3	24	99.3
It both helped and hindered me	2	0.5	0.7	100
Total respondents	287	76.1	100	
No response	90	23.9		
Total survey sample	377	100		

Figure 13. The Impact of Being a Woman on Ministry Placement



Relational Issues of DTS Women Alumnae

Question 9 of Section D of the survey addressed the relational experiences of the DTS women alumnae with the DTS faculty and with the male students while the women were students at DTS. Questions 5 and 11 of Section A asked the respondents to describe their relational experiences in Christian ministry. All three sets of questions used a 5-point scale of “strongly disagree” to “strongly agree.” The missing percentages reflect those who marked “neutral” as their answer. An “agree” or “strongly agree” response indicated a positive answer.

Relational Issues While at DTS

The four statements evaluating the relationships between the DTS women students and the faculty and the DTS women students and the male students relate to the sixth and seventh hypotheses of this project. These hypotheses predicted that the women students who graduated after 1991 would feel more accepted and respected by the faculty and male students than the women students who graduated before 1991. The data from the survey proved both of these hypotheses true. Table 22 represents the women alumnae who graduated before 1991 and their experiences with the DTS faculty and male students. Table 23 represents the women alumnae who graduated after 1991 and their experiences with the DTS faculty and male students.

Table 22. DTS Alumnae Who Graduated with Their First DTS Degree in 1977-1990 N = 93

Item	Assertion	SD	D	N	A	SA	Total responding	NA	% Agreement
D9a	While attending DTS, the DTS faculty treated me as an equal with the male students.	4	12	12	46	19	93	0	69.9%
D9b	While attending DTS, I was respected by the DTS faculty.	2	3	5	60	23	93	0	89.2%
D9c	While attending DTS, I was accepted by the male DTS students.	3	9	16	54	11	93	0	69.9%
D9d	While attending DTS, I was respected by the male DTS students.	1	8	19	49	16	93	0	69.9%

Table 23. DTS Alumnae Who Graduated with Their First DTS Degree in 1991-2003 N =272

Item	Assertion	SD	D	N	A	SA	Total responding	NA	% Agreement
D9a	While attending DTS, the DTS faculty treated me as an equal with the male students.	5	29	23	138	75	270	2	78.9%
D9b	While attending DTS, I was respected by the DTS faculty.	2	4	16	146	103	271	1	91.9%
D9c	While attending DTS, I was accepted by the male DTS students.	4	24	44	139	59	270	2	73.3%
D9d	While attending DTS, I was respected by the male DTS students.	3	18	41	140	66	268	4	76.9%

Relationships of Women Students with Faculty at DTS

The following sub-sections give individual assessment of each of the survey statements related to the women students and the faculty according to whether the women graduated before or after 1991 (see table 22 and 23).

Equal Treatment to that of Male Students

The total responses to question D9a indicated that 77% percent of the respondents agreed or strongly agreed that the DTS faculty treated them as an equal with the male students. Another 14% disagreed or strongly disagreed that the DTS faculty treated them as an equal to the male students.

Of the respondents who graduated before 1991, 70% agreed or strongly agreed that the faculty treated them as equals to the male students. Of those who graduated after 1991, 79% agreed or strongly agreed that the faculty treated them as equals to the male students. The figures indicate a 9% improvement from the early years to the latter years in the relationship of the faculty and the female students.

Of the respondents who graduated before 1991, 17% disagreed or strongly disagreed that they were treated equally by the DTS faculty. For graduates after 1991, 13% disagreed or strongly disagreed that they were treated equally by the faculty. It is encouraging that the data show progressively over the years more women felt treated equal to the male students, yet troubling that there remains a significant percentage of the more recent women graduates who do not think they were treated equally by the faculty. The survey did not define what “being treated equal to the male students” meant, so it could have been interpreted differently by the survey respondents. Nevertheless, in one

way or another a small minority of the female students felt treated differently from the male students.

Respect of DTS Faculty

The results from question D9b indicated that 91% of the respondents reported they agreed or strongly agreed that they were shown respect by the DTS faculty while they were students. A small 3% indicated that they were not shown respect by the DTS faculty.

Of the respondents who graduated before 1991, 89% agreed or strongly agreed they were shown respect by the faculty and 92% of the graduates after 1991 agreed or strongly agreed they were shown respect by the faculty.

Of the respondents who graduated before 1991, 5% disagreed or strongly disagreed that the faculty showed them respect and 2% of the graduates after 1991 disagreed or strongly disagreed that the faculty showed them respect. The data from questions D9a and D9b reveal that about 10% of the DTS faculty showed respect for women students but did not treat the women as equals to the men students.

Relationships of Women Students with Male Students at DTS

The following sub-sections give individual assessment of each of the survey statements addressing the relationships of the women students with the male students according to whether the women graduated before or after 1991 (see table 22 and 23).

Acceptance by the Male Students

When considering all the survey respondents, only 72% of the women agreed or strongly agreed that they were accepted by the male students and 11% of the respondents disagreed or strongly disagreed that they were accepted by the male students.

Of the respondents who graduated before 1991, 70% agreed or strongly agreed that they were accepted by the male students. The women graduates after 1991 indicated a slight increase (73%) of acceptance by the male students.

Of the respondents who graduated before 1991, 13% disagreed or strongly disagreed that they were accepted by the male students and 10% of the more recent graduates stated they disagreed or strongly disagreed that they were accepted by the male students.

Respected by the Male Students

Close to the same number of the respondents (75%) agreed or strongly agreed that they were respected by the male students with 8% of the respondents indicating they disagreed or strongly disagreed that they were respected by the male students.

Of the respondents who graduated before 1991, 70% agreed or strongly agreed that they were respected by the male students. More of the women who graduated after 1991, 77%, agreed or strongly agreed that they were respected by the male students.

Of the respondents who graduated before 1991, 10% percent disagreed or strongly disagreed that they were respected by the male students and 8% of graduates after 1991 disagreed or strongly disagreed that they were respected by the male students. The data reveal a slight improvement in the attitude of the male students towards the women students since women first began attending DTS, but still a concern that a

significant number of more recent women graduates reported they experience disrespect from the male students. A number of the respondents clarified their answers by stating that often it was just a few of the male students, not all of the male students, who showed disrespect towards the women.

Relational Issues While in Ministry

As discovered in the literature review, relationships constitute a key part of women's lives. Consequently, the survey for this D.Min. project included questions related to the relationships between the DTS women alumnae and the people they work with in vocational and/or volunteer ministry. The respondents indicated whether their supervisor was male or female, how much they felt valued and respected by those they worked with, whether or not their opinions were sought, and if they are included in making decisions in their ministries.

Relationships with Co-workers in Vocational Ministry

The women who graduate from DTS either serve in vocational or volunteer ministry or both. The following questions offer insight into the lives of women graduates who serve in salaried positions on church staffs, parachurch organizations, academic institutions, and missions work.

Sex of Supervisor in Vocational Ministry

Of the respondents serving in vocational ministry, 83% have a male supervisor and 17% have a female supervisor (question A4). For those women who work in a church, 85% of the women have a male supervisor and 15% percent have a female supervisor (see table 24). These findings concur with the fact that most of paid church

leadership consist of men. Consequently, most women in salaried positions work under one or more men.

Table 24. Sex of Supervisor in Paid Ministry Position

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	130	80.2	85	85
Female	23	14.2	15	100
Total respondents	153	94.4	100	
No response	9	5.6		
Total survey sub sample	162	100		

Valued by Supervisor in Vocational Ministry

A high percentage of women graduates (94%) agree or strongly agree that they felt valued by their supervisor. Only 2% don't feel valued by their supervisor. The study results indicated that for those women working in a church, a slightly smaller (88%) felt valued by their supervisor and 3% do not feel valued (see table 25).

Table 25. "I am valued by my supervisor" in vocational ministry.

	F r e q u e n c y				Percent	Valid Percent	Cumulative Percent
	Gender of supervisor			Total			
	M	F	Unkn	Total	Percent	Valid Percent	Cumulative Percent
Strongly disagree	1			1	0.6	0.7	0.7
Disagree	3			3	1.9	2	2.6
Neutral	6			6	3.7	3.9	6.5
Agree	33	8		41	25.3	26.8	33.3
Strongly agree	85	14	3	102	63	66.7	100
Total respondents	128	22	3	153	94.4	100	
No response				9	5.6		
Total survey subsample				162	100		

Respected by Supervisor in Vocational Ministry

An equal number of graduates who feel valued by their supervisor also feel respected by him or her. The study revealed 94% of the women in vocational ministry agree or strongly agree that they are respected by their supervisor and 3% disagree that they are respected by their supervisor. In a church setting, the percentage again drops with 88% of the women indicating they are respected by their supervisor and 3% not feeling respected by their supervisor (see table 26). These lower numbers from women working in churches may be due to the fact that women in paid leadership positions in churches reflect a change from the past and some men have resisted this change, as noted in the literature review.

Table 26. "I am respected by my supervisor" in vocational ministry.

	F r e q u e n c y				Percent	Valid Percent	Cumulative Percent
	Gender of supervisor			Total			
	M	F	Unkn	Total	Percent	Valid Percent	Cumulative Percent
Disagree	4			4	2.5	2.6	2.6
Neutral	6			6	3.7	3.9	6.5
Agree	34	7		41	25.3	26.8	33.3
Strongly agree	84	15	3	102	63	66.7	100
Total respondents	128	22	3	153	94.4	100	
No response				9	5.6		
Total survey subsample				162	100		

Respected by Male Co-workers in Vocational Ministry

The results of the survey showed that 90% of the women in a position of vocational ministry agree or strongly agree that they experience respect from the men they work with in ministry. Only 2% disagree or strongly disagree that they experience respect from the men they work with in ministry. Only a slightly smaller number (86%) of the respondents working in a church context indicated that the male co-workers show them respect, whereas 3% of the women do not think they experience respect by their male co-workers in a church setting (see table 27).

Table 27. "I am respected by the men I work with" in vocational ministry.

	F r e q u e n c y				Percent	Valid Percent	Cumulative Percent
	Gender of supervisor			Total			
	M	F	Unkn	Total	Percent	Valid Percent	Cumulative Percent
Strongly disagree	1			1	0.6	0.6	0.6
Disagree	2			2	1.2	1.3	1.9
Neutral	10	2		12	7.4	7.8	9.7
Agree	51	12	1	64	39.5	41.6	51.3
Strongly agree	64	8	3	75	46.3	48.7	100
Total respondents	128	22	4	154	95.1	100	
No response				8	4.9		
Total survey subsample				162	100		

Respected by Female Co-workers in Vocational Ministry

The study revealed that 97% of the respondents agree or strongly agree that they receive respect from the women they work with in salaried ministry. Only 2% disagree or strongly disagree that they receive respect from the women they work with in ministry (see table 28). There exists a slight drop when just looking at the women respondents working in a church. The data indicate 93% of the women working in a church ministry think they receive respect from female co-workers. It is worth noting, though, that the DTS women graduates feel slightly greater respect from the women they work with than the men with whom they work.

Table 28. "I am respected by the female co-workers I work with" in vocational ministry.

	F r e q u e n c y				Percent	Valid Percent	Cumulative Percent
	Gender of supervisor			Total			
	M	F	Unkn	Total	Percent	Valid Percent	Cumulative Percent
Disagree	4			4	2.5	2.6	2.6
Agree	46	11		57	35.2	37	39.6
Strongly agree	78	11	4	93	57.4	60.4	100
Total respondents	128	22	4	154	95.1	100	
No response				8	4.9		
Total survey subsample				162	100		

Involvement in the Decision Making Process in Vocational Ministry

Results from the survey indicate 77% of the women respondents working in a salaried position agree or strongly agree that they share in the decision making process of the overall leadership in their ministry. Another 9% think they fail to be included in the decision making process of the leadership in their ministry. The percentage drops to 69% for those women who work in churches, though it remains the same (9%) for those who do not think they are included in the decision making process of the church (see table 29).

Table 29. "I am included in the decision making process of the overall leadership" in my vocational ministry.

	F r e q u e n c y				Percent	Valid Percent	Cumulative Percent
	Gender of supervisor			Total			
	M	F	Unkn	Total	Percent	Valid Percent	Cumulative Percent
Strongly disagree	5			5	3.1	3.4	3.4
Disagree	8	1		9	5.6	6.2	9.6
Neutral	18	3		21	13	14.4	24
Agree	45	10		55	34	37.7	61.6
Strongly agree	45	7	4	56	34.6	38.4	100
Total respondents	121	21	4	146	90.1	100	
No response				16	9.9		
Total survey subsample				162	100		

Opinions Valued in Vocational Ministry

Regarding having opinions valued, 87% of the DTS women graduates working in paid ministry agree or strongly agree that the over-all leadership in their ministry value their opinions. Only 4% of the women graduates do not feel that their

opinions are valued by the over-all leadership in their ministry (see table 30). Evidently, from the data collected, Christian leaders (primarily men) often consult women in ministry and value their opinions, but less often involve the women in decision making.

Table 30. “My opinions are valued by the overall leadership” in my vocational ministry.

	F r e q u e n c y				Percent	Valid Percent	Cumulative Percent
	Gender of supervisor			Total			
	M	F	Unkn	Total	Percent	Valid Percent	Cumulative Percent
Strongly disagree	1			1	0.6	0.6	0.6
Disagree	4			4	2.5	2.6	3.2
Neutral	12	3		15	9.3	9.7	13
Agree	59	11		70	43.2	45.5	58.4
Strongly agree	52	8	4	64	39.5	41.6	100
Total respondents	128	22	4	154	95.1	100	
No response				8	4.9		
Total survey subsample				162	100		

Besides identifying the women serving in vocational ministry, the data from the survey also revealed that over half of the DTS women alumnae serve in volunteer ministry. They are finding ways to use their DTS training even if it is not in a paid position. The input from the survey respondents helped to identify the range of differences in relational experiences between women working in vocational versus volunteer ministry. The data from the survey revealed differences in some categories but nothing substantial.

Relationships with Co-workers in Volunteer Ministry

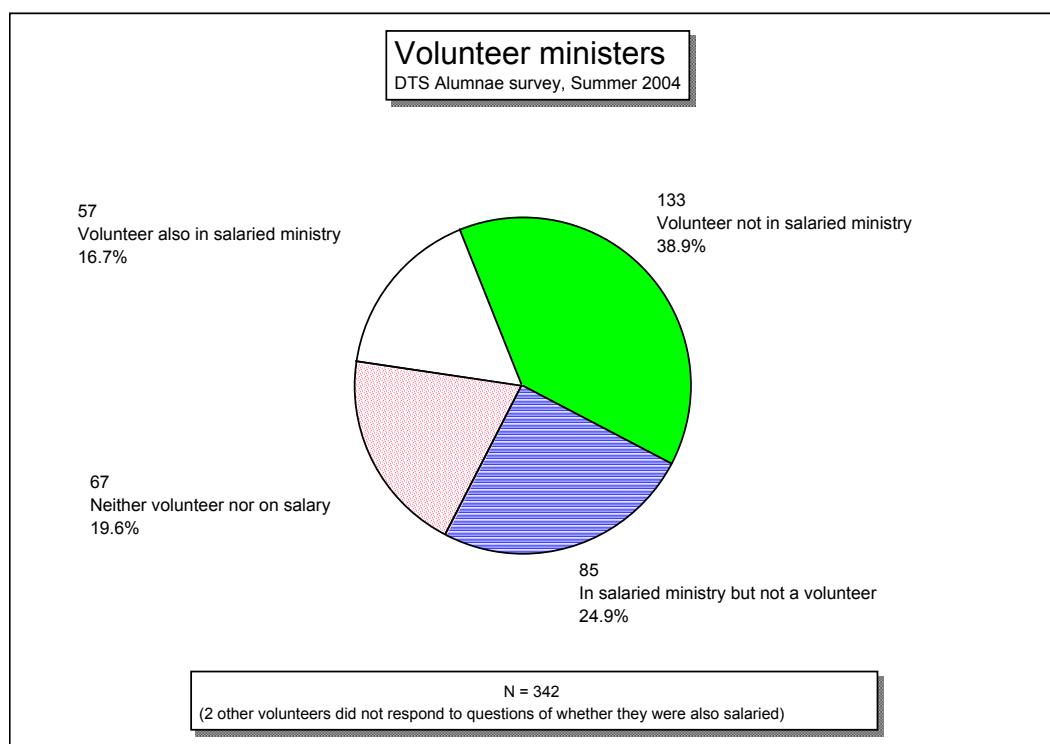
Many of the women who graduate from DTS serve in volunteer ministry positions. Of the women who responded to the survey, 39% hold a volunteer position

while 17% volunteer their time while also holding a paid ministry position. Another 25% reported they serve in a paid position and are not involved in any volunteer position in ministry. Surprisingly, 20% of respondents indicated that they are not involved in either a salaried or volunteer ministry position (see table 31 and figure 13).

Table 31. Volunteer Ministry of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Volunteer also in salaried ministry	57	15.1	16.7	16.7
Volunteer not in salaried ministry	133	35.3	38.9	55.6
In salaried ministry but not a volunteer	85	22.5	24.9	80.4
Neither volunteer nor on salary	67	17.8	19.6	100
Total respondents	342	90.7	100	
No response	35	9.3		
Total survey sample	377	100		

Figure 14. Volunteer Ministry of Respondents



The following questions offer insight into the lives of women graduates who serve in volunteer positions in churches, parachurch organizations, academic institutions, and missions work.

Sex of Supervisor in Volunteer Ministry

For those respondents who work in a volunteer ministry, 66% of the women graduates have a male supervisor and 34% of them have a female supervisor (see table 31). This reflects a significant difference from those working in vocational ministry. This difference may exist because women in salaried positions most frequently work under men because men make up the great majority of leadership positions in conservative evangelical ministries. Many volunteer supervisory positions are held by women, so DTS graduates in volunteer ministry find themselves more often reporting to women in leadership (see table 32).

Table 32. Sex of Supervisor in a Volunteer Ministry Position

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	119	62	66.1	66.1
Female	60	31.3	33.3	99.4
Total respondents	179	93.8	100	100
No response	13	6.3		
Total survey subsample	192	100		

Valued by Supervisor in Volunteer Ministry

A high number (95%) of the women holding a leadership position in a volunteer ministry agree or strongly agree that they feel valued by their supervisor. A very small number (1%) do not feel valued by their supervisor (see table 33).

Table 33. "I am valued by my supervisor" in volunteer ministry.

	F r e q u e n c y				Percent	Valid Percent	Cumulative Percent
	Gender of supervisor			Total			
	M	F	Unkn				
Disagree	1	1		2	1	1.1	1.1
Neutral	5	1	1	7	3.6	3.9	5.1
Agree	37	16	1	54	28.1	30.3	35.4
Strongly agree	73	41	1	115	59.9	64.6	100
Total respondents	116	59	3	178	92.7	100	
No response				14	7.3		
Total survey subsample				192	100		

Respected by Supervisor in Volunteer Ministry

Close to the same percentage (94%) of those working in a volunteer position agree or strongly agree they are respected by their supervisor and only 2% do not feel respected (see table 34). These numbers represent encouraging results that the DTS women graduates feel equally respected whether holding a paid or unpaid leadership position in a Christian ministry.

Table 34. "I am respected by my supervisor" in volunteer ministry

	F r e q u e n c y				Percent	Valid Percent	Cumulative Percent
	Gender of supervisor			Total			
	M	F	Unkn				
Disagree	1	1	1	3	1.6	1.7	1.7
Neutral	7			7	3.6	3.9	5.6
Agree	37	18	1	56	29.2	31.5	37.1
Strongly agree	71	40	1	112	58.3	62.9	100
Total respondents	116	59	3	178	92.7	100	
No response				14	7.3		
Total survey subsample				192	100		

Respected by Male Co-workers and Female Co-workers in Volunteer Ministry

In comparing their relationships with male and female co-workers, 93% of the respondents working in volunteer ministry agree or strongly agree that they are respected by their male co-workers and only 1% disagree. Almost the same number (94%) of the respondents agree or strongly agree that they are respected by their female co-workers and again only 1% disagree. These figures show that a high number of DTS women graduates feel their co-workers respect them (see tables 35 and 36).

Table 35. "I am respected by the men I work with" in my volunteer ministry.

	F r e q u e n c y			Total	Percent	Valid Percent	Cumulative Percent
	Gender of supervisor						
	M	F	Unkn				
Disagree	1	1		2	1	1.2	1.2
Neutral	9	1		10	5.2	6.1	7.3
Agree	44	22	4	70	36.5	42.4	49.7
Strongly agree	63	19	1	83	43.2	50.3	100
Total respondents	117	43	5	165	85.9	100	
No response				27	14.1		
Survey subsample				192	100		

Table 36. "I am respected by the women I work with" in my volunteer ministry.

	F r e q u e n c y			Total	Percent	Valid Percent	Cumulative Percent
	Gender of supervisor						
	M	F	Unkn				
Strongly disagree			1	1	0.5	0.5	0.5
Disagree		1		1	0.5	0.5	1.1
Neutral	5	4		9	4.7	4.9	6
Agree	42	20	2	64	33.3	35.2	41.2
Strongly agree	70	34	3	107	55.7	58.8	100
Total respondents	117	59	6	182	94.8	100	
No response				10	5.2		
Survey subsample				192	100		

Involvement in the Decision Making Process in Volunteer Ministry

Regarding decision making, 80% of the women holding volunteer positions agree or strongly agree that they share in the decision making process of the overall leadership of their ministry, but 10% do not think they participate in the decision making process of the overall leadership in their ministry (see table 37).

Table 37. "I am included in the decision making process of the overall leadership" in my volunteer ministry.

	F r e q u e n c y			Total	Percent	Valid Percent	Cumulative Percent
	Gender of supervisor						
	M	F	Unkn				
Strongly disagree	4		1	5	2.6	2.9	2.9
Disagree	8	5		13	6.8	7.4	10.3
Neutral	10	7		17	8.9	9.7	20
Agree	41	20	1	62	32.3	35.4	55.4
Strongly agree	52	24	2	78	40.6	44.6	100
Total respondents	115	56	4	175	91.1	100	
No response				17	8.9		
Total survey subsample				192	100		

Opinions Valued in Volunteer Ministry

A high number (83%) of the women in volunteer positions agree or strongly agree that the leadership in their ministry value their opinions. Only 4% disagree or strongly disagree that the leadership value their opinions (see table 38). The results from both those in vocational ministry and in volunteer ministry indicate that leaders in Christian ministry often value the opinions of women in leadership positions, but that the women are not always involved with decisions being made by the ministry leadership.

Table 38. “My opinions are valued by the overall leadership” in my volunteer ministry.

	F r e q u e n c y			Total	Percent	Valid Percent	Cumulative Percent
	Gender of supervisor						
	M	F	Unkn				
Strongly disagree	2			2	1	1.1	1.1
Disagree	4	2		6	3.1	3.3	4.4
Neutral	13	9	1	23	12	12.7	17.1
Agree	43	23	3	69	35.9	38.1	55.2
Strongly agree	56	24	1	81	42.2	44.8	100
Total respondents	118	58	5	181	94.3	100	
No response				11	5.7		
Total survey subsample				192	100		

Leadership Issues of DTS Women Alumnae

Questions 1 to 5 in Section C and question 9 in Section F address leadership issues related to women in ministry. The respondents gave their opinions regarding the different ways men and women lead and communicate, the role of women in ministry, definitions of leadership, identification with women in the Bible, whether or not they have a mentor, and how many close women friends they have.

Observations of Men and Women in Ministry

The participating women alumnae indicated on a 5-point Likert-type scale of “strongly disagree” to “strongly agree” what described their experience and/or observation regarding three statements related to men and women working together in ministry (question C1). The missing percentages reflect those who marked “neutral” as their answer. A positive answer constituted anyone who marked “agree” or “strongly agree.”

Female/Male Leadership Style

The review of literature presented research related to leadership styles among men and women. The research revealed that men and women generally tend to lead in different ways. A high percentage (88%) of the respondents of the survey agree or strongly agree that men and women tend to lead differently. Only 4% of the women alumnae do not agree that men and women tend to lead differently (see table 39).

Table 39. "Women tend to lead differently from men."

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	4	1.1	1.1	1.1
Disagree	10	2.7	2.7	3.8
Neutral	29	7.7	7.8	11.6
Agree	223	59.2	60.3	71.9
Strongly agree	104	27.6	28.1	100
Total respondents	370	98.1	100	
No response	7	1.9		
Total survey sample	377	100		

Female/Male Communication

Research also indicates that men and women tend to have different styles of communicating. Again, the survey respondents overwhelmingly (94%) agreed or strongly agreed that women and men tend to communicate differently. Just 3% of the women alumnae do not agree that men and women tend to communicate differently (see table 40).

Table 40. "Women tend to communicate differently from men."

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	5	1.3	1.4	1.4
Disagree	6	1.6	1.6	3
Neutral	11	2.9	3	5.9
Agree	194	51.5	52.4	58.4
Strongly agree	154	40.8	41.6	100
Total respondents	370	98.1	100	
No response	7	1.9		
Total survey sample	377	100		

Ease of Working with Men in Ministry

When asked about their experiences working with men, 220 women (60% of the respondents) indicated that they have found it easy to work with men in ministry. Of the remaining respondents, 59 women (16 % of the respondents) stated they have not found it easy to work with men in ministry. This is a significant number. In addition, 89 women (24%) checked "neutral" regarding working with men in ministry. One woman's comment probably spoke for many who marked "neutral" when she wrote, "It is not easy to work with men who do not want to work with women." Table 41 shows the distribution of women graduates who do or do not think it is easy to work with men.

Table 41. "I have found it easy to work with men in ministry."

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	8	2.1	13.5	2.2
Disagree	51	13.5	13.9	16
Neutral	89	23.6	24.2	40.2
Agree	171	45.4	46.5	86.7
Strongly agree	49	13	13.3	100
Total respondents	368	97.6	100	
No response	9	2.4		
Total survey sample	377	100		

The Role of Women in Ministry

Question C2 asked the women alumnae to indicate their view of the role of women in ministry. Of the 369 women who answered the question, 85% of the respondents hold the complementarian position (defined in chapter 1). Eleven of the women (3%) stated they support an egalitarian position (defined in chapter 1) regarding the role of women in ministry. Another 45 respondents (12%) indicated that they hold neither of these two positions. Of those 45 women who marked “neither,” 21 of them added a written comment stating that they were not in support of a woman holding the position of senior pastor in the church. Technically, this opinion would indicate more of a complementarian position. When adding these 21 to the 313 women who agree to a complementarian position, a total of 334, or 91%, of the respondents believe “men and women are equal in value and worth, but they have different roles/functions in ministry.”

The topic of the role of women in ministry does not relate specifically to the purpose of this D.Min. project but does influence how women approach ministry. Since DTS holds to a complementarian view of the role of women in ministry, it is encouraging to know that so many of the seminary’s women graduates continue to support a complementarian position in their own personal ministries. Table 42 presents the results from the survey regarding the role of women in ministry.

Table 42. Role of women in ministry

	Frequency	Percent	Valid Percent	Cumulative Percent
Complementarian	313	83	84.8	84.8
Egalitarian	11	2.9	3	87.8
Neither	45	11.9	12.2	100
Total respondents	369	97.9	100	
No response	8	2.1		
Total survey sample	377	100		

Identification with a Woman in the Bible

Most teaching on leadership focuses on the men of the Bible. As more and more women assume leadership positions in ministry, a need has arisen to identify leadership characteristics reflected through the lives of the women in the Bible. The 309 respondents who chose to answer question C4, “With which woman in the Bible do you most closely identify?” selected 33 different biblical women. Ruth received the most “votes,” followed by Deborah, Martha, Esther, Priscilla, Mary of Bethany, Hannah, Abigail, Mary the mother of Jesus, Sarah, Naomi, and the Proverbs 31 Woman. Eleven of the respondents selected the sisters, Mary and Martha, explaining that their lives reflect both of these women at different times. Eight respondents indicated that they did not identify with any woman in the Bible and chose to select a man or men in the Bible. Table 43 lists all the biblical women selected.

Table 43. Identification with a Woman in the Bible

	Frequency	Percent	Valid Percent	Cumulative Percent
Ruth	40	10.6	12.9	12.9
Deborah	33	8.8	10.7	23.6
Martha	33	8.8	10.7	34.3
Esther	28	7.4	9.1	43.4
Priscilla	26	6.9	8.4	51.8
Mary of Bethany	19	5	6.1	57.9
Hannah	13	3.4	4.2	62.1
Abigail	12	3.2	3.9	66
Mary (Jesus' mother)	11	2.9	3.6	69.6
Mary and Martha	11	2.9	3.6	73.1
Sarah	10	2.7	3.2	76.4
Man of the Bible	8	2.1	2.6	79
Naomi	7	1.9	2.3	81.2
Proverbs 31 Woman	7	1.9	2.3	83.5
Woman with Alabaster Jar	5	1.3	1.6	85.1
Anna	4	1.1	1.3	86.4
Eve	4	1.1	1.3	87.7
Mary Magdalene	4	1.1	1.3	89
Leah	3	0.8	1	90
Lydia	3	0.8	1	90.9
Miriam	3	0.8	1	91.9
Phoebe	3	0.8	1	92.9
Rahab	3	0.8	1	93.9
Samaritan Woman	3	0.8	1	94.8
Jael	2	0.5	0.6	95.5
Lois and Eunice	2	0.5	0.6	96.1
Prostitute	2	0.5	0.6	96.8
Rebekah	2	0.5	0.6	97.4
Woman with Blood	2	0.5	0.6	98.1
Elizabeth	1	0.3	0.3	98.4
Gomer	1	0.3	0.3	98.7
Jocabed	1	0.3	0.3	99
Peter's Mother-in-law	1	0.3	0.3	99.4
Rahab and Mary	1	0.3	0.3	99.7
Shulamite in S of S	1	0.3	0.3	100
Total respondents	309	82	100	
No response	68	18		
Total survey sample	377	100		

Mentoring Relationship

Question C5 sought to discover how many women graduates have a mentor, “someone who models a mature Christian faith and is a trusted source of wise counsel and guidance.” Of the 366 women who chose to answer this question, 67% of the women reported that they do have a mentor. The remaining 33% of the women graduates do not have a mentor. A couple of the respondents without a mentor added a comment that they wished they had such a person in their life (see table 44).

Table 44. Mentoring Relationships of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	245	65	66.9	66.9
No	121	32.1	33.1	100
Total respondents	366	97.1	100	
No response	11	2.9		
Total survey sample	377	100		

Close Women Friends

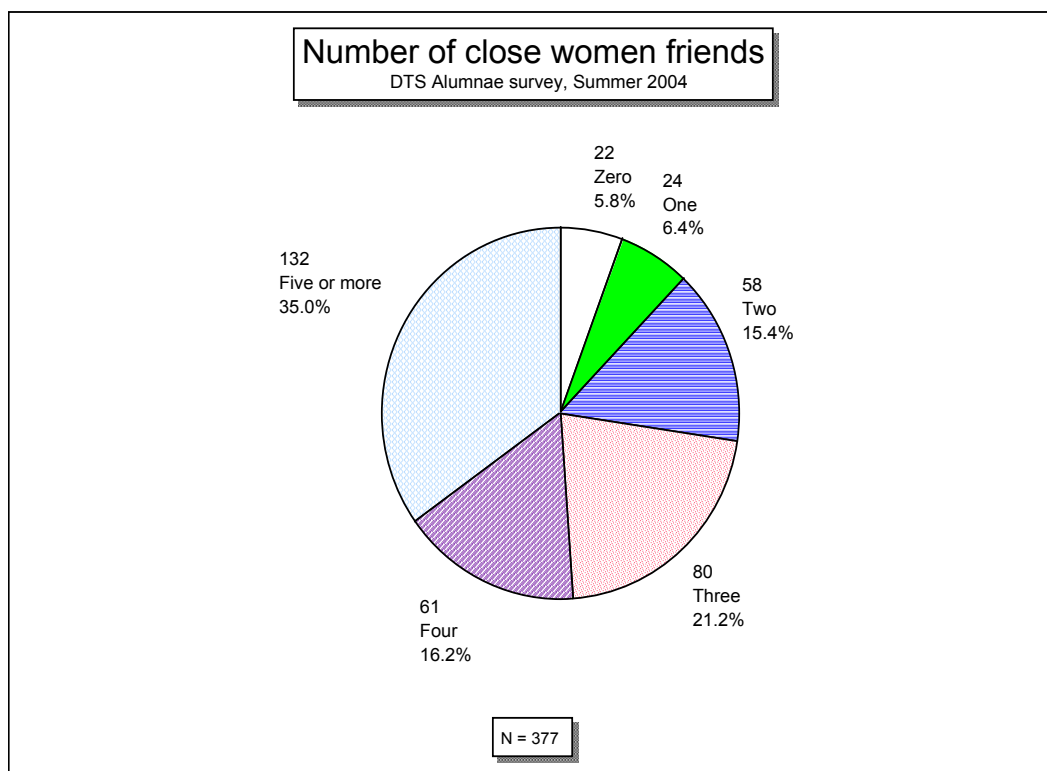
Research supports the importance of having close friends. All 377 survey respondents answered question F9 when asked if they had anyone in their life “with whom they can be open and honest, share concerns and struggles, and be held accountable in their personal life.” Almost all the graduates (94%) have at least one close friend. Another 22% reported they have one or two close women friends, 37% indicated that they have three or four close women friends, and 35% have five or more close women friends. The remaining 6%, 22 women, do not have any close friends. Of this last

group, some wrote that they wished they did have a close friend. Table 45 and figure 14 show the distribution of women friends of the respondents.

Table 45. Number of Close Women Friends of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Zero	22	5.8	5.8	5.8
One	24	6.4	6.4	12.2
Two	58	15.4	15.4	27.6
Three	80	21.2	21.2	48.8
Four	61	16.2	16.2	65
Five or more	132	35	35	100
Total	377	100	100	

Figure 15. Number of Close Women Friends of Respondents



Leadership Challenges Faced by DTS Women Alumnae

This D.Min. study asked the two-part question, “What are the leadership challenges facing the Dallas Theological Seminary women alumnae and how can DTS best prepare women students to meet these challenges?” The demographic data collected through the survey offered insight into the unique characteristics of DTS women alumnae. Through the use of the data, correlations can be made with respect to the differences among the graduates and their ministry contexts. By doing so, a broader understanding results in regards to the challenges seminary women face in ministry.

Questions 1 to 32 in Section B of the survey formed an inventory to identify the leadership challenges facing the women alumnae. In addition, question B33 asked the respondents to look back over the inventory and list the top three greatest challenges they face in ministry. Question B34 gave the respondents the opportunity to list any other ministry challenges not included in the inventory.

Explanation of the Survey Inventory

The first part of the question, “What are the leadership challenges facing the Dallas Theological Seminary alumnae?” was answered by the analyzed data from the inventory of thirty-two challenges listed in Section B (questions B1-B32). Respondents checked one of six possible answers:

Not Applicable	Rarely a problem	Often a problem
Not at all a problem	Sometimes a problem	Continually a problem

Two criteria determined the “greatest challenges”: first, a valid response required an answer from at least 325 of the 377 respondents, and second, combining the responses in

the “often a problem” and “continually a problem” columns revealed the respondents’ greatest ministry challenges.

Invalid Results from the Survey Inventory

Ten challenges were identified by less than the required number of 325 responses. The lower response rate occurred because these select challenges were faced by the study’s smaller demographic subgroups, including marrieds, mothers, singles, divorcees, women in volunteer positions, and women in salaried positions. A list of these ten challenges can be found in table 46. The percentages reflect unique challenges within each demographic group rather than of all the women who filled out the survey.

Table 46. Correlation with Challenges, Insufficient Responses for Validity. N =377

Item	Issue	Not at all	Rarely	Sometimes	Often	Continually	Total responses	NR/NA	% Often or Contin.
10	Balancing marriage and ministry	43	67	99	32	8	249	128	16.1%
11	Balancing motherhood and ministry	21	41	68	43	12	185	192	29.7%
12	Being single while in ministry	38	25	53	12	7	135	242	14.1%
13	Being divorced while in ministry	11	7	3	3	3	27	350	22.2%
14	Moving to a new location for ministry	44	33	74	13	3	167	210	9.6%
21	My relationship with the Senior Pastor's wife in my local church	202	35	20	1	1	259	118	0.8%
22	Holding a volunteer ministry position that should be a full-time paid position	105	27	28	13	17	190	187	15.8%
23	Holding a volunteer ministry position that should be a part-time paid position	93	31	34	16	14	188	189	16.0%
24	Unequal salary to what men in similar positions are being paid	105	20	25	10	25	185	192	18.9%
25	Not qualifying for a ministerial tax exemption	82	10	22	8	19	141	236	19.1%

Valid Results from the Survey Inventory

From the 32-part inventory in Section B of the survey, twenty-two of the challenges received a response from more than 325 respondents. When these twenty-two challenges were ranked according to which ones most often received a checkmark as being “often a problem” or “continually a problem,” the following greatest challenges surfaced from the DTS women alumnae:

Overly high expectations of myself	32%
Over-commitment	28%
Time management	22%
Excessive loneliness	14%
Comparing myself to other ministry leaders	14%
Implementing change in ministry	14%
Burnout	11%
Maintaining a close relationship with God	10%
Little support from my extended family members regarding my ministry	10%
A lack of confidence	10%
Conflict resolution	9%
Low self-esteem	9%
Prejudice towards me as a woman in ministry	9%
Decision making	8%
Adequate skills in counseling women	8%
Public speaking	7%
Acceptance by the male leadership in my ministry	5%
Lack of confidence in teaching God’s Word effectively	5%
Excessive depression	5%
An excessive amount of criticism towards me	3%

Less than 2% of the women alumnae indicated a problem with sexual issues or sexual harassment (see table 47).

Table 47. Correlation with Challenges: All alumnae, ordered by percent, at least "Often" a problem. N =377

Item	Issue	Not at all	Rarely	Some-times	Often	Contin-u-ally	Total responses	NR/NA	% Often or Continually
1	Overly high expectations of myself	23	61	164	80	34	362	15	31.5%
6	Over-commitment	32	72	154	80	22	360	17	28.3%
28	Time management	36	74	173	60	21	364	13	22.3%
9	An excessive amount of loneliness	123	96	87	45	6	357	20	14.3%
2	Comparing myself to other ministry leaders	43	105	162	41	10	361	16	14.1%
26	Implementing change in ministry	69	77	135	33	12	326	51	13.8%
7	Burnout	67	99	153	37	3	359	18	11.1%
16	Maintaining a close relationship with God	45	114	166	29	8	362	15	10.2%
15	Little support from my extended family members regarding my ministry	186	64	46	19	13	328	49	9.8%
4	A lack of confidence	60	135	133	28	7	363	14	9.6%
27	Conflict resolution	62	119	142	29	4	356	21	9.3%
3	Low self-esteem	83	146	101	25	7	362	15	8.8%
17	Prejudice towards me as a woman in ministry	130	104	84	19	11	348	29	8.6%
29	Decision making	59	141	127	26	3	356	21	8.1%
31	Adequate skills in counseling women	78	120	113	22	4	337	40	7.7%
30	Public speaking	126	111	77	19	3	336	41	6.5%
18	Acceptance by the male leadership in my ministry	135	118	72	13	5	343	34	5.2%
32	A lack of confidence in teaching God's Word effectively	126	130	80	12	5	353	24	4.8%
5	Excessive depression	198	88	49	15	2	352	25	4.8%
8	An excessive amount of criticism towards me	172	134	38	6	4	354	23	2.8%
20	Personal sexual issues	245	60	20	2	3	330	47	1.5%
19	Sexual harassment	300	23	6	1	1	331	46	0.6%

The Greatest Challenges of the Women Alumnae

Following after the 32-part inventory, question B33 asked the respondents to look back over the inventory and list their top three greatest challenges/problems in ministry (in order with the greatest challenge/problem indicated first). The results were calculated by giving all three answers from each respondent equal value and identifying the top choices on a percentage basis. From the calculations emerged the top fifteen challenges/ problems facing the DTS women alumnae:

Time Management	24%
Balancing motherhood and ministry	18%
Over-commitment	18%
Maintaining a close relationship with God	15%
Overly high expectation of myself	14%
Conflict resolution	11%
An excessive amount of loneliness	10%
Acceptance by male leadership in my ministry	10%
Lack of confidence	9%
Burnout	9%
Balancing marriage and ministry	9%
Implementing change	9%
Prejudice towards me as a woman	7%
Adequate skills in counseling women	7%
Public Speaking	7%

Table 48 displays how many respondents selected each of the survey items as one of their three top challenges. Question B33 related to the fifth hypothesis of this study. The hypothesis predicted that the greatest leadership challenge for DTS women alumnae would be working with the male leadership in their ministry. The results of the inventory did not support this hypothesis. It should be noted, though, that the inventory did not use the exact wording of the hypothesis (substituting “acceptance” of male leadership instead of “work with” male leadership), an oversight which may have influenced the results. Open-ended, written responses on the returned surveys and

answers to relationally based questions also relate to the fifth hypothesis. The presentation of this additional information comes later in chapter four, with discussion of its implications in chapter five.

Table 48. Top Three Greatest Challenges: All Alumnae. N =377

Item	Issue	#1 (greatest)	#2	#3	One of top 3	% of respndts. (N = 377)
28	Time management	38	33	21	92	24.4%
11	Balancing motherhood and ministry	31	27	10	68	18.0%
6	Over-commitment	29	26	13	68	18.0%
16	Maintaining a close relationship with God	19	13	23	55	14.6%
1	Overly high expectations of myself	26	16	10	52	13.8%
27	Conflict resolution	12	13	15	40	10.6%
9	An excessive amount of loneliness	10	11	18	39	10.3%
18	Acceptance by the male leadership in my ministry	16	12	10	38	10.1%
4	A lack of confidence	12	10	14	36	9.5%
7	Burnout	6	15	15	36	9.5%
10	Balancing marriage and ministry	13	12	11	36	9.5%
26	Implementing change in ministry	10	11	12	33	8.8%
17	Prejudice towards me as a woman in ministry	10	6	12	28	7.4%
31	Adequate skills in counseling women	9	13	6	28	7.4%
30	Public speaking	10	12	5	27	7.2%
2	Comparing myself to other ministry leaders	6	11	9	26	6.9%
24	Unequal salary to what men in similar positions are being paid	8	9	9	26	6.9%
12	Being single while in ministry	4	7	6	17	4.5%
22	Holding a volunteer ministry position that should be a full-time paid position	5	7	5	17	4.5%
32	A lack of confidence in teaching God's Word effectively	5	9	3	17	4.5%
15	Little support from my extended family members regarding my ministry	2	5	8	15	4.0%
29	Decision making	3	3	7	13	3.4%
3	Low self-esteem	3	1	8	12	3.2%
14	Moving to a new location for ministry	2	4	5	11	2.9%
23	Holding a volunteer ministry position that should be a part-time paid position	7	4	0	11	2.9%
5	Excessive depression	3	2	5	10	2.7%
8	An excessive amount of criticism towards me	5	1	2	8	2.1%
21	My relationship with the Senior Pastor's wife in my local church	1	3	1	5	1.3%
25	Not qualifying for a ministerial tax exemption	2	1	2	5	1.3%
13	Being divorced while in ministry	2	0	2	4	1.1%
19	Sexual harassment	0	1	1	2	0.5%
20	Personal sexual issues	1	0	0	1	0.3%

Additional Challenges Mentioned

Question B34 asked the women to supply additional challenge(s)/ problem(s) they have faced in ministry. Of the 377 women who returned the survey, 259 of the women (69% of respondents) gave 284 answers. Some women wrote as many as four or five suggestions with 79 different challenges cited. The challenges/problems of men and women working together gained the most responses (21) from the women alumnae. This high response rate gives support for hypothesis five even though it comes from a smaller sample of the respondents.

Other written suggestions listed included various challenges related to working on the mission field and ministering in different cultural contexts (20 responses). The challenges of being a pastor's wife and men's lack of valuing and respecting women had 16 and 13 responses respectively. Other challenges mentioned most frequently included lack of fellowship or friendship, role of women in ministry issues, financial issues, working with volunteers, expectations of others, pay inequities, and placement issues. See Appendix N for a complete list of additional challenges mentioned by the women graduates.

Correlations of DTS Women Alumnae and Leadership Challenges

Hypotheses two, three, and four of this study predicted that leadership challenges would differ between married and single women, between women working in small churches, large churches, parachurch ministries, overseas mission work, and academic settings, as well as between women who hold salaried versus non-salaried ministry positions. Tables 49 and 50 show the comparison of challenges between each of these groups and a comparison between the women who graduated before and after 1991.

Table 49. Top Three Challenges According to Marital Status, Salary, and Year of Graduation

Percentage of respondents naming each issue as one of the top three biggest problems in their ministry. DTS alumnae as of Spring 2004 N = 377		Married N = 254	Single N = 114	All salaried N = 182	Any non- salaried N = 192	Graduated 1975-1990 N = 93	Graduated 1991-2003 N = 272
Item							
1	Overly high expectations of myself	12.6	17.5	15.4	13.5	12.9	14.0
2	Comparing myself to other ministry leaders	7.1	6.1	5.5	9.4	9.7	5.9
3	Low self-esteem	2.4	4.4	2.2	4.7	3.2	2.6
4	A lack of confidence	9.1	11.4	8.8	12.0	7.5	10.3
5	Excessive depression	2.4	3.5	3.3	2.1	2.2	2.9
6	Over-commitment	19.3	14.0	18.1	19.3	12.9	20.2
7	Burnout	9.8	9.6	8.2	11.5	9.7	9.9
8	An excessive amount of criticism towards me	2.4	0.9	1.6	2.6	1.1	2.6
9	An excessive amount of loneliness	6.3	17.5	13.2	11.5	3.2	12.5
10	Balancing marriage and ministry	13.0	2.6	12.1	10.9	9.7	9.2
11	Balancing motherhood and ministry	26.0	1.8	13.2	20.8	24.7	15.8
12	Being single while in ministry	0.0	14.0	6.6	3.1	2.2	5.5
13	Being divorced while in ministry	0.0	3.5	0.0	1.0	1.1	1.1
14	Moving to a new location for ministry	3.1	2.6	2.7	2.1	4.3	2.6
15	Little support from my extended family members regarding my ministry	4.3	3.5	1.6	2.1	3.2	4.4
16	Maintaining a close relationship with God	13.4	17.5	15.4	13.5	14.0	14.7
17	Prejudice towards me as a woman in ministry	6.3	8.8	8.2	7.3	4.3	8.5
18	Acceptance by the male leadership in my ministry	9.8	10.5	12.1	7.3	8.6	11.0
19	Sexual harassment	0.8	0.0	0.5	0.5	0.0	0.7
20	Personal sexual issues	0.0	0.9	0.5	0.5	0.0	0.4
21	My relationship with the Senior Pastor's wife in my local church	2.0	0.0	0.5	2.6	0.0	1.5
22	Holding a volunteer ministry position that should be a full-time paid position	4.7	3.5	1.1	6.3	2.2	5.5
23	Holding a volunteer ministry position that should be a part-time paid position	2.8	0.9	2.7	3.6	1.1	3.7
24	Unequal salary to what men in similar positions are being paid	5.5	9.6	9.3	5.2	5.4	7.7
25	Not qualifying for a ministerial tax exemption	1.2	1.8	1.6	1.0	1.1	1.5
26	Implementing change in ministry	7.9	11.4	8.2	8.9	8.6	9.2
27	Conflict resolution	9.8	11.4	15.4	9.9	9.7	11.4
28	Time management	24.8	24.6	30.2	26.6	18.3	25.7
29	Decision making	2.8	4.4	4.4	2.6	1.1	4.0
30	Public speaking	7.5	6.1	6.6	8.9	9.7	6.6
31	Adequate skills in counseling women	8.3	6.1	8.8	7.8	8.6	6.6
32	A lack of confidence in teaching God's Word effectively	5.1	3.5	1.1	3.6	3.2	4.8

Table 50. Top 3 Challenges of Those in Vocational Ministry

Percentage of respondents naming each issue as one of the top three biggest problems in their ministry. DTS alumnae as of Spring 2004 N = 377		Works in large church 78	Works in small church 106	Works in parachurch 65	Works in missions 48	Works in academics 41
Item	N =					
1	Overly high expectations of myself	16.7	15.1	7.7	16.7	0.0
2	Comparing myself to other ministry leaders	7.7	8.5	6.2	8.3	4.9
3	Low self-esteem	5.1	2.8	1.5	4.2	0.0
4	A lack of confidence	6.4	9.4	9.2	6.3	4.9
5	Excessive depression	1.3	2.8	4.6	0.0	4.9
6	Over-commitment	17.9	22.6	18.5	12.5	22.0
7	Burnout	12.8	9.4	13.8	6.3	4.9
8	An excessive amount of criticism towards me	1.3	3.8	3.1	0.0	2.4
9	An excessive amount of loneliness	11.5	10.4	4.6	18.8	9.8
10	Balancing marriage and ministry	10.3	11.3	13.8	20.8	9.8
11	Balancing motherhood and ministry	14.1	21.7	20.0	22.9	7.3
12	Being single while in ministry	3.8	0.9	4.6	8.3	4.9
13	Being divorced while in ministry	1.3	0.9	0.0	0.0	0.0
14	Moving to a new location for ministry	3.8	0.9	1.5	4.2	4.9
15	Little support from my extended family members regarding my ministry	0.0	2.8	3.1	0.0	2.4
16	Maintaining a close relationship with God	17.9	12.3	13.8	10.4	14.6
17	Prejudice towards me as a woman in ministry	7.7	7.5	3.1	4.2	12.2
18	Acceptance by the male leadership in my ministry	12.8	7.5	15.4	6.3	12.2
19	Sexual harassment	0.0	0.0	1.5	2.1	0.0
20	Personal sexual issues	0.0	0.9	0.0	0.0	2.4
21	My relationship with the Senior Pastor's wife in my local church	2.6	2.8	1.5	0.0	0.0
22	Holding a volunteer ministry position that should be a full-time paid position	2.6	8.5	1.5	2.1	2.4
23	Holding a volunteer ministry position that should be a part-time paid position	0.0	4.7	4.6	2.1	2.4
24	Unequal salary to what men in similar positions are being paid	7.7	6.6	7.7	0.0	9.8
25	Not qualifying for a ministerial tax exemption	1.3	1.9	3.1	2.1	0.0
26	Implementing change in ministry	6.4	14.2	4.6	6.3	9.8
27	Conflict resolution	11.5	12.3	13.8	16.7	14.6
28	Time management	35.9	19.8	23.1	35.4	24.4
29	Decision making	5.1	1.9	6.2	4.2	0.0
30	Public speaking	9.0	10.4	6.2	4.2	2.4
31	Adequate skills in counseling women	9.0	8.5	9.2	12.5	4.9
32	A lack of confidence in teaching God's Word effectively	1.3	4.7	0.0	0.0	0.0

Differing Challenges of Married and Single Alumnae

Both married and single graduates indicated time management as one of their greatest challenges in ministry. Beyond trying to manage their time effectively, the two groups differ in what they think represent their most challenging problems. Of the 377 respondents, 254 indicated that they are married. The married women most often cited balancing motherhood and ministry as being their greatest challenge. For the 114 single women, overly high expectations of themselves, loneliness, and maintaining a close relationship with God head their list. These findings support the second hypothesis which predicted that married and single women alumnae would indicate different challenges. When rating their top three challenges from the 32-part inventory, the 254 married women most frequently selected the following ten challenges:

Balancing motherhood and ministry	26%
Time management	25%
Over-commitment	19%
Maintaining a close relationship with God	13%
Balancing marriage and ministry	13%
Overly high expectation of myself	13%
Acceptance by the male leadership in my ministry	10%
Conflict resolution	10%
Burnout	10%
A lack of confidence	9%

The single alumnae selected the following as their top challenges:

Time management	25%
Overly high expectations of myself	18%
An excessive amount of loneliness	18%
Maintaining a close relationship with God	18%
Over-commitment	14%
Being single while in ministry	14%
A lack of confidence	11%
Implementing change in ministry	11%
Conflict resolution	11%
Acceptance by the male leadership in my ministry	11%

Differing Challenges of Salaried and Non-salaried Alumnae

Both salaried and non-salaried women indicated mutual challenges with time management, over-commitment, having high self-expectations, and maintaining a close relationship with God. Beyond these four challenges that these women had in common, they differed in other areas of their lives and ministry. The non-salaried women who volunteered their time faced challenges balancing motherhood and ministry, struggling with a lack of confidence, and experiencing burnout, whereas the salaried women indicated that they face problems related to conflict resolution, loneliness, and acceptance by the male leadership in their ministry. The salaried women mentioned the challenges of motherhood further down their list. The fourth hypothesis predicted that women in salaried positions of ministry would indicate that they have different challenges from the women who hold volunteer ministry positions. The data from the survey supported the fourth hypothesis. When rating their top three challenges from the 32-part inventory, the 182 salaried women graduates most often selected the following top ten challenges:

Time Management	30%
Over-commitment	18%
Overly high expectations of myself	15%
Maintaining a close relationship with God	15%
Conflict Resolution	15%
Balancing motherhood and ministry	13%
An excessive amount of loneliness	13%
Acceptance by the male leadership in my ministry	12%
Balancing marriage and ministry	12%
Unequal salary to what men in similar positions are paid	9%

The 192 alumnae who serve in non-salaried (volunteer) ministry positions selected the following as their top ten challenges:

Time management	27%
Balancing motherhood and ministry	21%
Over-commitment	19%
Overly high expectations of myself	13%
Maintaining a close relationship with God	13%
A lack of confidence	12%
Burnout	11%
An excessive amount of loneliness	11%
Balancing marriage and ministry	11%
Conflict resolution	10%

Differing Challenges of Alumnae Graduating Before and After 1991

The earlier and later graduates indicated the same top five challenges in a somewhat different order: time management, balancing motherhood and ministry, maintaining a close relationship with God, over-commitment, and having overly high expectations. Their differences came in their final five challenges. Of the 377 respondents, 93 graduated between 1977 and 1990 and 272 graduated between 1991 and 2003. Though the margin of difference in the number of respondents seems very large between those in the earlier and the later years, the totals represent approximately 40% of the graduates from each of those range of years. This equal response rate adds to the credibility of the data.

These differences in the challenges between the earlier and later graduates were not specifically addressed in the hypotheses, but represent an interesting correlation and will be discussed further in chapter 5. Challenges unique to the earlier graduates include comparing themselves to other ministry leaders, public speaking, and

implementing change in ministry. When rating their top challenges from the 32-part inventory, the earlier graduates most frequently selected the following challenges:

Balancing motherhood and ministry	25%
Time management	18%
Maintaining a close relationship with God	14%
Overly high expectation of myself	13%
Over-commitment	13%
Comparing myself to other ministry leaders	10%
Balancing marriage and ministry	10%
Conflict resolution	10%
Public speaking	10%
Implementing change in ministry	9%

The women alumnae who graduated between 1991 and 2003 identified loneliness, acceptance by male leadership, lack of confidence, and burnout as challenges unique to their group. A list of their top challenges included:

Time management	26%
Over-commitment	20%
Balancing motherhood and ministry	16%
Maintaining a close relationship with God	15%
Overly high expectations of myself	14%
An excessive amount of loneliness	12%
Conflict resolution	11%
Acceptance by the male leadership in my ministry	11%
A lack of confidence	10%
Burnout	10%

Differing Challenges of Alumnae in Various Ministry Contexts

Of the 377 survey respondents, all but twenty indicated that they serve in some type of ministry context, whether vocational, volunteer, or both. The third hypothesis stated that the challenges would vary among women working in small churches, large churches, parachurch ministries, overseas mission work, and academic settings. The following information gives the findings from all 377 women who returned the survey because all of them filled out the challenges inventory even though some of

them failed to indicate whether or not they were serving in any type of specific ministry.

The raw data from each group follow here with correlations discussed in chapter 5.

Small churches

Of the 377 respondents, 106 work in salaried and non-salaried positions in small churches (under 500 attendees). The challenges selected by the respondents working in small churches varies from the challenges selected by the alumnae who work in salaried and non-salaried positions in large churches (over 500). When rating their top three challenges from the 32-part inventory, the women working in small churches most often selected the following ten challenges:

Over-commitment	23%
Balancing motherhood and ministry	22%
Time management	20%
Overly high expectations of myself	15%
Implementing change in ministry	14%
Maintaining a close relationship with God	12%
Conflict resolution	12%
Balancing marriage and ministry	11%
An excessive amount of loneliness	10%
Public speaking	10%

Large Churches

The 78 women alumnae who work in salaried and non-salaried positions in large churches (over 500 attendees) selected the following as their top ten challenges:

Time management	36%
Over-commitment	18%
Maintaining a close relationship with God	18%
Overly high expectation of myself	17%
Balancing motherhood and ministry	14%
Burnout	13%
Acceptance by the male leadership	13%
Conflict resolution	12%
An excessive amount of loneliness	11%
Balancing marriage and ministry	10%

Parachurch Ministry

The 65 women alumnae who work in salaried and non-salaried positions in parachurch ministry selected the following as their top ten challenges:

Time management	23%
Balancing motherhood and ministry	20%
Over-commitment	18%
Acceptance by the male leadership in my ministry	15%
Burnout	14%
Maintaining a close relationship with God	14%
Balancing marriage and ministry	14%
Conflict Resolution	14%
A lack of confidence	9%
Adequate skills in counseling women	9%

Missions Ministry

The 48 women alumnae who work in salaried and non-salaried positions in a missions ministry selected the following as their top challenges:

Time management	35%
Balancing motherhood and ministry	23%
Balancing marriage and ministry	21%
An excessive amount of loneliness	19%
Overly high expectations of myself	17%
Conflict Resolution	17%
Over-commitment	13%
Adequate skills in counseling women	13%
Maintaining a close relationship with God	10%
Being single while in ministry	8%
Comparing myself to other ministry leaders	8%

Academic Ministry

The 41 women alumnae who work in salaried and non-salaried positions in an academic ministry selected the following as their top challenges:

Time management	24%
Over-commitment	22%
Conflict resolution	15%
Prejudice towards me as a woman in ministry	12%
Acceptance by the male leadership in my ministry	12%
An excessive amount of loneliness	10%
Balancing marriage and ministry	10%
Unequal salary to what men in similar positions are paid	10%
Implementing change in ministry	10%
Balancing motherhood and ministry	7%

Recommendations to Dallas Seminary from DTS Women Alumnae

The second half of the research question asked, “How can DTS best prepare women students to meet these [leadership] challenges?” The first hypothesis predicted that the respondents of the survey would offer many helpful ways for DTS to better prepare women students for the leadership challenges they face in ministry. Question F10, the final question on the survey, asked, “What are some specific ways DTS could strengthen its program to prepare seminary women more effectively for the challenges they will face in Christian ministry?” This open-ended question generated recommendations from 334 (90%) of the 377 survey respondents.

The women took full advantage of the chance to offer their suggestions and they frequently expressed appreciation for the opportunity to voice their opinions. The transcription of the written responses of their recommendations and comments totaled over sixty single-spaced typed pages. Chapter 5 includes quotes from some of the women. The women gave 1008 recommendations to question F10. These suggestions combined to total 90 different recommendations that the women think should be addressed at DTS to best help prepare women students for ministry.

The following list gives the top suggestions made by the women alumnae.

The list includes how many women mentioned each suggestion and the percentage that number represents of all who offered comments:

81 (24%)	Prepare men and women to more successfully minister together
61 (18%)	Help men value and respect women in ministry
47 (14%)	Address placement issues for women
44 (13%)	Include teaching the role of women in ministry in DTS courses
44 (13%)	Emphasize speaking/communication skills
42 (12%)	Emphasize counseling skills
39 (11%)	Require Spiritual Formation for all women
38 (11%)	Offer specific training/teaching related to Christian leadership
37 (11%)	Offer courses in women's ministry and ministry to women
35 (10%)	Provide more women mentors and female role models at DTS
35 (10%)	Emphasize training/teaching in conflict resolution skills
35 (10%)	Include more practical application in DTS courses
34 (10%)	Provide mentoring by women who are already in Christian ministry

A complete list of all the recommendations made by the DTS women alumnae can be found in Appendix O.

Summary

Demographic Results

A descriptive survey was designed and sent in February 2004 to the 950 women alumnae of Dallas Seminary. Over 400 women filled out and returned their surveys; 377 surveys (41%) were determined to be valid for the study. Much of the survey included demographic information related to information pertaining to when the women attended DTS and information about their ministry experiences since their graduation from DTS.

An evenly distributed number of women of all ages between 26 and 55 (at the time of the completion of the survey) returned their surveys. The remaining 12% of the women were younger or older than these ages. In addition, an almost exact percentage of

women graduates from 1977-1990 (39 %) and women graduates from 1991-2003 (40%) filled out the survey. This even distribution makes the survey a reliable representation of the total population of DTS women graduates.

Almost 75% of the respondents are White, non-Hispanic Americans and half of all the survey respondents live in Texas. About 10% of the women graduates live outside the United States with 70% married and 30% single. Over half (54%) have been married to men in full-time Christian ministry and 55% have children. Half of the women graduates indicate affiliation with a Bible Church or a church described as interdenominational or non-denominational. The rest of the women list various other denominations.

Only 43% of the survey respondents serve in a vocational (paid) ministry, with all but a few of the rest indicating that they hold volunteer leadership positions. The women in vocational (paid) positions serve in many different ministry contexts including churches, parachurch ministries, missions, and academic settings. As volunteers, the graduates primarily serve in their local churches. About 25% of the women graduates hold some type of secular job.

Regarding their years as students at DTS, the majority of the women (about 75%) entered and graduated under the age of thirty-five. Approximately 40% of the women students indicated they were married while at DTS, with 13% getting married during their time at the seminary. The remaining 60% of the women were single while students at DTS. The largest percentage of the women (44%) received the Master of Arts (Biblical Studies) degree with another 25% earning the Master of Arts in Christian Education. Small percentages of the remaining graduates earned the Master of Theology

degree and other masters degrees. Only three women reported that they earned a doctorate from DTS.

The data indicate that during the over twenty-five years that women have been students at DTS, a gradual improvement exists in the relationship between the women students and the faculty and male students. Even so, there still remained a significant number of women (20%) who did not feel the faculty treated them equally to the male students. In addition, 25% of the more recent graduates did not feel they were accepted or respected by the male students.

Regarding the years since graduation from DTS, only 42% of the women alumnae sought a paid position in Christian ministry. Another 17% already held a salaried position prior to their graduation, and 40% chose not to seek a vocational position. The vast majority of the women not in vocational ministry gave marriage to men in ministry or responsibilities as mothers of children under the age of eighteen as their reason to not seek a salaried position in ministry.

The women alumnae gave their opinions related to women and men in leadership. Most of them (88%) agree that men and women tend to lead differently and 94% agree that men and women tend to communicate differently. Only 60% reported that they have found it easy to work with men. Another 16% indicated that they did not find it easy to work with men. The remaining 24% of the women checked “neutral” regarding men and women working together as leaders. About 90% of the women who responded to the survey indicated that they hold a complementarian view of the role of women in ministry.

The final demographic information revealed that the DTS women graduates identify with a very diverse group of women in the Bible. The 309 women who chose to answer the question selected 33 different women of the Bible. The respondents also indicated that about 65% have a mentor in their life. In addition, 95% reported that they have at least one close woman friend with 70% stating they have at least three close women friends.

Results of the Challenges Faced by DTS Women Alumnae

The two-part research question asked, “What are the leadership challenges facing the Dallas Theological Seminary women alumnae and how can DTS best prepare women students to meet these challenges?” The 32-part inventory in the alumnae survey revealed that the women alumnae face the most challenges in the area of overly high expectations of themselves, over-commitment, and time management. When asked to select the top three challenges for the entire survey, the women identified time management, balancing motherhood and ministry, over-commitment, maintaining a close relationship with God, and overly high expectations of themselves.

Many of the women took the opportunity to list other challenges they face that were not included in the 32-part inventory. They mentioned 91 additional challenges with the top one being men and women working together. In addition, other additional challenges that many mentioned included working on the mission field, being a pastor’s wife, and men’s lack of value and respect for women.

The survey data allowed for correlations related to different ministry challenges between married and single women, between women in salaried versus non-salaried ministry positions and between the women who graduated before and after 1991.

In addition, correlations were generated between women working in small churches, large churches, parachurch ministries, overseas mission work, and academic settings. Chapter 4 includes a summary of all these findings. Appendix P contains tables with the specific numbers and percentages of all the correlations.

Recommendations from 334 of the 377 survey respondents addressed ways Dallas Seminary could strengthen its program to prepare seminary women more effectively for the challenges they will face in Christian ministry. The top suggestions from the women graduates included helping men and women to more successfully minister together, encouraging men to value and respect women in ministry, addressing placement issues for women, including information in DTS courses related to the role of women in ministry, giving greater emphasis to speaking/communication skills, and including additional training in counseling skills.

Chapter four presented the data from the survey of DTS women alumnae. Chapter five discusses the data as it relates to each hypothesis, draws conclusions from the research findings, suggests ways to strengthen Dallas Seminary's program for preparing students for Christian ministry, and recommends further research.